

20001|2006-08-16 13:35:05|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

The differences between them all do not alter the theology of the Jewish religion. I have a copy of the Jewish Old Testament (Masoretic) and of course we all rely on the Old Testament of the Septuagint. They do not differ in any manner that gives credibility to some of the unsubstantiated accusations of "Eurocentricism" in this discussion.

IN addition, the issue at hand is regarding the New Testament, the discussion about Jesus (who obviously is not referenced in the Old Testament without NT hindsight interpretation, which I am not trying to convey). The Coptic, Latin, Greek, and other New Testaments also do not differ theologically from each other. Only in the NT Apocrypha predating 300AD will you find any fascinating differences in detail, but then even those unanimously refer to Jesus as God, as a Hebrew from Israel, and his birth and resurrection being divinely inspired. All of this talk about Jesus being a "pagan myth" and also an African (implied non-Palestinian/Jewish) legend are not based on any text or archaeology. Only attempts to link similarities between other religions. Now I am whole heartedly in support of the African, Black African contributions everywhere I find them. But once again, I find it unnecessary, counterproductive, and confusing to relate unrelated events in history in order to create a picture that differs from historical reality. If you want to call the historically verified Jesus black fine, if you want to call the biblical Jesus black fine, thats all a matter of how you view blackness. But if you try to force contradictions as "truth" then I gotta speak up.

The Ethiopians, Egyptian, Kerala and Armenian Christians all have been worshipping the Jewish-Palestinian born Jesus as God and the Son of God since before any white Eurocentric meddling could be remotely justified. East Indians have been familar with Apostle Thomas long before, and despite having extensive differences (far more than the difference you mention between the Old Testament texts) with Western Christianity, they still worshipped Jesus as God/Son of God. They did not get their Thomasite traditions from any Europeans, nor did the Egyptians nor the Ethiopians.

Like I say I have Masoretic, Septuagint and Dead Sea scroll bibles right here, if you want to show me a verse, paragraph, chapter, anything that shows THEOLOGICAL differences, not just clerical or grammatical, or non-theological omissions, I will be happy to shut up and say I was wrong. For example, I know that big chunks of the Exodus were taken out, but most of those were repetitions, where Moses repeated from God what God told him to say to the Pharaoh. That does not change the fact that Moses in both versions was a prophet sent by God to free the Hebrews from Egypt.

Paul Kekai Manansala wrote:

Even the Catholic and Protestant bibles differ radically from one another.

They are based on different Hebrew recensions.

The Catholic bible uses a Hebrew recension that was translated into the Greek Septuagint.

The Protestant Bible uses the Jewish Masoretic texts that were fixed by the Rabbis.

Among the differences is the seven additional books contained in the Septuagint's recension as compared to the Masoretic one. Also there are some significant differences even in the books that are found in both versions.

Also the Dead Sea Scrolls texts of the Old Testament did not exactly match either the Masoretic or Septuagint texts. How many other versions were out there that we don't know about?

Regards,
Paul Kekai Manansala

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| 20002|2006-08-16 13:35:48|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

You cant "fix" old tattered documents. How can you "fix" them? Anyone can go to Jordan or Israel and SEE them. All of this fixing accusation is beyond credible. You cant expect all of this documentation to be "rewritten" to excise text and somehow the whole document be valid. That takes far more work than is possible. You can "fix" a statue, maybe "fix" some frescoes, but fixing ancient documents... nah thats going to cause all sorts of chaos in the archaeological discipline and community. Just think of the ripple effect all over. The archaeological experience despite the lack of black african participants is not an inner secret society cult. You got tattered delicate pages, who is going to be able to forensically erase "the black african Jesus" with "Jesus from the land of Nazareth" (or something like that) on the delicate papyrus???

Mahari Mengistu wrote:

Correct me if I'm wrong but as I understand it they haven't released all of the Dead See Scrolls, yet. Are the rabbis busy "fixing" those, I wonder?

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

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| 20003|2006-08-16 13:36:17|lightanddarkgottogether|Catholic and Protestant Bibles Re: "Race" and Racism|

Oh for goodness sake. And all of this is a 1700 year old plot to hide and erase the black African Jesus.

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

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| 20004|2006-08-16 13:36:31|Paul Kekai Manansala|Catholic and Protestant Bibles Re: "Race"
and Racism|

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> HTP,
> Mahari
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No, I believe that is still correct -- that they haven't released all of them. Don't know about the "fixing" .

Regards,
Paul Kekai Manansala
| 20005|2006-08-16 13:37:43|Paul Kekai Manansala|Catholic and Protestant Bibles Re: "Race" and Racism|
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>

The do have a "Secret Archive" that has supposedly been opened for public review.

I personally have found it nearly impossible to contact these people.

However, many manuscripts were known to have been burned and permanently destroyed. Possibly they will be found in archaeological digs.

Regards,
Paul Kekai Manansala
| 20006|2006-08-16 13:38:34|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

But none of the versions we have ever found differ so much that the theology goes far into another realm. No versions differ to such a degree that we find this conversation valid. I can't say that aliens from mars came and created Jesus from native american ancestors or chinese han imperial troops came in and installed the "true" Hebrew kingdom at some period, just because

there are differences in the translations. Some interpretations are more valid than others and require some level of honesty in response. Otherwise we may as well take the British-Hebrew theories seriously. After all "Hibernia, (H)iberia, and Hebrew" certainly seem rather similarSO maybe Jews originally went to Ireland??? Come on!

YYou know I posted examples of Ethiopians mentioned in the Bible, but that post was not put in the messages. Let me post it again:

Amos 9:7 Are you not like the children of the Ethiopians to me, Children of Israel? says Yahweh.

Zephaniah - 3:10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring me offering.

And

Luke 9:7 God can raise up from these stones to be sons of Abraham.

Psalms 68:31 Ethiopia shall soon stretch her hands out to God.

Nahum: 3:9 Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were your helpers.

Obviously there was a Eurocentric plot to eradicate the African Black contribution to the bible, certainly these verses would have been taken out. I don't think the Eurocentric scribes who had an agenda that far back... I don't think they would be so sophisticated with psychology to say "ok let's take these verses out, but let's leave these in so it doesn't look so obvious". I don't think they left these verses above in just to throw us off. All the versions of the Old Testament have these verses. In fact, all the varieties of the Old Testament have these verses.

elliottandelliottmtg wrote:

How many other
> versions were out there that we don't know about?
>

Probably many different interpretations. The bible has been re-written several times in history, all with a specific purpose in mind, usually to validate an interpretation of a sect.

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| 20007|2006-08-16 13:41:38|David VeLar|Re: "Race" and Racism|

Ok then lets seriously look at that before we just ?move on?.

The Coptic Bible possibly being completed after the Council of Nicea. Lets look at how they differ again. The Coptic writings are as old as the Greek writings, although it's pretty unanimous that the original writings of the NT were in Greek, not Coptic. You have the Council in 325 and you have the writings of Egyptian scholars from Alexandria , in defense of the Christian faith AGAINST Greek and Roman compromises. Clemet, Origen (who lived during the Christian persecutions), and others. How is it that they also speak about Jesus, in the same biblical manner, while also speaking (in the same document) AGAINST the same Roman and Greek influences that are decried here as the source of the ?fake Christianity?.

The Coptic church and Catholic church did not diverge until at least the 5th century.

That still does not explain the East Indian Nasrani tradition and the Thomasite Christians which had no communion with the catholic church, heck no CONTACT with the catholic church prior to the Portuguese colonial period of the 14th Century. You got portuguese traders writing about Christians whom they reject because they are NOT IN COMMUNION WITH THE POPE IN ROME (again, notice how the enemies own words inadvertently give credit to the facts). They fought against the Portuguese for this very reason, how can they be a part of the cover up then???

P.S. Those of you who are familiar with the Thomasite Christians... NO.. I am not talking about Thomas Cana who came in 345 AD (who wrote to the Hindu rulers about these Christians also), I am talking about Thomas doubting Thomas the twin, the Apostle of Jesus.

So again we go from zero to 60 instantly. This council we assume was just a Eurocentric (As if the Romans at that time were unanimously interested and psychologically sophisticated in foresight in capturing Christianity and turning it into some Roman puppet religion) plot. They come up with this elaborate scheme to create a Jesus, adopt him as the state religion, by the way rewrite all the bibles from Egypt to Armenia , convert ALL the different denominations (even those in battle with each other) away from the true ?Afrocentric? version being preached in here. Somehow all these differeng Christians agree on that ONE lie, oh but they will die by the sword to uphold the other ?truths?.

And again Enoch and Jubilees are OLD TESTAMENTS. They still do not differ radically. The Ethiopians have been Jesus worshipping Trintarian Christians since the first began the faith.

This is a contradiction: And if some manuscripts did not survive, then they would not have been found. IF they are found, then we can discuss them, and if we can discuss them we can determine how much they lend credibility to the theory that a Jesus from who knows where deep within the continent of Africa came and then there was this Roman plot to excise him from the Bible later.

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

>

> Again I ask you all, what is it the Ethiopians and Coptics have been reading for the past 1700 years? How did they magically get a indoeuropean version of the Roman bible when they have the same scriptures for that long? Explain. Explain how their dusty old bibles and traditions (and KErالا Indians by the way), withstood catholic invasion? How is it they defended their own Christian identities against Portuguese and Italian repackaging?

>

David, there are those who believe the Coptic Bible was completed only after the Council of Nicaea and was greatly influenced by that council.

Some believe the Coptic Bible was mostly translated from Greek recensions after the Western Bible was fixed. However, they did not follow the council in every regard.

For example, the Ethiopians decided to include Enoch and Jubilees in their canon. They sometimes chose different Greek recensions than the Catholics. For example there are textual differences in the Gospel of Matthew.

In other words, the two bibles did not evolve entirely independently of one another.

Also we know that some manuscripts did not survive at all even in the rejected literature (apocrypha, etc.). Some of these have been found near the Dead Sea and in Egypt.

Regards,
Paul Kekai Manansala

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| 20008|2006-08-16 13:42:28|Paul Kekai Manansala|Catholic and Protestant Bibles Re: "Race" and Racism|

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

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> The differences between them all do not alter the theology of the

Jewish religion. I have a copy of the Jewish Old Testament (Masoretic) and of course we all rely on the Old Testament of the Septuagint. >

No, the Protestant Bible i.e. King James, etc. is based on the Masoretic version.

The Catholic Bible is based on the Septuagint.

>

> The Ethiopians, Egyptian, Kerala and Armenian Christians all have

been worshipping the Jewish-Palestinian born Jesus as God and the Son of God since before any white Eurocentric meddling could be remotely justified. East Indians have been familiar with Apostle Thomas long before, >

The idea that St. Thomas went to India is completely legendary. Come on Velar!

Regards,

Paul Kekai Manansala

| 20009|2006-08-16 13:44:40|Paul Kekai Manansala|Catholic and Protestant Bibles Re: "Race" and Racism|

--- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether" wrote:

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> Remember going from zero to 60. They magically ran around half the
> world erased all black references and replaced them with something
> else, but whoever was behind this allowed the different sects to
> keep their other variations, that later would cause many groups to
> fight and die over!
>

No because there is no evidence of any "bible" in 60 CE.

Also the Thomasite and Nestorian Christians were not at all cut off from the rest of the world. They regularly communicated with both the Byzantine and Roman churches.

The Nestorian church was after all based in the Middle East.

Regards,

Paul Kekai Manansala

| 20010|2006-08-16 13:49:38|elliottandelliottmtg|Catholic and Protestant Bibles Re: "Race" and Racism|

"Oh for goodness sake. And all of this is a 1700 year old plot to hide and erase the black African Jesus."

I don't know about 1700 more like 500 years but absolutely yes.

--- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether" wrote:

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| 20011|2006-08-16 13:52:14|Paul Kekai Manansala|Catholic and Protestant Bibles Re: "Race"
and Racism|

The books of Enoch and Jubilees are not "Old Testament," they are considered apocrypha by the Western church, which is really confusing -- fake but still sacred?

The Ethiopian church considers these books as part of the canon.

There are a *lot* of differences that come from including these two books alone, not to mention other textual differences.

For example, geographically the Ethiopian church is less Israel-centric than the other churches. This can be easily related to various passages in both Enoch and Jubilees.

Regards,

Paul Kekai Manansala

| 20012|2006-08-16 15:01:54|Paul Kekai Manansala|Re: "Race" and Racism|

--- In Ta_Seti@yahoogroups.com, David VeLar

> So again we go from zero to 60 instantly. This council we assume

was just a Eurocentric (As if the Romans at that time were unanimously interested and psychologically sophisticated in foresight in capturing Christianity and turning it into some Roman puppet religion) plot.

>

Maybe they were not Eurocentric in the sense of racial Eurocentrism that started around the Count de Gobineau's time, but let's look at the evidence.

The Council of Nicaea was of course overwhelmingly comprised of Europeans.

They made Rome, not Jerusalem, the center of Christianity. In fact, it was not until the Muslims captured Jerusalem that all of a sudden Jerusalem becomes such an important place of pilgrimage again.

They made Latin and not Hebrew the liturgical and "holy" language.

Then look at the early church art, admittedly much later, but the characters and settings take on a very European look.

The Jews became incredibly villified and the fact that Jesus himself was a Jew was quickly forgotten.

What other evidence do you want to show that they were Eurocentric?

Regards,

Paul Kekai Manansala

| 20013|2006-08-16 15:18:03|elliottandelliottmtg|Catholic and Protestant Bibles Re: "Race" and Racism|

"How can you "fix" them?"

The vast majority of Hebraically inspired scriptures have been re-discovered in Africa, yet the African origins of Christianity and Judaism are constantly and vehemently denied. Why, if the Eurocentrization of Hebraism is not the motive?

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

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Anyone can go to Jordan or Israel and SEE them. All of this fixing accusation is beyond credible. You cant expect all of this documentation to be "rewritten" to excise text and somehow the whole document be valid. That takes far more work than is possible. You can "fix" a statue, maybe "fix" some frescoes, but fixing ancient documents... nah thats going to cause all sorts of chaos in the archaeological discipline and community. Just think of the ripple effect all over. The archaeological experience despite the lack of black african participants is not an inner secret society cult. You got tattered delicate pages, who is going to be able to forensically erase "the black african Jesus" with "Jesus from the land of Nazareth" (or something like that) on the delicate papyrus???

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> Stay in the know. Pulse on the new Yahoo.com. Check it out.

>

| 20014|2006-08-16 15:47:03|IMJs@webtv.net|ATTN: The Gospel According to Egypt!!!|

[I've posted Ahmed Osman's theories before, but some may have missed
it... link below]

We've all known about the probability/likelihood of Akhenaten and the
Biblical Moses being one and the same person for years. I'd come to
accept it as the most logical conclusion after reading about it, but I

never really thought about projecting it out any further than that, in order to see the BIG picture!...

That was really short-sided, because if the above is true, then what must that mean regarding some of the other core Biblical personages; and what are the implications?... Did they have also an alias, or become "multiple personalities" appearing to different groups as other people at different times?

Most folks I know wouldn't even let their minds go down that road, thankfully we have forums like this.... And fortunately for us all, Egyptian scholar/author Ahmed Osman was already there way ahead of anyone else putting the pieces together. He's uncovered some truly fascinating stuff on 'Egyptian repitition', and the 'dual/multiple-indentities' of Tut, Jesus, Solomon, David, Joseph, Joshua, etc.!!!

IMJ

The Gospel According to Egypt

<http://www.domainofman.com/ankhemmaat/contents.html>

| 20015|2006-08-16 15:50:12|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

Thats not the point. We are not talking about a bible or no bible. At year 60 most of the people involved in Jesus life are likely still alive. He only would have died 30 years prior. Most of the Apostles lived past this year. The Thomasite were not Nestorian by the way, that is a common misconception based on the fact they were visisted later by a Nestorian priest. And all of this, still, as an attempt to explain a universal Catholic plot 300 years after Christ to excise black Jesus from the bible (or whatever have you). That's the point that is being over looked here. I see responses like "they knew the Catholic church here, they knew them there, they knew them way over there". Ok let me rephrase it so there is no doubt.

The Thomasite Christians, and others did not mutually agree to excise anything with some Catholic Roman plot in mind. It is so far fetched that it is not logical in any way. What? There was some Catholic CIA involved? They went from city to city throughout Christendom and asked for any and all documents to be handed over? Heck why didn't they just eliminate Judaism while they were at it? Why not eliminate the other religious groups during this period? (No... don't go further ahead in time and say they did, the Christians did not practice religious persecution on this kind of a scale until after the permanent establishment of Roman Catholicism, and even then that was not enough to "do the job".)

The Thomasite Christians did not regularly communicate with anyone. Show proof. I found none. The Catholic church never mentioned them, the portuguese were not able to indicate any kind of link, and the Nestorians were not related to their experience.

Paul Kekai Manansala wrote:

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Regards,
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| 20016|2006-08-16 15:51:26|IMJs@webtv.net|Did Nefertiti have 'love affair' with Moses?|
[This is a repost]

Did Nefertiti have 'love affair' with Moses?

British producer Heyman is soon to begin shooting love affair between Queen Nefertiti and Moses in Egypt.

By Sophie Claudet - CAIRO

A Hollywood flick on an alleged love affair between pharaonic Queen Nefertiti and the Biblical Prophet Moses is soon to begin shooting in Egypt, renowned British producer John Heyman has revealed. "Nefertiti married perhaps one of the first monotheists in history and the film will tell their story, which logically enough should be set in Egypt" said Heyman on a brief visit to Cairo.

"One can find in the Old Testament that Moses and Nefertiti had a

relationship," he added.

The movie will also deal "with the return to the worship of the sun god," said Heyman.

He was referring to Aten - the radiant disk of the sun - whose cult was briefly re-introduced by Pharaoh Akhenaten, the 18th king of the 18th Dynasty also known as the "heretic king" for breaking with traditional religion in the 1350s BC.

The cult of Aten is considered by some experts to be a predecessor of modern monotheism.

Scholars generally agree that Nefertiti, often referred to in history as the "most beautiful woman in the world", was Akhenaten's wife. But few have argued that Akhenaten and Moses may have been the same man, although there is no consensus on their respective dates of birth and death.

Others contend that Ramses II, the third ruler of the 19th dynasty, was in fact Moses while Jews believe the pharaoh king is responsible for their exodus from Egypt. And founding father of psychoanalysis Sigmund Freud ventured his belief in "Moses and Monotheism", published in 1939, that Moses was in fact an Egyptian follower of Aten that brought the monotheistic doctrine out of Egypt as Judaism when he led the Israelites away from slavery to freedom some 3,300 years ago.

Ahmed Osman, on whose 1990 book "Moses and Akhenaten: The Secret History of Egypt at the Time of the Exodus" the script of Heyman's next film is based, admitted that "my argument is controversial and not widespread among many Egyptologists."

"But I have collected evidence proving that Akhenaten and Moses are the same person, which so far nobody has been able to contest," said Egypt-born Osman who has lived in London for the past 20 years where he studied Egypt's ancient history.

"Egypt's history is greatly ignored by the film industry besides 'Cleopatra' and 'The Ten Commandments' and that's it," said Heyman, referring to the two epic Hollywood blockbusters released more than 40 years ago.

The shoot "will not start before 2006 and locations will be between studios and along the Nile in Upper Egypt," he added. Although he said it was too early to talk about the cast, Heyman said he had met "several Egyptian actors who are very good and charming, warm and kind".

British director Hugh Hudson, the acclaimed director of "Chariots of Fire", will direct the movie. Heyman, who produced or co-financed major films such as "Chinatown", "The Rocky Horror Picture Show" and "Marathon

Man", is also known for creating the Genesis project - a scholarly endeavour to put all the Hebrew and Christian scriptures on film.

He also produced "Jesus", filmed on location in Israel in Biblical settings and subsequently translated in more than 850 languages.

| 20017|2006-08-16 15:55:57|Paul Kekai Manansala|Catholic and Protestant Bibles Re: "Race" and Racism|

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

>

> Thats not the point. We are not talking about a bible or no bible.

At year 60 most of the people involved in Jesus life are likely still alive. He only would have died 30 years prior. Most of the Apostles lived past this year.

>

That's all conjecture though.

There is no evidence of any Christian bibles in 60 CE.

> The Thomasite were not Nestorian by the way, that is a common

misconception based on the fact they were visisted later by a Nestorian priest.

>

If you're referring to the "St. Thomas Christians" of India they indeed were a part of the Nestorian church and had the same scriptures.

Were are you getting your information on these "Thomasites?"

Regards,

Paul Kekai Manansala

| 20018|2006-08-16 15:57:54|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

OK Then lets get to the nitty gritty then.

THE ETHIOPIANS AND EAST INDIANS AND ARMENIANS... for the past 500 years have held to their OWN traditions about Christianity. They differ from the Catholic and yet and still worship Jesus as God. They do not have any references to an indo-African Jesus that came from the continenet of Africa, and all of their older (pre-500 years ago) scriptures show the Samme Jesus in their scriptures. Same frescoes, same stone cut sculptures and buildings that are over a thousand of years old.

How did the Eurocentric plotters replace all of the African Jesus stuff with the apparent "white" jesus in those areas?

Any theories as to how?

elliottandelliottmtg wrote:

"Oh for goodness sake. And all of this is a 1700 year old plot to hide and erase the black African Jesus."

I dont know about 1700 more like 500 years but absolutely yes.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "lightanddarkgotoge ther" wrote:

>

> Oh for goodness sake. And all of this is a 1700 year old plot to
> hide and erase the black African Jesus.

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "elliottandelliottm tg" wrote:

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> > "Correct me if I'm wrong but as I understand it they haven't
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> > all of the Dead See Scrolls, yet. Are the rabbis busy "fixing"
> > those, I wonder?"

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> > That would not suprise me. I have heard that the Vatican library
> > holds ancient Hebrew scriptures that they keep from world review.

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> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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> > > Correct me if I'm wrong but as I understand it they haven't
> > released

> > > all of the Dead See Scrolls, yet. Are the rabbis busy "fixing"
> > > those, I wonder?

> > > HTP,

> > > Mahari

> > >

> > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> > > wrote:

> > > >

> > > > Even the Catholic and Protestant bibles differ radically from
> > > one

> > > > another.

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> > > > They are based on different Hebrew recensions.

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> > > > the Greek Septuagint.

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>>>> Regards,
>>>> Paul Kekai Manansala
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| 20019|2006-08-16 16:03:20|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

The evidence of Thomas in India is found BY the East INdian Christians. If it's merely legendary, how then do they have their own history predating the 3rd century? There are JEws (black Jews by the way) that have lived in the region before Christ?

How is it that this... with more evidence is a "come on velar" response, but the original accusation, with ZERO evidence and only speculation is taken seriously and considered fact by default?

Again, recall the fact that there is zero anything that shows this afrocentric version of Jesus. Recall the fact that the different denominations of Christianity flourished PRIOR to the establishment of the Council. And lets remember something the council discusssed the Arian heresy. What about that? Why was that not erased? Arians were widespread, and a threat to the Trinitarians theologically. YEt so much of their history remains in tact!

My point is, and I wish that you would not continue to say "oh they were in communication with the Catholic church" over and over because you are assuming they were when they were not. My point is, they did not have the ability to erase something that would have at some point been a universal part of the religion. Enemies cannot mutually agree to excise truth from scripture. They were too religious for that. These people died willingly for their faith, and here we are... to no surprise ignoring that disrespectfully. This is also why I have issues with Islam. Muhammad makes the same ignorant accusation. Paul was in prison, threats away from death, and Paul is accused of writing lies to the church, distorting the "real Christianity".

There is no transition. No documents of any kind of variants showing a transition from an afrocentric origin to its excisement.

No consistency. The pagan Jesus then the Afrocentric "real" Jesus. Which one?

NO logic. The long trek across ALL... ALL of the cities where Christianity existed to excise this would have taken a massive undertaking which would have left a footprint in history. Not a hint of a speck of anything has ever been found anywhere. At least in the Coptic church we should find a scrap of something. NOTHING.

I don't refer to the King James version as the source of my Septuagint. I refer to the Catholic version (the more widely read version) Jerome's vulgate which used the Septuagint and other versions. When I say we all rely, I mean that in a historical sense, we all rely on the LXX (Septuagint) due to the transition over time. There are still more Catholic users of the Bible than protestant.

I literally have a Jewish Masoretic Bible. Not just a KJV. Sorry I didn't realize everyone in here was a protestant. Usually this conversation deals with Catholic (not protestant) meddling accusations in Christianity.

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

>

> The differences between them all do not alter the theology of the Jewish religion. I have a copy of the Jewish Old Testament (Masoretic) and of course we all rely on the Old Testament of the Septuagint. >

No, the Protestant Bible i.e. King James, etc. is based on the Masoretic version.

The Catholic Bible is based on the Septuagint.

>

> The Ethiopians, Egyptian, Kerala and Armenian Christians all have been worshipping the Jewish-Palestinian born Jesus as God and the Son of God since before any white Eurocentric meddling could be remotely justified. East Indians have been familiar with Apostle Thomas long before, >

The idea that St. Thomas went to India is completely legendary. Come on Velar!

Regards,
Paul Kekai Manansala

Yahoo! Messenger with Voice. [Make PC-to-Phone Calls](#) to the US (and 30+ countries) for 2/min or less.

| 20020|2006-08-16 16:12:09|Mahari Mengistu|Catholic and Protestant Bibles Re: "Race" and Racism|

I was sort of kidding about the "fixing" the documents. But I do think there is something strange about the documents being withheld from the public since 1946(?).

I started off asking if I was wrong about these documents being withheld. Of course, it would be difficult to "fix" old documents but people are not very critical. The recent "discovery" of the coffin of Jesus' brother, James, was generally proven a fake based on the use of an inappropriate alphabet but prior to this people were all excited and expectant.

Also, the Kemetite statues that Prof Manu has referred to - most people have thought them legit. Too many people tend to believe what "authorities" say. Authorities FREQUENTLY lie- very frequently.

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

>

> You cant "fix" old tattered documents. How can you "fix" them?

Anyone can go to Jordan or Israel and SEE them. All of this fixing accusation is beyond credible. You cant expect all of this documentation to be "rewritten" to excise text and somehow the whole document be valid. That takes far more work than is possible. You can "fix" a statue, maybe "fix" some frescoes, but fixing ancient documents... nah thats going to cause all sorts of chaos in the archaeological discipline and community. Just think of the ripple effect all over. The archaeological experience despite the lack of black african participants is not an inner secret society cult. You got tattered delicate pages, who is going to be able to forensically erase "the black african Jesus" with "Jesus from the land of Nazareth" (or something like that) on the delicate papyrus???

>

> Mahari Mengistu wrote: Correct me if I'm

wrong but as I understand it they haven't released

> all of the Dead Sea Scrolls, yet. Are the rabbis busy "fixing"

> those, I wonder?

> HTP,
> Mahari
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> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
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>> Regards,
>> Paul Kekai Manansala
>>

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> -----

> Stay in the know. Pulse on the new Yahoo.com. Check it out.

>

| 20021|2006-08-16 16:14:19|Mahari Mengistu|Catholic and Protestant Bibles Re: "Race" and Racism|

As I said before as was "partly" kidding :0).

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > Correct me if I'm wrong but as I understand it they haven't

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> > all of the Dead Sea Scrolls, yet. Are the rabbis busy "fixing"

> > those, I wonder?

> > HTP,

> > Mahari

> >

>

> No, I believe that is still correct -- that they haven't released

all

> of them. Don't know about the "fixing" .

>

> Regards,

> Paul Kekai Manansala

>

| 20022|2006-08-16 16:21:26|Paul Kekai Manansala|Ethiopian and Egyptian images of Biblical characters|

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

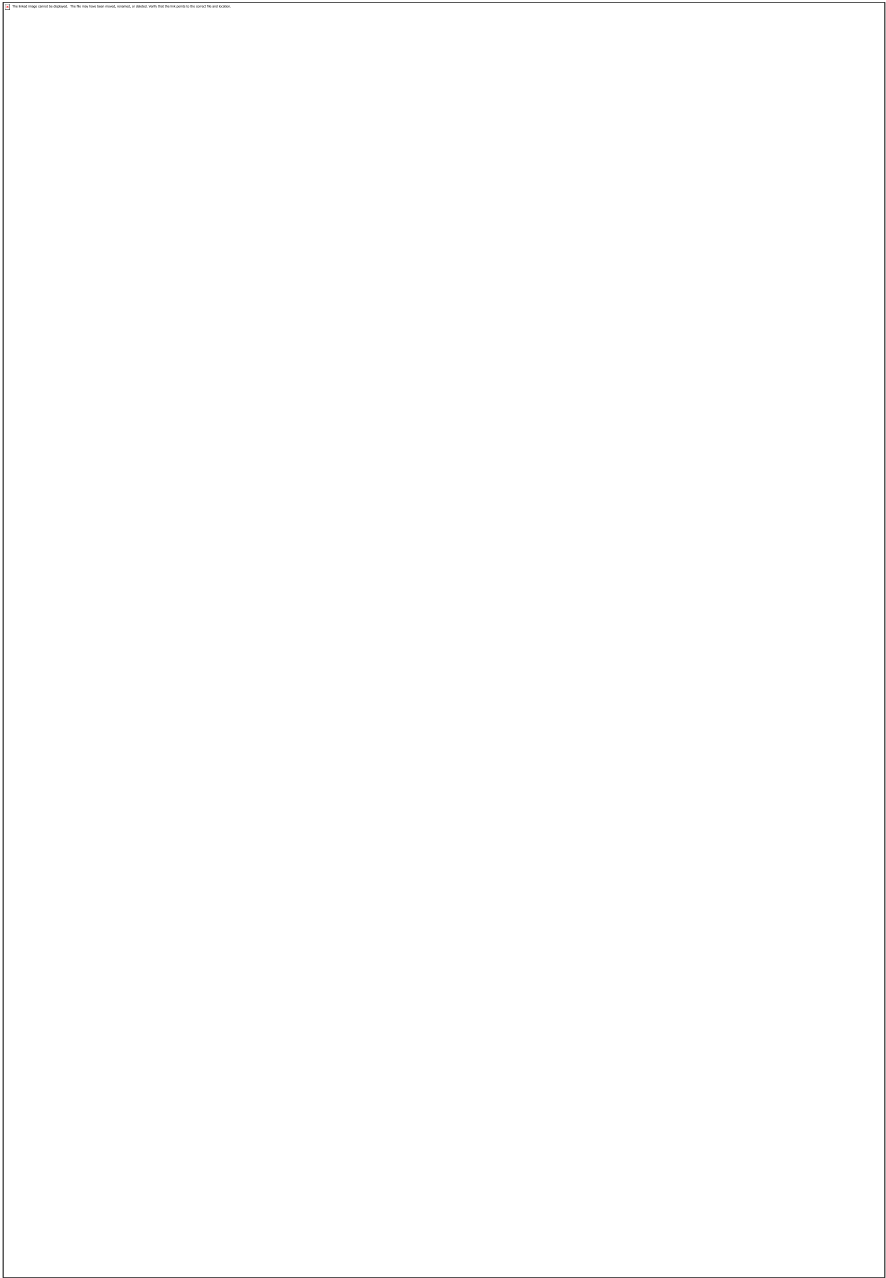
>

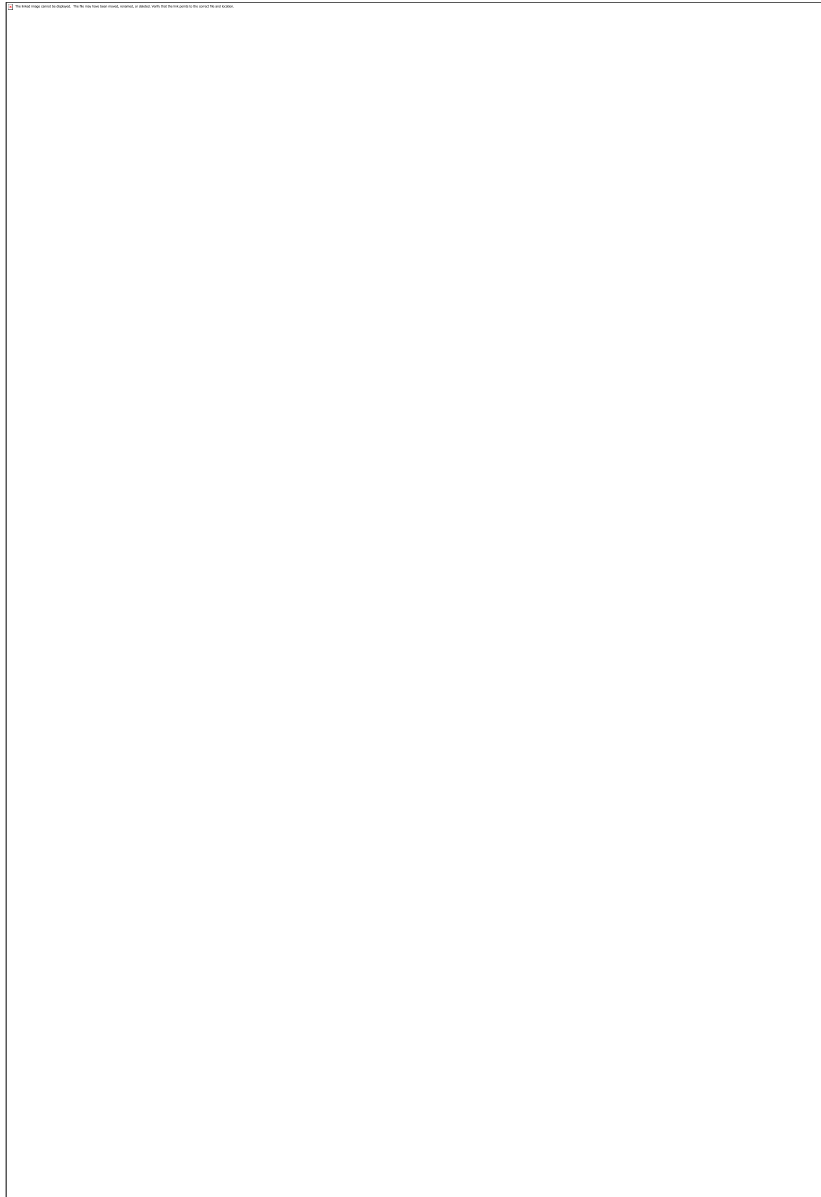
> Same frescoes, same stone cut sculptures and buildings that are over a thousand of years old.

>

You've been reading too much Wikipedia ;)

Here are some Ethiopian images from the Bible. Sometimes the phenotype is more Egyptian/Ethiopian (but not always):





Ethiopian Christ



Jesus and apostles.

Regards,
Paul Kekai Manansala

| 20023|2006-08-16 16:22:47|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

Sigh... Elliott... were can i get a copy of these scriptures? I mean with all of the internet information, is there a mere link to a website showing them? Is that too much to ask? You have referenced "vast majority" implying at least 5 to 10 different examples. Can we please get a taste of the truth please?

elliottandelliottmtg wrote:

"How can you "fix" them?"

The vast majority of Hebraically inspired scriptures have been re-discovered in Africa, yet the African origins of Christianity and Judaism are constantly and vehemently denied. Why, if the Eurocentrization of Hebraism is not the motive?

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

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| 20024|2006-08-16 16:23:37|elliottandelliottmtg|Catholic and Protestant Bibles Re: "Race" and Racism|

"How did the Eurocentric plotters replace all of the African Jesus stuff with the apparent "white" jesus in those areas?

Any theories as to how?"

The earliest depiction of Jesus clearly show his African origins and

many Ethiopian Christians portray Jesus as an African. Orthodox Christians still worship a Black Madonna and the Vatican holds an African Peter, Jesus and Mary. Most all Christians will concede that Jesus was not white, however, the Eurocentrization of the Hebrews is how they hide his African origins.

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

>

> OK Then lets get to the nitty gritty then.

>

> THE ETHIOPIANS AND EAST INDIANS AND ARMENIANS... for the past 500

years have held to their OWN traditions about Christianity. They differ from the Catholic and yet and still worship Jesus as God. They do not have any references to an indo-African Jesus that came from the continenet of Africa, and all of their older (pre-500 years ago) scriptures show the Samme Jesus in their scriptures. Same frescoes, same stone cut sculptures and buildings that are over a thousand of years old.

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> How did the Eurocentric plotters replace all of the African Jesus

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> Any theories as to how?

>

> elllottandelliottmtg wrote:

> "Oh for goodness sake. And all of this is a 1700 year old

plot to

> hide and erase the black African Jesus."

>

> I dont know about 1700 more like 500 years but absolutely yes.

>

> --- In Ta_Seti@yahoogroups.com, "lightanddarkgottogether"

> wrote:

>>

>> Oh for goodness sake. And all of this is a 1700 year old plot to

>> hide and erase the black African Jesus.

>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

>> wrote:

>>>

>>> "Correct me if I'm wrong but as I understand it they haven't

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> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

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| 20025|2006-08-16 16:25:13|elliottandelliottmtg|Catholic and Protestant Bibles Re: "Race" and Racism|

"Sigh... Elliott... were can i get a copy of these scriptures"

It is called the Bible! An excellent recent example is the Gospel of Judas.

Issaias

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

>

> Sigh... Elliott... were can i get a copy of these scriptures? I

mean with all of the internet information, is there a mere link to a website showing them? Is that too much to ask? You have referenced "vast majority" implying at least 5 to 10 different examples. Can we please get a taste of the truth please?

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> elliottdandelliotmtg

wrote: "How can you "fix" them?"

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| 20026|2006-08-16 16:35:43|Mahari Mengistu|Catholic and Protestant Bibles Re: "Race" and Racism|

I think too often we look at history as if it happens in some neat, clear, clean cut orderly way. It doesn't it happens in various disorderly, haphazard and sloppy ways. We are talking about thousands of years here, over thousands of miles of territories and numerous languages, attitudes, social attitudes and translations. You don't have to be an expert psychologist to say "I don't want this translated this way" or "Let's leave this word out" or just be ignorant -there was a lot of that then as it is now - and mis-translate. But can you imagine how much ignorance there was then?

Many of us get caught up in our "idea" or our ideal of religion/spirituality and perhaps forget that so-called religious people are often, in fact, quite evil. Take Pat Robertson who called for the assassination of Hugo Chavez! And this is a great American christian. He is, in fact, a closet HIT MAN.

And let's not forget that the bible was compiled by the leaders of one of the most oppressive regimes of the ancient world, Rome. Check the internet about the Council of Nicea(?). It was at this conference when they determined who Jesus was: was he the son of God, was he the incarnate god? These and other christian doctrines were decided by these oppressors and slavers.

1200 years years later King James re-wrote the bible again. He was later murdered by his soldiers for his sexual practices and his general meanness before the bible was completed.

History ain't neat and pretty.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

>

> But none of the versions we have ever found differ so much that

the theology goes far into another realm. No versions differ to such a degree that we find this conversation valid. I can't say that aliens from mars came and created Jesus from native american ancestors or chinese han imperial troops came in and installed the "true" Hebrew kingdom at some period, just because there are differences in the translations. Some interpretations are more valid than others and require some level of honesty in response. Otherwise we may as well take the British-Hebrew theories seriously. After all "Hibernia, (H)iberia, and Hebrew" certainly seem rather similar SO maybe Jews originally went to Ireland??? Come on!

>

> YYou know I posted examples of Ethiopians mentioned in the Bible,

but that post was not put in the messages. Let me post it again:

>

> Amos 9:7 Are you not like the children of the Ethiopians to me,

Children of Israel? says Yahweh.

>

> Zephaniah - 3:10 From beyond the rivers of Ethiopia my

suppliants, even the daughter of my dispersed, shall bring me offering.

>

> And

>

> Luke 9:7 God can raise up from these stones to be sons of

Abraham.

>

> Psalms 68:31 Ethiopia shall soon stretch her hands out to God.

>

> Nahum: 3:9 Ethiopia and Egypt wre her strength, and it was

infinite; Put and Lubim were your helpers.

>

> Obviously is there was a Eurocentric plot to eradicate the

African Black contribution to the bible, certainly these verses would have been taken out. I don't think the scribes the Eurocentric scribes who had an agenda that far back... I don't think they would be so sophisticated with psychology to say "ok lets take these verses out, but lets leave these in so it doesn't look so obvious". I dont think they left these verses above in just to throw us off. All the versions of the Old Testament have these verses. In fact, all the varieties of the Old Testament have these verses.

>
> elliottandelliottmtg wrote:
> How many other
>> versions were out there that we don't know about?
>>
>
>
> Probably many different interpretations. The bible has been re-

written

> several times in history, all with a specific purpose in mind,
> usually to validate an interpretation of a sect.
>
> -- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
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>>
>> They are based on different Hebrew recensions.
>>
>> The Catholic bible uses a Hebrew recension that was translated

into

>> the Greek Septuagint.
>>
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>> by the Rabbis.
>>
>> Among the differences is the seven additional books contained in

the

>> Septuagint's recension as compared to the Masoretic one. Also

there

>> are some significant differences even in the books that are

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>> both versions.
>>
>> Also the Dead Sea Scrolls texts of the Old Testament did not

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> > match either the Masoretic or Septuagint texts. How many other
 > > versions were out there that we don't know about?
 > >
 > > Regards,
 > > Paul Kekai Manansala
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 > -----
 > Do you Yahoo!?
 > Get on board. You're invited to try the new Yahoo! Mail Beta.
 >
 | 20027|2006-08-16 16:37:03|Paul Kekai Manansala|Catholic and Protestant Bibles Re: "Race"
 and Racism|
 --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:
 >
 > "Sigh... Elliott... were can i get a copy of these scriptures"
 > It is called the Bible! An excellent recent example is the Gospel of
 > Judas.
 >
 >

Given that the environment where the Essenes, Gnostics, etc. is very conducive to preservation, I think will see more and more documents discovered in the future.



Christ and apostles feeding the masses

Regards,
 Paul Kekai Manansala
 | 20028|2006-08-16 17:04:28|Mahari Mengistu|Re: Adolf Hitler - Christian, Atheist, or Neither?|
 >> He seems to be a guy that nobody wants on their team, which I

guess is fair enough, given the part that he played in humanity's bloodiest endeavour. <<

Well, Freddie, killing 6 million jews is not nice and is bloody indeed, but killing 60 to 100 millions blacks during the slave trade seems bloodier to me. Especially, since they happen to be my people.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Freddie Thompson wrote:

>

> Adolf Hitler - Christian, Atheist, or Neither? In my wanderings through the Web, I have sometimes come across statements from Christians saying that Adolf Hitler was an atheist, and more often, statements from atheists saying that Hitler was a devout Christian. He seems to be a guy that nobody wants on their team, which I guess is fair enough, given the part that he played in humanity's bloodiest endeavour. However since some of the "Hitler was a Christian" comments have been occasionally directed at me, I thought it would be wise to investigate the matter for myself and see just what I could come up with.

> My conclusion is that Hitler, although he was brought up and confirmed as a Catholic, had abandoned Christianity by the time he was in control of Germany. Importantly though, he was not an atheist either. Read on to find out more?

> Some Quotes Used to Establish Hitler's Christianity The Internet is awash with many quotes from Hitler that could be used in support of the idea that he considered himself Christian, or thought he was acting in accord with God's will, or something like that. I have collected a number of such citations myself. But bear in mind that these are mostly public sayings, so you have to be careful about how much you trust them. A good one is this from Mein Kampf:

> "Hence today I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord."

>

> Another popular one is this, from a speech in 1922:

> "My feelings as a Christian points me to my Lord and Savior as a fighter. It points me to the man who once in loneliness, surrounded by a few followers, recognized these Jews for what they were and summoned men to fight against them and who, God's truth! was greatest not as a sufferer but as a fighter."

>

> The idea of Jesus being greatest as a fighter rather than a sufferer is of course a long way from orthodox Christianity. To quote Kevin Davids, author of an excellent article on Hitler,

> "When one looks at the atrocities committed under the Nazi regime of Adolf Hitler and compares them to the teacher of universal love, Jesus of Nazareth, one might come to the immediate conclusion that the notion that Hitler was a Christian is absurd".

>

> An example that springs to mind of the contrast between Jesus and

Hitler is that Christ said the meek shall inherit the earth. Hitler on the other hand called the Nazis "lords of the earth" because of "the genius and the courage with which they can conquer and defend it" (Mein Kampf, Vol 2, Ch 14). Regardless of what Hitler published, his actions put himself outside the Church, in a similar manner to the way an outspoken atheist would not really be an atheist if at the same time he regularly attended church, studied the Bible, and prayed the rosary.

> Just How Honest Was Hitler Anyway? It is important to be able to identify the difference between Hitler's public speeches and writing and what he really thought. A devious politician leading a nominally Christian country like 1930s Germany will say lots of Christian-sounding stuff to maintain popularity. Mein Kampf illustrates Hitler's views on propaganda:

> "To whom should propaganda be addressed? ? It must be addressed always and exclusively to the masses? The function of propaganda does not lie in the scientific training of the individual, but in calling the masses' attention to certain facts, processes, necessities, etc., whose significance is thus for the first time placed within their field of vision. The whole art consists in doing this so skilfully that everyone will be convinced that the fact is real, the process necessary, the necessity correct, etc. But since propaganda is not and cannot be the necessity in itself ? its effect for the most part must be aimed at the emotions and only to a very limited degree at the so-called intellect? it's soundness is to be measured exclusively by its effective result". (Mein Kampf, Vol 1, Ch 6 and Ch 12)

>

> As an example of Hitler's honesty, consider the following from a letter by Hitler to the French fascist Hervé and published in the Nazi Volkischer Beobachter on October 26, 1930 [Heiden, Der Fuehrer, p. 414] :

> "I think I can assure you that there is no one in Germany who will not with all his heart approve any honest attempt at an improvement of relations between Germany and France. My own feelings force me to take the same attitude... The German people has the solemn intention of living in peace and friendship with all civilized nations and powers... And I regard the maintenance of peace in Europe as especially desirable and at the same time secured, if France and Germany, on the basis of equal sharing of natural human rights, arrive at a real inner understanding... The young Germany, that is led by me and that finds its expression in the National Socialist Movement, has only the most heartfelt desire for an understanding with other European nations."

>

> This is from the guy who started World War II.

> In a similar vein, consider this, from a speech in the Reichstag on 30 Jan. 1939:

> "Amongst the accusations which are directed against Germany in the so called democracies is the charge that the National Socialist State is hostile to religion. In answer to that charge I should like to make before the German people the following solemn declaration:

> 1. No one in Germany has in the past been persecuted because of his religious views, nor will anyone in the future be so persecuted..."

>

> Hmm? would you trust this guy's public announcements?

> Quotes Establishing Hitler's Non-Christianity Hitler may in public have claimed to be doing the will of God, but records of his private conversations show otherwise. Many of these were recorded by his secretary and published in a book called Hitler's Table Talk (Adolf Hitler, London, Weidenfeld & Nicholson, 1953). I have lifted the text of these from the soc.religion.christian newsgroup's Hitler FAQ. Night of 11th-12th July, 1941 "National Socialism and religion cannot exist together....

> "The heaviest blow that ever struck humanity was the coming of Christianity. Bolshevism is Christianity's illegitimate child. Both are inventions of the Jew. The deliberate lie in the matter of religion was introduced into the world by Christianity....

> "Let it not be said that Christianity brought man the life of the soul, for that evolution was in the natural order of things." (p 6 & 7)

>

> 10th October, 1941, midday "Christianity is a rebellion against natural law, a protest against nature. Taken to its logical extreme, Christianity would mean the systematic cultivation of the human failure." (p 43)

>

> 14th October, 1941, midday "The best thing is to let Christianity die a natural death.... When understanding of the universe has become widespread... Christian doctrine will be convicted of absurdity....

> "Christianity has reached the peak of absurdity.... And that's why someday its structure will collapse....

> "...the only way to get rid of Christianity is to allow it to die little by little....

> "Christianity the liar....

> "We'll see to it that the Churches cannot spread abroad teachings in conflict with the interests of the State." (p 49-52)

>

> 19th October, 1941, night "The reason why the ancient world was so pure, light and serene was that it knew nothing of the two great

scourges: the pox and Christianity."

>

> 21st October, 1941, midday "Originally, Christianity was merely an incarnation of Bolshevism, the destroyer....

> "The decisive falsification of Jesus'

was never a Jew> doctrine was the work of St.Paul. He gave himself to this work... for the purposes of personal exploitation....

> "Didn't the world see, carried on right into the Middle Ages, the same old system of martyrs, tortures, faggots? Of old, it was in the name of Christianity. Today, it's in the name of Bolshevism.

Yesterday the

> instigator was Saul: the instigator today, Mardochai. Saul was changed into St.Paul, and Mardochai into Karl Marx. By exterminating this pest, we shall do humanity a service of which our soldiers can have no idea." (p 63-65)

>

> 13th December, 1941, midnight "Christianity is an invention of sick brains: one could imagine nothing more senseless, nor any more indecent way of turning the idea of the Godhead into a mockery....

> transubstantiation>....

> "When all is said, we have no reason to wish that the Italians and Spaniards should free themselves from the drug of Christianity. Let's be the only people who are immunised against the disease." (p 118-119)

>

> 14th December, 1941, midday "Kerrl, with noblest of intentions, wanted to attempt a synthesis between National Socialism and Christianity. I don't believe the thing's possible, and I see the obstacle in Christianity itself....

> "Pure Christianity-- the Christianity of the catacombs-- is concerned with translating Christian doctrine into facts. It leads quite simply to the annihilation of mankind. It is merely whole-hearted Bolshevism,

> under a tinsel of metaphysics." (p 119 & 120)

>

> 9th April, 1942, dinner "There is something very unhealthy about Christianity." (p 339)

>

> 27th February, 1942, midday "It would always be disagreeable for me to go down to posterity as a man who made concessions in this field. I realize that man, in his imperfection, can commit innumerable errors-- but to devote myself deliberately to errors, that is something I cannot do. I shall never come personally to terms with the Christian lie."

> "Our epoch in the next 200 years will certainly see the end of the

disease of Christianity.... My regret will have been that I couldn't... behold ." (p 278)

> Quotes Establishing Hitler's Non-Atheism "We were convinced that the people need and require this faith. We have therefore undertaken the fight against the atheistic movement, and that not merely with a few theoretical declarations: we have stamped it out". "For their interests [the Church's] cannot fail to coincide with ours [the National Socialists] alike in our fight against the symptoms of degeneracy in the world of to-day, in our fight against a Bolshevist culture, against atheistic movement, against criminality, and in our struggle for a consciousness of a community in our national life".

>

>

> Both of these quotes are from Norman H. Baynes, ed. The Speeches of Adolf Hitler, April 1922-August 1939, Vol. 1 of 2, Oxford University Press, 1942, cited in an Internet article by Doug Krueger.

> Another interesting quote is found in a book by Albert Speer, Hitler's Minister of Armaments:

> "I often feel that we will have to undergo all the trials the devil and hell can devise before we achieve Final Victory....I may be no pious churchgoer, but deep within me I am nevertheless a devout man. That is to say, I believe that he who fights valiantly obeying the laws which a god has established and who never capitulates but instead gathers his forces time after time and always pushes forward?such a man will not be abandoned by the Lawgiver. Rather he will ultimately receive the blessing of Providence. And that blessing has been imparted to all great spirits in history." (Albert Speer, Inside the Third Reich : Memoirs. Bonanza Books ; Distributed by Crown Publishers, 1982, cited in an Internet article by Kevin Davids).

>

> These sentiments are obviously neither atheist nor Christian.

> ConclusionIn conclusion, I think that Hitler was not an atheist, but he was not a Christian either. While he was materialist and rationalist in a lot of things, he also talked a lot about "Providence", or "Nature", as a sort of mystical force of fate, and he saw himself as somehow destined for victory even when the war was going badly for him, simply because of the purity of his purpose, his strength of will, and his feeling of destiny. I have even read that he believed in reincarnation. To me, some of his quotes and writings make it sound like he worshipped the German national identity; some make it seem like instead of God he worshipped or idealised or divinised Providence / Nature / Fate, with his glorious destiny assured no matter what; and in some ways

it seems to me like he worshipped himself. For a more detailed analysis of Hitler's thinking and his Christianity or otherwise, I strongly recommend Kevin Davids' excellent article on the subject.

> Finally, two last points. The first is not very compelling, but I found it interesting. The first time I found Hitler's Mein Kampf on-line was at a White Supremacy hate site whose homepage had a litany of Hitler's anti-Christian quotes. The second point is that even the Atheism Web highlights the difference between Hitler's public speeches before he came to power, and his attitude after 1935 when he saw Christianity as a threat to Nazi domination.

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>

| 20029|2006-08-16 17:49:40|David VeLar|Re: ATTN: The Gospel According to Egypt!!!|

Now THIS is more of a possibility, I can take this one seriously, but please do not confuse this topic with the other one I spoke against. I do not dismiss the afrocentric position on Jesus because I dismiss Afrocentricism, i dismiss it for the evidence for it is non existent, just like I dismiss the Mormon stuff for the same reason. In fact, it was my investigation of the Afrocentric claims that bumped me into the Mormon claims (both claim that Egyptian mythology is really Christian in origin and that Christian themes are actually interpretive of Mormon/Afrocentric theology... only difference between the two is the skin color of God and the ancient cultures). This is one reason why I find extreme Afrocentricism a danger to reliable Afrocentric study. Mormons now use Afrocentric claims to legitimize their own. They rely on the fact that because black people also make the same claims, they are not racist. They are using your own wild claims as a way to ultimately subvert all of us.

IMJs@webtv.net wrote:

[I've posted Ahmed Osman's theories before, but some may have missed it... link below]

We've all known about the probability/ likelihood of Akhenaten and the Biblical Moses being one and the same person for years. I'd come to accept it as the most logical conclusion after reding about it, but I never really thought about projecting it out any further than that, in order to see the BIG picture!...

That was really short-sided, because if the above is true, then what must that mean regarding some of the other core Biblical personages; and what are the implications? ... Did they have also an alias, or become

"multiple personalities" appearing to different groups as other people at different times?

Most folks I know wouldn't even let their minds go down that road, thankfully we have forums like this.... And fortunately for us all, Egyptian scholar/author Ahmed Osman was already there way ahead of anyone else putting the pieces together. He's uncovered some truly fascinating stuff on 'Egyptian repitition', and the 'dual/multiple- identities' of Tut, Jesus, Solomon, David, Joseph, Joshua, etc.!!!

IMJ

The Gospel According to Egypt

<http://www.domainofman.com/ankhemmaat/contents.html>

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| 20030|2006-08-16 17:50:21|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

OH let me correct myself. Not only is this plot completely successful, but everyone everywhere had to give up their own values and integrity and agree to it. Somehow everyone in Christendom were collaborators on this particular issue, no one spoke up against this blatant corruption of text. No war to preserve it, no refugees escaping the persecution of the truth. Even in Islamic societies, you still find Christian enclaves going back 1500 years... but THIS. Oh wait a minute a thought just occurred! IN these Muslim areas, those Muslims who many in here would say would have preserved the truth, even THEY do not find the evidence! The erasure is so complete that 400 years later, with all of the Islamic scholarship from Spain to Baghdad, no one in Islam can find any documentation supporting a black Jesus. Maybe it was burned during the Zanj Rebellion!

lightanddarkgottogether wrote:

How many forgeries have been found that early?

More importantly, how many of these variants (forgeries or not) discuss the matter in this discussion? In otherwords, if we could look at a 1st or 2nd century variant, where the text differs in regards to oh... lets say...

Lets look at one radical text in question. The Gospel of Mary Magdelene. Large fragments dated to PRIOR to the council. I dont need to show an entire bible predating the council to get my point across successfully. If a mere Gospel or letter from Paul going back to two hundred something AD is found, especially as a coptic or

Egyptian text, I find no reason this conversation would continue.

Now remember if a third party implicates peculiarities of the other two that are in question here, that validates the position I am supporting.

Marys text is in essence supporting the notion that a woman was actually an apostle... pretty radical back then huh? Oh but wait, this is also found in the Gospel of Thomas, And the Coptic Gospel of the Egyptians.

What baffles me about the accusation in this newsgroup is this. Christians were fighting one another about theological differences, some were extremely resistant to the Roman adoption of Christianity. Gnostics were persecuted. Why would their versions of the bible (lets remember, even if the bible was compiled at a particular time, the seperate texts within it can be found predating the dreaded council). And a WOMAN? Oh lets not forget the Romans and JEws who were also persecuting Christians in those days. Again, explain to me how all the different Christian sects would unanimously agree to excise the Black African contribution (as interpreted in this discussion)? ??? They already got their hands full, they don't have internet, no email, no easy access to the hidden scriptures, no network to compare notes! Come on! We keep thinking that 21st century effencies can be applied to 2nd and 3rd century circumstances. They couldnt stop the variants we DO know, how then can anyone in here actually postulate that the variants are proof that the original Black AfriKan secret version was wiped out? IF that's the original version, it would certainly show up as one of the most numerous variants, at least it would show up as a variant of some number!!!

Remember going from zero to 60. They magically ran around half the world erased all black references and replaced them with something else, but whoever was behind this allowed the different sects to keep their other variations, that later would cause many groups to fight and die over!

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "elliottandelliottm tg" wrote:

>

> How many other

> > versions were out there that we don't know about?

> >

>

>

> Probably many different interpretations. The bible has been re-written

> several times in history, all with a specific purpose in mind,

> usually to validate an interpretation of a sect.

>

>

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> -- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

> >

> > Even the Catholic and Protestant bibles differ radically from one
> > another.

> >

> > They are based on different Hebrew recensions.

> >

> > The Catholic bible uses a Hebrew recension that was translated
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> >

> > The Protestant Bible uses the Jewish Masoretic texts that were
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> > Also the Dead Sea Scrolls texts of the Old Testament did not
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> > versions were out there that we don't know about?

> >

> > Regards,

> > Paul Kekai Manansala

> >

>

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| 20031|2006-08-16 17:52:09|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

I agree with you, but this Afrocentric position itself is a neat and orderly accusation that does further to distort the messy history. Remember a mess is easier to detect than orderly cleanliness. Since history is so messy, how then is the disappearance of this Afrocentric Jesus so orderly completely accomplished??

Mahari Mengistu wrote:

I think too often we look at history as if it happens in some neat, clear, clean cut orderly way. It doesn't it happens in various disorderly, haphazard and sloppy ways. We are talking about thousands of years here, over thousands of miles of territories and numerous languages, attitudes, social attitudes and translations. You don't have to be an expert psychologist to say "I don't want this translated this way" or "Let's leave this word out" or just be ignorant -there was a lot of that then as it is now - and mis-translate. But can you imagine how much ignorance there was then? Many of us get caught up in our "idea" or our ideal of religion/spirituality and perhaps forget that so-called religious people are often, in fact, quite evil. Take Pat Robertson who called for the assassination of Hugo Chavez! And this is a great American christian. He is, in fact, a closet HIT MAN. And let's not forget that the bible was compiled by the leaders of one of the most oppressive regimes of the ancient world, Rome. Check the internet about the Council of Nicea(?). It was at this conference when they determined who Jesus was: was he the son of God, was he the incarnate god? These and other christian doctrines were decided by these oppressors and slavers. 1200 years later King James re-wrote the bible again. He was later murdered by his soldiers for his sexual practices and his general meanness before the bible was completed. History ain't neat and pretty.
HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

>

> But none of the versions we have ever found differ so much that the theology goes far into another realm. No versions differ to such a degree that we find this conversation valid. I can't say that

aliens from mars came and created Jesus from native american ancestors or chinese han imperial troops came in and installed the "true" Hebrew kingdom at some period, just because there are differences in the translations. Some interpretations are more valid than others and require some level of honesty in response. Otherwise we may as well take the British-Hebrew theories seriously. After all "Hibernia, (H)iberia, and Hebrew" certainly seem rather similar SO maybe Jews originally went to Ireland??? Come on!

>

> YOu know I posted examples of Ethiopians mentioned in the Bible, but that post was not put in the messages. Let me post it again:

>

> Amos 9:7 Are you not like the children of the Ethiopians to me, Children of Israel? says Yahweh.

>

> Zephaniah - 3:10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring me offering.

>

> And

>

> Luke 9:7 God can raise up from these stones to be sons of Abraham.

>

> Psalms 68:31 Ethiopia shall soon stretch her hands out to God.

>

> Nahum: 3:9 Ethiopia and Egypt wre her strength, and it was infinite; Put and Lubim were your helpers.

>

> Obviously is there was a Eurocentric plot to eradicate the African Black contribution to the bible, certainly these verses would have been taken out. I don't think the scribes the Eurocentric scribes who had an agenda that far back... I don't think they would be so sophisticated with psychology to say "ok lets take these verses out, but lets leave these in so it doesn't look so obvious". I dont think they left these verses above in just to throw us off. All the versions of the Old Testament have these verses. In fact, all the varieties of the Old Testament have these verses.

>

> elliottandelliottmt g wrote:

> How many other

> > versions were out there that we don't know about?

> >

>

>

>

> Probably many different intepretations. The bible has been re-

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> several times in history, all with a specific purpose in mind,
> usually to validate an interpretation of a sect.

>

> -- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

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>> Regards,

>> Paul Kekai Manansala

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| 20032|2006-08-16 17:52:46|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

You have not answered my question. This topic is clearly about the erasure of an Afrocentric Jesus from the texts and his Kemetic/Islamic teachings. See my thing is we keep confusing what Jesus LOOKED Like to what Jesus was TEACHING.

So let me clear this up one MORE TIME:

I do not argue against any black looking Jesus. Even though I think Jesus more likely looked like a biracial child, brown skinned more like a modern Egyptian. I do believe its possible that Jesus was a darker skinned more African individual. I simply do not know. I certainly take as fact that Jesus had tightly curled hair like a black man.

I do argue against a Kemetic-Islamic teaching Jesus. I do argue against Kemetic-Islamic based Biblical scriptures that were eliminated during the council of Nicea. These events never happened!

Please can we separete the two? I do not want to have to disprove one by implicitly disporving the other.

elliottandelliottmtg wrote:

"How did the Eurocentric plotters replace all of the African Jesus stuff with the apparent "white" jesus in those areas?

Any theories as to how?"

The earliest depiction of Jesus clearly show his African origins and many Ethiopian Christians portray Jesus as an African. Orthodox Christians still worship a Black Madonna and the Vatican holds an African Peter, Jesus and Mary. Most all Christians will concede that Jesus was not white, however, the Eurocentrization of the Hebrews is how they hide his African origins.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

>

> OK Then lets get to the nitty gritty then.

>

> THE ETHIOPIANS AND EAST INDIANS AND ARMENIANS... for the past 500

years have held to their OWN traditions about Christianity. They differ from the Catholic and yet and still worship Jesus as God. They do not have any references to an indo-African Jesus that came from the continenet of Africa, and all of their older (pre-500 years ago) scriptures show the Samme Jesus in their scriptures. Same frescoes, same stone cut sculptures and buildings that are over a thousand of

years old.

>

> How did the Eurocentric plotters replace all of the African Jesus stuff with the apparent "white" Jesus in those areas?

>

> Any theories as to how?

>

> Elliottandelliottmt g wrote:

> "Oh for goodness sake. And all of this is a 1700 year old plot to

> hide and erase the black African Jesus."

>

> I don't know about 1700 more like 500 years but absolutely yes.

>

> --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether" wrote:

> wrote:

>>

>> Oh for goodness sake. And all of this is a 1700 year old plot to

>> hide and erase the black African Jesus.

>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmt g" wrote:

>> wrote:

>>>

>>> "Correct me if I'm wrong but as I understand it they haven't

>>> released

>>> all of the Dead Sea Scrolls, yet. Are the rabbis busy "fixing"

>>> those, I wonder?"

>>>

>>> That would not surprise me. I have heard that the Vatican library

>>> holds ancient Hebrew scriptures that they keep from world review.

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>>>

>>>> Correct me if I'm wrong but as I understand it they haven't

>>>> released

>>>> all of the Dead Sea Scrolls, yet. Are the rabbis

busy "fixing"

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>>>> Mahari

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| 20033|2006-08-16 17:52:55|David VeLar|Re: "Race" and Racism|
You are talking about Western Catholicism, not Christianity as a whole. You forget, in the council many groups diverge and are out of communion with the Catholics. You also forget that even in Catholicism, the issue at hand was not discussed. You also forget that throughout Western Christianity they still held to beliefs predating the council. Ex. Black Madonna still found in Europe to this very day. (Erase the writings, but preserve the sculpture?? come on Paul) All of those examples you point out below are interesting, but not related to the matter at hand. The Patriarchy of Alexandria was present, and the EASTERN bishops were the majority, that is Alexander of Alexandria, and Macarius of Jerusalem, Paphnutius of Thebes, etc... No one can say how dark their skin were but I highly doubt there were white men. The Latin groups only sent FIVE representatives ten at the most. After all at this point Christendom was not very well entrenched in the west. Paul what on earth are you getting your data from???

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar

> So again we go from zero to 60 instantly. This council we assume was just a Eurocentric (As if the Romans at that time were unanimously interested and psychologically sophisticated in foresight in capturing Christianity and turning it into some Roman puppet religion) plot.
>

Maybe they were not Eurocentric in the sense of racial Eurocentrism that started around the Count de Gobineau's time, but let's look at the evidence.

The Council of Nicaea was of course overwhelmingly comprised of Europeans.

They made Rome, not Jerusalem, the center of Christianity. In fact, it was not until the Muslims captured Jerusalem that all of a sudden Jerusalem becomes such an important place of pilgrimage again.

They made Latin and not Hebrew the liturgical and "holy" language.

Then look at the early church art, admittedly much later, but the characters and settings take on a very European look.

The Jews became incredibly villified and the fact that Jesus himself was a Jew was quickly forgotten.

What other evidence do you want to show that they were Eurocentric?

Regards,
Paul Kekai Manansala

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| 20034|2006-08-16 17:53:15|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

I am getting this information from people from East India. I know some who I have spoken with in person, I also speak to some in India over the internet. I also read up on the writings of the Nestorian visitor Thomas Cana. How can these Nestorian visitors be the architects of the religion when they write about Christians and Jews already BEING THERE??? Remember... this is the ironic part. That area is a predominantly BLACK area of India. The Jews of that time were regarded as "black Jews" by the later arrivals of Western Jewry.

And Nestorians were not considered in communion with the Catholic church anyway! What is it with this nonsense bout the Nestorians being the link to the Catholic church (and thus the catholic conspiracy).

Lets pretend that the Nestorians came then... They still came after they were ejected from the Catholic communion in 450. How then 100-200 years later are they still fabricating this plot?

You keep forgetting, the earliest documentations of them mentioned discuss them already HAVING a Christian tradition. Not establishing it!

Anyway here is a couple of my sources. not wikipedia. And anyone in here can do searches online, use their common sense, discernment to see that this isn't some legendary nonsense made up.

http://www.menq.am/history/chap1_part02.htm

<http://www.ewtn.com/library/HOMELIBR/14678A.TXT>

I. Their early traditions and their connection with the Apostle
St. Thomas

Interest in the history of these Christians arises from more than one feature. Their ancient descent at once attracts attention.

Theophilus (surnamed the Indian) an Arian, sent by Emperor Constantius (about 354) on a mission to Arabia Felix and Abyssinia, is one of the earliest, if not the first, who draws our

attention to them. He had been sent when very young a hostage a Divoeis, by the inhabitants of the Maldives, to the Romans in the reign of Constantine the Great. His travels are recorded by Philostorgius, an Arian Greek Church historian, who relates that Theophilus, after fulfilling his mission to the Homerites, sailed to his island home. Thence he visited other parts of India, reforming many things -- for the Christians of the place heard the reading of the Gospel in a sitting, etc. This reference to a body of Christians with church, priest, liturgy, in the immediate vicinity of the Maldives, can only apply to a Christian Church and faithful on the adjacent coast of India, and not to Ceylon, which was well known even then under its own designation, Taprobane. The people referred to were the Christians known as a body who had their liturgy in the Syriac language and inhabited the west coast of India, i.e. Malabar. This Church is next mentioned and located by Cosmas Indicopleustes (about 535) "in Male (Malabar) where the pepper grows"; and he adds that the Christians of Ceylon, whom he specifies as Persians, and "those of Malabar" (the latter he leaves unspecified, so they must have been natives of the country) had a bishop residing at Caliana (Kalyan), ordained in Persia, and one likewise on the island of Socotra.

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

>

> That's not the point. We are not talking about a bible or no bible. At year 60 most of the people involved in Jesus' life are likely still alive. He only would have died 30 years prior. Most of the Apostles lived past this year.

>

That's all conjecture though.

There is no evidence of any Christian bibles in 60 CE.

> The Thomasites were not Nestorian by the way, that is a common misconception based on the fact they were visited later by a Nestorian priest.

>

If you're referring to the "St. Thomas Christians" of India they indeed were a part of the Nestorian church and had the same scriptures.

Were you getting your information on these 'Thomasites'?

Regards,
Paul Kekai Manansala

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| 20035|2006-08-16 17:54:25|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

Wait a minute, now we are going in circles.

I thought the Bible was a corrupt text that had been removed of all evidence of this Jesus? How then can i find the proof there???

The Gospel of JUDAS? Yea I know about that!

Even THAT doesn't talk bout any black african Jesus that brought a Kemetic and Islamic religion!

Gnosticism does not equal Kemetic nor Islam. Can we PLEASE STAY ON TRACK???

We can discuss Gnostic influences in early Christianity till we are blue in the face. I know all about the Egyptian testimony where they are speaking in tongues "AA, EE, II OO UU" in one of the Gospels of the Egyptians, and so forth. That has nothing to do with this discussion!!!

elliottandelliottmtg wrote:

"Sigh... Elliott... were can i get a copy of these scriptures"

It is called the Bible! An excellent recent example is the Gospel of Judas.

Issaias

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

>

> Sigh... Elliott... were can i get a copy of these scriptures? I mean with all of the internet information, is there a mere link to a website showing them? Is that too much to ask? You have referenced "vast majority" implying at least 5 to 10 different examples. Can we please get a taste of the truth please?

>

> elliottandelliottmt g wrote: "How can you "fix" them?"

>

> The vast majority of Hebraically inspired scriptures have been re-
> discovered in Africa, yet the African origins of Christianity and
> Judaism are constantly and vehemently denied. Why, if the
> Eurocentrization of Hebraism is not the motive?

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar

> wrote:

> >

> > You cant "fix" old tattered documents. How can you "fix" them?

> Anyone can go to Jordan or Israel and SEE them. All of this fixing

> accusation is beyond credible. You cant expect all of this

> documentation to be "rewritten" to excise text and somehow the whole

> document be valid. That takes far more work than is possible. You

> can "fix" a statue, maybe "fix" some frescoes, but fixing ancient

> documents... nah thats going to cause all sorts of chaos in the

> archaeological discipline and community. Just think of the ripple

> effect all over. The archaeological experience despite the lack of

> black african participants is not an inner secret society cult. You

> got tattered delicate pages, who is going to be able to forensically

> erase "the black african Jesus" with "Jesus from the land of Nazareth" (or something like that) on the delicate papyrus???

> >

> > Mahari Mengistu wrote: Correct me if I'm

> wrong but as I understand it they haven't released

> > all of the Dead Sea Scrolls, yet. Are the rabbis busy "fixing"

> > those, I wonder?

> > HTP,

> > Mahari

> >

> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> > wrote:

> > >

> > > Even the Catholic and Protestant bibles differ radically from one

> > > another.

> > >

> > > They are based on different Hebrew recensions.

> > >

> > > The Catholic bible uses a Hebrew recension that was translated

> > > into

> > > the Greek Septuagint.

> > >

> > > The Protestant Bible uses the Jewish Masoretic texts that were

> > > fixed

> > > by the Rabbis.

> > >

> > > Among the differences is the seven additional books contained in

> > > the

> > > Septuagint's recension as compared to the Masoretic one. Also

> > there
> > > are some significant differences even in the books that are
found
> > in
> > > both versions.
> > >
> > > Also the Dead Sea Scrolls texts of the Old Testament did not
> > exactly
> > > match either the Masoretic or Septuagint texts. How many other
> > > versions were out there that we don't know about?
> > >
> > > Regards,
> > > Paul Kekai Manansala
> > >
> >
> >
> >
> >
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> >
> > -----
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| 20036|2006-08-16 17:54:35|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

Can i see ONE now?

Now we are going into Essene and Gnosticism...

This converstaion was about an Indo-African Jesus who brought the Kemetic and Islamic "truth" of the Bible which was later excised by the catholic church.

There already is a motherload of Essene and GNostic sources, none of THEM support this Afrocentric view EITHER! Can I get a scrap of paper, a mere link, a hyper text protocol page if

you will of a African Jesus from Kenya, Uganada, or wherever that came up into Israel, preached an Indo-African God called whatever, or a Kemetic god, or a Muslim Allah? For example: The such and such text found in such and such year dates to such and such year says "And Jesus from Upper Nubia came to them saying, Allah is God and Mary is Isis, but the Jewish priests would not listen and sought to murder him for his testimony."

or

The so and solegend widely read in such and such regions of Africa describe "Jesus lived in the city of Napata, and after 30 years, he had left to Jerusalem to restore the old Hebrew traditions that had originated in Meroe"

Something.

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups .com, "elliottandelliottm tg" wrote:

>

> "Sigh... Elliott... were can i get a copy of these scriptures"

> It is called the Bible! An excellent recent example is the Gospel of

> Judas.

>

>

Given that the environment where the Essenes, Gnostics, etc. is very conducive to preservation, I think will see more and more documents discovered in the future.



Christ and apostles feeding the masses

Regards,

Paul Kekai Manansala

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| 20037|2006-08-16 17:55:33|David VeLar|Re: Adolf Hitler - Christian, Atheist, or Neither?|
Both of you should look up Deitrich Bonhoeffer.

Mahari Mengistu wrote:

>> He seems to be a guy that nobody wants on their team, which I guess is fair enough, given the part that he played in humanity's bloodiest endeavour. <<

Well, Freddie, killing 6 million jews is not nice and is bloody indeed, but killing 60 to 100 millions blacks during the slave trade

seems bloodier to me. Especially, since they happen to be my people.
HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

>

> Adolf Hitler - Christian, Atheist, or Neither? In my wanderings through the Web, I have sometimes come across statements from Christians saying that Adolf Hitler was an atheist, and more often, statements from atheists saying that Hitler was a devout Christian. He seems to be a guy that nobody wants on their team, which I guess is fair enough, given the part that he played in humanity's bloodiest endeavour. However since some of the "Hitler was a Christian" comments have been occasionally directed at me, I thought it would be wise to investigate the matter for myself and see just what I could come up with.

> My conclusion is that Hitler, although he was brought up and confirmed as a Catholic, had abandoned Christianity by the time he was in control of Germany. Importantly though, he was not an atheist either. Read on to find out more?

> Some Quotes Used to Establish Hitler's Christianity The Internet is awash with many quotes from Hitler that could be used in support of the idea that he considered himself Christian, or thought he was acting in accord with God's will, or something like that. I have collected a number of such citations myself. But bear in mind that these are mostly public sayings, so you have to be careful about how much you trust them. A good one is this from Mein Kampf:

> "Hence today I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord."

>

> Another popular one is this, from a speech in 1922:

> "My feelings as a Christian points me to my Lord and Savior as a fighter. It points me to the man who once in loneliness, surrounded by a few followers, recognized these Jews for what they were and summoned men to fight against them and who, God's truth! was greatest not as a sufferer but as a fighter."

>

> The idea of Jesus being greatest as a fighter rather than a sufferer is of course a long way from orthodox Christianity. To quote Kevin Davids, author of an excellent article on Hitler,

> "When one looks at the atrocities committed under the Nazi regime of Adolf Hitler and compares them to the teacher of universal love, Jesus of Nazareth, one might come to the immediate conclusion that the notion that Hitler was a Christian is absurd".

>

> An example that springs to mind of the contrast between Jesus and Hitler is that Christ said the meek shall inherit the earth. Hitler on the other hand called the Nazis "lords of the earth" because of "the genius and the courage with which they can conquer and defend it" (Mein Kampf, Vol 2, Ch 14). Regardless of what Hitler published, his actions put himself outside the Church, in a similar manner to the way an outspoken atheist would not really be an atheist if at the same time he regularly attended church, studied the Bible, and prayed the rosary.

> Just How Honest Was Hitler Anyway? It is important to be able to identify the difference between Hitler's public speeches and writing and what he really thought. A devious politician leading a nominally Christian country like 1930s Germany will say lots of Christian-sounding stuff to maintain popularity. Mein Kampf illustrates Hitler's views on propaganda:

> "To whom should propaganda be addressed? ? It must be addressed always and exclusively to the masses? The function of propaganda does not lie in the scientific training of the individual, but in calling the masses' attention to certain facts, processes, necessities, etc., whose significance is thus for the first time placed within their field of vision. The whole art consists in doing this so skilfully that everyone will be convinced that the fact is real, the process necessary, the necessity correct, etc. But since propaganda is not and cannot be the necessity in itself ? its effect for the most part must be aimed at the emotions and only to a very limited degree at the so-called intellect? it's soundness is to be measured exclusively by its effective result". (Mein Kampf, Vol 1, Ch 6 and Ch 12)

>

> As an example of Hitler's honesty, consider the following from a letter by Hitler to the French fascist Hervé and published in the Nazi Volkischer Beobachter on October 26, 1930 [Heiden, Der Fuehrer, p. 414] :

> "I think I can assure you that there is no one in Germany who will not with all his heart approve any honest attempt at an improvement of relations between Germany and France. My own feelings force me to take the same attitude... The German people has the solemn intention of living in peace and friendship with all civilized nations and powers... And I regard the maintenance of peace in Europe as especially desirable and at the same time secured, if France and Germany, on the basis of equal sharing of natural human rights, arrive at a real inner understanding. .. The young Germany, that is led by me and that finds its expression in the National Socialist Movement, has only the most heartfelt desire for an understanding with other European nations."

>

> This is from the guy who started World War II.

> In a similar vein, consider this, from a speech in the Reichstag on 30 Jan. 1939:

> "Amongst the accusations which are directed against Germany in the so called democracies is the charge that the National Socialist State is hostile to religion. In answer to that charge I should like to make before the German people the following solemn declaration:

> 1. No one in Germany has in the past been persecuted because of his religious views, nor will anyone in the future be so persecuted.. ."

>

> Hmm? would you trust this guy's public announcements?

> Quotes Establishing Hitler's Non-ChristianityHit ler may in public have claimed to be doing the will of God, but records of his private conversations show otherwise. Many of these were recorded by his secretary and published in a book called Hitler's Table Talk (Adolf Hitler, London, Weidenfeld & Nicholson, 1953). I have lifted the text of these from the soc.religion. christian newsgroup's Hitler FAQ. Night of 11th-12th July, 1941 "National Socialism and religion cannot exist together....

> "The heaviest blow that ever struck humanity was the coming of Christianity. Bolshevism is Christianity' s illegitimate child. Both are inventions of the Jew. The deliberate lie in the matter of religion was introduced into the world by Christianity. ...

> "Let it not be said that Christianity brought man the life of the soul, for that evolution was in the natural order of things." (p 6 & 7)

>

> 10th October, 1941, midday "Christianity is a rebellion against natural law, a protest against nature. Taken to its logical extreme, Christianity would mean the systematic cultivation of the human failure." (p 43)

>

> 14th October, 1941, midday "The best thing is to let Christianity die a natural death.... When understanding of the universe has become widespread.. . Christian doctrine will be convicted of absurdity... .

> "Christianity has reached the peak of absurdity... . And that's why someday its structure will collapse....

> "...the only way to get rid of Christianity is to allow it to die little by little....

> "Christianity the liar....

> "We'll see to it that the Churches cannot spread abroad teachings in conflict with the interests of the State." (p 49-52)

>

> 19th October, 1941, night "The reason why the ancient world was so pure, light and serene was that it knew nothing of the two great scourges: the pox and Christianity. "

>

> 21st October, 1941, midday "Originally, Christianity was merely an incarnation of Bolshevism, the destroyer... .

> "The decisive falsification of Jesus'

was never a Jew> doctrine was the work of St.Paul. He gave himself to this work... for the purposes of personal exploitation. ...

> "Didn't the world see, carried on right into the Middle Ages, the same old system of martyrs, tortures, faggots? Of old, it was in the name of Christianity. Today, it's in the name of Bolshevism. Yesterday the

> instigator was Saul: the instigator today, Mardochai. Saul was changed into St.Paul, and Mardochai into Karl Marx. By exterminating this pest, we shall do humanity a service of which our soldiers can have no idea." (p 63-65)

>

> 13th December, 1941, midnight "Christianity is an invention of sick brains: one could imagine nothing more senseless, nor any more indecent way of turning the idea of the Godhead into a mockery....

> transubstantiation>

> "When all is said, we have no reason to wish that the Italians and Spaniards should free themselves from the drug of Christianity. Let's be the only people who are immunised against the disease." (p 118-119)

>

> 14th December, 1941, midday "Kerl, with noblest of intentions, wanted to attempt a synthesis between National Socialism and Christianity. I don't believe the thing's possible, and I see the obstacle in Christianity itself....

> "Pure Christianity- - the Christianity of the catacombs-- is concerned with translating Christian doctrine into facts. It leads quite simply to the annihilation of mankind. It is merely whole-hearted Bolshevism,

> under a tinsel of metaphysics. " (p 119 & 120)

>

> 9th April, 1942, dinner "There is something very unhealthy about Christianity. " (p 339)

>

> 27th February, 1942, midday "It would always be disagreeable for me to go down to posterity as a man who made concessions in this field. I realize that man, in his imperfection, can commit innumerable errors-- but to devote myself deliberately to errors, that is something I cannot do. I shall never come personally to

terms with the Christian lie."

> "Our epoch in the next 200 years will certainly see the end of the disease of Christianity. ... My regret will have been that I couldn't... behold ." (p 278)

> Quotes Establishing Hitler's Non-Atheism "We were convinced that the people need and require this faith. We have therefore undertaken the fight against the atheistic movement, and that not merely with a few theoretical declarations: we have stamped it out". "For their interests [the Church's] cannot fail to coincide with ours [the National Socialists] alike in our fight against the symptoms of degeneracy in the world of to-day, in our fight against a Bolshevik culture, against atheistic movement, against criminality, and in our struggle for a consciousness of a community in our national life".

>

>

> Both of these quotes are from Norman H. Baynes, ed. The Speeches of Adolf Hitler, April 1922-August 1939, Vol. 1 of 2, Oxford University Press, 1942, cited in an Internet article by Doug Krueger.

> Another interesting quote is found in a book by Albert Speer, Hitler's Minister of Armaments:

> "I often feel that we will have to undergo all the trials the devil and hell can devise before we achieve Final Victory....I may be no pious churchgoer, but deep within me I am nevertheless a devout man. That is to say, I believe that he who fights valiantly obeying the laws which a god has established and who never capitulates but instead gathers his forces time after time and always pushes forward?such a man will not be abandoned by the Lawgiver. Rather he will ultimately receive the blessing of Providence. And that blessing has been imparted to all great spirits in history." (Albert Speer, Inside the Third Reich : Memoirs. Bonanza Books ; Distributed by Crown Publishers, 1982, cited in an Internet article by Kevin Davids).

>

> These sentiments are obviously neither atheist nor Christian.

> ConclusionIn conclusion, I think that Hitler was not an atheist, but he was not a Christian either. While he was materialist and rationalist in a lot of things, he also talked a lot about "Providence" , or "Nature", as a sort of mystical force of fate, and he saw himself as somehow destined for victory even when the war was going badly for him, simply because of the purity of his purpose, his strength of will, and his feeling of destiny. I have even read that he believed in reincarnation. To me, some of his quotes and writings make it sound like he worshipped the German national identity; some make it seem like instead of God he

worshipped or idealised or divinised Providence / Nature / Fate, with his glorious destiny assured no matter what; and in some ways it seems to me like he worshipped himself. For a more detailed analysis of Hitler's thinking and his Christianity or otherwise, I strongly recommend Kevin Davids' excellent article on the subject.
> Finally, two last points. The first is not very compelling, but I found it interesting. The first time I found Hitler's Mein Kampf on-line was at a White Supremacy hate site whose homepage had a litany of Hitler's anti-Christian quotes. The second point is that even the Atheism Web highlights the difference between Hitler's public speeches before he came to power, and his attitude after 1935 when he saw Christianity as a threat to Nazi domination.

>

>

>

>

> -----

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| 20038|2006-08-16 18:03:06|Paul Kekai Manansala|Catholic and Protestant Bibles Re: "Race" and Racism|

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

>

>

>

> There already is a motherload of Essene and GNostic sources, none

of THEM support this Afrocentric view EITHER! Can I get a scrap of paper, a mere link, a hyper text protocol page if you will of a African Jesus from Kenya, Uganada, or wherever that came up into Israel, preached an Indo-African God called whatever, or a Kemetic god, or a Muslim Allah?

>

I don't know who's saying this but it wasn't me.

You're just diverting from the subject at hand.

The scriptures of Christianity are a hodgepodge of documents that were fixed only centuries after the supposed events.

They included what the Roman empire wanted them to include.

Regards,

Paul Kekai Manansala

| 20039|2006-08-16 18:04:22|elliottandelliottmtg|Re: ATTN: The Gospel According to Egypt!!!

"In fact, it was my investigation of the Afrocentric claims that bumped me into the Mormon claims (both claim that Egyptian mythology is really Christian in origin and that Christian themes are actually interpretive of Mormon/Afrocentric theology... only difference between the two is the skin color of God and the ancient cultures). This is one reason why I find extreme Afrocentricism a danger to reliable Afrocentric study."

I was unaware that Ta Seti had a comedy hour. How can the claims of a European Christian sect invalidate the African origins of Hebraism in anyway? If anything, it strengthens the argument for the African origins of Hebraism because as you have said some European Christians have identified the African origins of Christianity but they cannot possibly have a valid claim because they are European. The real danger is Eurocentrism in any form!

Issaias

-- In Ta_Seti@yahoogroups.com, David VeLar wrote:

>

> Now THIS is more of a possibility, I can take this one seriously,

but please do not confuse this topic with the other one I spoke against. I do not dismiss the afrocentric position on Jesus because I dismiss Afrocentricism, I dismiss it for the evidence for it is non-existent, just like I dismiss the Mormon stuff for the same reason. In fact, it was my investigation of the Afrocentric claims that bumped me into the Mormon claims (both claim that Egyptian mythology is really Christian in origin and that Christian themes are actually interpretive of Mormon/Afrocentric theology... only difference between the two is the skin color of God and the ancient cultures). This is one reason why I find extreme Afrocentricism a danger to reliable Afrocentric study.

>

> Mormons now use Afrocentric claims to legitimize their own. They

rely on the fact that because black people also make the same claims, they are not racist. They are using your own wild claims as a way to ultimately subvert all of us.

>

> IMJs@... wrote:

>

>

> [I've posted Ahmed Osman's theories before, but some may have missed it... link below]

>

> We've all known about the probability/likelihood of Akhenaten and

the

> Biblical Moses being one and the same person for years. I'd come to

> accept it as the most logical conclusion after reading about it, but

I

> never really thought about projecting it out any further than that,

in

> order to see the BIG picture!...

>

> That was really short-sided, because if the above is true, then what

> must that mean regarding some of the other core Biblical

personages; and

> what are the implications?... Did they have also an alias, or become

> "multiple personalities" appearing to different groups as other

people

> at different times?

>

> Most folks I know wouldn't even let their minds go down that road,

> thankfully we have forums like this.... And fortunately for us all,

> Egyptian scholar/author Ahmed Osman was already there way ahead of

> anyone else putting the pieces together. He's uncovered some truly

> fascinating stuff on 'Egyptian repetition', and the

> 'dual/multiple-identities' of Tut, Jesus, Solomon, David, Joseph,

> Joshua, etc.!!!

>

> IMJ

>

> The Gospel According to Egypt

> <http://www.domainofman.com/ankhemmaat/contents.html>

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>

| 20040|2006-08-16 18:06:11|clyde winters|Re: Adolf Hitler - Christian, Atheist, or Neither?|

--- Mahari Mengistu <mahari@myway.com> wrote:

> >> He seems to be a guy that nobody wants on their

> team, which I

> guess is fair enough, given the part that he played

> in humanity's

> bloodiest endeavour. <<

>

> Well, Freddie, killing 6 million jews is not nice

> and is bloody

> indeed, but killing 60 to 100 millions blacks during

> the slave trade

> seems bloodier to me. Especially, since they happen

> to be my people.

> HTP,

> Mahari

Not to mention the 27 million Russians the Germans
murdered.

Clyde

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| 20041|2006-08-16 18:12:09|Paul Kekai Manansala|Catholic and Protestant Bibles Re: "Race"
and Racism|

--- In Ta_Seti@yahoogroups.com, David VeLar
wrote:

>

>

> Lets pretend that the Nestorians came then... They still came

after they were ejected from the Catholic communion in 450. How then
100-200 years later are they still fabricating this plot?

>

>

There's no pretending. The St. Thomas Christians were Nestorians.
Their bible was quite different than that used by Rome, which again
proves my point.

There were many different recensions of the Bible, many of which are
no longer known to us.

All the other stuff you posted is just legend. There are also legends
that Jesus came to study under the Buddha or Krishna, or that he was
actually born in India and traveled to Israel.

Regards,

Paul Kekai Manansala

| 20042|2006-08-16 18:14:22|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and
Racism|

prove it.

Prove that prior to the Council that these documents were forgeries fakes distortions of Jesus.
This burden is on you, ive handled this issue many times. The Roman empire did not control all
of Christendom. They did not have access to all of the denominations and sects of Christianity.
Even the Arians used the same BIBLE even up to the time of Mohammed.

And the subject at hand is this: Black Indo-African Jesus came to Israel to preach the true
doctrine of Christianity which was more like Kemetic and Islamic religion than what we have
now. In addition the Catholic church and Roman authorities erased all references of black Jesus
from any scriptures (whether in a bible or not) starting with bad old Constantine at the Council of
Nicea.

Thats the subject I am discussing. Is this the one youre discussing?

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, David VeLar
wrote:

>

>

>

> There already is a motherload of Essene and GNostic sources, none
of THEM support this Afrocentric view EITHER! Can I get a scrap of
paper, a mere link, a hyper text protocol page if you will of a
African Jesus from Kenya, Uganada, or wherever that came up into

Israel, preached an Indo-African God called whatever, or a Kemetic god, or a Muslim Allah?

>

I don't know who's saying this but it wasn't me.

You're just diverting from the subject at hand.

The scriptures of Christianity are a hodgepodge of documents that were fixed only centuries after the supposed events.

They included what the Roman empire wanted them to include.

Regards,
Paul Kekai Manansala

Yahoo! Messenger with Voice. [Make PC-to-Phone Calls](#) to the US (and 30+ countries) for 2/min or less.

| 20043|2006-08-16 18:36:58|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

Paul. Where are you? Really where are you in this conversation?

The differences do not prove your point, they prove mine. We are not having a discussion about differences in the Christian religion. We are discussing whether or not the "true" Christian religion was the one I keep referenceing (Black Indo-African Jesus teaching Islam, Kemeticism, erased by the Catholic Church).

That does not PROVE anything, it disproves it. You keep saying "they are Nestorian" but you are doing a Griffin move because you offer no proof, I showed you my references. The Nestorians wrote back to the Syrian church saying that there was ALREADY a presence. Why do I have to repeat myself like this?

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

>

>

> Let's pretend that the Nestorians came then... They still came after they were ejected from the Catholic communion in 450. How then 100-200 years later are they still fabricating this plot?

>

>

There's no pretending. The St. Thomas Christians were Nestorians. Their bible was quite different than that used by Rome, which again

proves my point.

There were many different recensions of the Bible, many of which are no longer known to us.

All the other stuff you posted is just legend. There are also legends that Jesus came to study under the Buddha or Krishna, or that he was acutally born in India and traveled to Israel.

Regards,
Paul Kekai Manansala

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| 20044|2006-08-16 18:37:09|David VeLar|Re: ATTN: The Gospel According to Egypt!!!
What the real danger is this: Making accusations without proof. Making asseratations without real evidence. Making claims without anything to validate them. All this discussion and no one has provided a scrap of anything against me. Just more elusions of a Roman-Jewish-Greek plot to excise all African mentions of Jesus. Then all the variants are brought up, yet none of them elude to any of this any more than they elude to a Han Chinese Jesus.

elliottandelliottmtg wrote:

"In fact, it was my investigation of the Afrocentric claims that bumped me into the Mormon claims (both claim that Egyptian mythology is really Christian in origin and that Christian themes are actually interpretive of Mormon/Afrocentric theology... only difference between the two is the skin color of God and the ancient cultures). This is one reason why I find extreme Afrocentricism a danger to reliable Afrocentric study."

I was unaware that Ta Seti had a comedy hour. How can the claims of a European Christian sect invalidate the African origins of Hebraism in anyway? If anything , it strengthens the argument for the African origins of Hebraism because as you have said some European Christians have identified the African origins of Christianity but they cannot possibly have a valid claim because they are European. The real danger is Eurocentrism in any form!

Issaias

-- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

>

> Now THIS is more of a possibility, I can take this one seriously, but please do not confuse this topic with the other one I spoke against. I do not dismiss the afrocentric position on Jesus because I dismiss Afrocentricism, i dismiss it for the evidence for it is non existent, just like I dismiss the Mormon stuff for the same reason. In fact, it was my investigation of the Afrocentric claims that bumped me into the Mormon claims (both claim that Egyptian mythology is really Christian in origin and that Christian themes are actually interpretive of Mormon/Afrocentric theology... only difference between the two is the skin color of God and the ancient cultures). This is one reason why I find extreme Afrocentricism a danger to reliable Afrocentric study.

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> Mormons now use Afrocentric claims to legitimize their own. They rely on the fact that because black people also make the same claims, they are not racist. They are using your own wild claims as a way to ultimately subvert all of us.

>

> IMJs@... wrote:

>

>

> [I've posted Ahmed Osman's theories before, but some may have missed it... link below]

>

> We've all known about the probability/ likelihood of Akhenaten and the

> Biblical Moses being one and the same person for years. I'd come to

> accept it as the most logical conclusion after reading about it, but

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> never really thought about projecting it out any further than that, in

> order to see the BIG picture!...

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> That was really short-sided, because if the above is true, then what

> must that mean regarding some of the other core Biblical personages; and

> what are the implications? ... Did they have also an alias, or become

> "multiple personalities" appearing to different groups as other people

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>
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> The Gospel According to Egypt
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| 20045|2006-08-16 18:43:38|Paul Kekai Manansala|Catholic and Protestant Bibles Re: "Race"
and Racism|
--- In Ta_Seti@yahoogroups.com, David VeLar
wrote:
>

> And the subject at hand is this: Black Indo-African Jesus came to

Israel

>

According to whom?

Who has mentioned a "Black Indo-African Jesus" other than yourself?

This discussion was focused mainly on the idea that the Bible was
edited practically for purposes that served the Roman empire.

St. Thomas Christians came to believe that St. Thomas was Jesus. All
they prove is that the early founders of the church edited the "bible"

as they saw fit.

Regards,

Paul Kekai Manansala

| 20046|2006-08-16 19:02:40|Paul Kekai Manansala|St. Thomas Christians|

The first historical mention of the Christians of Malabar was by Cosmas in 535 who mentions they were under the Metropolitan of Persia of the Nestorian church.

A 7th century letter from the Patriarch Jesajbus to Simen, Metropolitan of Persia mentions the Indian Christians. Both the Persian and Indian church at this time went under the name "Thomas Christians."

Chrisitan artifacts with Pahlavi writing have been found in the Malabar region.

When the Portuguese forcibly converting Thomas Christians they were compelled to renounce St. Nestorius and his doctrines. Nestorius was the founder of the Nestorian church. (La Croze, Histoire du Christianisme des Indes, 1724)

Regards,

Paul Kekai Manansala

| 20047|2006-08-16 19:23:46|elliottandelliottmtg|Re: ATTN: The Gospel According to Egypt!!!

"What the real danger is this: Making accusations without proof"

Is it a fact that Orthodox Christians worship a Black Madonna?

Is it a fact that the vast majority of Hebrew inspired scriptures have been re-discovered in Kemet?

Is it a fact that Monotheism originated in Africa?

Is it a fact that many of the Hebrew prophets have lived in Africa and married African women and the Hebrew language is Afro-Semitic in origin?

Is it a fact that the earliest depictions of Jesus show him as an African?

Does not the bible say that Jesus was crucified in Egypt in the Book of Revelation and the gospel of John describes an Egyptian burial for Jesus?

Is it not correct that there is absolutely no evidence of a Jewish Exodus out of Egypt?

Do you realize that Auset and Heru are the prototype of Jesus and Mary, also that Kemet is the home of "divine Kingship"?

There is ample evidence for a mind not poisoned by Eurocentrism.

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

>

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Making asseratations without real evidence. Making claims without anything to validate them. All this discussion and no one has provided a scrap of anything against me. Just more elusions of a Roman-Jewish-Greek plot to excise all African mentions of Jesus. Then all the variants are brought up, yet none of them elude to any of this any more than they elude to a Han Chinese Jesus.

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wrote: "In fact, it was my investigation of the Afrocentric claims that

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| 20048|2006-08-16 19:28:20|Asar Imhotep|Catholic and Protestant Bibles Re: "Race" and Racism|

A few, if not all, of your assumptions is not consistent with historical finds and even genetic studies on the origins of the Hebrew people. The Africaness of Yeshua (Ayesu) is important because if this "Jew" is African, then genetically his parents had to be African as well. Which more than likely means the people in which they came from were Africans as well.

Now, on May 9, 1999 a genetic report was made known to the layman about *cohen* sequence found in Jewish priest, also found in greater numbers in the Lemba people of central east Africa. This research was spearheaded by Dr. Karl Skorecki of the *Technion-Israel Institute of Technology*. He contacted geneticist Dr. Michael Hammer of the university of Arizona, to aid in this research project which was about finding related people of Jewish priestly class.

In 1997, Skorecki, Hammer and others began analyzing the Y chromosome of male Jews of the priest class and the layman. They found a unique pattern amongst a priestly group called the *Cohens*. They found the same patterns amongst the *Ashkenazi* and *Sephardic* priestly populations. The conclusions came out to be:

- 45% of the *Ashkenzi* priest had this genetic marker and
- 56% of the *Sephardic* priest had this marker

Neil Bradman (Chairman for the Center for Genetic Anthropology at the University College of London) after viewing the results of this study began extending beyond the sample population believed to be related to the Jewish people around the world. He sought the expertise of David B Goldstein, a population geneticists at Oxford University, and he identified an even more unique pattern amongst Jewish priests.

With the knowledge of this genetic mutation amongst Jewish priest, Goldstein decided to test the Lemba people in central east Africa. The results were:

- 9% of the men carried the Y-Chromosome of the Jewish priest
- The Buba males carried 53 % of the unique DNA sequence

Statistacally, men of the Lemba tribe carried a higher incidence of the Jewish priestly Y-Chromomose mutation sequence. Among the Lemba men it was 9% of the total population while amongst the whole Jewish population it was 3-5 %. This study was reported in the *American Journal of Human Genetics* in 1999.

The Lemba people are people who live in Zimbabwe who trace their origins The people claim they lived in Judea in ancient times in a place called *Senna*. When they migrated to Southern Africa, they built another city by the same name where they reside today. They were lead out of the city by a man named *Buba* (in which a specific tribe is named today). They practice circumcision, they don't eat pork and have a sacred holy day reserved for worship during the week.

The story of the exodus of these people have been verified in the works of Dr. Parfitt of the Center for Jewish studies at the School of Oriental and African studies in London, in his work called Journey to the Vanished City (Phoenix publishing).

The question one should ask is how does a South African Bantu speaking people, happen to carry more of the genetic sequence of Jewish priest than the Jewish priest? This is more evidence, backed up by iconographic evidence and linguistics that the original Hebrew people were African people. Europeans interracted with these African and built a spiritual system based

on their culture and this is what all of the arguing and need for a council was for: to see how they can develop this doctrine.

We know genetically that "White" in no fashion can produce "Black" but "Black" can produce "White." So we know in this case it is not White Jewish people gave birth to all of these Africans in Zimbabwe. With the frequency greater in the Lemba, the question of the African origin of the Jewish people is more of the direction now. If the original priest class is African, and Jesus allegedly came out of the priest class, then it is safe to say, if Yeshua actually existed, that he was African. The notion that he may have looked "mixed" is absurd and regardless would still NOT be a European or an Arab, but an African and there is no one African phenotype and the "Mixed" look is by far a trait of East and Southern Africans.

Works cited:

<http://www.uoregon.edu/~jbloom/race/general/lemba.htm>

Thomas, M.G., Parfitt, T., Weiss, D.A., Skorecki, K., le Roux, M., **Bradman, N.**, and Goldstein, D.B. (2000) Y chromosomes Traveling South: The Cohen Modal Haplotype and the Origins of The Lemba - The "Black Jews of Southern Africa". **American Journal of Human Genetics** 66; pp674 - 686.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

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> And the subject at hand is this: Black Indo-African Jesus came to Israel to preach the true doctrine of Christianity which was more like Kemetic and Islamic religion than what we have now. In addition the Catholic church and Roman authorities erased all references of black Jesus from any scriptures (whether in a bible or not) starting with bad old Constantine at the Council of Nicea.

>

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> Paul Kekai Manansala pmanansala@... wrote:

> --- In Ta_Seti@yahoogroups.com, David VeLar

> lightanddarkgottogether@ wrote:

> >

> >

>

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2/min or less.
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| 20049|2006-08-16 19:30:05|David VeLar|Re: St. Thomas Christians|

Now I will list the names of some of the cities that have an older Christian tradition than the one you assert and you be the judge. You keep calling them Nestorian, but they were NASRANI SYRIAN CHRISTIANS, not NESTORIAN:

Palayoor or (**Palayur**) is a part of [Thrissur](#) district and is located on the west coast of [Kerala](#), in [India](#). By road it takes 28 Km to reach Palayoor from Thrissur. It is on Thrissur - [Chavakad](#) route, via [Pavaratty](#). It is nearby to [Guruvayoor](#) which is only 2 km away.

Palayoor is famous for its [Christian](#) church located there which is believed to be established by [St. Thomas the Apostle](#) in [AD 52](#). Palayoor also had an ancient [Jewish](#) settlement there known as the Jews Hill. There is evidence that the area has a long history of contact with the Western world; [Greek](#) scholars were apparently aware of the district, for example.

Kodungallur (anglicised name: **Cranganore**) and known in ancient times as Shinkli, Muchiri (anglicised to Muziris), Muyirikkodu, Muchiripattinam was a famous and prosperous sea-port at the mouth of the [Periyar](#) (also known as *Choorni Nadi*) river in the [southern Indian](#) state of [Kerala](#). It is located about 38 km from the present day city of [Kochi](#) at [10°13'N 76°13'E](#).

Roman gold and silver coins bearing impressions of Roman Emperors [Tiberius](#) and [Nero](#) were discovered in the village of Parur near the town during [2000](#).

[Thomas the Apostle](#) of [Jesus](#) with his followers landed in Cranganore in the year [AD 52](#) and preached the [gospel](#). It thus became the earliest *Nasrani* [Syrian Christian](#) centre of [Malabar](#) with monuments built in the memory of Thomas still existing. The existence of a thriving [Christian](#) Community here attracted the attention of others and the Bishops who came from [Persia](#) chose this place for their residence. The bones of the right hand of St Thomas were placed in [1953](#) as a memento.

Kokkamangalam is a village in [Alappuzha](#) district of [Kerala](#) state, [south India](#). Tradition holds it to be one of the seven [Christian](#) communities in Kerala founded by the [Apostle Thomas](#). Kokkamangalam is situated midway between [Cochin](#) and [Kumarakom](#). It is on the western shore of [Vembanad Lake](#), 5 km east of the town of [Cherthala](#), which has the nearest railway station. [\[edit\]](#)

History

In the first century, Kokkamangalam was a prosperous [Hindu](#) village. According to tradition, St. Thomas, one of the twelve [Apostles](#) of [Jesus](#), landed at [Kodungalloor](#), an ancient port on India's [Malabar Coast](#), in the year [52](#). He founded Christian communities in Kokkamangalam, [Kodungalloor](#), [Kollam](#), [Chayal](#), [Niranam](#), [Parur](#), and [Palayoor](#) before he was martyred in [Mylapore](#). The Apostle Thomas performed a miracle in Kokkamangalam, and converted several local Hindu families to Christianity. A church was erected near the village's Hindu temple. The present church was rebuilt in 1900 on the same site.

Throughout [Kerala](#), one can find Christian families that claim their descent from Jewish ancestors who were baptized by [Apostle Thomas](#). St. Thomas Christians were classified into the caste system according to their professions, in accordance with the Hindu tradition, with special privileges for trade granted by the benevolent [Hindu](#) kings. People in Hindu kingdoms, regardless of religion, were expected to strictly abide by stringent rules pertaining to caste and religion. This is why St. Thomas Christians had such a strong sense of caste and tradition, being the oldest order of Christianity in India. The archdeacon was the head of the Church, and Palliyogams (Parish Councils) were in charge of temporal affairs. They had a [liturgy](#)-centered life with days of fasting and abstinence. Their devotion to the Mar Thoma Cross was absolute. Their churches were modelled after [Jewish synagogues](#).

In short, the St. Thomas Christians of Kerala had blended well the ecclesiastical world of the East Syriac Church with the socio-cultural environment of their homeland. Thus, the East Syriac Church was South Indian in [culture](#), Christian in [religion](#), and Judeo-Syro-Oriental in worship. In [1498](#), when the [Portuguese](#) navigator [Vasco da Gama](#) landed on the Malabar coast, there were an estimated two million Christians across the land, and they had 1,500 churches under the jurisdiction of a single [Metropolitan bishop](#) who lived in Angamali. The arrival of Vasco da Gama, however, heralded a new struggle for the [East Syrian Church](#), because the Portuguese, who later established trading posts in [Goa](#), [Daman and Diu](#) north of Kerala, moved against the East Syrian Church in the [Goa Inquisition](#) leading to tragic, ecclesiastical incidents.

According to Joas de Castro, the Portuguese viceroy in Goa in [1548](#), the sword of the Portuguese was wielded "mainly against the centuries-old Syrian-Christians of Kerala" because they were opposed to Roman control of their church. This was because only in Kerala did the laity stand steadfast against Western colonization, and maybe the Portuguese, who were under the Roman

Church, considered everything outside [Roman Catholicism](#) as heretical, including the Syrian Christians they found in India.

The **Holy Apostolic and Catholic Assyrian Church of the East** under His Holiness [Mar Dinkha IV](#), is a [Christian](#) church that traces its origins to the [See](#) of [Babylon](#), said to be founded by [Saint Thomas the Apostle](#).

It sometimes calls itself the **Assyrian Orthodox Church**, and is sometimes mistakenly thought to be an [Oriental Orthodox](#) body. In [India](#), it is known as the [Chaldean Syrian Church](#). In the [West](#) it is often known, inaccurately, as the [Nestorian Church](#).

So I say this, why don't we start investigating the first hand evidence? If you are going to just repeat "they were Nestorian" over and over, lets nitpick point by point their religious beliefs and see how much relationship they had from Nestorians and Rome.

Paul Kekai Manansala wrote:

The first historical mention of the Christians of Malabar was by Cosmas in 535 who mentions they were under the Metropolitan of Persia of the Nestorian church.

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Regards,
Paul Kekai Manansala

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| 20050|2006-08-16 19:41:28|Paul Kekai Manansala|Re: St. Thomas Christians|
--- In Ta_Seti@yahoogroups.com, David VeLar
wrote:

>

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sometimes mistakenly thought to be an Oriental Orthodox body. In India, it is known as the Chaldean Syrian Church. In the West it is often known, inaccurately, as the Nestorian Church.

>

Yes, it's not NOW known as the Nestorian church because it was forcibly converted to the Roman rite by the Portuguese. My word!

When the Portuguese arrived, the Indian christians were under a Metropolitan (Nestorian bishop) known as Mar Thomas. He was forced to recognize Rome.

Also, are you claiming the bible currently used by Indian Christians dates back to St. Thomas?!

What they use now is the same bible used by the Roman Catholic church.

Regards,

Paul Kekai Manansala

| 20051|2006-08-16 19:44:33|elliottandelliottmtg|Catholic and Protestant Bibles Re: "Race" and Racism|
excellent evidence Asar!

-- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

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> Works cited:

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> <http://www.uoregon.edu/~jbloom/race/general/lemba.htm>

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> Asar Imhotep

> <http://www.mochasuite.com>

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> > Paul Kekai Manansala pmanansala@ wrote:

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> > > There already is a motherload of Essene and GNostic sources,

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> > Regards,

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> > Yahoo! Messenger with Voice. Make PC-to-Phone Calls to the US

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>

| 20052|2006-08-16 19:50:46|elliottandelliottmtg|Catholic and Protestant Bibles Re: "Race" and Racism|

Excellent evidence Asar!

- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> A few, if not all, of your assumptions is not consistent with

historical

> finds and even genetic studies on the origins of the Hebrew

people. The

> Africaness of Yeshua (Ayesu) is important because if this "Jew" is

> African, then genetically his parents had to be African as well.

Which

> more than likely means the people in which they came from were

Africans

> as well.

>

> Now, on May 9, 1999 a genetic report was made known to the layman

about

> cohen sequence found in Jewish priest, also found in greater

numbers in

> the Lemba people of central east Africa. This research was

spearheaded

> by Dr. Karl Skorecki of the Technion-Israel Institute of

Technology. He

> contacted geneticist Dr. Michael Hammer of the university of

Arizona, to

> aid in this research project which was about finding related

people of

> Jewish priestly class.

>

> In 1997, Skorecki, Hammer and others began analyzing the Y

chromosome of

> male Jews of the priest class and the layman. They found a unique

> pattern amongst a priestly group called the Cohens. They found the

same

> patterns amongst the Ashkenazi and Sephardic priestly populations.

The

> conclusions came out to be:

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- > * 56% of the Sephardic priest had this marker
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| 20053|2006-08-16 20:19:54|David VeLar|Re: ATTN: The Gospel According to Egypt!!!|

No one is disputing that Orthodox Christians pray to (not worship) the black madonna. It is not a fact that the vast majority of Hebrew inspired scriptures are rediscovered in Egypt, however even

if that were the case, it would not mean anything without knowing the context of their discoveries. Monotheism originated with Akhenaten's cult in Egypt, however that is not proven to be the origin of the Hebrew religion although I personally do not rule the strong possibility out. The earliest depictions show him as a brown skinned man with short curly hair. Certainly that would fit but the implication is that the depictions were different than what is found:

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That is the earliest known painting of Jesus. I would certainly see it as a good indicator he may have been black.

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This here is showing a Roman who is mocking a Christian. Fascinating... the crucifixion itself being displayed as mockery... but how can this be if the whole thing was a Roman fabrication itself?

http://www.religionfacts.com/jesus/image_gallery/250_good_shepherd_catacomb_callixtus.htm

This is the view I'm most familiar with. His ethnicity is not easy to determine, but his hair is short, indicating that he is not an Aryan, or European.

http://www.religionfacts.com/jesus/image_gallery/350_christ_and_apostles_catacomb_domitilla.htm

Another with two photographic differences, the second looking more black than the first, which is more accurate? I suppose you'd have to be there yourself to find out. IN any event you can see his hair gradually gets longer.

Now that we have done the "how he looks" portion of this discussion, let's move to the what he taught and where he CAME from portion. Oh if YOU have any links to other pictures that will help clarify this issue please feel FREE TO POST THEM!

No evidence of a Jewish exodus out of Egypt?

Hmm...

<http://www.oldtestamentstudies.net/judges/merenptahstela.asp?item=10&variant=0>

You tell me, that link shows the best evidence I can see that 1. There was an "Israel" during the time of the Son of Ramses. 2. The son of Ramses fought against this "Israel". 3. The name is used as a historical patriarch, not merely a country name or ethnic group indicating that the Egyptians at that time recognized "Israel" as a people descended from a particular individual... just like the BIBLE describes, not some generic name for a geographic origin (i.e. there was no land of Israel yet). His name is Jacob. Even if that is refuted (as the analysis on the right suggests) we still are left with the name, a non-egyptian name, transliterated into Egyptian. Y.S.R.I.E.L and the symbols are phonetic, not derived from Kemetic religious connotation. So Israel is not spelled with the Ra for the sun god Ra. Whatever historical timeline you use, you can't deny Merenptah was the Son of Ramses the very pharaoh implied in the Exodus. The fact that the stela uses a national name at all suggests that Israel had already achieved recognition outside its borders.

now where south of Egypt did they come from? Nubia, Punt, Meroe, further in Uganda? YOU tell me! You're the one saying it. You tell me. Don't just say "they came from Africa" where in Africa, the place is huge! What other group of people are they related to? The Libyans? The Kemetese?

your last comment is along the lines of "Do you realize that other religions have similar ideologies and that must automatically mean that they are from one another"

Mary is the mother of Horus not Osiris.

It was Osiris, not Horus whom was killed.

It was Horus, not Osiris that was ressurected.

Osiris was dismembered, Jesus "not a bone was broken".

Osiris was killed by his brother, Jesus was killed by treachery from Judas.

Since there is ample evidence, it takes no effort for you to post it, link it cite it reference it. The miniscule links I just posted should be blown away by your own.

Oh and try not to predicate my position. It is not Eurocentric to disagree with yoU Elliott on this issue. Eurocentricism has to do with Europe and White people. I have no interest in postulating the myth that Jesus, or the Hebrews or the Egyptians were white, or Indo European.

elliottandelliottmtg wrote:

"What the real danger is this: Making accusations without proof"

Is it a fact that Orthodox Christians worship a Black Madonna?

Is it a fact that the vast majority of Hebrew inspired scriptures have been re-discovered in Kemet?

Is it a fact that Monotheism originated in Africa?

Is it a fact that many of the Hebrew prophets have lived in Africa and married African women and the Hebrew language is Afro-Semitic in origin?

Is it a fact that the earliest depictions of Jesus show him as an African?

Does not the bible say that Jesus was crucified in Egypt in the Book of Revelation and the gospel of John describes an Egyptian burial for Jesus?

Is it not correct that there is absolutely no evidence of a Jewish Exodus out of Egypt?

Do you realize that Auset and Heru are the prototype of Jesus and Mary, also that Kemet is the home of "divine Kingship"?

There is ample evidence for a mind not poisoned by Eurocentrism.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

>

> What the real danger is this: Making accusations without proof. Making asseratations without real evidence. Making claims without anything to validate them. All this discussion and no one has provided a scrap of anything against me. Just more elusions of a Roman-Jewish- Greek plot to excise all African mentions of Jesus. Then all the variants are brought up, yet none of them elude to any of this any more than they elude to a Han Chinese Jesus.

>

> *elliottandelliottmtg*

wrote: "In fact, it was my investigation of the Afrocentric claims that

- > bumped me into the Mormon claims (both claim that Egyptian mythology
- > is really Christian in origin and that Christian themes are actually
- > interpretive of Mormon/Afrocentric theology... only difference
- > between the two is the skin color of God and the ancient cultures).
- > This is one reason why I find extreme Afrocentricism a danger to
- > reliable Afrocentric study."
- >
- >
- > I was unaware that Ta Seti had a comedy hour. How can the claims of a
- > European Christian sect invalidate the African origins of Hebraism in
- > anyway? If anything , it strengthens the argument for the African
- > origins of Hebraism because as you have said some European Christians
- > have identified the African origins of Christianity but they cannot
- > possibly have a valid claim because they are European. The real
- > danger is Eurocentrism in any form!
- >
- > Issaias
- >
- > -- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar
- > wrote:
- > >
- > > Now THIS is more of a possibility, I can take this one seriously,
- > but please do not confuse this topic with the other one I spoke
- > against. I do not dismiss the afrocentric position on Jesus because I
- > dismiss Afrocentricism, i dismiss it for the evidence for it is non
- > existent, just like I dismiss the Mormon stuff for the same reason.
- > In fact, it was my investigation of the Afrocentric claims that
- > bumped me into the Mormon claims (both claim that Egyptian mythology
- > is really Christian in origin and that Christian themes are actually
- > interpretive of Mormon/Afrocentric theology... only difference
- > between the two is the skin color of God and the ancient cultures).
- > This is one reason why I find extreme Afrocentricism a danger to

> reliable Afrocentric study.
> >
> > Mormons now use Afrocentric claims to legitimize their own. They
> rely on the fact that because black people also make the same
claims,
> they are not racist. They are using your own wild claims as a way
to
> ultimately subvert all of us.
> >
> > IMJs@ wrote:
> >
> >
> > [I've posted Ahmed Osman's theories before, but some may have
missed
> > it... link below]
> >
> > We've all known about the probability/ likelihood of Akhenaten
and
> the
> > Biblical Moses being one and the same person for years. I'd come
to
> > accept it as the most logical conclusion after reading about it,
but
> I
> > never really thought about projecting it out any further than
that,
> in
> > order to see the BIG picture!...
> >
> > That was really short-sided, because if the above is true, then
what
> > must that mean regarding some of the other core Biblical
> personages; and
> > what are the implications? ... Did they have also an alias, or
become
> > "multiple personalities" appearing to different groups as other
> people
> > at different times?
> >
> > Most folks I know wouldn't even let their minds go down that
road,
> > thankfully we have forums like this.... And fortunately for us
all,
> > Egyptian scholar/author Ahmed Osman was already there way ahead
of
> > anyone else putting the pieces together. He's uncovered some

truly

> > fascinating stuff on 'Egyptian repitition', and the
> > 'dual/multiple- indentities' of Tut, Jesus, Solomon, David,
Joseph,
> > Joshua, etc.!!!

> >

> > IMJ

> >

> > The Gospel According to Egypt

> > <http://www.domainof man.com/ankhemma at/contents. html>

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> > Do you Yahoo!?

> > Next-gen email? Have it all with the all-new Yahoo! Mail Beta.

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<http://mail.yahoo.com>

| 20054|2006-08-16 20:39:19|clyde winters|Re: ATTN: Monotheism Has Always Existed|

--- David VeLar <lightanddarkgotogether@yahoo.com>

wrote:

>

> No one is disputing that Orthodox Christians pray to

> (not worship) the black madonna. It is not a fact

> that the vast majority of Hebrew inspired scriptures

> are rediscovered in Egypt, however even if that were

- > the case, it would not mean anything without knowing
- > the context of their discoveries. Monotheism
- > originated with Akhenaten's cult in Egypt, however
- > that is not proven to be the origin of the Hebrew
- > religion although I personally do not rule the
- > strong possibility out.

Hi

It is time that this debate end. The idea that Monotheism began with Akhenaten is wrong.

Monotheism simply means that one worships one god.

Throughout Egyptian and African history each person and each group worshipped their own god. There were many gods in Egypt, but each person worshipped their own personal god. Since each person worshipped their own god--Monotheism has always existed.

People have always worshipped the One God they prefer. There are no religions inspired by Hebrewism, if you are referring to the ability of an individual to worship One God. The desire to worship a god is innate in most individuals.

It is the Eurocentrists who misrepresent traditional faiths and imply that people are polytheist because within their culture there are a number of different gods worshipped by people living in the same locale. If you worship a particular god, then you are Monotheistic.

Clyde

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<http://mail.yahoo.com>

| 20055|2006-08-16 20:41:57|ABDUL-RAHMAAN SHAHEED|Jump start|

Bro. Khalil Maasi if your reading this give me your e-mail I have an idea or two about getting your movie(the way)on the silver screen in theaters please contact me "ASAP".

Sincerely, Laamb12000

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around

<http://mail.yahoo.com>

| 20056|2006-08-16 20:55:48|elliottandelliottmtg|Re: ATTN: The Gospel According to Egypt!!!

Initially, you said there was no proof but now you have agreed with most of the things I have said.

There is not a consensus that the Merenptah Stela actually mentions "Israel".

http://www.reshafim.org.il/ad/egypt/merneptah_hymn.htm#rem3

The very fact that Kemet ruled Palestine at this time negates the existence of "Israel" because the Bible never mentions "Israel" being occupied or conquered by Egypt.

Here is another question. Didn't the practice of circumcision originate in Africa and was not circumcision a covenant with God that Abraham began?

The fact that monotheism originated in Africa proves the African Hebraic origins of Judaism because it is a commonly held belief that the Hebrews were the first to embrace monotheism.

Let us now talk about what Jesus said himself. Twice in the book of Revelation he said that those who claim to be Jews are not and are lying and they are the synagogue of Satan. Rev 2:8,3:8 If Jesus was a "Jew" why would he make, what would be labeled today, anti-Semitic statements? And you still did not disprove the Egyptian burial of Jesus or the fact that the book of Revelation states he was crucified in Egypt.

You are correct, however, that it is not Eurocentric to disagree with me, but it Eurocentric to deny the African origins of the Judeo-Christianity.

Issaias

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> Hmm...

>

> [http://www.oldtestamentstudies.net/judges/merenptahstela.asp?](http://www.oldtestamentstudies.net/judges/merenptahstela.asp?item=10&variant=0)

item=10&variant=0

> You tell me, that link shows the best evidence i can see that 1.

There was an "Israel" during the time of the Son of Ramesses. 2. The son of Ramesses fought against this "Israel". 3. The name is used as a historical patriarch, not merely a country name or ethnic group indicating that the Egyptians at that time recognized "Israel" as a people descended from a particular individual... just like the BIBLE describes, not some generic name for a geographic origin(i.e. there was no land of Israel yet). His name is Jacob. Even if that is refuted (as the analysis on the right suggests) we still are left with the name, a non-egyptian name, transliterated into Egyptian. Y.S.R.I.E.L and the symbols are phonetic, not derived from Kemetic religious connotation. So Israel is not spelled with the Ra for the sun god Ra. Whatever historical timeline you use, you cant deny Meremphthah was the Son of Ramesses the very pharaoh implied in the Exodus. The fact that the stela uses a national name at

> all suggests that Israel had already achieved recognition outside

its borders.

>

> now where south of Egypt did they come from? Nubia, Punt, Meroe,

further in Uganda? YOU tell me! You're the one saying it. You tell me.

Dont just say "they came from Africa" where In africa, the place is

huge! What other group of people are they related to? The Libyans?
The Kermese?

>

> your last comment is along the lines of "Do you realize that

other religions have similar ideologies and that must automatically
mean that they are from one another"

>

> Mary is the mother of Horus not Osiris.

> It was Osiris, not Horus whom was killed.

> It was Horus, not Osiris that was resurrected.

> Osiris was dismembered, Jesus "not a bone was broken".

> Osiris was killed by his brother, Jesus was killed by treachery

from Judas.

>

> Since there is ample evidence, it takes no effort for you to

post it, link it cite it reference it. The miniscule links I just
posted should be blown away by your own.

>

> Oh and try not to predicate my position. It is not Eurocentric to

disagree with yoU Elliott on this issue. Eurocentricism has to do
with Europe and White people. I have no interest in postulating the
myth that Jesus, or the Hebrews or the Egyptians were white, or Indo
European.

>

>

> elliotandelliottmtg wrote:

> "What the real danger is this: Making accusations

without proof"

>

> Is it a fact that Orthodox Christians worship a Black Madonna?

> Is it a fact that the vast majority of Hebrew inspired scriptures

> have been re-discovered in Kemet?

> Is it a fact that Monotheism originated in Africa?

> Is it a fact that many of the Hebrew prophets have lived in Africa

> and married African women and the Hebrew language is Afro-Semitic

in

> origin?

> Is it a fact that the earliest depictions of Jesus show him as an

> African?

> Does not the bible say that Jesus was crucified in Egypt in the

Book

> of Revelation and the gospel of John describes an Egyptian burial

> for Jesus?

> Is it not correct that there is absolutely no evidence of a Jewish

> Exodus out of Egypt?

> Do you realize that Auset and Heru are the prototype of Jesus and

> Mary, also that Kemet is the home of "divine Kingship"?

>

> There is ample evidence for a mind not poisoned by Eurocentrism.

>

> --- In Ta_Seti@yahoogroups.com, David VeLar

> wrote:

>>

>> What the real danger is this: Making accusations without proof.

> Making asseratations without real evidence. Making claims without

> anything to validate them. All this discussion and no one has

> provided a scrap of anything against me. Just more elusions of a

> Roman-Jewish-Greek plot to excise all African mentions of Jesus.

> Then all the variants are brought up, yet none of them elude to

any

> of this any more than they elude to a Han Chinese Jesus.

>>

>> elliottandelliottmtg

> wrote: "In fact, it was my investigation of the Afrocentric

> claims that

>> bumped me into the Mormon claims (both claim that Egyptian

> mythology

>> is really Christian in origin and that Christian themes are

> actually

>> interpretive of Mormon/Afrocentric theology... only difference

>> between the two is the skin color of God and the ancient

> cultures).

>> This is one reason why I find extreme Afrocentricism a danger to

>> reliable Afrocentric study."

>>

>>

>> I was unaware that Ta Seti had a comedy hour. How can the claims

> of a

>> European Christian sect invalidate the African origins of

Hebraism

> in

>> anyway? If anything , it streghthens the argument for the African

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> > have identified the African origins of Christianity but they
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> > possibly have a valid claim because they are European. The real
> > danger is Eurocentrism in any form!
> >
> > Issaias
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> > -- In Ta_Seti@yahoogroups.com, David VeLar
> > wrote:
> > >
> > > Now THIS is more of a possibility, I can take this one
> seriously,
> > but please do not confuse this topic with the other one I spoke
> > against. I do not dismiss the afrocentric position on Jesus
> because I
> > dismiss Afrocentricism, i dismiss it for the evidence for it is
> non
> > existent, just like I dismiss the Mormon stuff for the same
> reason.
> > In fact, it was my investigation of the Afrocentric claims that
> > bumped me into the Mormon claims (both claim that Egyptian
> mythology
> > is really Christian in origin and that Christian themes are
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> > interpretive of Mormon/Afrocentric theology... only difference
> > between the two is the skin color of God and the ancient
> cultures).
> > This is one reason why I find extreme Afrocentricism a danger to
> > reliable Afrocentric study.
> > >
> > > Mormons now use Afrocentric claims to legitimize their own.

They

> > rely on the fact that because black people also make the same
> claims,
> > they are not racist. They are using your own wild claims as a

way

> to

> > ultimately subvert all of us.

> > >

> > > IMJs@ wrote:

> > >

> > >

>>> [I've posted Ahmed Osman's theories before, but some may have
> missed
>>> it... link below]
>>>
>>> We've all known about the probability/likelihood of Akhenaten
> and
>> the
>>> Biblical Moses being one and the same person for years. I'd

come

> to

>>> accept it as the most logical conclusion after reading about

it,

> but

>> I

>>> never really thought about projecting it out any further than

> that,

>> in

>>> order to see the BIG picture!...

>>>

>>> That was really short-sided, because if the above is true,

then

> what

>>> must that mean regarding some of the other core Biblical

>> personages; and

>>> what are the implications?... Did they have also an alias, or

> become

>>> "multiple personalities" appearing to different groups as

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>>>

>>> Most folks I know wouldn't even let their minds go down that

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>>> thankfully we have forums like this.... And fortunately for

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> all,

>>> Egyptian scholar/author Ahmed Osman was already there way

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>>> anyone else putting the pieces together. He's uncovered some

> truly
>>> fascinating stuff on 'Egyptian repitition', and the
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> Joseph,
>>> Joshua, etc.!!!
>>>
>>> IMJ
>>>
>>> The Gospel According to Egypt
>>> <http://www.domainofman.com/ankhemmaat/contents.html>
>>>
>>>
>>>
>>>
>>>
>>>
>>> -----
>>> Do you Yahoo!?
>>> Next-gen email? Have it all with the all-new Yahoo! Mail Beta.
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> Do You Yahoo!?
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> <http://mail.yahoo.com>
>

| 20057|2006-08-16 21:05:02|elliottandelliottmtg|Re: ATTN: Monotheism Has Always Existed|
I agree that monotheism has always existed in Africa. Amun was the
God of Gods and the Kemetic people were most successful when the
worship of him was the focus of the people. In fact, in the old
testament, several times in Hebraic history they reverted to
polytheism. The evidence of this can be found in Kemet because that

is the home of Hebraism.

-- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
>
>
> --- David VeLar
> wrote:
>
> >
> > No one is disputing that Orthodox Christians pray to
> > (not worship) the black madonna. It is not a fact
> > that the vast majority of Hebrew inspired scriptures
> > are rediscovered in Egypt, however even if that were
> > the case, it would not mean anything without knowing
> > the context of their discoveries. Monotheism
> > originated with Akhenaten's cult in Egypt, however
> > that is not proven to be the origin of the Hebrew
> > religion although I personally do not rule the
> > strong possibility out.
>
> Hi
> It is time that this debate end. The idea that
> Monotheism began with Akhenaten is wrong.
>
> Monotheism simply means that one worships one god.
>
> Throughout Egyptian and African history each person
> and each group worshipped their own god. There were
> many gods in Egypt, but each person worshipped their
> own personal god. Since each person worshipped their
> own god--Monotheism has always existed.
>
> People have always worshipped the One God they
> prefer. There are no religions inspired by Hebrewism,
> if you are referring to the ability of an individual to
> worship One God. The desire to worship a god is innate
> in most individuals.
>
> It is the Eurocentrists who misrepresent traditional

> faiths and imply that people are polytheist because
> within their culture there are a number of different
> gods worshipped by people living in the same locale.
> If you worship a particular god , then you are
> Monotheistic.

>

>

> Clyde

>

>

> Do You Yahoo!?

> Tired of spam? Yahoo! Mail has the best spam protection around

> <http://mail.yahoo.com>

>

| 20058|2006-08-16 21:06:24|Mahari Mengistu|Re: ATTN: The Gospel According to Egypt!!!|

Hang on in there, David. You will find that Christianity does have
its origins in Kemet. Obviously,not in its fully developed state
but its seed. It's just a matter of time.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, David VeLar
wrote:

>

> Now THIS is more of a possibility, I can take this one seriously,

but please do not confuse this topic with the other one I spoke
against. I do not dismiss the afrocentric position on Jesus because
I dismiss Afrocentricism, i dismiss it for the evidence for it is
non existent, just like I dismiss the Mormon stuff for the same
reason. In fact, it was my investigation of the Afrocentric claims
that bumped me into the Mormon claims (both claim that Egyptian
mythology is really Christian in origin and that Christian themes
are actually interpretive of Mormon/Afrocentric theology... only
difference between the two is the skin color of God and the ancient
cultures). This is one reason why I find extreme Afrocentricism a
danger to reliable Afrocentric study.

>

> Mormons now use Afrocentric claims to legitimize their own. They

rely on the fact that because black people also make the same
claims, they are not racist. They are using your own wild claims as
a way to ultimately subvert all of us.

>

> IMJs@... wrote:

>
>
> [I've posted Ahmed Osman's theories before, but some may have

missed

> it... link below]

>

> We've all known about the probability/likelihood of Akhenaten and

the

> Biblical Moses being one and the same person for years. I'd come to

> accept it as the most logical conclusion after reading about it,

but I

> never really thought about projecting it out any further than

that, in

> order to see the BIG picture!...

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> That was really short-sided, because if the above is true, then

what

> must that mean regarding some of the other core Biblical

personages; and

> what are the implications?... Did they have also an alias, or

become

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people

> at different times?

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> Egyptian scholar/author Ahmed Osman was already there way ahead of

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> fascinating stuff on 'Egyptian repetition', and the

> 'dual/multiple-identities' of Tut, Jesus, Solomon, David, Joseph,

> Joshua, etc.!!!

>

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>

> The Gospel According to Egypt

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>

>

>

>

>

>

> -----

> Do you Yahoo!?

> Next-gen email? Have it all with the all-new Yahoo! Mail Beta.

>

| 20059|2006-08-16 21:08:59|Mahari Mengistu|Catholic and Protestant Bibles Re: "Race" and Racism|

Let me give you what I think is the perfect, close at hand and current example of what is likely to have happened historically in regard to the Jesus story. We have just finished discussing the Olmecs with that person, Pere. We presented to him images of very Afrikoid statues: one with an Afro, one with Afrikan style braided hair. They all had very full, even thick lips, broad noses, high cheekbones, fulfilling the perfect description of what would be called the even stereotypical Afrikan. Yet, he refused to see it and said that they were Mexican; even though Mexicans DO NOT look like that. He, his wife and most Mexicans will say that they are Mexican. If, I believe, they were to artistically represent them they would likely draw them as Mexican-like because that is what they want them to be. The reason for this would range from racism to patriotism or a kind of xenophobia. What you call "this great conspiracy" would be a conspiracy of sorts but the kind that I just described. Everyone would agree that they did not want to have the negro representative of their people. The religious tend to inculcate within their group an intense resentment of the other. Another example, I believe, would be the mormons who have made their founders somehow connected to Middle East, jews and by extension Afrika. A certain portion of them are trying to link themselves with the Ethiopians.

I don't think it would have to involve any discussion or a devised plan. It would just happen in the same way that our discussion with Pere went. And unfortunately I don't think that today's racism toward the black is a recent occurrence (since slave times) as some think.

Even though Pere refused to accept what he saw of the statues he was quite willing to accept what he has no proof ever existed from 2000 years ago , a person who no one has been able to prove existed, a white Jesus. (However, you seem to think there is proof based on the biblical accounts. Yet, what I've read suggests that all of them were second hand accounts.) IMHO, what happened with Pere and

his wife is exactly what happened as time passed with regard to the image of the black savior over the last 3300 years (Tut lived in approximately 1300BC). They simply whitened him because they were white or Eurasian or miscegenate-d East Indians.

Of course, I believe Tut and Jesus are the same myth. From my understanding I believe Tut being the king of KMT was trying to bring peace to the territory, settle differences between the religious factions and save his country. At the time I suspect he felt a lot like Rodney King "Can't we all just get along?". "We are all god's children and I as the incarnated son of god bring you my blessings ? thus the blessings of god."

To reiterate, I don't think a specific plan of conspiracy would have to be devised. I wouldn't say there was a conspiracy to enslave us and keep us enslaved. I think that the white society ? most of them ? just understood that they were going to keep those n----rs down.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

>

> I agree with you, but this Afrocentric position itself is a neat

and orderly accusation that does further to distort the messy history. Remember a mess is easier to detect than orderly cleanliness. Since history is so messy, how then is the disappearance of this Afrocentric Jesus so orderly completely accomplished??

>

> Mahari Mengistu wrote: I think too often we

look at history as if it happens in some neat,

> clear, clean cut orderly way. It doesn't it happens in various

> disorderly, haphazard and sloppy ways. We are talking about

> thousands of years here, over thousands of miles of territories

and

> numerous languages, attitudes, social attitudes and translations.

> You don't have to be an expert psychologist to say "I don't want

> this translated this way" or "Let's leave this word out" or just

be

> ignorant -there was a lot of that then as it is now - and mis-

> translate. But can you imagine how much ignorance there was then?

> Many of us get caught up in our "idea" or our ideal of

> religion/spirituality and perhaps forget that so-called religious

> people are often, in fact, quite evil. Take Pat Robertson who
> called for the assassination of Hugo Chavez! And this is a great
> American christian. He is, in fact, a closet HIT MAN.
> And let's not forget that the bible was compiled by the leaders of
> one of the most oppressive regimes of the ancient world, Rome.
> Check the internet about the Council of Nicea(?). It was at this
> conference when they determined who Jesus was: was he the son of
> God, was he the incarnate god? These and other christian doctrines
> were decided by these oppressors and slavers.
> 1200 years later King James re-wrote the bible again. He was
> later murdered by his soldiers for his sexual practices and his
> general meanness before the bible was completed.
> History ain't neat and pretty.
> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups.com, David VeLar
> wrote:
>>
>> But none of the versions we have ever found differ so much that
> the theology goes far into another realm. No versions differ to

such

> a degree that we find this conversation valid. I can't say that
> aliens from mars came and created Jesus from native american
> ancestors or chinese han imperial troops came in and installed
> the "true" Hebrew kingdom at some period, just because there are
> differences in the translations. Some interpretations are more

valid

> than others and require some level of honesty in response.

Otherwise

> we may as well take the British-Hebrew theories seriously. After
> all "Hibernia, (H)iberia, and Hebrew" certainly seem rather

similar

> SO maybe Jews originally went to Ireland??? Come on!
>>
>> YYou know I posted examples of Ethiopians mentioned in the Bible,
> but that post was not put in the messages. Let me post it again:
>>
>> Amos 9:7 Are you not like the children of the Ethiopians to me,
> Children of Israel? says Yahweh.
>>
>> Zephaniah - 3:10 From beyond the rivers of Ethiopia my

> suppliants, even the daughter of my dispersed, shall bring me
> offering.
> >
> > And
> >
> > Luke 9:7 God can raise up from these stones to be sons of
> Abraham.
> >
> > Psalms 68:31 Ethiopia shall soon stretch her hands out to God.
> >
> > Nahum: 3:9 Ethiopia and Egypt were her strength, and it was
> infinite; Put and Lubim were your helpers.
> >
> > Obviously is there was a Eurocentric plot to eradicate the
> African Black contribution to the bible, certainly these verses
> would have been taken out. I don't think the scribes the

Eurocentric

> scribes who had an agenda that far back... I don't think they

would

> be so sophisticated with psychology to say "ok lets take these
> verses out, but lets leave these in so it doesn't look so

obvious".

> I don't think they left these verses above in just to throw us off.
> All the versions of the Old Testament have these verses. In fact,
> all the varieties of the Old Testament have these verses.

> >

> > Elliott and Elliott wrote:

> > How many other

> > > versions were out there that we don't know about?

> > >

> >

> >

> > Probably many different interpretations. The bible has been re-
> written

> > several times in history, all with a specific purpose in mind,

> > usually to validate an interpretation of a sect.

> >

> > -- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> > wrote:

> > >

> > > Even the Catholic and Protestant bibles differ radically from

one

>>> another.
>>>
>>> They are based on different Hebrew recensions.
>>>
>>> The Catholic bible uses a Hebrew recension that was translated
> into
>>> the Greek Septuagint.
>>>
>>> The Protestant Bible uses the Jewish Masoretic texts that were
> fixed
>>> by the Rabbis.
>>>
>>> Among the differences is the seven additional books contained

in
> the
>>> Septuagint's recension as compared to the Masoretic one. Also
> there
>>> are some significant differences even in the books that are
> found in
>>> both versions.
>>>
>>> Also the Dead Sea Scrolls texts of the Old Testament did not
> exactly
>>> match either the Masoretic or Septuagint texts. How many other
>>> versions were out there that we don't know about?

>>>
>>> Regards,
>>> Paul Kekai Manansala

>>>

>>

>>

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>>

>>

>>

>> -----

>> Do you Yahoo!?

>> Get on board. You're invited to try the new Yahoo! Mail Beta.

>>

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> Do you Yahoo!?

> Everyone is raving about the all-new Yahoo! Mail Beta.

>

| 20060|2006-08-16 21:24:57|Mahari Mengistu|Re: ATTN: The Gospel According to Egypt!!!|
Hummm. Has Pere morphed into David, now?

--- In Ta_Seti@yahoogroups.com, David VeLar
wrote:

>

> What the real danger is this: Making accusations without proof.

Making asseratations without real evidence. Making claims without
anything to validate them. All this discussion and no one has
provided a scrap of anything against me. Just more elusions of a
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Then all the variants are brought up, yet none of them elude to any
of this any more than they elude to a Han Chinese Jesus.

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> elllottandelliottmtg

wrote: "In fact, it was my investigation of the Afrocentric
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> bumped me into the Mormon claims (both claim that Egyptian

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> interpretive of Mormon/Afrocentric theology... only difference

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>

>

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> European Christian sect invalidate the African origins of Hebraism

in

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> origins of Hebraism because as you have said some European

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> danger is Eurocentrism in any form!

>

> Issaias

>

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> > IMJ

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> > -----

> > Do you Yahoo!?

> > Next-gen email? Have it all with the all-new Yahoo! Mail Beta.

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> Do you Yahoo!?

> Next-gen email? Have it all with the all-new Yahoo! Mail Beta.

>

| 20061|2006-08-16 21:35:28|elliottandelliottmtg|Re: ATTN: The Gospel According to Egypt!!!

"Hummm. Has Pere morphed into David, now?"

I don't know, but he, like those cops in Enter the Dragon " comes
out of a comic book."

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Hummm. Has Pere morphed into David, now?

>

> --- In Ta_Seti@yahoogroups.com, David VeLar

> wrote:

>>

>> What the real danger is this: Making accusations without proof.

> Making asseratations without real evidence. Making claims without

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>>> Now THIS is more of a possibility, I can take this one
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> because I
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> reason.
>> In fact, it was my investigation of the Afrocentric claims that
>> bumped me into the Mormon claims (both claim that Egyptian
> mythology
>> is really Christian in origin and that Christian themes are
> actually
>> interpretive of Mormon/Afrocentric theology... only difference
>> between the two is the skin color of God and the ancient
> cultures).
>> This is one reason why I find extreme Afrocentricism a danger to
>> reliable Afrocentric study.
>>>
>>> Mormons now use Afrocentric claims to legitimize their own.
They
>> rely on the fact that because black people also make the same
> claims,
>> they are not racist. They are using your own wild claims as a
way
> to
>> ultimately subvert all of us.
>>>
>>> IMJs@ wrote:
>>>
>>>
>>> [I've posted Ahmed Osman's theories before, but some may have
> missed
>>> it... link below]
>>>
>>> We've all known about the probability/likelihood of Akhenaten
> and
>> the
>>> Biblical Moses being one and the same person for years. I'd
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> to
>>> accept it as the most logical conclusion after reading about
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> but

> > I
> > > never really thought about projecting it out any further than
> that,
> > in
> > > order to see the BIG picture!...
> > >
> > > That was really short-sided, because if the above is true,
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> > > must that mean regarding some of the other core Biblical
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> > > what are the implications?... Did they have also an alias, or
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> > > Egyptian scholar/author Ahmed Osman was already there way
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> > > anyone else putting the pieces together. He's uncovered some
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> > > fascinating stuff on 'Egyptian repitition', and the
> > > 'dual/multiple-indentities' of Tut, Jesus, Solomon, David,
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> > > Joshua, etc.!!!
> > >
> > > IMJ
> > >
> > > The Gospel According to Egypt
> > > <http://www.domainofman.com/ankhemmaat/contents.html>
> > >
> > >
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> > > -----
> > > Do you Yahoo!?
> > > Next-gen email? Have it all with the all-new Yahoo! Mail Beta.

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> > Do you Yahoo!?

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> >

>

| 20062|2006-08-16 21:45:45|David VeLar|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

Well lets start breaking it down even further, I got all year long. So lets start from the top.

Firstly, we are talking about GEOGRAPHIC ORIGIN. NOT SKIN COLOR.

But before I can even go to that level, whats with this ?Yeshua? meaning ?Ayesu?. You agree that Hebrew is an Afro-Semetic language. Yeshua means literally ?Yah-is-salvation?? what does ?Ayesu? mean and what language is that being translated from? Oh wait that?s from a LATER language called AKAN. How does a LATER language be the origin of an earlier word! Are there other Akan languages spoken during this period in East Africa ? (I have Ghanian inlaws ☺ they say Hi.)

But lets get back to that later.

The Cohen sequence found in the Lemba which I discussed a few years back prove that the Lemba are Jewish in their origins, and provide good evidence that the Jews were more black in appearance than people assume. That does not mean the Jews came originally from Mozambique . There are so many possibilities. These Jews in Mozambique could have intermarried with the local pop over time (as Jews everywhere have done, no sense in proving one group over another)? after all all those MALE priests have to intermarry with somebody or else they would DIE OUT OF EXISTENCE. Oh what a coincidence, the female DNA of these same people match the surrounding population! They must have married the woman of that area. So it proves nothing either way. It only proves that the Jews of the earlier periods were not white, were not anti-black. It is a good indicator that they were possibly and likely black. But that does not prove where they were ORIGINALLY FROM. After all these same markers are also found in Jews OUTSIDE of Africa. So we have to use common sense here. Some Jews left and went south, some left and went northwest. We still are not sure where they originated prior. In your own post you state ?The Lemba people are people who live in Zimbabwe who trace their origins The people claim they lived in Judea in ancient times in a place called *Senna*. When they migrated to Southern Africa , they built another city by the same name where they reside today. They were lead out of the city by a man named *Buba* (in which a specific tribe is named today).? Migrated to Southern Africa from where? This Northern African origin? Where in N. Africa ? Senna was as likely to be in yemen as in Africa , we don?t quite know, and Senna was not the origin of the Hebrew people but a stopping point of an earlier trek FURTHER NORTH. This still does not mean the Jews were white or whatever, This is about their ORIGIN.

This is why I say this about DNA. THE DNA involved with their phenotype and skin color is not what is being measured. No one is able to determine their origins, because in all societies DNA of Jews is mixed with the local populations. That?s why Jews from Germany look like germans, Jews from Ethiopia , Ethiopians, Jews from Iraq , Iraqis, etc. White certainly cannot produce black, but no one is saying the Jews were originally white. However intermixing over TWO THOUSAND YEARS can make anyone look like anything else! What if they were white originally? They mixed with the local pop for 2000 years, certainly their descendants are not going to show that 1/512th whiteness! (and that is just in the best case with inbreeding scenario). The most you will see is a 50-50 mix over time as they had to marry. After so many generations of inbreeding they would have died out period. But I am not saying the original Jews were white. Just reminding you not to put before ?after? the before. These people also are not directly RELATED TO JESUS, if they came AFTER, they didn?t come FROM Jesus? he had no kids. If they

came before they can't be direct ancestors or cousins of Jesus because? they were too far away to be related! The Lemba do not prove or disprove anything other than in general the Hebrews were more likely black than white. They do not prove that Jesus came from within Africa beyond Egypt (implied by the opposing side). I know that Jews didn't look like white people, but they didn't look like native born Mozambiqueans either. They varied in their appearance and were a mixed multitude long BEFORE Jesus. This isn't telling us anything. Furthermore I am not dwelling on how he looked, I am dwelling on what he TAUGHT. These Lemba who practice Judaism do not worship Osiris, they do not worship Isis, nor any other Afrocentric dogma. Their legends are independent of that, and whatever their beliefs you can bet anything it's not derived from Keemtic religion.

Asar Imhotep wrote:

A few, if not all, of your assumptions is not consistent with historical finds and even genetic studies on the origins of the Hebrew people. The Africaness of Yeshua (Ayesu) is important because if this "Jew" is African, then genetically his parents had to be African as well. Which more than likely means the people in which they came from were Africans as well.

Now, on May 9, 1999 a genetic report was made known to the layman about *cohen* sequence found in Jewish priest, also found in greater numbers in the Lemba people of central east Africa. This research was spearheaded by Dr. Karl Skorecki of the *Technion-Israel Institute of Technology*. He contacted geneticist Dr. Michael Hammer of the university of Arizona, to aid in this research project which was about finding related people of Jewish priestly class.

In 1997, Skorecki, Hammer and others began analyzing the Y chromosome of male Jews of the priest class and the layman. They found a unique pattern amongst a priestly group called the *Cohens*. They found the same patterns amongst the *Ashkenazi* and *Sephardic* priestly populations. The conclusions came out to be:

- 45% of the *Ashkenazi* priest had this genetic marker and
- 56% of the *Sephardic* priest had this marker

Neil Bradman (Chairman for the Center for Genetic Anthropology at the University College of London) after viewing the results of this study began extending beyond the sample population believed to be related to the Jewish people around the world. He sought the expertise of David B Goldstein, a population geneticist at Oxford University, and he identified an even more unique pattern amongst Jewish priests.

With the knowledge of this genetic mutation amongst Jewish priest, Goldstein decided to test the Lemba people in central east Africa. The results were:

- 9% of the men carried the Y-Chromosome of the Jewish priest
- The Buba males carried 53 % of the unique DNA sequence

Statistically, men of the Lemba tribe carried a higher incidence of the Jewish priestly Y-Chromosome mutation sequence. Among the Lemba men it was 9% of the total population while amongst the whole Jewish population it was 3-5 %. This study was

reported in the *American Journal of Human Genetics* in 1999.

The Lemba people are people who live in Zimbabwe who trace their origins. The people claim they lived in Judea in ancient times in a place called *Senna*. When they migrated to Southern Africa, they built another city by the same name where they reside today. They were lead out of the city by a man named *Buba* (in which a specific tribe is named today). They practice circumcision, they don't eat pork and have a sacred holy day reserved for worship during the week.

The story of the exodus of these people have been verified in the works of Dr. Parfitt of the Center for Jewish studies at the School of Oriental and African studies in London, in his work called Journey to the Vanished City (Phoenix publishing).

The question one should ask is how does a South African Bantu speaking people, happen to carry more of the genetic sequence of Jewish priest than the Jewish priest? This is more evidence, backed up by iconographic evidence and linguistics that the original Hebrew people were African people. Europeans interacted with these African and built a spiritual system based on their culture and this is what all of the arguing and need for a council was for: to see how they can develop this doctrine.

We know genetically that "White" in no fashion can produce "Black" but "Black" can produce "White." So we know in this case it is not White Jewish people gave birth to all of these Africans in Zimbabwe. With the frequency greater in the Lemba, the question of the African origin of the Jewish people is more of the direction now. If the original priest class is African, and Jesus allegedly came out of the priest class, then it is safe to say, if Yeshua actually existed, that he was African. The notion that he may have looked "mixed" is absurd and regardless would still NOT be a European or an Arab, but an African and there is no one African phenotype and the "Mixed" look is by far a trait of East and Southern Africans.

Works cited:

<http://www.uoregon.edu/~jbloom/race/general/lemba.htm>

Thomas, M.G., Parfitt, T., Weiss, D.A., Skorecki, K., le Roux, M., **Bradman, N.**, and Goldstein, D.B. (2000) Y chromosomes Traveling South: The Cohen Modal Haplotype and the Origins of The Lemba - The "Black Jews of Southern Africa". **American Journal of Human Genetics** 66; pp674 - 686.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahooogroups .com, David VeLar wrote:

>

> prove it.

>

> PROve that prior to the Council that these documents were forgeries fakes distortions

of Jesus. This burden is on you, ive handled this issue many times. The Roman empire did not control all of Christendom. They did not have access to all of the denominations and sects of Christianity. Even the ARians used the same BIBLE even up to the time of Mohammed.

>

> And the subject at hand is this: Black Indo-African Jesus came to Israel to preach the true doctrine of Christianity which was more like Kemetic and Islamic religion than what we have now. In addition the Catholic church and Roman authorities erased all references of black Jesus from any scriptures (whether in a bible or not) starting with bad old Constantine at the Council of Nicea.

>

> Thats the subject I am discussing. Is this the one youre discussing?

>

> Paul Kekai Manansala pmanansala@. .. wrote:

> --- In Ta_Seti@yahoogroups .com, David VeLar

> lightanddarkgotoget her@ wrote:

>>

>>

>

>>

>> There already is a motherload of Essene and GNostic sources, none
> of THEM support this Afrocentric view EITHER! Can I get a scrap of
> paper, a mere link, a hyper text protocol page if you will of a
> African Jesus from Kenya, Uganada, or wherever that came up into
> Israel, preached an Indo-African God called whatever, or a Kemetic
> god, or a Muslim Allah?

>>

>

> I don't know who's saying this but it wasn't me.

>

> You're just diverting from the subject at hand.

>

> The scriptures of Christianity are a hodgpodge of documents that were
> fixed only centuries after the supposed events.

>

> They included what the Roman empire wanted them to include.

>

> Regards,

> Paul Kekai Manansala

>

>

>

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> -----

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>

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| 20063|2006-08-16 21:55:21|elliottandelliottmtg|Re: ATTN: The Gospel According to Egypt!!!

"It is not a fact that the vast majority of Hebrew inspired scriptures are rediscovered in Egypt, however even if that were the case, it would not mean anything without knowing the context of their discoveries."

Can you name any place in the world that more Hebraically inspired scriptures have been found other than Kemet?

"now where south of Egypt did they come from? Nubia, Punt, Meroe, further in Uganda? YOur tell me! Your the one saying it. You tell me. Dont just say "they came from Africa" where In africa, the place is huge! What other group of people are they related to? The Libyans? The Kermese"

Kemet is the home of Hebraism. Didn't the Hebrew language originate there?

"your last comment is along the lines of "Do you realize that other religions have similar ideologies and that must automatically mean that they are from one another"

The best research I have studied concerning the relationship between Heru/Auset and Jesus/Mary was performed by Ashra Kweisi and he, through visual documentation, clearly proves the African origins of Christianity and his videos can be purchased at <http://www.kemetnuproductions.com/>

"Since there is ample evidence, it takes no effort for you to post it, link it cite it reference it. The miniscule links I just posted should be blown away by your own."

Here are a few links.

<http://www.missiontoisrael.org/images/id-crisis.jpg>

<http://www.authenticjews.com/>

<http://www.jewishencyclopedia.com/view.jsp?>

artid=1952&letter=A&search=ashkenaz

<http://members.tripod.com/jrmoore1958/israelites.html>

<http://www.fortunecity.com/millennium/zebedee/67/afinf.htm#>

<http://www.angelfire.com/ga4/israelites/related%20site.htm>

<http://www.angelfire.com/ga4/israelites/related%20site.htm>

<http://www.angelfire.com/ga4/israelites/related%20site.htm>

<http://www.rense.com/general44/rightdo.htm>

Happy Studies!

Issaias

--- In Ta_Seti@yahoogroups.com, David VeLar wrote:

>

>

> No one is disputing that Orthodox Christians pray to (not worship)

the black madonna. It is not a fact that the vast majority of Hebrew inspired scriptures are rediscovered in Egypt, however even if that were the case, it would not mean anything without knowing the context of their discoveries. Monotheism originated with Akhenaten's cult in Egypt, however that is not proven to be the origin of the Hebrew religion although I personally do not rule the strong possibility out. The earliest depictions show him as a brown skinned man with short curly hair. Certainly that would fit but the implication is that the depictions were different than what is found:

>

>

http://www.religionfacts.com/jesus/image_gallery/230_dura_europos.htm

>

>

> That is the earliest known painting of Jesus. I would certainly

see it as a good indicator he may have been black.

>

>

http://www.religionfacts.com/jesus/image_gallery/200_alexamano_graffito.htm

> This here is showing a Roman who is mocking a Christian.

Fascinating... the crucifixion itself being displayed as mockery... but how can this be if the whole thing was a Roman fabrication itself?

>
>

http://www.religionfacts.com/jesus/image_gallery/250_good_shepherd_catacomb_callixtus.htm

> This is the view I'm most familiar with. His ethnicity is not

easy to determine, but his hair is short, indicating that he is not an Aryan, or European.

>
>

http://www.religionfacts.com/jesus/image_gallery/350_christ_and_apostles_catacomb_domitilla.htm

> Another with two photographic differences, the second looking

more black than the first, which is more accurate? I suppose you'd have to be there yourself to find out. IN any event you can see his hair gradually gets longer.

>

> Now that we have done the "how he looks" portion of this

discussion, let's move to the what he taught and where he CAME from portion. Oh if YOU have any links to other pictures that will help clarify this issue please feel FREE TO POST THEM!

>

> No evidence of a Jewish exodus out of Egypt?

>

> Hmm...

>

> [http://www.oldtestamentstudies.net/judges/merenptahstele.asp?](http://www.oldtestamentstudies.net/judges/merenptahstele.asp?item=10&variant=0)

item=10&variant=0

> You tell me, that link shows the best evidence I can see that 1.

There was an "Israel" during the time of the Son of Ramesses. 2. The son of Ramesses fought against this "Israel". 3. The name is used as a historical patriarch, not merely a country name or ethnic group indicating that the Egyptians at that time recognized "Israel" as a people descended from a particular individual... just like the BIBLE describes, not some generic name for a geographic origin(i.e. there was no land of Israel yet). His name is Jacob. Even if that is refuted (as the analysis on the right suggests) we still are left

with the name, a non-egyptian name, transliterated into Egyptian. Y.S.R.I.E.L and the symbols are phoenetic, not derived from Kemetic religious connotation. So Israel is not spelled with the Ra for the sungod Ra. Whatever historical timeline you use, you cant deny Meremptah was the Son of Ramses the very pharaoh implied in the Exodus. The fact that the stela uses a national name at
> all suggests that Israel had already achieved recognition outside

its borders.

>

> now where south of Egypt did they come from? Nubia, Punt, Meroe,

further in Uganda? YOu tell me! Your the one saying it. You tell me. Dont just say "they came from Africa" where In africa, the place is huge! What other group of people are they related to? The Libyans? The Kermese?

>

> your last comment is along the lines of "Do you realize that

other religions have similar ideologies and that must automatically mean that they are from one another"

>

> Mary is the mother of Horus not Osiris.

> It was Osiris, not Horus whom was killed.

> It was Horus, not Osiris that was ressurected.

> Osiris was dismembered, Jesus "not a bone was broken".

> Osiris was killed by his brother, Jesus was killed by treachery

from Judas.

>

> Since there is ample evidence, it takes no effort for you to

post it, link it cite it reference it. The miniscule links I just posted should be blown away by your own.

>

> Oh and try not to predicate my position. It is not Eurocentric to

disagree with yoU Elliott on this issue. Eurocentricism has to do with Europe and White people. I have no interest in postulating the myth that Jesus, or the Hebrews or the Egyptians were white, or Indo European.

>

>

> elliottandelliottmtg wrote:

> "What the real danger is this: Making accusations

without proof"

>

- > Is it a fact that Orthodox Christians worship a Black Madonna?
- > Is it a fact that the vast majority of Hebrew inspired scriptures
- > have been re-discovered in Kemet?
- > Is it a fact that Monotheism originated in Africa?
- > Is it a fact that many of the Hebrew prophets have lived in Africa
- > and married African women and the Hebrew language is Afro-Semitic

in

> origin?

- > Is it a fact that the earliest depictions of Jesus show him as an
- > African?
- > Does not the bible say that Jesus was crucified in Egypt in the

Book

- > of Revelation and the gospel of John describes an Egyptian burial
- > for Jesus?
- > Is it not correct that there is absolutely no evidence of a Jewish
- > Exodus out of Egypt?
- > Do you realize that Auset and Heru are the prototype of Jesus and
- > Mary, also that Kemet is the home of "divine Kingship"?
- >
- > There is ample evidence for a mind not poisoned by Eurocentrism.
- >
- > --- In Ta_Seti@yahoogroups.com, David VeLar
- > wrote:
- >>
- >> What the real danger is this: Making accusations without proof.
- > Making asseratations without real evidence. Making claims without
- > anything to validate them. All this discussion and no one has
- > provided a scrap of anything against me. Just more elusions of a
- > Roman-Jewish-Greek plot to excise all African mentions of Jesus.
- > Then all the variants are brought up, yet none of them elude to

any

- > of this any more than they elude to a Han Chinese Jesus.
- >>
- >> elliottandelliottmtg
- > wrote: "In fact, it was my investigation of the Afrocentric
- > claims that
- >> bumped me into the Mormon claims (both claim that Egyptian
- > mythology
- >> is really Christian in origin and that Christian themes are
- > actually
- >> interpretive of Mormon/Afrocentric theology... only difference

> > between the two is the skin color of God and the ancient
> cultures).
> > This is one reason why I find extreme Afrocentricism a danger to
> > reliable Afrocentric study."
> >
> >
> > I was unaware that Ta Seti had a comedy hour. How can the claims
> of a
> > European Christian sect invalidate the African origins of

Hebraism

> in
> > anyway? If anything , it strengthens the argument for the African
> > origins of Hebraism because as you have said some European
> Christians
> > have identified the African origins of Christianity but they
> cannot
> > possibly have a valid claim because they are European. The real
> > danger is Eurocentrism in any form!
> >
> > Issaias
> >
> > -- In Ta_Seti@yahoogroups.com, David VeLar
> > wrote:
> > >
> > > Now THIS is more of a possibility, I can take this one
> seriously,
> > but please do not confuse this topic with the other one I spoke
> > against. I do not dismiss the afrocentric position on Jesus
> because I
> > dismiss Afrocentricism, i dismiss it for the evidence for it is
> non
> > existent, just like I dismiss the Mormon stuff for the same
> reason.
> > In fact, it was my investigation of the Afrocentric claims that
> > bumped me into the Mormon claims (both claim that Egyptian
> mythology
> > is really Christian in origin and that Christian themes are
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> > interpretive of Mormon/Afrocentric theology... only difference
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> and

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> > > at different times?
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> > > Most folks I know wouldn't even let their minds go down that
> road,
> > > thankfully we have forums like this.... And fourtunately for

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> > > Egyptian scholar/author Ahmed Osman was already there way

ahead

> of
> > > anyone else putting the pieces together. He's uncovered some
> truly
> > > fascinating stuff on 'Egyptian repitition', and the
> > > 'dual/multiple-indentities' of Tut, Jesus, Solomon, David,
> Joseph,
> > > Joshua, etc.!!!

> > >

> > > IMJ

> > >

> > > The Gospel According to Egypt

> > > <http://www.domainofman.com/ankhemmaat/contents.html>

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> <http://mail.yahoo.com>

>

| 20064|2006-08-16 22:02:28|Paul Kekai Manansala|Black Americans Reduce the Racial IQ Gap|
Black Americans Reduce the Racial IQ Gap: Evidence from
Standardization Samples

Forthcoming: Psychological Science, October 2006

http://www.brookings.edu/views/papers/dickens/20060619_IQ.pdf

Abstract

It is often asserted that blacks have made no IQ gains on whites, despite relative environmental gains, and that this adds credibility to the case that the black/white IQ gap has genetic origins. Until recently, there have been no adequate data to measure black IQ trends. We analyze data from nine standardization samples for four major tests of cognitive ability. These suggest that blacks have gained 5 or 6 IQ points on non-Hispanic whites between 1972 and 2002. Gains have been fairly uniform across the entire range of black cognitive ability.

Philippe Rushton and Arthur Jensen (2005) state that the IQ difference between black and white Americans stands at 1.1 standard deviations (SDs) and is as large today as it was nearly 100 years ago. No one really knows the history of the black/white gap. Estimates for 1917 and 1943 are based on military data subject to a host of biases. Estimates since 1945 are based almost entirely on averaging studies, none of which compare nationally representative samples taking the same test administered at two different times (Herrnstein & Murray, 1994). Flynn (1987) analyzed military data and found that blacks gained 3 points on whites between 1940 and 1960 but the estimate is tentative. The racial IQ gap may have been about 1.1 SDs in the late 1960s. The average from two nationally representative samples, the 1965 Coleman Report (Jensen, 1980, p. 479) and the 1972 WISC-R (Harcourt, 2005a), is 1.108 SDs.

| 20065|2006-08-16 22:38:27|David VeLar|Re: ATTN: The Gospel According to Egypt!!!
You know what is really funny>? My whole attitude is like this... Jesus probably looked like Ashara Kiwesi. His pic with his wife, they are probably what the average Jew looked like at the time of Jesus. They were probably substantially darker during the time of Moses. But that has

nothing to do with the religion. There is no Islam or Kemetic religious origin to Christianity and Judaism. Heck the two cant possibly agree anyway... Kemetic religion and ISLAM?

elliottandelliottmtg wrote:

"It is not a fact that the vast majority of Hebrew inspired scriptures are rediscovered in Egypt, however even if that were the case, it would not mean anything without knowing the context of their discoveries. "

Can you name any place in the world that more Hebraically inspired scriptures have been found other than Kemet?

"now where south of Egypt did they come from? Nubia, Punt, Meroe, further in Uganda? YYou tell me! Your the one saying it. You tell me. Dont just say "they came from Africa" where In africa, the place is huge! What other group of people are they related to? The Libyans? The Kermese"

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<http://www.missiontoisrael.org/images/id-crisis.jpg>

<http://www.authenticjews.com/>

[http://www.jewishencyclopedia.com/view.jsp?](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)

[artid=1952&letter= A&search= ashkenaz](http://members.tripod.com/jrmoore1958/israelites.html)

<http://members.tripod.com/jrmoore1958/israelites.html>

<http://www.fortunecity.com/millennium/zebedee/67/afinf.htm#>

<http://www.angelfire.com/ga4/israelites/related%20site.htm>

<http://www.angelfire.com/ga4/israelites/related%20site.htm>

<http://www.angelfire.com/ga4/israelites/related%20site.htm>

<http://www.rense.com/general44/rightdo.htm>

Happy Studies!

Issaias

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), David VeLar wrote:

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> No one is disputing that Orthodox Christians pray to (not worship) the black madonna. It is not a fact that the vast majority of Hebrew inspired scriptures are rediscovered in Egypt, however even if that were the case, it would not mean anything without knowing the context of their discoveries. Monotheism originated with Akhenaten's cult in Egypt, however that is not proven to be the origin of the Hebrew religion although I personally do not rule the strong possibility out. The earliest depictions show him as a brown skinned man with short curly hair. Certainly that would fit but the implicaiton is that the depictions were different than what is found:

>

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> http://www.religionfacts.com/jesus/image_gallery/230_dura_europos.htm

>

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> That is the earliest known painting of Jesus. I would certainly see it as a good indicator he may have been black.

>

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> This here is showing a Roman who is mocking a Christian. Fascinating. ... the crucifixion itself being displayed as mockery... but how can this be if the whole thing was a Roman fabrication itself?

>

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> http://www.religionfacts.com/jesus/image_gallery/250_good_shepherd_catacomb_callixtus.htm

> This is the view I m most familiar with. His ethnicity is not easy to determine, but his hair is short, indicating that he is not an Aryan, or European.

>

>

> http://www.religionfacts.com/jesus/image_gallery/350_christ_and_apostles_catacomb_domitilla.htm

> Another with two photographic differences, the second looking

more black than the first, which is more accurate? I suppose you'd have to be there yourself to find out. IN any event you can see his hair gradually gets longer.

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> Now that we have done the "how he looks" portion of this discussion, lets us move to the what he taught and where he CAME from portion. Oh if YOU have any links to other pictures that will help clarify this issue please feel FREE TO POST THEM!

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> No evidence of a Jewish exodus out of Egypt?

>

> Hmm...

>

> <http://www.oldtestamentstudies.net/judges/merenptahstela.asp?item=10&variant=0>

> You tell me, that link shows the best evidence i can see that 1. There was an "Israel" during the time of the Son of Ramesses. 2. The son of Ramesses fought against this "Israel". 3. The name is used as a historical patriarch, not merely a country name or ethnic group indicating that the Egyptians at that time recognized "Israel" as a people descended from a particular individual.. . just like the BIBLE describes, not some generic name for a geographic origin(i.e. there was no land of Israel yet). His name is Jacob. Even if that is refuted (as the analysis on the right suggests) we still are left with the name, a non-egyptian name, transliterated into Egyptian. Y.S.R.I.E.L and the symbols are phoenetic, not derived from Kemetic religious connotation. So Israel is not spelled with the Ra for the sungod Ra. Whatever historical timeline you use, you cant deny Meremtah was the Son of Ramesses the very pharaoh implied in the Exodus. The fact that the stela uses a national name at

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> your last comment is along the lines of "Do you realize that other religions have similar ideologies and that must automatically mean that they are from one another"

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> Mary is the mother of Horus not Osiris.

> It was Osiris, not Horus whom was killed.

> It was Horus, not Osiris that was ressurected.

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> Osiris was killed by his brother, Jesus was killed by treachery from Judas.

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> "What the real danger is this: Making accusations without proof"

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> Is it a fact that Orthodox Christians worship a Black Madonna?

> Is it a fact that the vast majority of Hebrew inspired scriptures

> have been re-discovered in Kemet?

> Is it a fact that Monotheism originated in Africa?

> Is it a fact that many of the Hebrew prophets have lived in Africa

> and married African women and the Hebrew language is Afro-Semitic in

> origin?

> Is it a fact that the earliest depictions of Jesus show him as an

> African?

> Does not the bible say that Jesus was crucified in Egypt in the Book

> of Revelation and the gospel of John describes an Egyptian burial

> for Jesus?

> Is it not correct that there is absolutely no evidence of a Jewish

> Exodus out of Egypt?

> Do you realize that Auset and Heru are the prototype of Jesus and

> Mary, also that Kemet is the home of "divine Kingship"?

>

> There is ample evidence for a mind not poisoned by Eurocentrism.

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> Christians
> > have identified the African origins of Christianity but they
> cannot
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> > danger is Eurocentrism in any form!
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> > against. I do not dismiss the afrocentric position on Jesus
> > because I
> > dismiss Afrocentricism, i dismiss it for the evidence for it is
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>>> That was really short-sided, because if the above is true,
then
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[illegible]

> > Next-gen email? Have it all with the all-new Yahoo! Mail Beta.

> >

>

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>

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>

>

> _____
> Do You Yahoo!?

> Tired of spam? Yahoo! Mail has the best spam protection around

> <http://mail.yahoo.com>

>

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| 20066|2006-08-16 23:22:16|elliottandelliottmtg|Re: ATTN: The Gospel According to Egypt!!!|

"You know what is really funny>? My whole attitude is like this...

Jesus probably looked like Ashara Kiwesi. His pic with his wife, they are probably what the average Jew looked like at the time of Jesus. They were probably substantially darker during the time of Moses. But that has nothing to do with the religion. There is no Islam or Kemetic religious origin to Christianity and Judaism. Heck the two cant possibly agree anyway... Kemetic religion and ISLAM?"

I am glad that you have finally conceded the fact that the original Hebrews were and are Africans, so why doesn't that have anything to do with the religion? Especially given current world events.

African people come in all shapes, sizes and colors, thus we do not look one particular way.

You told Paul to stay on the topic, but here, out of the blue, you bring up Islam when that has not even been the topic of discussion, but since you brought it up, Islam is the theosophical foundation of Hebraism. "Islam" did not become a religion until 620 AD when God revealed the Quran to the prophet Muhammad. The overwhelming amount of Quranic scriptures are Hebraic history. What is interesting is how the revelation of the Quran coincided with the Arab invasion of Kemet just like the Roman occupation of Kemet produced Christianity and the usurpation of Kemetic rule by the Hyksos gave rise to Judaism, all of which are forms of African Hebraism.

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> elliottandelliottmtg

wrote: "It is not a fact that the vast majority of Hebrew inspired

> scriptures are rediscovered in Egypt, however even if that were

the

> case, it would not mean anything without knowing the context of

> their discoveries."

>

> Can you name any place in the world that more Hebraically inspired

> scriptures have been found other than Kemet?

>

> "now where south of Egypt did they come from? Nubia, Punt, Meroe,

> further in Uganda? YOu tell me! Your the one saying it. You tell

me.

> Dont just say "they came from Africa" where In africa, the place

is

> huge! What other group of people are they related to? The Libyans?

> The Kermese"

>

> Kemet is the home of Hebraism. Didn't the Hebrew language

originate

> there?

>

> "your last comment is along the lines of "Do you realize that

other

> religions have similar ideologies and that must automatically mean

> that they are from one another"

>

> The best research I have studied concerning the relationship

between

> Heru/Auset and Jesus/Mary was performed by Ashra Kweisi and he,

> through visual documentation, clearly proves the African origins

of

> Christianity and his videos can be purchased at

> <http://www.kemetnuproductions.com/>

>

> "Since there is ample evidence, it takes no effort for you to post

> it, link it cite it reference it. The miniscule links I just

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> Here are a few links.

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than
> > that,
> > > in
> > > > order to see the BIG picture!...
> > > >
> > > > That was really short-sided, because if the above is true,
> then
> > what

>>>> must that mean regarding some of the other core Biblical
>>> personages; and
>>>> what are the implications?... Did they have also an alias,

or

>> become
>>>> "multiple personalities" appearing to different groups as
> other
>>> people
>>>> at different times?
>>>>
>>>> Most folks I know wouldn't even let their minds go down that
>> road,
>>>> thankfully we have forums like this.... And fourtunately for
> us
>> all,
>>>> Egyptian scholar/author Ahmed Osman was already there way
> ahead
>> of
>>>> anyone else putting the pieces together. He's uncovered some
>> truly
>>>> fascinating stuff on 'Egyptian repitition', and the
>>>> 'dual/multiple-indentities' of Tut, Jesus, Solomon, David,
>> Joseph,
>>>> Joshua, etc.!!!
>>>>
>>>> IMJ
>>>>
>>>> The Gospel According to Egypt
>>>> <http://www.domainofman.com/ankhemmaat/contents.html>
>>>>
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>>>>
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| 20067|2006-08-17 00:00:01|IMJs@webtv.net|Re: ATTN: The Gospel According to Egypt!!!
Here's an article that gives a synopsis of Ahmed Osman's theories (his
picture included)

<http://weekly.ahram.org.eg/2004/672/profile.htm>
IMJ
| 20068|2006-08-17 08:00:46|Paul Kekai Manansala|Re: ATTN: The Gospel According to
Egypt!!!
--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
wrote:
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What is interesting is

- > how the revelation of the Quran coincided with the Arab invasion of
- > Kemet just like the Roman occupation of Kemet produced Christianity
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- > Judaism, all of which are forms of African Hebraism.

>

Quite an observation.

According to tradition, Judaism was in fact founded by a person raised as an Egyptian i.e. Moses.

The person some people think to be the real founder of Christianity -- Paul was a Roman citizen -- and Jesus was a Roman subject whose family fled to Egypt. The earliest Christian documents we have are actually from Egypt (see below).

Muhammed fled to Ethiopia, and Egypt became the cultural and intellectual center of Arab Islam, a position it holds to this day.

Oldest extant manuscripts of New Testament (includes only canonical literature)

ca. A.D. 200 250 300 350
450

Matthew P45 B

Sin.

Mark P45 B

Sin. A

Luke P4,P45, P75 B Sin.

A

John P66 P45,P75 B Sin.

A

Acts P45 B

Sin. A

Romans-Hebrews P46 B Sin.

A

James-Jude P72,B Sin.

A

Apocalypse P47

Sin. A

All of these were found in Egypt!

Regards,

Paul Kekai Manansala

| 20069|2006-08-17 08:47:24|Paul Kekai Manansala|Re: ATTN: The Gospel According to Egypt!!!|

Maybe this will turn out better:

Earliest canonical New Testament manuscripts (all found in Egypt)

ca. A.D.	200	250	300	350	450
Matthew		P45	B	Sin.	
Mark		P45	B	Sin.	A
Luke		P4,P45,P75	B	Sin.	A
John	P66	P45,P75	B	Sin.	A
Acts		P45	B	Sin.	A
Romans-Hebrews	P46		B	Sin.	A
James-Jude			P72,B	Sin.	A
Apocalypse		P47		Sin.	A

"P" before number means "papyrus". All others are parchments.

Regards,

Paul Kekai Manansala

| 20070|2006-08-17 09:14:54|elliottandelliottmtg|Re: ATTN: The Gospel According to Egypt!!!|

Wow! I did not know that a large portion of the New Testament was actually found in Egyptian papyruses and parchments. I was mainly referring to books not considered canonical. That's truly amazing, specifically, the Book of Revelation because of the fact that it states Jesus was crucified in Egypt and that is where the book was found. Our ancestors are speaking to us from their graves.

Issaias

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

- >
- > Maybe this will turn out better:
- >
- >
- > Earliest canonical New Testament manuscripts (all found in Egypt)

ca.

- > A.D. 200 250 300 350 450 Matthew
- > P45 B Sin. Mark
- > P45 B Sin. A Luke
- > P4,P45,P75 B Sin. A John P66 P45,P75 B Sin. A Acts
- > P45 B Sin. A Romans-Hebrews P46
- > B Sin. A James-Jude
- >
- > P72,B Sin. A Apocalypse
- > P47
- > Sin. A
- > "P" before number means "papyrus". All others are parchments.
- >
- >
- > Regards,
- > Paul Kekai Manansala

>
| 20071|2006-08-17 09:21:58|Paul Kekai Manansala|Re: ATTN: The Gospel According to Egypt!!!|

--- In Ta_Seti@yahoogroups.com, IMJs@... wrote:

- >
- >
- > Here's an article that gives a synopsis of Ahmed Osman's theories (his picture included)
- >
- > <http://weekly.ahram.org.eg/2004/672/profile.htm>
- > IMJ
- >

On the adoption of Egyptian emblems and devices like the ankh flanked on each side by chi-rhos in early Christian manuscripts, see this interesting online article:

THE STAUROGRAM IN EARLY CHRISTIAN MANUSCRIPTS

<http://www.era.lib.ed.ac.uk/bitstream/1842/1204/1/staurogram+chapter-+Manuscripts+volumea.pdf>

Regards,

Paul Kekai Manansala

| 20072|2006-08-17 09:22:49|norenxaq|Re: Catholic and Protestant Bibles Re: "Race" and Racism|

David VeLar wrote:

>You cant "fix" old tattered documents. How can you "fix" them?

by translating them to fit one's bias

>Anyone can go to Jordan or Israel and SEE them.

true, but a very small minority can actually understand them

| 20073|2006-08-17 09:56:07|Paul Kekai Manansala|Re: ATTN: The Gospel According to Egypt!!!|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, IMJs@ wrote:

> >

> >

>

> THE STAUROGRAM IN EARLY CHRISTIAN MANUSCRIPTS

> <http://www.era.lib.ed.ac.uk/bitstream/1842/1204/1/staurogram+chapter-Manuscripts+volumea.pdf>

>

For some reason Yahoo inserted a backslash in the url above, try this instead:

THE STAUROGRAM IN EARLY CHRISTIAN MANUSCRIPTS

Regards,

Paul Kekai Manansala

| 20074|2006-08-17 10:27:19|Paul Kekai Manansala|Re: ATTN: The Gospel According to Egypt!!!|

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

wrote:

>

> Wow! I did not know that a large portion of the New Testament was
> actually found in Egyptian papyruses and parchments. I was mainly
> referring to books not considered canonical. Thats truly amazing,
> specifically, the Book of Revelation because of the fact that it
> states Jesus was crucified in Egypt and that is where the book was
> found. Our ancestors are speaking to us from their graves.

>

These are the oldest dated full or nearly full manuscripts.

The oldest hard-dated manuscript using radiocarbon testing goes back to between the third and fourth centuries.

Sometimes you will hear Christians talking about fragments of Matthew found among the Dead Sea Scrolls and similar misrepresentations.

What they mean is that some passage in the New Testament resembles something found in earlier works. Indeed there are many such passages that seem to originate from *non-canonical* Book of Enoch.

Regards,

Paul Kekai Manansala

| 20075|2006-08-17 10:40:36|elliottandelliottmtg|Re: ATTN: The Gospel According to Egypt!!!|

I appreciate the work of Ahmed Osman , but I do not think that Akenaten is Moses for the simple fact that monotheism existed before Akenaten in the worship of Amun. I think that "Amun/Amen" is the God of the Hebrews and the prophet Hosea states that the Hebrew God came from Egypt. (Hosea13:8) This is from tour Egypt "Amun-Re grew so important spiritually and politically by the time of the New Kingdom that Egypt became something of a Theocracy. At the apex of his worship, Egyptian religion approached monotheism. The other gods became mere symbols of his power, or manifestations of Amun-Re. In essence, he became the one and only supreme deity. "

<http://www.touregypt.net/featurestories/amun-re.htm>

I think that the real Moses is Narmer because they both were founders of kingdoms and I read somewhere that the kingdom was founded after a time of "wondering" in east Africa. I also think that the backside of his palette is part of the "ten commandments" in heiroglyphics which means another palette has to be somewhere because the Bible said Moses had two stone tablets with the law on them. Does anyone have knowledge of the meaning on the heiroglyphics?

Because I think that Narmer is Moses, I also think that the Middle kingdom was the time of the Hebrew Judges which is why the Bible has very little information on that time period because it would make the African origins of the Hebrew people undeniable.

This brings us to the New Kingdom and Seti the first who I think is Saul and then Ramses the First who I believe is David which gave rise to the Ramsesside Dynasty.

I have alot of work to prove my theories and any help or criticism would be appreciated.

Issaias

--- In Ta_Seti@yahoogroups.com, IMJs@... wrote:

>

>

> Here's an article that gives a synopsis of Ahmed Osman's theories (his picture included)

>

> <http://weekly.ahram.org.eg/2004/672/profile.htm>

> IMJ

>

| 20076|2006-08-17 10:40:42|Alex van Deelen|Re: Black Americans Reduce the Racial IQ Gap| Kmt and African Civilization> Black Americans Reduce the Racial IQ Gap

> Posted by: "Paul Kekai Manansala" pmanansala@sbcglobal.net

> Wed Aug 16, 2006 10:02 pm (PST)

> Black Americans Reduce the Racial IQ Gap: Evidence from Standardization Samples

>

> Forthcoming: Psychological Science, October 2006

>

> http://www.brookings.edu/views/papers/dickens/20060619_IQ.pdf

Paul,

The problem I have is that they talk about a 'racial iq gap', as if there is such a thing.

Since, especially in the US, race and class (income) cannot be separated, no one can claim that when they are measuring the iq score of African Americans, they aren't also measuring income and class. Let alone the cumulative effects or racism and racial discrimination, which created an interest in studies like this in the first place. :-/

Or the fact that 'race' can only be observed, not measured, or that biological races of modern humans don't exist (according to Lewontin) because of lack of genetic differentiation. One big problem is that for individuals like Lynn, Rushton, etc., the belief in biological races of modern humans has never disappeared.

Also, sentences like:

" Neal (in press) finds that the 1980 National Longitudinal Survey of Youth (NLSY) sample contained a sizeable group of under-educated blacks that could not cope with the AFQT. No such group was present in the 1997 NLSY sample, so a comparison of the two would over estimate black gains "

What is it that they think is being measured? If there is an increase in scores, there is an increase in scores. Do they think that NLSY results measure something that is independent of the better educated testees improved skill in test taking or knowledge? (Like "g", for instance?)

I think it is way too easy to fall into the trap of believing in "g", which I think they did here.

Alex

| 20077|2006-08-17 11:15:54|Mahari Mengistu|Re: ATTN: The Gospel According to Egypt!!!|

>> What is interesting is

how the revelation of the Quran coincided with the Arab invasion of Kemet just like the Roman occupation of Kemet produced Christianity and the usurpation of Kemetic rule by the Hyksos gave rise to Judaism, all of which are forms of African Hebraism.<<
Excellent point and I think the most important point to keep in mind: Eurasian contamination. Like the HIV virus they have infected the Afrikan spiritual esthetic , deceived the host cell into thinking it belongs and begun to destroy the whole body of Afrika.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

>

> "You know what is really funny>? My whole attitude is like this...
> Jesus probably looked like Ashara Kiwesi. His pic with his wife,
> they are probably what the average Jew looked like at the time of
> Jesus. They were probably substantially darker during the time of
> Moses. But that has nothing to do with the religion. There is no
> Islam or Kemetic religious origin to Christianity and Judaism.

Heck

> the two cant possibly agree anyway... Kemetic religion and ISLAM?"

>

>

> I am glad that you have finally conceded the fact that the

original

> Hebrews were and are Africans, so why doesn't that have anything

to

> do with the religion? Especially given current world events.

>

> African people come in all shapes, sizes and colors, thus we do

not

> look one particular way.

>

> You told Paul to stay on the topic, but here, out of the blue, you

> bring up Islam when that has not even been the topic of

discussion,

> but since you brought it up, Islam is the theosophical foundation

of

> Hebraism. "Islam" did not become a religion until 620 AD when God

> revealed the Quran to the prophet Muhammad. The overwhelming

amount

> of Quranic scriptures are Hebraic history. What is interesting is

> how the revelation of the Quran coincided with the Arab invasion

of

> Kemet just like the Roman occupation of Kemet produced

Christianity

> and the usurpation of Kemetic rule by the Hyksos gave rise to

> Judaism, all of which are forms of African Hebraism.

>

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> --- In Ta_Seti@yahoogroups.com, David VeLar

> wrote:

> >

> > You know what is really funny>? My whole attitude is like

this...

> Jesus probably looked like Ashara Kiwesi. His pic with his wife,

> they are probably what the average Jew looked like at the time of

> Jesus. They were probably substantially darker during the time of

> Moses. But that has nothing to do with the religion. There is no

> Islam or Kemetic religious origin to Christianity and Judaism.

Heck

> the two cant possibly agree anyway... Kemetic religion and ISLAM?

> >

> > eliottandelliottmtg

> wrote: "It is not a fact that the vast majority of Hebrew

> inspired

> > scriptures are rediscovered in Egypt, however even if that were

> the

> > case, it would not mean anything without knowing the context of

> > their discoveries."

> >

> > Can you name any place in the world that more Hebraically

inspired

> > scriptures have been found other than Kemet?

> >

> > "now where south of Egypt did they come from? Nubia, Punt,

Meroe,

> > further in Uganda? YOu tell me! Your the one saying it. You tell

> me.

> > Dont just say "they came from Africa" where In africa, the place

> is

> > huge! What other group of people are they related to? The

Libyans?

> > The Kermese"

> >

> > Kemet is the home of Hebraism. Didn't the Hebrew language

> originate

> > there?

> >

> > "your last comment is along the lines of "Do you realize that

> other

> > religions have similar ideologies and that must automatically

mean

> > that they are from one another"

> >

> > The best research I have studied concerning the relationship

> between

> > Heru/Auset and Jesus/Mary was performed by Ashra Kweisi and he,

> > through visual documentation, clearly proves the African origins

> of

> > Christianity and his videos can be purchased at

> > <http://www.kemetnuproductions.com/>

> >

> > "Since there is ample evidence, it takes no effort for you to

post

> > it, link it cite it reference it. The miniscule links I just

> posted

> > should be blown away by your own."

> >

> > Here are a few links.

> > <http://www.missiontoisrael.org/images/id-crisis.jpg>

> > <http://www.authenticjews.com/>

> > <http://www.jewishencyclopedia.com/view.jsp?>

> > [artid=1952&letter=A&search=ashkenaz](http://members.tripod.com/jrmoore1958/israelites.html)

> > <http://members.tripod.com/jrmoore1958/israelites.html>

> > <http://www.fortunecity.com/millennium/zebedee/67/afinf.htm#>

> > <http://www.angelfire.com/ga4/israelites/related%20site.htm>

> > <http://www.angelfire.com/ga4/israelites/related%20site.htm>

> > <http://www.angelfire.com/ga4/israelites/related%20site.htm>

> > <http://www.rense.com/general44/rightdo.htm>

> >

> > Happy Studies!

> >

> > Issaias

> >

> > --- In Ta_Seti@yahoogroups.com, David VeLar

> > wrote:

> > >

> > >

> > > No one is disputing that Orthodox Christians pray to (not
> worship)

> > the black madonna. It is not a fact that the vast majority of

> > Hebrew

> > inspired scriptures are rediscovered in Egypt, however even if
> that

> > were the case, it would not mean anything without knowing the

> > context of their discoveries. Monotheism originated with

> > Akhenaten's

> > cult in Egypt, however that is not proven to be the origin of

the

> > Hebrew religion although I personally do not rule the strong

> > possibility out. The earliest depictions show him as a brown

> > skinned

> > man with short curly hair. Certainly that would fit but the

> > implicaiton is that the depictions were different than what is

> > found:

> > >

> > >
> >
>

http://www.religionfacts.com/jesus/image_gallery/230_dura_europos.htm

> > >
> > >

> > > That is the earliest known painting of Jesus. I would

certainly

> > see it as a good indicator he may have been black.

> > >
> > >
> >
>

http://www.religionfacts.com/jesus/image_gallery/200_alexamano_graffito.htm

> > ito.htm

> > > This here is showing a Roman who is mocking a Christian.

> > Fascinating... the crucifixion itself being displayed as

> mockery...

> > but how can this be if the whole thing was a Roman fabrication

> > itself?

> > >
> > >
> >
>

http://www.religionfacts.com/jesus/image_gallery/250_good_shepherd_catacomb_callixtus.htm

> > tacomb_callixtus.htm

> > > This is the view I m most familiar with. His ethnicity is not

> > easy to determine, but his hair is short, indicating that he is

> not

> > an Aryan, or European.

> > >
> > >
> >
>

http://www.religionfacts.com/jesus/image_gallery/350_christ_and_apostles_catacomb_domitilla.htm

> > les_catacomb_domitilla.htm

> > > Another with two photographic differences, the second looking

> > more black than the first, which is more accurate? I suppose

you'd

> > have to be there yourself to find out. IN any event you can see
> his
> > hair gradually gets longer.
> > >
> > > Now that we have done the "how he looks" portion of this
> > discussion, lets us move to the what he taught and where he CAME
> > from portion. Oh if YOU have any links to other pictures that

will

> > help clarify this issue please feel FREE TO POST THEM!
> > >
> > > No evidence of a Jewish exodus out of Egypt?
> > >
> > > Hmm...
> > >
> > > [http://www.oldtestamentstudies.net/judges/merenptahstele.asp?](http://www.oldtestamentstudies.net/judges/merenptahstele.asp?item=10&variant=0)
> > item=10&variant=0
> > > You tell me, that link shows the best evidence i can see that

1.

> > There was an "Israel" during the time of the Son of Ramsses. 2.
> The
> > son of Ramsses fought against this "Israel". 3. The name is used
> as
> > a hisorical patriarch, not merely a country name or ethnic group
> > indicating that the Egyptians at that time recognized "Israel"

as

> a
> > people descended from a particular individual... just like the
> BIBLE
> > describes, not some generic name for a geographic origin(i.e.
> there
> > was no land of Israel yet). His name is Jacob. Even if that is
> > refuted (as the analysis on the right suggests) we still are

left

> > with the name, a non-egyptian name, transliterated into

Egyptian.

> > Y.S.R.I.E.L and the symbols are phoenetic, not derived from
> Kemet
> > religious connotation. So Israel is not spelled with the Ra for
> the
> > sungod Ra. Whatever historical timeline you use, you cant deny
> > Meremtah was the Son of Ramsses the very pharaoh implied in the

> > Exodus. The fact that the stela uses a national name at
> > > all suggests that Israel had already achieved recognition
> outside
> > its borders.
> > >
> > > now where south of Egypt did they come from? Nubia, Punt,

Meroe,

> > further in Uganda? YOU tell me! You're the one saying it. You tell
> me.
> > Don't just say "they came from Africa" where in Africa, the place
> is
> > huge! What other group of people are they related to? The

Libyans?

> > The Kermese?
> > >
> > > your last comment is along the lines of "Do you realize that
> > other religions have similar ideologies and that must
> automatically
> > mean that they are from one another"
> > >
> > > Mary is the mother of Horus not Osiris.
> > > It was Osiris, not Horus whom was killed.
> > > It was Horus, not Osiris that was resurrected.
> > > Osiris was dismembered, Jesus "not a bone was broken".
> > > Osiris was killed by his brother, Jesus was killed by

treachery

> > from Judas.
> > >
> > > Since there is ample evidence, it takes no effort for you to
> > post it, link it cite it reference it. The miniscule links I

just

> > posted should be blown away by your own.
> > >
> > > Oh and try not to predicate my position. It is not Eurocentric
> to
> > disagree with you Elliott on this issue. Eurocentricism has to do
> > with Europe and White people. I have no interest in postulating
> the
> > myth that Jesus, or the Hebrews or the Egyptians were white, or
> Indo
> > European.
> > >

>>>
>>> elliotandelliottmtg wrote:
>>> "What the real danger is this: Making accusations
>> without proof"
>>>
>>> Is it a fact that Orthodox Christians worship a Black Madonna?
>>> Is it a fact that the vast majority of Hebrew inspired
> scriptures
>>> have been re-discovered in Kemet?
>>> Is it a fact that Monotheism originated in Africa?
>>> Is it a fact that many of the Hebrew prophets have lived in
> Africa
>>> and married African women and the Hebrew language is Afro-
> Semitic
>> in
>>> origin?
>>> Is it a fact that the earliest depictions of Jesus show him as

an

>>> African?
>>> Does not the bible say that Jesus was crucified in Egypt in

the

>> Book
>>> of Revelation and the gospel of John describes an Egyptian
> burial
>>> for Jesus?
>>> Is it not correct that there is absolutely no evidence of a
> Jewish
>>> Exodus out of Egypt?
>>> Do you realize that Auset and Heru are the prototype of Jesus
> and
>>> Mary, also that Kemet is the home of "divine Kingship"?
>>>
>>> There is ample evidence for a mind not poisoned by

Eurocentrism.

>>>
>>> --- In Ta_Seti@yahoogroups.com, David VeLar
>>> wrote:
>>>>
>>>> What the real danger is this: Making accusations without
> proof.
>>> Making asseratations without real evidence. Making claims
> without
>>> anything to validate them. All this discussion and no one has

> > > provided a scrap of anything against me. Just more elusions of

a

> > > Roman-Jewish-Greek plot to excise all African mentions of

Jesus.

> > > Then all the variants are brought up, yet none of them elude

to

> > any

> > > of this any more than they elude to a Han Chinese Jesus.

> > > >

> > > > elliottandelliottmtg

> > > wrote: "In fact, it was my investigation of the Afrocentric

> > > claims that

> > > > bumped me into the Mormon claims (both claim that Egyptian

> > > mythology

> > > > is really Christian in origin and that Christian themes are

> > > actually

> > > > interpretive of Mormon/Afrocentric theology... only

difference

> > > > between the two is the skin color of God and the ancient
> > > cultures).

> > > > This is one reason why I find extreme Afrocentricism a

danger

> to

> > > > reliable Afrocentric study."

> > > >

> > > >

> > > > I was unaware that Ta Seti had a comedy hour. How can the
> claims

> > > of a

> > > > European Christian sect invalidate the African origins of

> > Hebraism

> > > in

> > > > anyway? If anything , it strengthens the argument for the
> African

> > > > origins of Hebraism because as you have said some European

> > > Christians

> > > > have identified the African origins of Christianity but they

> > > cannot

> > > > possibly have a valid claim because they are European. The

> real

> > > > danger is Eurocentrism in any form!

>>>>
>>>> Issaias
>>>>
>>>> -- In Ta_Seti@yahoogroups.com, David VeLar
>>>> wrote:
>>>>>
>>>>> Now THIS is more of a possibility, I can take this one
>>> seriously,
>>>> but please do not confuse this topic with the other one I
> spoke
>>>> against. I do not dismiss the afrocentric position on Jesus
>>> because I
>>>> dismiss Afrocentricism, i dismiss it for the evidence for it
> is
>>> non
>>>> existent, just like I dismiss the Mormon stuff for the same
>>> reason.
>>>> In fact, it was my investigation of the Afrocentric claims
> that
>>>> bumped me into the Mormon claims (both claim that Egyptian
>>> mythology
>>>> is really Christian in origin and that Christian themes are
>>> actually
>>>> interpretive of Mormon/Afrocentric theology... only

difference

>>>> between the two is the skin color of God and the ancient
>>> cultures).
>>>> This is one reason why I find extreme Afrocentricism a

danger

> to
>>>> reliable Afrocentric study.
>>>>>
>>>>> Mormons now use Afrocentric claims to legitimize their

own.

>> They
>>>> rely on the fact that because black people also make the

same

>>> claims,
>>>> they are not racist. They are using your own wild claims as

a

> > way
> > > to
> > > > ultimately subvert all of us.
> > > > >
> > > > IMJs@ wrote:
> > > > >
> > > > >
> > > > [I've posted Ahmed Osman's theories before, but some may
> have
> > > missed
> > > > it... link below]
> > > > >
> > > > We've all known about the probability/likelihood of
> Akhenaten
> > > and
> > > the
> > > > Biblical Moses being one and the same person for years.

I'd
> > come
> > > to
> > > > accept it as the most logical conclusion after reading

about
> > it,
> > > but
> > > > I
> > > > > never really thought about projecting it out any further
> than
> > > that,
> > > > in
> > > > > order to see the BIG picture!...
> > > > >
> > > > > That was really short-sided, because if the above is true,
> > then
> > > what
> > > > must that mean regarding some of the other core Biblical
> > > > personages; and
> > > > what are the implications?... Did they have also an alias,
> or
> > > become
> > > > "multiple personalities" appearing to different groups as
> > other
> > > > people
> > > > > at different times?
> > > > >

>>>> Most folks I know wouldn't even let their minds go down

that

>>> road,

>>>> thankfully we have forums like this.... And fourtunately

for

>> us

>>> all,

>>>> Egyptian scholar/author Ahmed Osman was already there way

>> ahead

>>> of

>>>> anyone else putting the pieces together. He's uncovered

some

>>> truly

>>>> fascinating stuff on 'Egyptian repitition', and the

>>>> 'dual/multiple-indentities' of Tut, Jesus, Solomon, David,

>>> Joseph,

>>>> Joshua, etc.!!!

>>>>>

>>>>> IMJ

>>>>>

>>>>> The Gospel According to Egypt

>>>>> <http://www.domainofman.com/ankhemmaat/contents.html>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>> -----

>>>>> Do you Yahoo!?

>>>>> Next-gen email? Have it all with the all-new Yahoo! Mail

> Beta.

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>> -----

>>>>> Do you Yahoo!?

>>>>> Next-gen email? Have it all with the all-new Yahoo! Mail

Beta.

>>>>

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>>> Do You Yahoo!?

>>> Tired of spam? Yahoo! Mail has the best spam protection around

>>> <http://mail.yahoo.com>

>>>

>>

>>

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>>

>>

>>

>> Do You Yahoo!?

>> Tired of spam? Yahoo! Mail has the best spam protection around

>> <http://mail.yahoo.com>

>>

>

| 20078|2006-08-17 11:43:02|Asar Imhotep|Re: ATTN: Monotheism Has Always Existed|

This is why I say that Europeans, now matter how much they seem to study, do not have the cultural background to interpret African ontology.

Africans have ALWAYS had a monotheistic paradigm. The belief is real simple: You can never comprehend what the "All" is because it is a singularity and is infinite. Because of that, we can only grasp particular "aspects" of the All. We live in a plane of existence where concepts and differentiation exist. The "All" doesn't exist as the "All" in differentiation. So you can't study something you can't comprehend and doesn't have any differing mechanisms to observe. This is why the "ALL" is always "BLACK" because BLACK represents nondifferentiation and it is the substance that gives forth life in all spheres of existence. Dark cannot be created, but light can. So this was a symbol to represent the nature of the "ALL."

Because the "All" couldn't experience itself, it created "CREATION" to have a "location" to experience what it can't experience in a realm of no time or space. We are a part of the "ALL" that can contemplate and make meaning of the "ALL's" various experiences. So we study nature to give us clues on how to interpret the motives/will of the "ALL."

So our deities weren't "WORSHIPED" but studied and given reverence because they are simply forces/concepts found in nature. It's the words we use which throw us off. Words such as gods, deities, worship, praised, etc. All of these do not capture the nature of what's happening: that's European concepts.

The Nile Valley Africans have been giving us clues and we just aren't seeing it. Amen shouldn't translate as "the hidden" but more so "I DON'T KNOW." That's what they were telling people, "they don't know." If you go across the continent now, when asked about the nature of the "ALL" they will tell you, "They don't know."

So you study the many aspects of the all separately and then intergrate it into an apparent whole. That's all that we are studying when it comes to the Shetaut Neter, Ifa, the Fon, the Dogana, Akan or any african system you can name. It's the same process and belief.

So it behooves me when I constantly hear people mentioning Akenaten introducing Monotheism to the world. He didn't introduce anything. He just changed the political climate of his country and reduced the amount of military power. He was a weak ruler and this was the reason for his ousting. He was an ancient Martin Luther King Jr. He advocated NON Violence and it hurt his country.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
>
>
> --- David VeLar
> wrote:
>
>>
>> No one is disputing that Orthodox Christians pray to
>> (not worship) the black madonna. It is not a fact
>> that the vast majority of Hebrew inspired scriptures
>> are rediscovered in Egypt, however even if that were
>> the case, it would not mean anything without knowing
>> the context of their discoveries. Monotheism
>> originated with Akhenaten's cult in Egypt, however
>> that is not proven to be the origin of the Hebrew
>> religion although I personally do not rule the

> > strong possibility out.

>

> Hi

> It is time that this debate end. The idea that

> Monotheism began with Akhenaten is wrong.

>

> Monotheism simply means that one worships one god.

>

> Throughout Egyptian and African history each person
> and each group worshipped their own god. There were
> many gods in Egypt, but each person worshipped their
> own personal god. Since each person worshipped their
> own god--Monotheism has always existed.

>

> People have always worshipped the One God they
> prefer. There are no religions inspired by Hebrewism,
> if you are referring to the ability of an individual to
> worship One God. The desire to worship a god is innate
> in most individuals.

>

> It is the Eurocentrists who misrepresent traditional
> faiths and imply that people are polytheist because
> within their culture there are a number of different
> gods worshipped by people living in the same locale.
> If you worship a particular god, then you are
> Monotheistic.

>

>

> Clyde

>

>

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> <http://mail.yahoo.com>

>

| 20079|2006-08-17 11:43:06|Mahari Mengistu|Re: ATTN: The Gospel According to Egypt!!!|
Brother Issais,

I think the first thing to keep in mind is that we are talking about
thousands of years of historical evolution which involved a lot of
oral transference thus there will be some changes and interchanges
of events and individuals, even though Kemetans had written
histories. Secondly, read, I think it's "Moses and Ahknaten" by
Osman, he breaks down the names of the Per- ahs. The evidence is
compelling. I think the 18th dynasty was a pivotal time in Kemet's
history. In fact, I think the decisions and actions during that
dynasty set the framework for events now taking place in the so-

called Middle East. It was a time of battles, conquests and peace treaties that set the stage for the current situation over there. Or at least set the ball rolling in the direction it is going over there.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

>

> I appreciate the work of Ahmed Osman , but I do not think that

Akenaten

> is Moses for the simple fact that monotheism existed before

Akenaten

> in the worship of Amun. I think that "Amun/Amen" is the God of the
> Hebrews and the prophet Hosea states that the Hebrew God came from
> Egypt. (Hosea13:8) This is from tour Egypt "Amun-Re grew so

important

> spiritually and politically by the time of the New Kingdom that

Egypt

> became something of a Theocracy. At the apex of his worship,

Egyptian

> religion approached monotheism. The other gods became mere symbols

of

> his power, or manifestations of Amun-Re. In essence, he became the

one

> and only supreme deity. "

>

> <http://www.touregypt.net/featurestories/amun-re.htm>

>

> I think that the real Moses is Narmer because they both were

founders

> of kingdoms and I read somewhere that the kingdom was founded

after a

> time of "wondering" in east Africa. I also think that the backside

of

> his palette is part of the "ten commandments" in heiroglyphics

which

> means another palette has to be somewhere because the Bible said

Moses

> had two stone tablets with the law on them. Does anyone have

knowledge

> of the meaning on the heiroglyphics?

>

> Because I think that Narmer is Moses, I also think that the Middle

> kingdom was the time of the Hebrew Judges which is why the Bible

has

> very little information on that time period because it would make

the

> African origins of the Hebrew people undeniable.

>

>

> This brings us to the New Kingdom and Seti the first who I think

is

> Saul and then Ramses the First who I believe is David which gave

rise

> to the Ramsesside Dynasty.

>

> I have alot of work to prove my theories and any help or criticism

> would be appreciated.

>

>

> Issaias

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, IMJs@ wrote:

>>

>>

>> Here's an article that gives a synopsis of Ahmed Osman's

theories (his

>> picture included)

>>

> > <http://weekly.ahram.org.eg/2004/672/profile.htm>
> > IMJ
> >
>
| 20080|2006-08-17 11:56:55|Paul Kekai Manansala|Re: Black Americans Reduce the Racial IQ Gap|
--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:
>
> Kmt and African Civilization> Black Americans Reduce the Racial IQ Gap
> > Posted by: "Paul Kekai Manansala" pmanansala@...
> > Wed Aug 16, 2006 10:02 pm (PST)
> > Black Americans Reduce the Racial IQ Gap: Evidence from
> > Standardization Samples
> >
> > Forthcoming: Psychological Science, October 2006
> >
> > http://www.brookings.edu/views/papers/dickens/20060619_IQ.pdf
>
> Paul,
>
> The problem I have is that they talk about a
> 'racial iq gap', as if there is such a thing.
>
>

True, there's no biological basis. In that sense, the study appears to refute Rushton, Lynn et al.

What would you attribute the increase in test scores? Is it correlated to improvement in the economic situation of African Americans.

Regards,
Paul Kekai Manansala
| 20081|2006-08-17 11:58:41|Paul Kekai Manansala|Re: ATTN: Monotheism Has Always Existed|
--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:
>

>
> Africans have ALWAYS had a monotheistic paradigm.

Is "monotheistic" the correct term, Asar.

Are there elements of pantheism, monism, etc. in African spirituality?

What about the hosts of deities present in many African pantheons?

Regards,

Paul Kekai Manansala

| 20082|2006-08-17 12:27:33|Asar Imhotep|Re: ATTN: Monotheism Has Always Existed|

What outsiders don't realize is that African spiritual systems are based on the process of initiation. Your first stage of initiation is primarily dealing with character development and the introduction of myths. As time progresses and you progress in your studies, the true meaning behind the myths are revealed.

Jesus of the Bible told the world this when speaking to the Disciples of why he speaks in parables to the multitude, but gives the real secrets only to them. This is why they are called "Disciples" - those of the discipline. Initiation is the preferred method of teaching higher spiritual knowledge in Africa.

What people are reading in reference to African spiritual systems, are first level stuff. Egyptology doesn't have a clue as to the deeper meanings of the stories. All African myths speak on three different subject matter at the same time: biological science, health and character development. If you can't pinpoint all three of these aspects of the myths, that means you weren't initiated.

As you get up in initiation, you stop referring to the myths as such. You no longer think of Knum as a "god," "deity" or what not, but as the element of "SULFUR." Sulfur is what gives us our firmness and shape. And this is why "SULFUR" is said to have "FASHIONED MAN ON HIS POTTER'S WHEEL." In otherwords this element gave us shape.

In Mdw Ntr, you can read words forwards and backwards and they all mean something different. The word / Ta / means to create or it could mean land. The word / Ta / in reverse is / At / and it means "moment." Here we have the fundamentals of space-time and relativity. Before creation can occur, you need a place to create: that would be / Ta / or Ptah rising out of the Nun (non differentiation I spoke of Earlier).

At the moment / Ta / (a place) was created, time was automatic (its reverse). In the physical realm, everything has an opposite. So the creation of Hot makes Cold automatic. The concept of Above makes the concept of Below automatic. One can't exist without the other: the same with Space-Time. Before you can create anything, you need a place to put your creation. Time is the measure of two or more events. Creation is an event (including the place to create in) and creation

happens in intervals called time. Here we see the Nile Valley people codifying science in myth, 5000 years before Einstein's Theory of Relativity and Minkowski's Space-Time Continuum.

So yes we use the wrong terms because we aren't thinking of the systems from the mind of an initiate and that of a priest. You only recognize one creative principle, but that creative principle expresses itself in numerous ways. And since we can't comprehend the singularity "IT" is, we can study "ITS" expressions.

How you define that as a system, I don't know. But Pantheism and Monotheism isn't it.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

> >

>

>

> >

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>

> What about the hosts of deities present in many African pantheons?

>

> Regards,

> Paul Kekai Manansala

>

| 20083|2006-08-17 12:46:54|elliottandelliottmtg|Re: Black Americans Reduce the Racial IQ Gap|

"Since, especially in the US, race and class

> (income) cannot be separated, no one can claim

> that when they are measuring the iq score of

> African Americans, they aren't also measuring

> income and class. Let alone the cumulative

> effects or racism and racial discrimination,

> which created an interest in studies like this

> in the first place. :-/

I agree and what are the measures used to determine IQ?

I think if there was an Afrocentric IQ test most white people would fail miserably. Would they then be deemed intellectually inferior or just lacking knowledge of the subject matter?

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> Kmt and African Civilization> Black Americans Reduce the Racial IQ

Gap

>> Posted by: "Paul Kekai Manansala" pmanansala@...

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>> Standardization Samples

>>

>> Forthcoming: Psychological Science, October 2006

>>

>> http://www.brookings.edu/views/papers/dickens/20060619_IQ.pdf

>

> Paul,

>

> The problem I have is that they talk about a

> 'racial iq gap', as if there is such a thing.

>

> Since, especially in the US, race and class

> (income) cannot be separated, no one can claim

> that when they are measuring the iq score of

> African Americans, they aren't also measuring

> income and class. Let alone the cumulative

> effects or racism and racial discrimination,

> which created an interest in studies like this

> in the first place. :-/

>

> Or the fact that 'race' can only be observed,

> not measured, or that biological races of

> modern humans don't exist (according

> to Lewontin) because of lack of genetic

> differentiation. One big problem is that for
> individuals like Lynn, Rushton, etc., the
> belief in biological races of modern
> humans has never disappeared.

>

>

> Also, sentences like:

>

> " Neal (in press) finds that the 1980 National Longitudinal
> Survey of Youth (NLSY) sample contained a sizeable group
> of under-educated blacks that could not cope with the AFQT.
> No such group was present in the 1997 NLSY sample, so a
> comparison of the two would over estimate black gains "

>

> What is it that they think is being measured? If there is an
> increase in scores, there is an increase in scores. Do they
> think that NLSY results measure something that is independent
> of the better educated testees improved skill in test taking or
> knowledge? (Like "g", for instance?)

>

> I think it is way too easy to fall into the trap of believing
> in "g", which I think they did here.

>

> Alex

>

| 20084|2006-08-17 12:50:40|Mahari Mengistu|Re: ATTN: Monotheism Has Always Existed|
Asar, both you and Isaias are right as I understand it. It is a
mistake also for folks to say that the Aten was a new "deity". It
was not; it is the same meaning as Amen, or Ten which have existence
into primordial times. That is what gives the worship its
continuity. And does SEEM obvious that he/Ahknaten made a big
mistake.

BTW, I like your spiritual interpretation. It certainly rings true.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> This is why I say that Europeans, now matter how much they seem to
> study, do not have the cultural background to interpret African
> ontology.

>

> Africans have ALWAYS had a monotheistic paradigm. The belief is
real

> simple: You can never comprehend what the "All" is because it is a
> singularity and is infinite. Because of that, we can only grasp
> particular "aspects" of the All. We live in a plane of existence

where

- > concepts and differentiation exist. The "All" doesn't exist as the
- > "All" in differentiation. So you can't study something you can't
- > comprehend and doesn't have any differing mechanisms to observe.

This

- > is why the "ALL" is always "BLACK" because BLACK represents
- > nondifferentiation and it is the substance that gives forth life in
- > all spheres of existence. Dark cannot be created, but light can. So
- > this was a symbol to represent the nature of the "ALL."

>

- > Because the "All" couldn't experience itself, it

created "CREATION" to

- > have a "location" to experience what it can't experience in a realm of

- > no time or space. We are a part of the "ALL" that can contemplate and

- > make meaning of the "ALL's" various experiences. So we study nature to

- > give us clues on how to interpret the motives/will of the "ALL."

>

- > So our deities weren't "WORSHIPED" but studied and given reverence

- > because they are simply forces/concepts found in nature. It's the

- > words we use which throw us off. Words such as gods, deities, worship,

- > praised, etc. All of these do not capture the nature of what's

- > happening: that's European concepts.

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- > The Nile Valley Africans have been giving us clues and we just aren't

- > seeing it. Amen shouldn't translate as "the hidden" but more so "I

- > DON'T KNOW." That's what they were telling people, "they don't know."

- > If you go across the continent now, when asked about the nature of the

- > "ALL" they will tell you, "They don't know."

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- > So you study the many aspects of the all separately and then

- > intergrate it into an apparent whole. That's all that we are studying

- > when it comes to the Shetaut Neter, Ifa, the Fon, the Dogana, Akan or

- > any african system you can name. It's the same process and belief.

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- > So it behooves me when I constantly hear people mentioning Akenaten

- > introducing Monotheism to the world. He didn't introduce anything.

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> just changed the political climate of his country and reduced the
> amount of military power. He was a weak ruler and this was the
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> for his ousting. He was an ancient Martin Luther King Jr. He
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> NON Violence and it hurt his country.

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> Asar Imhotep

> <http://www.mochasuite.com>

>

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>

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>> --- David VeLar

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>>> that the vast majority of Hebrew inspired scriptures
>>> are rediscovered in Egypt, however even if that were
>>> the case, it would not mean anything without knowing
>>> the context of their discoveries. Monotheism
>>> originated with Akhenaten's cult in Egypt, however
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>>> religion although I personally do not rule the
>>> strong possibility out.

>>

>> Hi

>> It is time that this debate end. The idea that
>> Monotheism began with Akhenaten is wrong.

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>> Monotheism simply means that one worships one god.

>>

>> Throughout Egyptian and African history each person
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 > >
 > >
 > > Clyde
 > >
 > >
 > > _____
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 > >
 > >

| 20085|2006-08-17 13:19:14|elliottandelliottmtg|Re: ATTN: Monotheism Has Always Existed|
 I think it is still monotheism because everything is a fragment of
 the All (God, the Over Soul, etc). The "Gods" of Kemet were aspects
 of the "All" similiar to the Saints of Catholicism and the attributes
 of God in Islam.

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>
 > What outsiders don't realize is that African spiritual systems are
 > based on the process of initiation. Your first stage of initiation
 is
 > primarily dealing with character development and the introduction of
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 >
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 Disciples
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- >
- > What people are reading in reference to African spiritual systems, are
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- > character development. If you can't pinpoint all three of these
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- > You no longer think of Knum as a "god," "deity" or what not, but as
- > the element of "SULFUR." Sulfur is what gives us our firmness and
- > shape. And this is why "SULFUR" is said to have "FASHIONED MAN ON HIS
- > POTTER'S WHEEL." In otherwords this element gave us shape.
- >
- > In Mdw Ntr, you can read words forwards and backwards and they all
- > mean something different. The word / Ta / means to create or it could
- > mean land. The word / Ta / in reverse is / At / and it means "moment."
- > Here we have the fundamentals of space-time and relativity. Before
- > creation can occur, you need a place to create: that would be / Ta /
- > or Ptah rising out of the Nun (non differentiation I spoke of Earlier).
- >
- > At the moment / Ta / (a place) was created, time was automatic (its
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- > creation of Hot makes Cold automatic. The concept of Above makes the
- > concept of Below automatic. One can't exist without the other: the
- > same with Space-Time. Before you can create anything, you need a place
- > to put your creation. Time is the measure of two or more events.
- > Creation is an event (including the place to create in) and creation
- > happens in intervals called time. Here we see the Nile Valley people
- > codifying science in myth, 5000 years before Einstein's Theory of
- > Relativity and Minkowski's Space-Time Continuum.
- >
- > So yes we use the wrong terms because we aren't thinking of the
- > systems from the mind of an initiate and that of a priest. You only
- > recognize one creative principle, but that creative principle
- > expresses itself in numerous ways. And since we can't comprehend the
- > singularity "IT" is, we can study "ITS" expressions.
- >
- > How you define that as a system, I don't know. But Pantheism and

> Monotheism isn't it.
 >
 > Asar Imhotep
 > <http://www.mochasuite.com>
 >
 >
 >
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 > wrote:
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 >>> Africans have ALWAYS had a monotheistic paradigm.
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 >> Is "monotheistic" the correct term, Asar.
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 >> Are there elements of pantheism, monism, etc. in African
 spirituality?
 >>
 >> What about the hosts of deities present in many African pantheons?
 >>
 >> Regards,
 >> Paul Kekai Manansala
 >>
 >

| 20086|2006-08-17 13:45:21|Mahari Mengistu|SOME OF Africa's Earliest Bananas|
 Another example of Pere's lies. He asserts that racist
 archeologists, anthropologists, egyptologists are long gone and in
 the past. Those of us "who read" know this to be a huge lie. This
 writer takes the position "poor ignorant Africa must have had
 anything useful and worthwhile INTRODUCED to her or else it wouldn't
 be there" regarding bananas. He shouldn't be allowed to publish.

=====

Africa's Earliest Bananas Volume 59 Number 5, September/October
 2006
 by Peter Robertshaw

A new discovery peels back the history of our favorite fruit.

Banana propagation requires intensive human intervention; the
 discovery of banana phytoliths in Uganda may push back the arrival
 of agriculture in equatorial Africa to at least 5,000 years ago.
 (Alexander Joe/AFP/Getty Images) [LARGER IMAGE]

Many years ago, my wife and I bought our daughter a stuffed toy gorilla that was clutching a banana in its hand. Now, almost anyone would assume that gorillas have been eating bananas for as long as there have been gorillas. Like most archaeologists who work in Africa, however, I doubted that bananas were an important part of a gorilla's diet because I was taught that bananas had been introduced to Africa from Southeast Asia only within the last 2,000 years. As a result of a recent project in Uganda, however, now I am not so sure. When did the banana cross the Indian Ocean to Africa? As you might have predicted, the answer is slippery.

I have spent many years investigating the rise and fall of Bunyoro, a precolonial kingdom that ruled in the wet, tropical region of western Uganda during the last millennium. While I was doing my work in one part of Uganda, David Taylor, now professor of geography at Trinity College, Dublin, was drilling cores in highland swamps in the Rukiga Highlands, a corner of Uganda famous, as it happens, for its gorillas. David was identifying pollen in his cores to reconstruct climate and vegetation history. Eventually we met and ended up writing several papers together--though not in the pub--exploring the relationships between climate change, political economic history, and vegetation shifts in Uganda. Then we persuaded the National Geographic Society to give us a grant to collect sediment cores from papyrus swamps adjacent to the archaeological sites I had been investigating. And so the summer of 2001 found David and me, as well as Julius Lejju, David's Ugandan doctoral student (now teaching at Mbarara University), standing at the edge of a small, papyrus-choked swamp at the site of Munsa, where deep ditches a couple of miles in length were originally dug about 500 years ago.

Direct evidence of ancient agriculture usually takes the form of charred seeds and other plant remains. But that is no use when it comes to bananas because nobody ever broke a tooth on a seed in a banana milkshake. This is where phytoliths enter the picture. Phytoliths (literally "plant-stones") are microscopic silica bodies found in the stems and leaves of plants. Whereas the plant dies and decays, phytoliths are virtually indestructible and so become incorporated into sediment cores. Happily, different families, and sometimes even species, of plants produce phytoliths of distinctly different shapes.

When Julius told David that he had found some banana phytoliths in our cores, we were pleased but not surprised since bananas are grown

at Munsa today. The earliest documentary reference to bananas in Africa is from the sixth century A.D. Historians and archaeologists often thought that bananas were probably introduced to Africa via Madagascar, which was colonized by people from Southeast Asia in the first millennium A.D. This idea, however, was thrown into doubt some years ago on the basis of linguistic, botanical, and geographical evidence, all of which suggested that bananas might well have been introduced much earlier. There was no way to prove this, though, a few years ago a team of Belgian scientists had caused a commotion of their own by reporting that they had discovered banana phytoliths dated to 500 B.C. in Cameroon, thereby pushing back the date for the first appearance of bananas in Africa by about a thousand years.

Then Julius unleashed a bombshell: He had identified several banana phytoliths toward the bottom of one of the cores, in sediments that accumulated more than 5,000 years ago! Now here we were with bananas that were well over 2,500 years older still. Were they really banana phytoliths? And if they were that old, how could they have reached the middle of Africa so long ago? All of a sudden, we were not only challenging the assumption that bananas only reached Africa in the last 2,000 years, but that African connections to the Indian Ocean world may be more ancient than we previously supposed.

Peter Robertshaw is professor of anthropology at California State University, San Bernardino

HTP,
Mahari

| 20087|2006-08-17 13:48:36|IMJs@webtv.net|A Rift In White-Supremacy?|
A rift in white supremacy?
<http://www.alternet.org/story/40343/>

These folks are so psychologically bankrupt it's not even funny!... A veritable who's who of racist nutbags!

IMJ

[printed below in case link dies]

A rift has opened between those who see blacks, Hispanics and Muslims as the primary enemy, and those who blame Jews for every evil. For a gathering of people devoted to denouncing the inferiority of blacks and sounding the alarm about civilization.

American Renaissance, are decidedly genteel affairs. Men dress in suits and ties, women in formal business attire, and there are no uniformed skinheads or Klansmen to be seen. Large plasma television screens, Starbucks coffee spreads and fancy linens adorn the hotel meeting hall. Epithets have no place here.

Or at least they didn't. At the latest edition of the conferences that began in 1994, held this February at the Hyatt Dulles hotel, a nasty spat broke out that upset the gathering's decorum -- and may even shape the future of the radical right. It began when David Duke, the former Klan leader and author of Jewish Supremacism, strode to a microphone after French author Guillaume Faye wrapped up a talk vilifying Muslims entitled "The Threat to the West."

Duke thanked Faye for remarks that "touched my genes." But then he went one further.

"There is a power in the world that dominates our media, influences our government and that has led to the internal destruction of our will and spirit," Duke said, according to an undisputed account in The Forward newspaper.

"Tell us, tell us," someone in the back yelled.

"I'm not going to say it," Duke replied. Laughter began to fill the room, until a short, angry man leaped from his seat, walked up to Duke and began to curse. "You fucking Nazi, you've disgraced this meeting!" he said. And with that, Michael Hart, a Jewish astrophysicist and long-time attendee at American Renaissance conferences, headed for the door. As many as 50 people at the conference began to jeer and point at the rapidly disappearing Hart.

This extraordinary incident marked the beginning of an open rift between those on the radical right who see blacks, Hispanics and Muslims as the primary enemy, and those who say "the Jews" are ultimately behind every evil -- a split that has usually stayed just below the surface but now threatens a leading institution of American extremism. While in the past he has managed to bridge this divide mainly by ignoring it, American Renaissance founder Jared Taylor now must finally come to terms with the split.

His dilemma boils down to this: Throw out the anti-Semites and try to build a larger movement with electoral possibilities like those increasingly seen in Britain and Germany; or openly join hands with the very energetic neo-Nazis, even though that means the

loss of any remaining shred of respectability.

"These are the makings of a major schism," wrote Shawn Mercer, co-founder and moderator of American Renaissance's AR List, an E-mail group. "If American Renaissance ultimately fails as a result of this donnybrook at the convention, it will be a sad, possibly fatal turn of events for the future of whites."

Jews and the radical right

The traditional enemy of the American radical right, going back to the Civil War and even before, has been the black man. Given the numbers of voters who would be created by enfranchising former slaves -- and the historical fact that blacks outnumbered whites in many southern counties -- that is no surprise. But radical anger also has been directed throughout U.S. history at each new wave of foreign immigrants, and, in both the 19th century and the 20th, that included Jews.

European anti-Semitism made its way across the ocean as well, infecting Americans with ideas about secret Jewish plans for world domination and alleged ritual practices like the murder of Christian children.

Increasingly, hatred of Jews filtered into groups like the Klan -- most famously, in 1915, when the group was reborn on the strength of the lynching of Jewish businessman Leo Frank of Atlanta. (Frank was falsely accused of the rape and murder of a 12-year-old girl.)

In the 1920s, auto tycoon Henry Ford published anti-Semitic treatises culminating in the book, *The International Jew*. In the following decade, Father Charles Coughlin, a radical Catholic, railed against Jews in radio broadcasts

heard by millions. There followed a brief lull in anti-Semitism due to revelations about the Nazi genocide, but it wasn't long before Jew-hatred came roaring back.

This was partly due to the spread of Christian Identity, a radical theology that claims that Jews are biologically descended from Satan and are the chief enemy of the white man. This ideology, which increasingly crept into

traditionally Christian groups like the Klan, helped to start the broad-based change

that has occurred over the last half century or so -- the Nazification of the American radical right. Growing anti-Semitism also reflected the view of many segregationists that Jews were behind the black civil rights movement of

the 1950s and 1960s. The bombings of several Southern synagogues by white supremacists underlined this conviction.

In recent decades, however, mainstream American society has rejected anti-Semitism, to the point where it is generally seen as more acceptable to voice ugly views of blacks than Jews. And this has not been lost on certain sectors of the radical right that have become increasingly interested in gaining real political power. Given recent developments in the United States -- especially large-scale Latin American immigration and the threat of radical Islamist terror -- these sectors have wondered if it wasn't better to direct their hate at people of color, rather than Jews who are seen by most Americans as white. Seeing the electoral success of neofascists in Germany and Britain who aim their wrath at dark-skinned immigrants and Muslims generally, many American radical leaders have sought to dispense with anti-Semitism.

Black attack

In 1990, Jared Taylor, a Yale graduate who had spent 17 years working in Japan, joined the active white supremacist scene with his launching of American Renaissance, a magazine focusing on the alleged links between race and intelligence and on eugenics, the discredited "science" of breeding better human beings. The magazine scrupulously avoided racist epithets, employed the language of academic journals, and sought to put a palatable face on hate (though that didn't stop Taylor from describing blacks as "deviant," "dissipated" and "pathological. At the same time, Taylor made it clear that he had no problem with Jews.

At the group's very first conference, held in Atlanta in 1994, the dinner speaker was a rabbi named Mayer Schiller, and the meal was kosher. Taylor banned discussion of the so-called "Jewish question" from American Renaissance venues, and, by 1997, had kicked Holocaust deniers and neo-Nazis off his E-mail list. In recent years, a growing number of Jews have attended Taylor's conferences. But Taylor, who operates in a world that is peopled with anti-Semites as well as black-bashing "white nationalists, also tried to have it both ways.

Atlanta lawyer Sam Dickson, for instance, has been invited to speak at every one of Taylor's biannual conferences. The Barnes Review, a journal that specializes in that topic. Joe Sobran, a columnist fired from the

National Review for his anti-Semitism and repeat author for the Holocaust-denying Journal of Historical Review, gave a speech on Jewish power at Taylor's 2004 conference. Don Black, the former Klan leader who runs the neo-Nazi

Stormfront web forum, has attended many conferences and visited Taylor's home.

Another attendee and old Taylor pal, Mark Weber, heads up the Holocaust-denying Institute for Historical Review.

Taylor, whose journal and conferences were fast becoming key institutions of the American radical right, tried to keep internal peace. But that was not to be. In 2003, a remarkable E-mail debate between the late racist writer Sam Francis and neo-Nazi lawyer Victor Gerhard was made public by Gerhard. In it, Francis, widely regarded as the leading white nationalist intellectual in America, lambasted Gerhard, who had been an official of the neo-Nazi National Alliance, for his views of the Jews. He denounced what he saw as "a monomaniacal obsession with the omnipotent Jew" and instead discussed the threat of blacks and Hispanics.

The E-mail exchange was widely circulated on the American radical right. The same period saw several groups -- the Social Contract Press, the Charles Martel Society (publisher of The Occidental Quarterly), the Pioneer Fund, the Council of Conservative Citizens and the recently formed National Policy Institute -- focus in on the perceived ills of blacks, Hispanics and Muslims. Joining them was a _new crop of racist intellectuals_ (<http://www.splcenter.org/intel/intelreport/article.jsp?sid=371>) with no interest in the Jews.

Taylor, it seemed, could not stop the inevitable. The split between those who saw Jews as the primary enemy and the others was bubbling to the surface.

Battle of words

The biggest threat to Jared Taylor's balancing act has always been David Duke, the former leader of the Knights of the Ku Klux Klan who has also been a convinced neo-Nazi since his teens. Duke, who came close to winning a campaign for Louisiana governor in 1992, was for years a celebrity on the radical right. Still, Taylor has sought to discourage Duke from attending his American Renaissance conferences ever since Duke crashed the first one in 1994. But even in years when he didn't enter the hall, Duke was often found outside, talking to participants.

It wasn't just Duke, either. Over the years, more and more participants at Taylor's conferences were Duke allies -- most notably, Don Black and supporters of Black's Stormfront website, including Stormfront moderator Jamie Kelso.

This year, the Duke/Black/Kelso crew was larger than ever. In an interview with the Intelligence Report, Kelso said that he had organized a contingent of some 75 Stormfront supporters to come to the conference. And these supporters were the most enthusiastic members of the 300-strong audience, standing and applauding each speaker after receiving the signal to do so from Kelso.

They were also not the only anti-Semites present. Others, not affiliated with

Stormfront, included Kevin Alfred Strom of Virginia, leader of the neo-Nazi National Vanguard group; Hal Turner, a neo-Nazi radio host from New Jersey; and David Pringle of Alaska, the former membership coordinator of the neo-Nazi National Alliance. As a result, the Duke-Hart clash, which occurred on the last day of the conference, rapidly assumed epic proportions, spinning out across the entire radical right.

Just days later, Duke published an essay on the conference, expressing deep admiration for Taylor as a man with the courage to tell the truth on race. But he went on to say that non-white immigration and a host of other

ills "all have been driven by Jewish extremists in their relentless search for supremacy." Hart, Duke added tartly, had risen "in an almost perfect Jewish caricature and started to scream at me."

That set off an often testy back-and-forth between the two sides. From London, Nick Griffin, a conference speaker who also heads the whites-only British National Party, denounced those who see behind every evil some kind of "world-Jewish conspiracy." Griffin's BNP, which harshly attacks Muslims

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(<http://www.splcenter.org/intel/intelreport/article.jsp?aid=646>) this May -- a success that

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Lawrence Auster, a former American Renaissance speaker who also is a Christian convert with Jewish ancestry, chimed in on his own blog, describing Duke as "a major Jew-hater and an attention hog" and asking Taylor how he could be so "naجمي as to allow Duke to attend at all." Another poster to Auster's site added, "It is imperative that neo-Nazis be asked to leave AR. ... European-Americans need to be assured they can affirm themselves and still be decent human beings."

In the end, nearly every "intellectual" on the white nationalist scene was pulled into the debate. So hot was the months-long exchange, in fact, that more than half a dozen major racist thinkers agreed to speak to be interviewed for this article.

Rejecting the Nazis

Virtually all those who denounced anti-Semitism and "Nazis" had no such compunctions when it came to people of color, particularly blacks. Herschel Elias, for instance, said that as a Jewish substitute teacher in public schools near Philadelphia, "I'm very disappointed with black people. Black kids are the worst kids." But he added that he now saw the conference as a "Nazi front."

Another Jew, retired University of Illinois political science professor Robert Weissberg, was a long-time supporter of American Renaissance who spoke at two conferences. In 2000, he argued that Jews and blacks despise one another, but that Jews are even more afraid of white nationalists and so had tended to support policies that empower minorities. Weissberg told the Report that he considered Taylor a friend and had been to his house "on several occasions."

But he went on to say that Duke was a "tax evader" (Duke recently served time in federal prison for mail fraud and tax violations) and "provocateur, who spoke at two conferences. In 2000, he argued that Jews and blacks despise one another, but that Jews are even more afraid. The list goes on. In separate interviews, numerous "academic racists" complained of the neo-Nazi element at the conference:

* Michael Levin, a Jewish philosophy professor at the City University of New York who has spoken four times at American Renaissance conferences, said that there was "anti-Semitism among members of AR" and that this was part

of the reason he did not attend the 2006 edition. (However, Levin still plugs his black-bashing book, *Race Matters*, in ads in *American Renaissance*.)

* Paul Gottfried, a humanities professor with Jewish ancestry at Elizabethtown (Penn.) College, spoke to the conference in 1998 and has published in *American Renaissance*. But he said he is dismayed at the current situation.

"I cannot imagine any advantage to anyone to have these people there," he said.

* William Regnery, the extreme-right publisher who also founded and financially backs the Charles Martel Society and the National Policy Institute, dismissed Duke's anti-Semitism, saying simply, "We don't sanction it."

* Gordon Baum, the St. Louis-based CEO of the racist Council of Conservative Citizens, has Taylor on his editorial board and fights to preserve the "racial integrity" of white people. But, he said, the CCC welcomes Jews. And, adding that the CCC has no interest in "skinheads," Baum rapped Duke for believing that "race isn't even important, all that is important is the Jewish issue."

* Baum's new editor for the CCC's publication, *Citizens Informer*, seconded his boss' opinions. "Attacking people with Jewish lines of descent is complete nonsense," Joel LeFevre told the Report, adding that he was "very put off by Mr. Duke's behavior" at the conference. Separately, LeFevre wrote on the AR List that Duke and his "puerile loser" followers should be banned. "Duke has his own conference where he can rant about the Jews all he wants," he said.

* Jared Taylor, also said, "European Jews are certainly welcome" at *American Renaissance* conferences. "I don't think that Jews are the enemy in the way that some people do." As a matter of fact, Taylor came out against

Nazism as early as 1983, in his book, *Shadows of the Rising Sun: A Critical View of the 'Japanese Miracle'*, where Germany was praised for outlawing national socialism. In addition, Jews write regularly in *American Renaissance* and have spoken at every one of its conferences.

At the crossroads

Two months after the conference, on April 14, Jared Taylor went public. Responding to a letter from a group of supporters including several

Jews, he posted a statement to his website that seemed to take clear sides. Under the title, "Jews and American Renaissance," Taylor said that Jews "have a valuable role" to play, and told those who didn't agree that they had the choice of "staying home" or of keeping their anti-Semitism private. He wrote that American Renaissance's role is to rescue white civilization, not dig up a "Jewish conspiracy."

And Taylor explicitly rebuked Duke, saying his "disgraceful behavior" would not be tolerated in the future. Within 48 hours, Taylor's statement had generated 168 responses. Two days later, there were more than 300. The reaction from anti-Semites was harsh, with many claiming that their erstwhile ally was actually in the pay of "the Jews."

Cal Rogers, an American Renaissance staffer who headed up an E-mail list of Taylor critics, quit the group, saying he was "diametrically opposed" to Taylor's views. Jess David Peterson wrote in to say that Taylor's writings had been removed from Peterson's Nationalist Party USA website. On Stormfront, Elena Haskins, a hate website proprietress, scoffed at those "who require their friend the rabbi to pat them on their heads and tushies."

Ron Doggett, a Duke factotum, suggested Taylor was unfortunately sending America's anti-Semites packing. Don Black called Taylor's statement "disastrous. staffer who headed up an E-mail list of Taylor critics, quit.

At the same time, Taylor was being lobbied by Jews and others who argued that the only way forward for American Renaissance was to drop those with neo-Nazi leanings entirely. Members of this group included many of the brighter minds -- or better educated ones, anyway -- that have come into the white nationalist world in recent years, and their relative prestige would be hard for Taylor to give up.

It's not clear how the situation will wind up. Taylor has now publicly rejected anti-Semitic views, but he hasn't banned anti-Semites from his conferences. What is certain is that it will be painful for Taylor to definitively eject the anti-Semites -- Duke, Black and their neo-Nazi allies are among the most committed and serious workers in the American radical right, people who have arguably done far more for "the movement" than all the racist professors who travel to American Renaissance conferences put together.

But he seems to be personally uninterested in conspiracy theories about the Jews, and in any case sees clearly that anti-Semitism will likely destroy any faint hope that American Renaissance has to gain mainstream respectability. Taylor could try to pursue a middle road - espousing, for instance, the anti-Semitic teachings of _Kevin MacDonald_ (<http://www.splcenter.org/intel/intelreport/article.jsp?sid=371#6>) , which avoid neo-Nazi language in favor of the academic veneer of "evolutionary biology."

Or he could break with the neo-Nazis and their allies, even though Taylor is connected to many of them through dense ties of friendship and organizational alliances. The outcome may be critical to the future of the American radical right. American Renaissance has become increasingly important over the years, bringing a measure of intellectualism and seriousness to the typically thug-dominated world of white supremacy. Today, it may be the closest thing the extreme right has to a real think tank. Whether or not it survives, and in what form, genuinely matters.

| 20088|2006-08-17 14:13:37|Paul Kekai Manansala|Re: ATTN: Monotheism Has Always Existed|

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>
>

>

> So yes we use the wrong terms because we aren't thinking of the
> systems from the mind of an initiate and that of a priest. You only
> recognize one creative principle, but that creative principle
> expresses itself in numerous ways. And since we can't comprehend the
> singularity "IT" is, we can study "ITS" expressions.
>

What about the concept of TWO creative principles as believed by some to be mirrored in nature i.e. the dual principles.

Positive-negative, male-female, etc.

Of course, in some cases these are combined into one as in single cell life-forms and certain other species capable of spontaneous reproduction. But even here there is a binary process in action.

Regards,

Paul Kekai Manansala

| 20089|2006-08-17 14:18:36|Paul Kekai Manansala|Re: ATTN: Monotheism Has Always Existed|

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

>

> I think it is still monotheism because everything is a fragment of
> the All (God, the Over Soul, etc). The "Gods" of Kemet were aspects
> of the "All" similiar to the Saints of Catholicism and the attributes
> of God in Islam.

>

Properly this sounds more like pantheism, although I've also used "monotheism" to describe something of this nature.

Almost all people are monotheistic in this respect, which denies Eurocentrists a lot of crowing.

Regards,

Paul Kekai Manansala

| 20090|2006-08-17 14:32:48|elliottandelliottmtg|Re: A Rift In White-Supremacy?|
This adminastrations approval of Israel's current actions in Lebanon makes the new alliance self evident.

--- In Ta_Seti@yahoogroups.com, IMJs@... wrote:

>

>

>

> A rift in white supremacy?

> <http://www.alternet.org/story/40343/>

>

> These folks are so psychologically bankrupt it's not even funny!...

A

> veritable who's who of racist nutbags!

>

> IMJ

>

> [printed below in case link dies]

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>

> A rift has opened between those who see blacks, Hispanics and Muslims as

> the

> primary enemy, and those who blame Jews for every evil. For a

gathering

- > of people devoted to denouncing the inferiority of blacks and
- > sounding the alarm about civilization.

>

- > American Renaissance, are decidedly genteel affairs. Men dress in suits

- > and ties, women in formal business attire, and there are no uniformed

- > skinheads or Klansmen to be seen. Large plasma television screens,
- > Starbucks coffee spreads and fancy linens adorn the hotel meeting hall.

- > Epithets have no place here.

>

- > Or at least they didn't. At the latest edition of the conferences that

- > began in 1994, held this February at the Hyatt Dulles hotel, a nasty

- > spat broke out that upset the gathering's decorum -- and may even shape

- > the future of the radical right. It began when David Duke, the former

- > Klan leader and author of Jewish

- > Supremacism, strode to a microphone after French author Guillaume Faye

- > wrapped up a

- > talk vilifying Muslims entitled "The Threat to the West."

>

- > Duke thanked Faye for remarks that "touched my genes." But then he went

- > one further.

- > "There is a power in the world that dominates our media, influences our

- > government and that has led to the internal destruction of our will and

- > spirit," Duke said, according to an undisputed account in The Forward

- > newspaper.

>

- > "Tell us, tell us," someone in the back yelled.

- > "I'm not going to say it," Duke replied. Laughter began to fill the

- > room, until a short, angry man leaped from his seat, walked up to Duke

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> describing Duke as "a major Jew-hater and an attention hog" and asking

> Taylor how he could be so "naجمي as to allow Duke to attend at all."

> Another poster to Auster's site added, "It is imperative that neo-Nazis

> be asked to leave AR. ... European-Americans need to be assured they can

> affirm themselves and still be decent

> human beings."

>

> In the end, nearly every "intellectual" on the white nationalist scene

> was pulled into the debate. So hot was the months-long exchange, in

> fact, that more than half a dozen major racist thinkers agreed to speak

> to be interviewed

> for this article.

>

> Rejecting the Nazis

>

> Virtually all those who denounced anti-Semitism and "Nazis" had no such

> compunctions when it came to people of color, particularly blacks.

> Herschel Elias, for instance, said that as a Jewish substitute teacher

> in public schools near Philadelphia, "I'm very disappointed with black

> people. Black kids are the worst kids." But he added that he now saw the

> conference as a "Nazi front."

>

> Another Jew, retired University of Illinois political science professor

> Robert Weissberg, was a long-time supporter of American Renaissance who

> spoke at two conferences. In 2000, he argued that Jews and blacks

> despise one another, but that Jews are even more afraid of white

> nationalists and so had tended

> to support policies that empower minorities. Weissberg told the

Report

> that he
> considered Taylor a friend and had been to his house "on several
> occasions."
>
> But he went on to say that Duke was a "tax evader" (Duke recently
served
> time in federal prison for mail fraud and tax violations) and
> "provocateur, who spoke at two conferences. In 2000, he argued that
Jews
> and blacks despise one another, but that Jews are even more afra
> The list goes on. In separate interviews, numerous "academic
racists"
> complained of the neo-Nazi element at the conference:
>
> * Michael Levin, a Jewish philosophy professor at the City
University of
> New York who has spoken four times at American Renaissance
conferences,
> said that there was "anti-Semitism among members of AR" and that
this
> was part
> of the reason he did not attend the 2006 edition. (However, Levin
still
> plugs his black-bashing book, Race Matters, in ads in American
> Renaissance.)
>
> * Paul Gottfried, a humanities professor with Jewish ancestry at
> Elizabethtown (Penn.) College, spoke to the conference in 1998 and
has
> published in American Renaissance. But he said he is dismayed at the
> current situation.
> "I cannot imagine any advantage to anyone to have these people
there,"
> he said.
>
> * William Regnery, the extreme-right publisher who also founded and
> financially backs the Charles Martel Society and the National Policy
> Institute, dismissed Duke's anti-Semitism, saying simply, "We don't
> sanction it."
>
> * Gordon Baum, the St. Louis-based CEO of the racist Council of
> Conservative Citizens, has Taylor on his editorial board and fights
to
> preserve the "racial integrity" of white people. But, he said, the
CCC
> welcomes Jews. And,

> adding that the CCC has no interest in "skinheads," Baum rapped Duke for

> believing that "race isn't even important, all that is important is the

> Jewish issue."

>

> * Baum's new editor for the CCC's publication, Citizens Informer,

> seconded his boss' opinions. "Attacking people with Jewish lines of

> descent is complete nonsense," Joel LeFevre told the Report, adding that

> he was "very put off by Mr. Duke's behavior" at the conference.

> Separately, LeFevre wrote on the AR List that Duke and his "puerile

> loser" followers should be banned. "Duke has his own conference where he

> can rant about the Jews all he wants," he

> said.

>

> * Jared Taylor, also said, "European Jews are certainly welcome" at

> American Renaissance conferences. "I don't think that Jews are the enemy

> in the way that some people do." As a matter of fact, Taylor came out

> against

> Nazism as early as 1983, in his book, Shadows of the Rising Sun: A

> Critical View of the 'Japanese Miracle', where Germany was praised for

> outlawing national socialism. In addition, Jews write regularly in

> American Renaissance and have spoken at every one of its conferences.

>

> At the crossroads

>

> Two months after the conference, on April 14, Jared Taylor went public.

> Responding to a letter from a group of supporters including several

> Jews, he posted a statement to his website that seemed to take clear

> sides. Under the

> title, "Jews and American Renaissance," Taylor said that Jews "have a

> valuable role" to play, and told those who didn't agree that they had

> the choice of "staying home" or of keeping their anti-Semitism private.

> He wrote that American

> Renaissance's role is to rescue white civilization, not dig up a "Jewish

> conspiracy."

>

> And Taylor explicitly rebuked Duke, saying his "disgraceful behavior"

> would not be tolerated in the future. Within 48 hours, Taylor's

> statement had generated 168 responses. Two days

> later, there were more than 300. The reaction from anti-Semites was

> harsh, with many claiming that their erstwhile ally was actually in the

> pay of "the Jews."

>

> Cal Rogers, an American Renaissance staffer who headed up an E-mail list

> of Taylor critics, quit the group, saying he was "diametrically opposed"

> to Taylor's views. Jess David Peterson wrote in to say that Taylor's

> writings had been removed from Peterson's Nationalist Party USA website.

> On Stormfront, Elena

> Haskins, a hate website proprietress, scoffed at those "who require

> their friend the rabbi to pat them on their heads and tushies."

>

> Ron Doggett, a Duke factotum, suggested Taylor was unfortunately sending

> America's anti-Semites packing. Don Black called Taylor's statement

> "disastrous. staffer who headed up

> an E-mail list of Taylor critics, quit.

>

> At the same time, Taylor was being lobbied by Jews and others who argued

> that the only way forward for American Renaissance was to drop those

> with neo-Nazi leanings entirely. Members of this group included many of

> the brighter

> minds -- or better educated ones, anyway -- that have come into the

> white nationalist world in recent years, and their relative prestige

> would be hard for Taylor to give up.

>

> It's not clear how the situation will wind up. Taylor has now publicly

> rejected anti-Semitic views, but he hasn't banned anti-Semites from his

> conferences. What is certain is that it will be painful for Taylor to

> definitively eject the anti-Semites -- Duke, Black and their neo-Nazi

- > allies are among the most committed and serious workers in the American
- > radical right, people who have arguably done far more for "the movement"
- > than all the racist professors who travel to American Renaissance conferences put together.
- >
- > But he seems to be personally uninterested in conspiracy theories about
- > the Jews, and in any case sees clearly that anti-Semitism will likely
- > destroy any faint hope that American Renaissance has to gain mainstream
- > respectability. Taylor could try to pursue a middle road - espousing,
- > for instance, the anti-Semitic teachings of _Kevin MacDonald_
- > (<http://www.splcenter.org/intel/intelreport/article.jsp?sid=371#6>) ,
- > which avoid neo-Nazi language in favor of the academic veneer of
- > "evolutionary biology."
- >
- > Or he could break with the neo-Nazis and their allies, even though
- > Taylor is connected to many of them through dense ties of friendship and
- > organizational alliances. The outcome may be critical to the future of
- > the American radical right. American Renaissance has become increasingly
- > important over the years, bringing
- > a measure of intellectualism and seriousness to the typically
- > thug-dominated world of white supremacy. Today, it may be the closest
- > thing the extreme right has to a real think tank. Whether or not it
- > survives, and in what form,
- > genuinely matters.

>

| 20091|2006-08-17 14:36:46|Paul Kekai Manansala|Re: SOME OF Africa's Earliest Bananas|
 --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

- >
- > Another example of Pere's lies. He asserts that racist
- > archeologists, anthropologists, egyptologists are long gone and in
- > the past. Those of us "who read" know this to be a huge lie. This
- > writer takes the position "poor ignorant Africa must have had
- > anything useful and worthwhile INTRODUCED to her or else it wouldn't
- > be there" regarding bananas. He shouldn't be allowed to publish.
- >

Mahari, the reason they're suggesting bananas are introduced is that wild bananas and plantains ancestral to the domesticated ones are not native to Africa.

It's also the same reason, for example, that domesticated sorghum and certain millets are thought to have been introduced from Africa to other regions.

Regards,

Paul Kekai Manansala

| 20092|2006-08-17 14:37:18|Joe Cockrum III|Re: ATTN: The Gospel According to Egypt!!!

There are sayings that Moses was originally Osarsiph who lead a band of "outcasts" to Palestine-Israel from Khemet who later changed his name to Moses. Also the NT Jesus and Satan is an echo of the rivalry between Set(Sutekh) and Horus(Heru). The 40 days Jesus contended with Satan in the desert parallels with the 40 days Horus fought with Set in the desert. Mary is actually Isis. Rev 22:16 refers to Jesus as the bright morning star. Lucifer is called the Son of the Morning Star. In Khemet Isis (Aset) is called the Morning Star and her son is Horus (Lucifer). Horus was the first to be known as Karast (KRST) which is Christ or Christos. A good resource to read in my opinion is "Echoes of the Old Darkland" by Charles S. Finch III.

Mahari Mengistu wrote:

Brother Issais,

I think the first thing to keep in mind is that we are talking about thousands of years of historical evolution which involved a lot of oral transference thus there will be some changes and interchanges of events and individuals, even though Kemetans had written histories. Secondly, read, I think it's "Moses and Ahknaten" by Osman, he breaks down the names of the Per- ahs. The evidence is compelling. I think the 18th dynasty was a pivotal time in Kemet's history. In fact, I think the decisions and actions during that dynasty set the framework for events now taking place in the so-called Middle East. It was a time of battles, conquests and peace treaties that set the stage for the current situation over there. Or at least set the ball rolling in the direction it is going over there.

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "elliottandelliottm tg" wrote:

>

> I appreciate the work of Ahmed Osman , but I do not think that Akenaten

> is Moses for the simple fact that monotheism existed before

Akenaten

- > in the worship of Amun. I think that "Amun/Amen" is the God of the
- > Hebrews and the prophet Hosea states that the Hebrew God came from
- > Egypt. (Hosea 13:8) This is from our Egypt "Amun-Re grew so important
- > spiritually and politically by the time of the New Kingdom that
- Egypt
- > became something of a Theocracy. At the apex of his worship,
- Egyptian
- > religion approached monotheism. The other gods became mere symbols of
- > his power, or manifestations of Amun-Re. In essence, he became the one
- > and only supreme deity. "
- >
- > <http://www.touregypt.net/features/tories/amun-re.htm>
- >
- > I think that the real Moses is Narmer because they both were
- founders
- > of kingdoms and I read somewhere that the kingdom was founded after a
- > time of "wandering" in east Africa. I also think that the backside of
- > his palette is part of the "ten commandments" in hieroglyphics which
- > means another palette has to be somewhere because the Bible said Moses
- > had two stone tablets with the law on them. Does anyone have knowledge
- > of the meaning on the hieroglyphics?
- >
- > Because I think that Narmer is Moses, I also think that the Middle
- > kingdom was the time of the Hebrew Judges which is why the Bible has
- > very little information on that time period because it would make the
- > African origins of the Hebrew people undeniable.
- >
- >
- > This brings us to the New Kingdom and Seti the first who I think is
- > Saul and then Ramses the First who I believe is David which gave rise
- > to the Ramesside Dynasty.
- >
- > I have a lot of work to prove my theories and any help or criticism

> would be appreciated.
>
>
> Issaias
>
>
>
>
>
> --- In Ta_Seti@yahooogroups.com, IMJs@ wrote:
> >
> >
> > Here's an article that gives a synopsis of Ahmed Osman's
theories (his
> > picture included)
> >
> > <http://weekly.ahram.org.eg/2004/672/profile.htm>
> > IMJ
> >
>

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| 20093|2006-08-17 14:48:07|Asar Imhotep|Re: ATTN: Monotheism Has Always Existed|

They are not the same. You have to understand what I was saying in an earlier post.

TO the Africans, no matter the system, The "ALL" is simply consciousness. Consciousness cannot experience anything because consciousness has no shape or form and doesn't reside in a place of time and space. Nature is simply the EXPRESSION of consciousness. It is consciousness with form.

God in its perfection, realized it was imperfect because it didn't know itself. Thus it created a realm in which consciousness can take form and sense each other. There is a Kemetic proverb that says, "Knowledge comes from the stimulation of opposites."

Opposites has to exist in this realm, because that's the only way to know anything: by its opposite. You need something to compare objects to so that particular object can be unique. You will hear African priest say, "We are simply God having a Human experience." We are here to experience and learn. And since learning can only happen in a place where events can occur, which must take place in a physical location, which must happen in intervals of time, this is the only realm in which God can know itself.

So the seemingly opposing things in nature are simply aspects of the underlying consciousness that keeps life going. Even in Quantum Theory they will tell you the core of an Atom is "consciousness." And for this, they are not thought of as "deities" but scientific phenomena to be observed. This goes back to what I was saying earlier, for the Neophyte, they will think that these are actual beings and they are not. The priest simply views them as energy frequencies, or code combinations like computer programs that serve a particular function.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>>

>>

>

>

>>

>> So yes we use the wrong terms because we aren't thinking of the
>> systems from the mind of an initiate and that of a priest. You only
>> recognize one creative principle, but that creative principle
>> expresses itself in numerous ways. And since we can't comprehend the
>> singularity "IT" is, we can study "ITS" expressions.

>>

>

>

> What about the concept of TWO creative principles as believed by some
> to be mirrored in nature i.e. the dual principles.

>

> Positive-negative, male-female, etc.

>

> Of course, in some cases these are combined into one as in single cell
> life-forms and certain other species capable of spontaneous
> reproduction. But even here there is a binary process in action.

>

> Regards,

> Paul Kekai Manansala

>

| 20094|2006-08-17 14:53:01|elliottandelliottmtg|Re: ATTN: Monotheism Has Always Existed|

"Properly this sounds more like pantheism, although I've also used "monotheism" to describe something of this nature.

Almost all people are monotheistic in this respect, which denies Eurocentrists a lot of crowing."

You are absolutely correct. Frankly, I have never heard this word before but it does accurately describe my point.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

> > I think it is still monotheism because everything is a fragment

of

> > the All (God, the Over Soul, etc). The "Gods" of Kemet were

aspects

> > of the "All" similar to the Saints of Catholicism and the

attributes

> > of God in Islam.

> >

>

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> "monotheism" to describe something of this nature.

>

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> Eurocentrists a lot of crowing.

>

> Regards,

> Paul Kekai Manansala

>

| 20095|2006-08-17 15:06:13|clyde winters|Re: Black Americans Reduce the Racial IQ Gap|

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>

wrote:

> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
> wrote:
> >
> > Kmt and African Civilization> Black Americans
> Reduce the Racial IQ Gap
> > > Posted by: "Paul Kekai Manansala" pmanansala@...
>
> > > Wed Aug 16, 2006 10:02 pm (PST)
> > > Black Americans Reduce the Racial IQ Gap:
> Evidence from
> > > Standardization Samples
> > >
> > > Forthcoming: Psychological Science, October 2006
> > >
> > >
>

http://www.brookings.edu/views/papers/dickens/20060619_IQ.pdf

> >
> > Paul,
> >
> > The problem I have is that they talk about a
> > 'racial iq gap', as if there is such a thing.
> >
> >
>
> True, there's no biological basis. In that sense,
> the study appears
> to refute Rushton, Lynn et al.
>
> What would you attribute the increase in test
> scores? Is it
> correlated to improvement in the economic situation
> of African Americans.
>
> Regards,
> Paul Kekai Manansala

Hi Paul

IQ is not stagnant. IQ scores are depended on what you
have learned in school. Any increase in IQ scores
result from better schooling than economic progress.

Clyde

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| 20096|2006-08-17 15:11:33|Alex van Deelen|Re: Black Americans Reduce the Racial IQ Gap|

Kmt and African CivilizationRe: Black Americans Reduce the Racial IQ Gap

Posted by: "Paul Kekai Manansala" pmanansala@sbcglobal.net

Thu Aug 17, 2006 11:56 am (PST)

- > What would you attribute the increase in test scores?
- > Is it correlated to improvement in the economic situation
- > of African Americans.
- >
- > Regards,
- > Paul Kekai Manansala

All I know is that my iq-score went from 95 to 125 when I learned how to do applied maths (If car A starts at point X and drives 70 miles an hour, and car B starts at point Y and drives 90 miles an hour... etc. That sort of thing.)

The school I went to didn't spend any time on applied maths, because it simply wasn't part of the curriculum - algebra and geometry were. So even though I can do partial differential equations, the so-called 'simple' or 'applied' maths is what I never learned. (At the time, they divided maths into algebra and geometry for future physics, chemistry and maths students on the one hand, and on the other hand applied maths and statistics for future economics and biology students.)

My point is that as long as there is a knowledge and experience based component to IQ tests, people with more knowledge and experience will do better.

So yes, to the extent that more and more people get access to higher education, 'iq scores' are going to go up. And African Americans are starting at a place where 45% is working class or poor, as opposed to 20% of whites. So an increased access

to education is likely to have a larger impact on their community as a whole.

Alex

| 20097|2006-08-17 15:31:51|Paul Kekai Manansala|Re: ATTN: Monotheism Has Always Existed|

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

> They are not the same. You have to understand what I was saying in an earlier post.

>

> TO the Africans, no matter the system, The "ALL" is simply consciousness. Consciousness cannot experience anything because consciousness has no shape or form and doesn't reside in a place of time and space. Nature is simply the EXPRESSION of consciousness. It is consciousness with form.

>

Yes but I was referring specifically to creative principles, the process of creation.

Regards,

Paul Kekai Manansala

| 20098|2006-08-17 15:36:54|MR|Re: ATTN: Monotheism Has Always Existed|

In this context, I've read that only the worship of the Greek dieties by the later Greeks qualifies as 'true' polytheism, because there was no underlying concept of unity. ~1

On 8/17/06, **elliottandelliottmtg** <elliottandelliottmtg@yahoo.com> wrote:

"Properly this sounds more like pantheism, although I've also used "monotheism" to describe something of this nature.

Almost all people are monotheistic in this respect, which denies Eurocentrists a lot of crowing."

You are absoulutely correct. Frankly, I have never heard this word before but it does accurately describe my point.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

Eurocentrists a lot of crowing."

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--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

$$>$$

```
> --- In Ta\_Seti@yahoogroups.com, "elliottandelliottmtg"
```

> wrote:

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>> the All (God, the Over Soul, etc). The "Gods" of Kemet were aspects

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> >

$$>$$

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 \geq

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> Eurocentrists a lot of crowing.

 \geq

> Regards,

> Paul Kekai Manansala

 \geq

—

Great spirits have always encountered violent opposition from mediocre minds. The latter cannot understand it when a man does not thoughtlessly submit to hereditary prejudices, but honestly and courageously uses his intelligence." ~ Albert Einstein

Books, Poetry and Essays~ <http://www.authorsden.com/rockeymoore>

Spoken Word Audios~ http://www.soundclick.com/bands/3/rahkyl_music.htm

BlackIndian Activism~ <http://groups.yahoo.com/group/BlackIndianActivists/>

mark a rockeymoore - ph.d. research assistant

Department of Geography: Texas State University-San Marcos

phone 512-245-0340

| 20100|2006-08-17 15:52:45|clyde winters|Re: Black Americans Reduce the Racial IQ Gap|

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

$$>$$

- > My point is that as long as there is a knowledge
- > and experience based component to IQ tests, people
- > with more knowledge and experience will do better.

$$>$$

- > So yes, to the extent that more and more people
- > get access to higher education, 'iq scores' are
- > going to go up. And African Americans are starting
- > at a place where 45% is working class or poor,
- > as opposed to 20% of whites. So an increased access
- > to education is likely to have a larger impact on
- > their

> community as a whole.

$$>$$

> Alex

 \geq \succ

Hi Alex

What people don't understand is that IQ test were invented in France to make sure that the Middle Class had access to the best jobs, since it was this group that possessed the best education. IQ test were never meant to place individuals and groups on an equitable playing field.

Clyde

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| 20101|2006-08-17 16:27:19|Mahari Mengistu|Re: Black Americans Reduce the Racial IQ Gap|

Alex,

I think you answered ALL of the questions about black/white IQ tests in your post in the main. I think the black community could assist further through certain rearing techniques though. I think we need to communicate directly with our children more and give them more incentive to reach out and investigate the world. Black parents tend

to hold their kids close "to home" for historical reasons.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

>
> Kmt and African CivilizationRe: Black Americans Reduce the Racial

IQ Gap

> Posted by: "Paul Kekai Manansala" pmanansala@...

> Thu Aug 17, 2006 11:56 am (PST)

>

>> What would you attribute the increase in test scores?

>> Is it correlated to improvement in the economic situation

>> of African Americans.

>>

>> Regards,

>> Paul Kekai Manansala

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> equations, the so-called 'simple' or 'applied' maths is

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> maths into algebra and geometry for future physics,

> chemistry and maths students on the one hand, and

> on the other hand applied maths and statistics for future

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> as opposed to 20% of whites. So an increased access

> to education is likely to have a larger impact on their
> community as a whole.

>

> Alex

>

| 20102|2006-08-17 16:28:17|Alex van Deelen|Re: Black Americans Reduce the Racial IQ Gap|
Kmt and African CivilizationPosted by: "elliottandelliottmtg"
elliottandelliottmtg@yahoo.com

Thu Aug 17, 2006 12:46 pm (PST)

> > Since, especially in the US, race and class
> > (income) cannot be separated, no one can claim
> > that when they are measuring the iq score of
> > African Americans, they aren't also measuring
> > income and class. Let alone the cumulative
> > effects or racism and racial discrimination,
> > which created an interest in studies like this
> > in the first place. :-/

>

> I agree and what are the measures used to determine IQ?
> I think if there was an Afrocentric IQ test most white people would
> fail miserably. Would they then be deemed intellectually inferior or
> just lacking knowledge of the subject matter?

IQ tests are just tests that measure education
and social class, except in extreme cases
(like genius and dyslexia, as they were intended to).

Alex

| 20103|2006-08-17 16:46:24|Jaime Pretell|Re: Black Americans Reduce the Racial IQ Gap|
[Had nothing to do with the middle class. It began as research to help kids with special need in class. IQ was not used for job positioning at all.](#)

From: Ta_Seti@yahooogroups.com [mailto:Ta_Seti@yahooogroups.com] **On Behalf Of** clyde winters
Sent: Thursday, August 17, 2006 6:38 PM
To: Ta_Seti@yahooogroups.com
Subject: Re: [Ta_Seti] Re: Black Americans Reduce the Racial IQ Gap

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

>

> My point is that as long as there is a knowledge

>

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>

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playing field.

Clyde

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| 20104|2006-08-17 20:50:06|Paul Kekai Manansala|Re: Black Americans Reduce the Racial IQ
Gap|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Had nothing to do with the middle class. It began as research to help kids

> with special need in class.

Didn't the French inventor of IQ tests warn against using them for identifying special needs
children?

Regards,
Paul Kekai Manansala

ISIS AND HORUS



The [Black Madonna](#) (and child) of [Czestochowa](#)



Black Madonna of Einsiedeln Statue (Switzerland)

| 20105|2006-08-17 21:37:33|clyde winters|Re: Black Americans Reduce the Racial IQ Gap|

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>

wrote:

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

>

> wrote:

> >

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> keeds
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> using them for
> identifying special needs children?
>
> Regards,
> Paul Kekai Manansala

Hi Paul

No. It is against U.S. Law, i.e., the IDEA statute, to use I.Q. test to evaluate children with special needs. A ban on using IQ test did not appear until Special Education laws were enacted. Back when the IQ test were invented there was no such thing as students with special needs.

Clyde

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| 20106|2006-08-17 21:44:03|clyde winters|Re: Black Americans Reduce the Racial IQ Gap|

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

> Had nothing to do with the middle class. It began
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> with special need in class. IQ was not used for job
> positioning at all.

Hi

Jaime you are incorrect. I invite you to present evidence supporting this proposition.

Clyde

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| 20107|2006-08-17 22:31:35|Jaime Pretell|Re: Black Americans Reduce the Racial IQ Gap|
I think Binet feared what many believe today, the belief that IQ is purely innate and immutable. He believed IQ was influenced by environmental conditions.

----- Original Message -----

From: [Paul Kekai Manansala](mailto:Paul_Kekai_Manansala)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 17, 2006 10:48 PM

Subject: [Ta_Seti] Re: Black Americans Reduce the Racial IQ Gap

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>

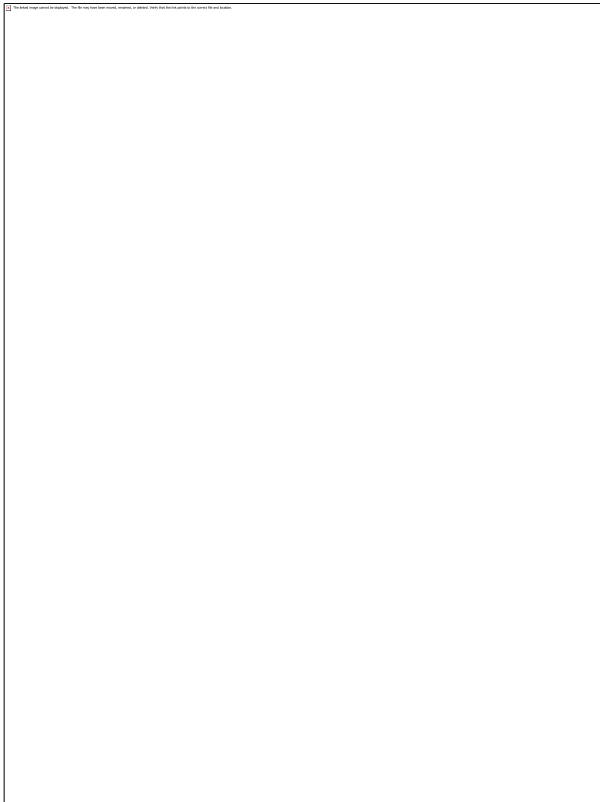
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Black Madonna of Einsiedeln Statue (Switzerland)

| 20108|2006-08-17 22:32:27|Jaime Pretell|Re: Black Americans Reduce the Racial IQ Gap|
You forget Binet was French, he wasn't living in the US.

----- Original Message -----

From: [clyde winters](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 17, 2006 11:37 PM

Subject: Re: [Ta_Seti] Re: Black Americans Reduce the Racial IQ Gap

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
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| 20109|2006-08-17 22:34:27|Jaime Pretell|Re: Black Americans Reduce the Racial IQ Gap|

Binet and child intelligence

Meanwhile in France, a psychologist named Alfred Binet was busy devising tests to rate child intelligence. Like Galton, Binet was passionate about testing and measuring human capabilities. His understanding of intelligence evolved through intense trial-and-error testing with local students. Working with groups of average students and groups of mentally handicapped students, Binet discovered certain tasks that average students could handle but handicapped students could not. Binet calculated the normal abilities for students at each age, and could pinpoint how many years a student's mental age was above or below the norm.

The Paris educational authorities came across Binet's work and asked him to devise a test that could be used to separate normal children from special needs students. These tests were held between an interviewer and a single student, with questions like: "What is the difference between wood and glass?" and "Make a sentence using the words, *Paris, fortune, gutter.*"

The idea that a test could determine a child's "mental age" became enormously popular. Just before World War I, a German psychologist named Wilhelm Stern suggested a better way of expressing results than by mental age--Stern determined his results by finding the ratio between the subject's chronological age and their mental age. Therefore, a 10-year-old scoring one year ahead of their chronological age (110) would be not as significant as a 5-year-old scoring one year ahead (120).

In 1899, Binet was asked to be a member of the Free Society for the Psychological Study of the Child. French education changed profusely during the end of the nineteenth century, because of a law that passed which made it mandatory for children ages six to fourteen to attend school. This group to which Binet became a member hoped to begin studying children in a scientific manner. Binet and many other members of the society were appointed to the Commission for the Retarded. The question became "What should be the test given to children thought to possibly have learning disabilities, that might place them in a special classroom?" Binet made it his problem to establish the differences that separate the normal child from the abnormal, and to measure such differences. *L'Etude experimentale de l'intelligence* (Experimental Studies of Intelligence) was the book he used to describe his methods and it was published in 1903.

IQ Test: Where Does It Come From?

Intelligence testing began in earnest in France, when in 1904 psychologist Alfred Binet was commissioned by the French government to find a method to differentiate between children who were intellectually normal and those who were inferior. The purpose was to put the latter into special schools. There they would receive more individual attention and the disruption they caused in the education of intellectually normal children could be avoided.

The history is quite clear. Where is your evidence?

----- Original Message -----

From: [clyde winters](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 17, 2006 11:40 PM

Subject: RE: [Ta_Seti] Re: Black Americans Reduce the Racial IQ Gap

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

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Clyde

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| 20110|2006-08-17 23:21:17|Mahari Mengistu|Re: SOME OF Africa's Earliest Bananas|

Sorry, if I mis-spoke about the article. But then again if bananas have been newly discovered to go back 5,000 years at this point, they may go back even farther still. I really don't know how they determined that they are not native to Afrika, frankly. Maybe they seem non-native due to climate change. Obviously, they were mistaken about the first date. Who's to say they aren't wrong about this new date?

If I was wrong, I was wrong. I'm ready to be enlightened about how they determined that bananas are not native to Afrika.

And it's more of the patronizing, condescending attitude toward Afrika and Afrikans that ticks me off. So it set me off :0(.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
> >
> > Another example of Pere's lies. He asserts that racist
> > archeologists, anthropologists, egyptologists are long gone and

in
> > the past. Those of us "who read" know this to be a huge lie.

This
> > writer takes the position "poor ignorant Africa must have had
> > anything useful and worthwhile INTRODUCED to her or else it

wouldn't
> > be there" regarding bananas. He shouldn't be allowed to publish.
> >
>
> Mahari, the reason they're suggesting bananas are introduced is

that
> wild bananas and plantains ancestral to the domesticated ones are

not
> native to Africa.
>
> It's also the same reason, for example, that domesticated sorghum

and
> certain millets are thought to have been introduced from Africa to
> other regions.
>
> Regards,
> Paul Kekai Manansala
>

| 20111|2006-08-17 23:50:21|clyde winters|Re: Black Americans Reduce the Racial IQ Gap|
Hi Jaime

It is true that Binet invented a reasoning test. Binet
may have hoped that his test would benefit students
with special needs, yet, the fact remains that this
test was used to discriminate against children who had

not been provided a good education. It was these children who lacked the reasoning abilities to perform well on Binet's test and ultimately ended up working in the worst jobs. This is why when the test was revised by Stanford, it has been used as a weapon to deny the intelligence of specific groups, the status quo views as beneath them.

The term intelligence quotient (IQ) was invented by William Stern in 1914. A person's IQ does not provide one with insight into one's total intelligence, an IQ test only provides a person with the score obtained by an individual on a specific "intelligence" test. As a result, these tests usually lack perfect reliability and validity. This is why they are no longer solely used, to classify students with special needs.

The failure of IQ tests to legitimately record a person's IQ comes from the fact that IQ tests measure a limited number of abilities, usually academic skills that involve abstract symbols and ideas. They seldom sample creativity, interpersonal skills, and other human attributes we learn through interactions between the individual and the environment.

What intelligence tests do sample is culture. As a result, they favor children who have similar backgrounds to the children used to norm the IQ test. In France, the sample was middle class children from the best families, who lived around Binet, that often obtained their learning through tutoring or attendance at the best schools.

In the United States today, the sample used for most IQ (and achievement) tests are white children of a middle class background. The results of this sampling bias, explains why IQ tests have been found to be unfair to a variety of minority groups and immigrants over the years.

This has resulted in the most successful children in society coming from schools where the student population came from middle class homes. Attendance by large numbers of Black children at predominately white schools usually do not improve the IQ of these children, because the IQ test usually will place these

children in remedial course where they will often not obtain the instruction necessary to perform well on IQ tests. This results from the fact that most Black children participate in a different cultural experience than whites, and also the language and grammar of the vast majority of educated Blacks is different from the language and grammar used by middle class whites.

We know now that IQ does not remain constant. IQ is not fixed. This was proven by J.R. Flynn in 1987, who after examining the data from 14 countries over 50 years found that massive gains in IQ took place in each country during this period.

The evidence that IQ is not fixed is one of the reasons why we can use cognitive teaching methods to make learners more efficient and increase an individual's IQ through instruction and training.

Because the IQ tests favor white middle class students and minorities who are provided a good basic education they will often determine an individual's success. This results from the fact that abilities and skills sampled by IQ tests, are the exact abilities and skills employers, claim one must possess to get a good job.

Language is a key to learning. The use of language by an individual can just about tell you how far that individual will get in school because most learning and reasoning depend on the use of language.

One day we were discussing the importance of a person's learning and educational background in one of my classes in relation to one's future employment. One of the non-minority students in my class mentioned the fact that they had formerly worked at a factory which did not employ many blacks. I asked him did any Mexicans work at his factory. He said yes, many. I then asked did all of them speak "good english", he declared that most didn't.

I then asked, if they fail to speak English how did they perform the task required for the job. He

explained that they trained them.

Then I said, intelligence must not have much to do with the ability to perform a particular task--training does play the most prominent role in job performance. Therefore, I said since all jobs require training, many tests for employment are just instruments to determine who will be screened out of a job, not the ability to perform many job.

IQ tests today (and educational requirements), like the reasoning test developed by Binet are used to discriminate against people not taught properly in the schools. They have never been effectively used as a means to determine the training necessary for students who have not been properly taught, to fully, and effectively participate equitably in society.

Clyde

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

> Binet and child intelligence
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> ----- Original Message -----
> From: clyde winters
> To: Ta_Seti@yahoogroups.com
> Sent: Thursday, August 17, 2006 11:40 PM
> Subject: RE: [Ta_Seti] Re: Black Americans Reduce
> the Racial IQ Gap

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Do You Yahoo!?

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| 20112|2006-08-18 06:47:31|Paul Kekai Manansala|First Tut, now Cleo in Dr Zahi's sights|
First Tut, now Cleo in Dr Zahi's sights

August 17 2006 at 03:59PM

By Shaun Smillie

In little over two months, famed Egyptologist Dr Zahi Hawass hopes to unearth the discovery of his lifetime: the tomb of one of history's greatest women, Cleopatra.

The celebrity archaeologist, who is on a whistle stop lecture tour of South Africa, said that "the discovery would even be bigger than that of King Tut".

Hawass told The Star on Wednesday that he suspects Cleopatra is buried with her Roman lover Mark Antony at a temple 30km from Alexandra called Tabusiris Magna.

This is Hawass's first visit to SA

"I believe it is a very sacred place and this is where they would have hidden Cleopatra and Marc Antony from Octavian," Hawass explained.

Access to the tomb, Hawass believes, is through a shaft. Previously he had descended 35m down the shaft but could get no further because of water.

"It has a high water table but I plan to go back in October," Hawass said.

Some of the clues that point to the tomb belonging to Cleopatra are a coin bearing her face and a statute. Cleopatra and Mark Antony committed suicide as the Roman leader Octavian hunted them in Egypt, in 30BC.

South Africans, particularly those with DSTV, would probably recognise Hawass as that Egyptologist who endlessly appears on documentaries wearing that Indiana Jones-styled hat.

But the Zahi Hawass who appeared in the Wits Great Hall cut a different figure... he was dressed in a charcoal suit.

This is Hawass's first visit to SA and he took the opportunity to introduce the audience to "adventure in archaeology", a slide show tour of some of his discoveries of Egypt.

"You know that 70 percent of Egypt's treasures still need to be uncovered," he said.

Some of these archaeological treasures, Hawass said, actually lie under the streets and houses of Cairo. His lecture also touched on how

he organised a CT scan to be done of King Tutankhamun's mummy.

For years scientists have speculated whether the boy king was murdered. The project, which took place at the Valley of the Kings, had even Hawass wondering at one stage if the Curse of King Tut had returned. Unexplained power failures had workers fearing for their lives.

The results of the CT scan, believes Hawass, put to bed the theory that Tut was murdered by a blow to the head.

"What was originally thought of to be the hole in the back of his head that killed him, we found was part of the mummification process," Hawass explained.

While in SA, Hawass has also been in contact with several universities. "Perhaps we could collaborate in the future, talk about excavation techniques," he said.

When he gets back to Egypt, Hawass will have to start preparing for his next big operation - moving a 250 ton statute through the streets of Cairo.

| 20113|2006-08-18 07:41:04|Paul Kekai Manansala|Re: Black Americans Reduce the Racial IQ Gap|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

>

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> IQ (and achievement) test are white children of a
> middle class background. The results of this sampling
> bias, explains why IQ test have been found to be
> unfair to a variety of minority groups and immigrants
> over the years.

>

Clyde, I know they've been talking about this for decades, so why hasn't this been changed?

Are the tests used determined on the local level?

Regards,

Paul Kekai Manansala

| 20114|2006-08-18 07:47:09|Jaime Pretell|Re: Black Americans Reduce the Racial IQ Gap|

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** clyde winters
Sent: Friday, August 18, 2006 2:50 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Black Americans Reduce the Racial IQ Gap

Hi Jaime

It is true that Binet invented a reasoning test. Binet may have hoped that his test would benefit students with special needs, yet, the fact remains that this test was used to discriminate against children who had not been provided a good education.

You specifically stated that the purpose was discrimination against lower class. I showed that was not true. Now you are saying it ended up creating discrimination. What time period and in which location are you speaking about? How were these tests used and in what specific area were they used as a filter?

It was these children who lacked the reasoning abilities to perform well on Binet's test and ultimately ended up working in the worst jobs. This is why when the test was revised by Stanford,

I would like more information on this claim.

it has been used as a weapon to deny the intelligence of specific groups, the status quo views as beneath them.

I am aware of this aspect. But not of specific usage in employment for discrimination. Are you sure you are not talking of the similar aptitude tests? I have never heard of IQ tests being for placement in schools or jobs in the general population. Only aptitude tests like the PSAT and SAT. Of which certain Black communities like the Black Unitarians have scored incredibly high.

The term intelligence quotient (IQ) was invented by William Stern in 1914. A person's IQ does not provide one with insight into one's total intelligence, an IQ test only provides a person with the score obtained by an individual on a specific "intelligence" test. As a result, these tests usually lack perfect reliability and validity. This is why they are no longer solely used, to classify students with special needs.

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> From: clyde

winters

> To:

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> Sent: Thursday, August 17, 2006 11:40 PM

> Subject: RE: [Ta_Seti]

Re: Black Americans Reduce

> the Racial IQ Gap

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| 20115|2006-08-18 07:57:43|Paul Kekai Manansala|Re: SOME OF Africa's Earliest Bananas|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>

I really don't know how they
> determined that they are not native to Afrika, frankly. Maybe they
> seem non-native due to climate change.

Usually, wild species can be easily distinguished from domesticated species by phenotype and sometimes also by genotype. Sometimes they have separated into different species or at least sub-species.

So, if no wild species are found in a region, and further there is no evidence of wild species in the archaeological record up to the time of domestication, then the presence of domesticated plants suggests they were borrowed.

How they got there is an open question, but there was some exchange that resulted in the cultivated species arriving in the area because it could not be domesticated locally (due to lack of native wild species).

Of course if they should find evidence of wild species that went extinct that could change the outlook.

The wild banana (*Musa* genus) is found today only in southeastern Asia, where they are becoming increasingly rare.

Regards,

Paul Kekai Manansala

| 20116|2006-08-18 08:48:07|Wayne Owens|Re: First Tut, now Cleo in Dr Zahi's sights| Perhaps I am paranoid of all the Arab/Aryan archeologists who "discover" various works in Kemet(Egypt). I feel a bit uncomfortable with Dr. Hawass, perhaps someone can tell me why? He seems to me to try to Arabicize (is that a word?) the Afrikan presence in Kemet(Egypt)!!!

Paul Kekai Manansala wrote:

First Tut, now Cleo in Dr Zahi's sights

August 17 2006 at 03:59PM

By Shaun Smillie

In little over two months, famed Egyptologist Dr Zahi Hawass hopes to unearth the discovery of his lifetime: the tomb of one of history's greatest women, Cleopatra.

The celebrity archaeologist, who is on a whistle stop lecture tour of South Africa, said that "the discovery would even be bigger than that of King Tut".

Hawass told The Star on Wednesday that he suspects Cleopatra is buried with her Roman lover Mark Antony at a temple 30km from Alexandra called Tabusiris Magna.

This is Hawass's first visit to SA

"I believe it is a very sacred place and this is where they would have hidden Cleopatra and Marc Antony from Octavian," Hawass explained.

Access to the tomb, Hawass believes, is through a shaft. Previously he had descended 35m down the shaft but could get no further because of water.

"It has a high water table but I plan to go back in October," Hawass said.

Some of the clues that point to the tomb belonging to Cleopatra are a coin bearing her face and a statute. Cleopatra and Mark Antony committed suicide as the Roman leader Octavian hunted them in Egypt, in 30BC.

South Africans, particularly those with DSTV, would probably recognise Hawass as that Egyptologist who endlessly appears on documentaries wearing that Indiana Jones-styled hat.

But the Zahi Hawass who appeared in the Wits Great Hall cut a different figure... he was dressed in a charcoal suit.

This is Hawass's first visit to SA and he took the opportunity to introduce the audience to "adventure in archaeology", a slide show tour of some of his discoveries of Egypt.

"You know that 70 percent of Egypt's treasures still need to be uncovered," he said.

Some of these archaeological treasures, Hawass said, actually lie under the streets and houses of Cairo. His lecture also touched on how he organised a CT scan to be done of King Tutankhamun's mummy.

For years scientists have speculated whether the boy king was murdered. The project, which took place at the Valley of the Kings, had even Hawass wondering at one stage if the Curse of King Tut had returned. Unexplained power failures had workers fearing for their lives.

The results of the CT scan, believes Hawass, put to bed the theory that Tut was murdered by a blow to the head.

"What was originally thought of to be the hole in the back of his head that killed him, we found was part of the mummification process," Hawass explained.

While in SA, Hawass has also been in contact with several

universities. "Perhaps we could collaborate in the future, talk about excavation techniques," he said.

When he gets back to Egypt, Hawass will have to start preparing for his next big operation - moving a 250 ton statue through the streets of Cairo.

Stay in the know. Pulse on the new Yahoo.com. [Check it out.](#)
| 20117|2006-08-18 09:20:12|elliottandelliottmtg|Re: First Tut, now Cleo in Dr Zahi's sights|
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Not at all. I watched a special where he said his DNA test results on a mummy proved 100% certainty that the ancient Egyptians were Arabs. Ever since then I have not trusted his conclusions and as Asar said this is why he is regarded as the "King of Egyptology.

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> August 17 2006 at 03:59PM

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> Stay in the know. Pulse on the new Yahoo.com. Check it out.

>

| 20119|2006-08-18 09:34:46|Paul Kekai Manansala|Re: First Tut, now Cleo in Dr Zahi's sights|

--- In Ta_Seti@yahoogroups.com, Wayne Owens wrote:

>

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>

>

Yes, you'll get a lot of agreement on that here.

Posting of Hawass news is meant for informational purposes only and is
not as an endorsement!

Of course, proper caution is advised with any news item, and I would
also extend this all the way to peer review publications.

News is rushed due to the need for timeliness and there can be many
mistakes. However, stuff that might get censored in more edited
publications often slips through into news stories.

Peer review is much more careful, but is subject to censorship based on the bias of the reviewers.

Regards,

Paul Kekai Manansala

| 20120|2006-08-18 09:51:09|clyde winters|Re: Black Americans Reduce the Racial IQ Gap|

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

>
>
> _____
>
> From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com] On Behalf Of
> clyde winters
> Sent: Friday, August 18, 2006 2:50 AM
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: Black Americans Reduce
> the Racial IQ Gap
>
>
>
> Hi Jaime
>
> It is true that Binet invented a reasoning
> test.Binet
> may have hoped that his test would benefit students
> with special needs, yet, the fact remains that this
> test was used to discriminate against children who
> had
> not been provided a good education.
>
> You specifically stated that the purpose was
> discrimination against lower
> class. I showed that was not true. Now you are
> saying it ended up creating
> discrimination. What time period and in which
> location are you speaking
> about? How were these tests used and in what
> specific area were they used
> as a filter?

Hi Jaime

This article is pure propaganda. These tests were not developed to help students with special needs to get

an education. They were used to separate undesirable low IQ students, from students seen as possessing greater ability.

The Binet reasoning test was used to place students with low IQ in "special" schools and classrooms where they usually received the most rudimentary instruction in reading and math. Instruction in these classrooms were usually centered around students learning the proper hygiene and how to live "independently".

Binet's reasoning tests like IQ test generally were used as a filter to determine the place and role students would have in the larger society. In school these tests were used to determine which students would be placed either on a vocational or academic track. Students with low IQ were placed on a vocational track that prepared them for an industrial job, or trade. Students with high IQ's were placed on an academic track that guaranteed these students access to College and technical jobs. It was use of these test in the schools that led to future discrimination of students with low IQs in the work place.

> I am aware of this aspect. But not of specific
> usage in employment for
> discrimination. Are you sure you are not talking of
> the similar aptitude
> tests? I have never heard of IQ tests being for
> placement in schools or
> jobs in the general population. Only aptitude
> tests like the PSAT and SAT.
> Of which certain Black communities like the Black
> Unitarians have scored
> incredibly high.
>

The SAT is not an aptitude tests. An aptitude tests measures one's ability to perform a specific task(s).

The PSAT and SAT are standardized tests.

Standardized tests provide norms or standards that are used to judge an individual's performance on the test in comparison to standards met by the norm group. These tests compare the score obtained by an individual to the expected performance of a "comparable" group. This can lead to discrimination because the tests are usually normed at schools where students are high achievers--in most cases these schools teach middle class students. This is why you can norm a test in large urban centers, and the resulting norms will still discriminate against most Blacks, because the tests are normed among students who are already performing well. For example, most Black Unitarians come from middle class and well-to-do families.

I don't know how old you are, but you may not have heard of the use of IQ test to screen potential job candidates but until the 1970's many employers used these tests to screen job candidates. Following the passage of PL-91-142 in 1975 and later IDEA, IQ tests could no longer be used, as the single instrument used to place students in special education programs. As a result, students must be administered academic achievement and diagnostic tests that will provide teachers with the necessary information on the child's needs and abilities, so an individual education plan (IEP) can be developed to tailor a child's learning experiences. Under PL-94-142 it is against the law to use an IQ test for placement purposes of students with special needs, without its association with other mandated assessment instruments and procedures.

The GRE, SAT and PSAT are standardized tests (like a variety of intelligence tests) that are used to screen and place students in College. These tests are primarily based on IQ tests. The fact that these tests are used to screen College students guarantee that they are a filter affecting the future employment opportunities of those who score high and low on the tests. Students screened out of College will not be eligible for employment in jobs that require a College degree; while those students who are screened into College and earn a degree will have a greater opportunity to obtain the best jobs which require some

College.

In some Colleges due to the low scores obtained by minorities on these test, the students are forced to take remedial courses which are not counted towards a degree. At some Colleges students never get out of these courses so they drop out.

Due to PL-94-142 and the use of cognitive teaching strategies some students with special needs are attending and completing College. They are able to complete College because they are provided alternative methods to complete their assignments and offered support by the College. It is sad, though, that many Blacks do not obtain the proper education and training when they attend special education programs and rarely take advantage of the opportunities provided students with special needs at University.

Clyde

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| 20121|2006-08-18 10:06:21|Robin|When We Ruled (a Black History Website)|

Dear Group

The Black History website When We Ruled is FINISHED.

See www.whenweruled.com

(You may need to copy and paste the link).

Yours faithfully

Robin

| 20122|2006-08-18 10:13:56|clyde winters|Re: Black Americans Reduce the Racial IQ Gap|

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>

wrote:

> --- In Ta_Seti@yahoogroups.com, clyde winters
> wrote:
> >
>
>
> >
> > In the United States today, the sample used for
> most
> > IQ (and achievement) test are white children of a
> > middle class background. The results of this
> sampling
> > bias, explains why IQ test have been found to be
> > unfair to a variety of minority groups and
> immigrants
> > over the years.
> >
>
>
> Clyde, I know they've been talking about this for
> decades, so why
> hasn't this been changed?
>
> Are the tests used determined on the local level?
>
> Regards,
> Paul Kekai Manansala
>

Yes the test are determined for use by local officials. The problem is that most administrators know practically nothing about tests and measurement. As a result, they believe that every tests can be used to effectively, and validly assess the academic achievement of all students. This is patently wrong. Let me explain.

In Chicago, the IOWA achievement was used to assess the academic progress of its students. This tests was normed in the State of Iowa. The norm for classrooms in the state is rural schools with small class size and predominately middle class families. As a result it was only natural that when the test is administered to Chicago students Black students score poorly on the tests.

Some administrators are thinking about re-norming the test using a Chicago standardized group. I can predict that any revised IOWA test will still find minority students obtaining low scores on the test. They will obtain low scores because the tests will likely be administered to students at high achieving schools in Chicago. Schools that usually have small class size and the best teachers.

The net result of this exercise will be the discovery that the test has high reliability , i.e., it will measure consistently what ever it is meant to measure. But this test will not be valid because it will probably not measure what it purports to measure: the academic achievement of most minority children. A good tool to educate students is use of the Stanford Diagnostic test to determine what skills students are lacking, and then develop specific learning plans for each student to match his/her deficit to the proper remediation experiences.

Things will change in the schools when administrators and politicians learn that tests do not show what a student has learned. A test only demonstrates a students performance on a test, not what they know. This performance on the test can be affected by many variables including education, training, stress, test bias and etc.

Clyde

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| 20123|2006-08-18 10:28:04|Paul Kekai Manansala|4th millennium BCE banana phytoliths found in Munsa, Uganda|

Interesting article about the discovery of banana phytoliths dating to the fourth millennium BCE in Munsa, Uganda.

Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com/>

Abstract

The recent discovery of banana phytoliths dating to the first millennium BC in Cameroon has ignited debate about the timing of the introduction of this important food crop to Africa. This paper presents new phytolith evidence obtained from one of three sediment cores from a swamp at Munsu, Uganda, that appears to indicate the presence of bananas (*Musa*) at this site during the fourth millennium BC. This discovery is evaluated in the light of existing knowledge of phytolith taphonomy, the history of *Musa*, ancient Indian Ocean trade and African prehistory.

[http://www.naturalscience.tcd.ie/Interactions_papers/Africas%20earliest%20bananas_pub_ver.p
df](http://www.naturalscience.tcd.ie/Interactions_papers/Africas%20earliest%20bananas_pub_ver.pdf)

| 20124|2006-08-18 10:47:05|Mahari Mengistu|Re: SOME OF Africa's Earliest Bananas|

>>The wild banana (*Musa* genus) is found today only in southeastern

Asia,
where they are becoming increasingly rare.<<

Do you know why they are becoming increasingly rare?
Mahari

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| 20125|2006-08-18 11:25:42|Mahari Mengistu|Re: First Tut, now Cleo in Dr Zahi's sights|

Ho (w) ass is a legitimized whore, a scholars' madam, a pimp of dead black people, our ancestors. He desecrates our ancestors under the pretense of science with an added veneer of supposed respect for the people and their history. He prepares the way for people to ogle at our heritage in the same way that passersby ogle a fatal car accident. It's not out of respect; it is out of curiosity, amazement and thrill seeking. He's the King of Egyptology Hucksters. It is to the advantage of him and the Arabs to promote the false idea that the Kemetans were Arabs since they are such racists themselves. If they promoted the truth there would be less interest in preserving the antiquities. After all invaders have been destroying Kemet for centuries as well as pillaging it. It seems likely to me that if they had thought these people were really Arabs that they would have been more respectful of the culture and art before now which they were not. This interest is all about money and tourism which I think plays a part in his downplaying the Afrikan-ness of the Egyptians since so much of the world is racist toward blacks and desires to see us as inferiors. Black Egyptians would engender resentment rather than attraction.

Mahari

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>> By Shaun Smillie

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> > Stay in the know. Pulse on the new Yahoo.com. Check it out.
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| 20126|2006-08-18 11:57:25|cristofori whitakara|Re: Did Nefertiti have 'love affair' with
Moses?|
doesdenzel washington and angela bassett the leading roles being that this is HOLlyWood ?

IMJs@webtv.net wrote:

[This is a repost]

Did Nefertiti have 'love affair' with Moses?

British producer Heyman is soon to begin shooting love affair between
Queen Nefertiti and Moses in Egypt.

By Sophie Claudet - CAIRO

A Hollywood flick on an alleged love affair between pharaonic Queen
Nefertiti and the Biblical Prophet Moses is soon to begin shooting in
Egypt, renowned British producer John Heyman has revealed. "Nefertiti
married perhaps one of the first monotheists in history and the film
will tell their story, which logically enough should be set in Egypt"
said Heyman on a brief visit to Cairo.

"One can find in the Old Testament that Moses and Nefertiti had a relationship, " he added.

The movie will also deal "with the return to the worship of the sun god," said Heyman.

He was referring to Aten - the radiant disk of the sun - whose cult was briefly re-introduced by Pharaoh Akhenaten, the 18th king of the 18th Dynasty also known as the "heretic king" for breaking with traditional religion in the 1350s BC.

The cult of Aten is considered by some experts to be a predecessor of modern monotheism.

Scholars generally agree that Nefertiti, often referred to in history as the "most beautiful woman in the world", was Akhenaten's wife. But few have argued that Akhenaten and Moses may have been the same man, although there is no consensus on their respective dates of birth and death.

Others contend that Ramses II, the third ruler of the 19th dynasty, was in fact Moses while Jews believe the pharaoh king is responsible for their exodus from Egypt. And founding father of psychoanalysis Sigmund Freud ventured his belief in "Moses and Monotheism", published in 1939, that Moses was in fact an Egyptian follower of Aten that brought the monotheistic doctrine out of Egypt as Judaism when he led the Israelites away from slavery to freedom some 3,300 years ago.

Ahmed Osman, on whose 1990 book "Moses and Akhenaten: The Secret History of Egypt at the Time of the Exodus" the script of Heyman's next film is based, admitted that "my argument is controversial and not widespread among many Egyptologists. "

"But I have collected evidence proving that Akhenaten and Moses are the same person, which so far nobody has been able to contest," said Egypt-born Osman who has lived in London for the past 20 years where he studied Egypt's ancient history.

"Egypt's history is greatly ignored by the film industry besides 'Cleopatra' and 'The Ten Commandments' and that's it," said Heyman, referring to the two epic Hollywood blockbusters released more than 40 years ago.

The shoot "will not start before 2006 and locations will be between studios and along the Nile in Upper Egypt," he added. Although he said it was too early to talk about the cast, Heyman said he had met "several Egyptian actors who are very good and charming, warm and kind".

British director Hugh Hudson, the acclaimed director of "Chariots of

Fire", will direct the movie. Heyman, who produced or co-financed major films such as "Chinatown", "The Rocky Horror Picture Show" and "Marathon Man", is also known for creating the Genesis project - a scholarly endeavour to put all the Hebrew and Christian scriptures on film.

He also produced "Jesus", filmed on location in Israel in Biblical settings and subsequently translated in more than 850 languages.

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| 20127|2006-08-18 12:03:31|elliottandelliottmtg|Re: First Tut, now Cleo in Dr Zahi's sights|

"This interest is all about money

and tourism which I think plays a part in his downplaying the Afrikan-ness of the Egyptians since so much of the world is racist toward blacks and desires to see us as inferiors. Black Egyptians would engender resentment rather than attraction."

Brother Mahri, you are absolutely correct! I wonder if he even works with or helps the research of Afrocentric Kemetologist. Probably not!

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Ho (w) ass is a legitimized whore, a scholars' madam, a pimp of dead

> black people, our ancestors. He desecrates our ancestors under the
> pretense of science with an added veneer of supposed respect for the

> people and their history. He prepares the way for people to ogle at

> our heritage in the same way that passersby ogle a fatal car

> accident. It's not out of respect; it is out of curiosity,

> amazement and thrill seeking. He's the King of Egyptology
Hucksters.

> It is to the advantage of him and the Arabs to promote the false

> idea that the Kemetans were Arabs since they are such racists

> themselves. If they promoted the truth there would be less interest

> in preserving the antiquities. After all invaders have been

> destroying Kemet for centuries as well as pillaging it. It seems

> likely to me that if they had thought these people were really Arabs

> that they would have been more respectful of the culture and art

> before now which they were not. This interest is all about money

> and tourism which I think plays a part in his downplaying the

> Afrikan-ness of the Egyptians since so much of the world is racist

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> > >
> > > August 17 2006 at 03:59PM
> > >
> > > By Shaun Smillie
> > >
> > > In little over two months, famed Egyptologist Dr Zahi Hawass
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>
| 20128|2006-08-18 13:19:51|Paul Kekai Manansala|Re: SOME OF Africa's Earliest Bananas|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>
>>>The wild banana (Musa genus) is found today only in southeastern
> Asia,
> where they are becoming increasingly rare.<<
>
> Do you know why they are becoming increasingly rare?

Shrinking forest habitat mostly.

Regards,
Paul Kekai Manansala
| 20129|2006-08-18 13:29:00|Jaime Pretell|Re: When We Ruled (a Black History Website)|
[Could you provide sources onthe 100 things sections?](#)

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** Robin
Sent: Friday, August 18, 2006 1:02 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] When We Ruled (a Black History Website)

Dear Group

The Black History website When We Ruled is FINISHED.

See www.whenweruled.com

(You may need to copy and paste the link).

Yours faithfully

Robin

| 20130|2006-08-18 14:40:27|Paul Kekai Manansala|Second Royal Mummies Hall crosses Ts on mummification|

The elite of the millennia

The second Royal Mummies Hall which opened last week crosses the Ts on mummification and reveals an obscure era of instability in the history of ancient Egyptians. [Nevine El-Aref](#) toured the gallery

<http://weekly.ahram.org.eg/2006/808/hr2.htm>

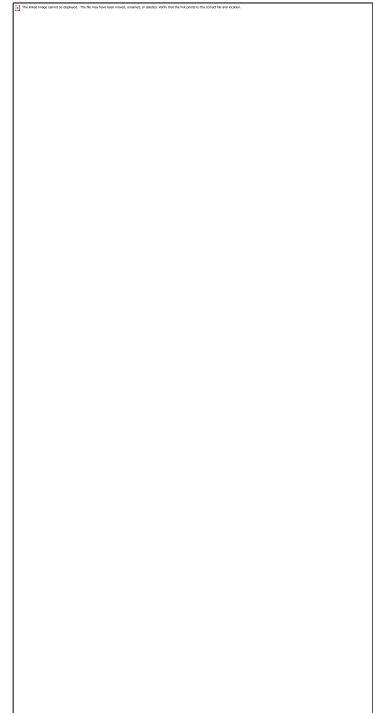
Preserving the likeness of the deceased was of utmost importance to ancient Egyptians. The immortal spirit, released upon death, needed to be able to identify the body in which it was to repose. Century upon century, efforts were made to perfect a technique once believed to have reached its peak during the New Kingdom in the 19th Dynasty to the 21st Dynasty, with mummies like that of Ramses II, and began to decline thereafter.

The Pharaohs of the New Kingdom hid their tombs in the Valley of the Kings, hoping this would help keep their mummies safe from tomb robbers. But the glittering jewels and precious funerary furniture that filled the royal burials frequently proved too alluring to thieves, and some tombs were violated and robbed soon after their royal occupants were laid to rest. Tutankhamun's tomb, for example, was threatened with robbery at least twice in antiquity, but each time the thieves were caught or frightened away by the necropolis police and the tomb remained intact. On the whole, apart from isolated incidents such as this, the tombs were well-guarded for many years and were relatively secure.

By the end of the Ramesside Period, when the Egyptian empire began to decline and the country was suffering from economic disorder and rampant corruption, several royal and nobles' tombs were entered by robbers. A papyrus relates that a royal commission sent by the vizier at the request of Paser, the mayor of the Theben east bank, to examine the royal tombs reported that the tombs were intact, but Paser insisted on further investigation and it was eventually revealed that several tombs had been violated with the collaboration of Pawera, the mayor of the west bank. Another ancient Egyptian document gives us the names of eight thieves who robbed a royal tomb. The men confessed their crimes under interrogation and were tortured with the *bastinado*, a stick used to beat their hands and feet.

Some priests of Amun who still retained their respect for the deceased kings and queens tried their best to protect the mummies of these royals from desecration by hiding them in caches. The High Priest of Amun Pinudjem II, who ruled the Theben region in the 21st Dynasty, was the first to move 40 royal and non-royal mummies from their original burials, along with any remaining artefacts, to his own tomb carved high in the rocky cliffs of Deir Al-Bahari on the Theban west bank. The priests unwrapped the mummies, removed the jewels and amulets, and then carefully rewrapped and labelled the kings and queens before hiding them in Pinudjem's tomb. This observance was carried out in part as an act of piety and in part to acquire materials for the needs of the current rulers.

In the 19th century a shepherd accidentally found such a burial cache while trying to rescue one of his goats, which was trapped in a deep crevice. Climbing down, he found an ancient Egyptian treasure trove filled with the coffins of the most important Pharaohs of the New Kingdom. His



[Click to view caption](#)

The mummy of Pinudjem II; a papyrus showing the mummification rituals; Ka statue of Auiibra-Hur; Hosni and Hawass during the inauguration ceremony and Deir Al-Bahari cachet during its discovery in 1881

relatives, the Abdel-Rassoul family, kept the cache secret and entered it several times to remove some of the artefacts, which they sold on the antiques market. In 1881 the cache came to the attention of the Service de l'Antiquit  and all the sarcophagi and mummies were moved to Cairo. In 1889 Victor Loret, head of the Service de l'Antiquit  at the time, found the second royal cache in king Amenhotep II's tomb in the Valley of the Kings. In addition to the Pharaoh's mummy, which was propped up on a large model boat, Loret found 13 mummies, nine of which belonged to Pharaohs. These mummies had been taken to the tomb for security reasons by the priests of Amun at some point during the 21st Dynasty. Labels were left on some of the mummies, while the identity of others is unknown and is still being debated by Egyptologists.

The 53 mummies, the total in the two caches, were kept in the Egyptian museum for decades until 1994, when the first Royal Mummies Hall was opened on the museum's second floor. Last week, Culture Minister Farouk Hosni inaugurated the second gallery after two years of preparation. The opening comes almost 12 years after the opening of the first, which displays 11 royal mummies from the age of empire that began in the late 17th Dynasty and continued through the 19th Dynasty. Pharaohs of this period led the liberation war against the Hyksos.

The second gallery is designed like a royal tomb, with a vaulted ceiling and low, indirect lighting. It displays 11 mummies that are exhibited inside special showcases, each supplied with a small electronic device to observe and control the humidity level around the mummy minute by minute. The mummies belong to royal individuals of the 20th Dynasty such as Pharaoh Ramses III, and to priests of Amun who ruled the southern half of Egypt as priest-kings. These priest-kings proclaimed Thebes as Egypt's religious capital and founded the 21st Dynasty. Among them was Pinudjem II, an important ruler of the Third Intermediate Period, who moved the earlier royal mummies to one of the caches. This room also displays three mummies of queens, including that of Maatkare.

The mummies exhibited in both galleries were among those discovered in 1881 in the first mummy cache at Deir Al-Bahari (DB 320) on Luxor's west bank, and in 1898 in the second cache in Pharaoh Amenhotep II's tomb (KV 35) in the Valley of the Kings. Both caches included the mummies of famous kings of the New Kingdom, including Tuthmosis III, Amenhotep III, and the last warrior Pharaoh Ramses II, as well as mummies of well-known queens and high priests of Amun.

Egyptian Museum Director Wafaa El-Sadiq says that major steps have been taken to create a display that will acquaint visitors with the mummification process and its importance to the ancient Egyptians. This included hanging panels about the first and second caches in the scenario, along with a photograph of Pharaoh Amenhotep II's tomb (KV 35) and other objects, such as linen shreds decorated with an image of the god of mummification, Osiris.

The first mummy one sees is that of Ramses III, the founder of the funerary temple of Madinet Habu on Luxor's west bank. Ramses III was known as the last of the influential Ramesside Pharaohs. He succeeded in repelling the invasions of the sea people during his long reign, which lasted from 1185 to 1152 BC. The second mummy belongs to his son, Ramses IV, whose reign was dissimilar to that of his father in every way. While Egypt under Ramses III was marked by its stability, Ramses IV's reign witnessed weak government under constant threat from internal

rebels, which dropped a sorry curtain on the glorious Ramesside period in Upper Egypt and provided an opportunity for the rise of the new royal priesthood. It was Ramses IX who finally handed over all authority when his daughter Nejmet married Hrihor, the high priest of Amun. This opened the way to the 21st Dynasty of priest-kings and the Third Intermediate Period.

Visitors are guided past the mummy of Queen Henettawy, which is wrapped in linen decorated with the image of Osiris alongside some lines of hieroglyphs written in red ink. This queen was married to the High Priest Pinudjem I, father of Pinudjem II, whose mummy is also exhibited next to his wife, Queen Istemkheb.

One mummy, that of Nesikhonsu wears a splendid wig. Some mummies hold their majesty despite affliction. Ramses V's body was pitted with variola. The mummy of Maatkare has stirred the curiosity of experts from the moment of its discovery as it was accompanied by another small mummy. Experts believed that this was that of a baby, but examination revealed that it was the mummy of a small baboon which was apparently her beloved pet. The most beautiful mummy exhibited is that of Prince Djedptahiufankh, which is in a state of perfect preservation. It differs from the others in the galleries in that this prince had no importance in history, but his mummy was found wearing seven gold rings on his hands and another two on his left foot.

To facilitate the visitor's tour, both rooms are linked via a small corridor, and one ticket gives access to both. And for the first time, a catalogue with photographs has been published in English and Arabic, including photographs of the mummies on display and information concerning the mummification process, its rituals, and the deceased's journey into the Afterlife. The catalogue will soon be translated into French, German, and Japanese.

Zahi Hawass, secretary-general of the Supreme Council of Antiquities, says that all these mummies will eventually be moved to a special gallery already planned at the National Museum of Egyptian Civilisation in Fustat, where they will be displayed with more respect and for educational purpose rather than "for thrills". Meanwhile the galleries in the Egyptian Museum provide a royal resting place.

| 20131|2006-08-18 16:21:56|blackhaze28|Re: First Tut, now Cleo in Dr Zahi's sights|
--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
wrote:

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>> August 17 2006 at 03:59PM

>>

>> By Shaun Smillie

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> Egyptians were never arabs I find this quite funny beacuse the

evidennce of the africaness of nile valley civilization, the evidence of egypt being solely and puerly african is so clear. the assumption of egyptians being arabs is an offense to my intelligence and yours. Historians trace the origins of ancient kemet (egypt) back to northern migration of Ethiopians along the Nile river. Most whites and arabs who pretend that they don't know the real truth about kemet and the real truth about kemet's connection with the rest of africa, especially ethiopia and the Sudan have known the truth all along. I don't believe eurocentric lies, eurocentric wish to remove africans from egypt, europeans know they can't place whites in egypt so they are trying to say it was apart of western asian, which is sad but funny.

| 20132|2006-08-18 17:13:53|Mahari Mengistu|Re: First Tut, now Cleo in Dr Zahi's sights|

The thing is if they do connect Kemet racially and ethnically with Western Asia/Eurasia my belief is that they will still be talking about black people. I don't believe the caucasians began to enter that region prior to about 3500BC. So, I think, that area was black anyway. I call the Middle East Far East Afrika of the ancient world. Once the caucasians were there though they kept coming and viciously.

The Assyrians were so vicious and coldblooded that they used the skins of their murdered victims as table cloths.

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> > > of King Tut".
> > >
> > > Hawass told The Star on Wednesday that he suspects Cleopatra

is
> > buried
> > > with her Roman lover Mark Antony at a temple 30km from

Alexandra
> > > called Tabusiris Magna.
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> > > This is Hawass's first visit to SA
> > > "I believe it is a very sacred place and this is where they
> would
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> > > hidden Cleopatra and Marc Antony from Octavian," Hawass
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> > > Access to the tomb, Hawass believes, is through a shaft.
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> > > water.
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> > > "It has a high water table but I plan to go back in October,"
> > Hawass said.
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> > > Some of the clues that point to the tomb belonging to

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> > > coin bearing her face and a statute. Cleopatra and Mark Antony
> > > committed suicide as the Roman leader Octavian hunted them in

> Egypt,
>>> in 30BC.
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>>> South Africans, particularly those with DSTV, would probably
>> recognise
>>> Hawass as that Egyptologist who endlessly appears on
> documentaries
>>> wearing that Indiana Jones-styled hat.
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>>> But the Zahi Hawass who appeared in the Wits Great Hall cut a
>>> different figure... he was dressed in a charcoal suit.
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>>> This is Hawass's first visit to SA and he took the opportunity

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>>> introduce the audience to "adventure in archaeology", a slide
> show
>>> tour of some of his discoveries of Egypt.
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>>> "You know that 70 percent of Egypt's treasures still need to be
>>> uncovered," he said.
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>>> Some of these archaeological treasures, Hawass said, actually

lie

>>> under the streets and houses of Cairo. His lecture also

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> on
>> how
>>> he organised a CT scan to be done of King Tutankhamun's mummy.
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>>> For years scientists have speculated whether the boy king was
>>> murdered. The project, which took place at the Valley of the
> Kings,
>>> had even Hawass wondering at one stage if the Curse of King

Tut

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>>> returned. Unexplained power failures had workers fearing for
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>>> The results of the CT scan, believes Hawass, put to bed the
> theory
>>> that Tut was murdered by a blow to the head.

>>>
>>> "What was originally thought of to be the hole in the back of
> his
>> head
>>> that killed him, we found was part of the mummification

process,"

>>> Hawass explained.

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>>> While in SA, Hawass has also been in contact with several
>>> universities. "Perhaps we could collaborate in the future,

talk

>> about

>>> excavation techniques," he said.

>>>

>>> When he gets back to Egypt, Hawass will have to start

preparing

> for

>>> his next big operation - moving a 250 ton statute through the
>> streets

>>> of Cairo.

>>>

>>>

>>>

>>>

>>>

>>>

>>> -----

>>> Stay in the know. Pulse on the new Yahoo.com. Check it out.

>>>

>> Egyptians were never arabs I find this quite funny beacuse the
> evidennce of the africaness of nile valley civilization, the
> evidence of egypt being solely and puerly african is so clear. the
> assumption of egyptians being arabs is an offenese to my

intelligence

> and yours. Historians trace the origins of ancient kemet (egypt)

> back to northern migration of Ethiopians along the nile river.

Most

> whies and arabs who pretend that they don't know the real truth
> about kemet and the real truth about kemet's connection with the
> rest of africa, especially ethiopia and the Sudan have known the

> truth all along. I dont believe eurocentric lies,eurocentric wish

to

> remove africans from egypt, europeans know they can't place whites

> in egypt so they are trying to say it was apart of western asian,

> which is sad but funny.

>

| 20133|2006-08-18 20:14:33|Terry Howcott|Ta_Seti@yahoogroups.com and Terryhowcott.com|
Thank you to "Ta_Seti@yahoogroups.com " listserve for your precious time.

I'm Terry Howcott.I'm writing you to announce the launch of myquite uniqueonlineexperience-
now a little over a month old - that I think you would be interested in.

The site isthe first of its kind, Black, progressive, openly inclusive online space. My domain is
my namesake, www.terryhowcott.com

Thisonline creation that I've worked very hardto bring to fruitioncomes complete with a
gorgeous publishing page "A Thinker's Greenspace," flanked by image galleries that drive home
the site's philosophical position and theme, "Broad and Black."

I'malso campaigningwith family and couples of African descent only whowill entrust theirfamily
photosparticularly tomygalleries "Claiming the Whole Beloved Community" and "Our
Exceptional Selves" which really help steer the site's affect, longevity and ultimate goal.

Consider sending your family photos to exhibit at this virtual diverse Black neighborhood at
terryhowcott.com.

Please visit terryhowcott.com, spend a little time with it, give it a fair hearing and don't hesitate
to write, and share with me what you think about the entire site.

My publishing page, shinesa light exclusively on writings, thought and poetry of people of
African descent.

I have perused your archive and seethis isa responsive list, and I look forward to listening and
learning and sharing my perspective with this list.

I hopeyour spirit is fed withan authentic Black love at terryhowcott.com - the main ingredient of
this undertaking - a great reconciliation, and that you'll forwardits link widely.

All yours,

Terry Howcott

Have an exciting visitwith www.terryhowcott.com

Including a "**Broad and Black**" Blog



| 20134|2006-08-19 05:09:29|Robin|Re: When We Ruled (a Black History Website) (reply to
Jaime Pretell)|

Dear Jaime

There is a section on the website (Downloads) where the bibliography
can be obtained.

If there are any specifics, let me know.

Robin

www.whenweruled.com

--- In Ta_Seti@yahoo.com, "Jaime Pretell"

wrote:

>

> Could you provide sources on the 100 things sections?

| 20135|2006-08-19 05:21:56|Robin Walker|Head of a Ptolemaic Royal|

Attachments :

Dear Group

E A Wallis Budge wrote a book called *Egyptian Sculptures in the British Museum* (UK, Bernard Quarich, 1914) which included a photograph of a "seated statue of a King, or Prince, Ptolemaic Period." This photograph, Plate LIII, looks African, and perhaps needs to be explained.

I always thought that the Ptolemies were Macedonians or Greeks. Can anyone explain this?

Yours faithfully

Robin

www.whenweruled.com

The [all-new Yahoo! Mail](#) goes wherever you go - free your email address from your Internet provider.

| 20136|2006-08-19 07:06:16|ashwaaiyat|Re: First Tut, now Cleo in Dr Zahi's sights|

Hello Mahari and other posters on Ta-seti,

Although I don't care much for Zahi Hawass, your post has many historical errors in it. The Arabs that came into Egypt were not invaders but actually allowed to enter due to religious percecution of the Coptic Christian population by the Byzantines. Eventually, the Arab pressence became more oppressive but were not the only conquerors of Egypt. You had Kurds,Turks,Eastern Europeans,and others who conquered and controlled Egypt. Perhaps you need to study more about the history of Egypt during the period of 640 A.D. to the modern era.

Many Arab scholars during the era from 640 AD to 1500's did actually conduct serious study into both ancient Egypt and the monuments. Many tried to preserve and study the monuments. Recently a book published by Egyptian Egyptologist Okasha El Daly entitled *Egyptology: The Missing Millennium* Ancient Egypt in Medieval Arabic Writings. See the link below for more details:

<http://www.uapress.arizona.edu/BOOKS/bid1755.htm>

The modern Egyptian population is a mixed population just like Hispanic with many lineages including African ones. You cannot say that all modern Egyptians descend from foreign Arabs because there are numerically not enough Arabs to replace a population of over 1 million. The Arabs that came to Egypt in 640 A.D. under Amr Ibn Alas' only numbered around 20,000 and mostly settled in the urban areas. You also have to take into consideration foreigners already migrated in large numbers to Egypt by the time Arabs came.

Your Sa3eedi Egyptian Friend,

Saidis_Aswan_Egy

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Ho (w) ass is a legitimized whore, a scholars' madam, a pimp of dead
> black people, our ancestors. He desecrates our ancestors under the
> pretense of science with an added veneer of supposed respect for the
> people and their history. He prepares the way for people to ogle at
> our heritage in the same way that passersby ogle a fatal car
> accident. It's not out of respect; it is out of curiosity,
> amazement and thrill seeking. He's the King of Egyptology Hucksters.
> It is to the advantage of him and the Arabs to promote the false
> idea that the Kemetans were Arabs since they are such racists
> themselves. If they promoted the truth there would be less interest
> in preserving the antiquities. After all invaders have been

> destroying Kemet for centuries as well as pillaging it. It seems
> likely to me that if they had thought these people were really Arabs
> that they would have been more respectful of the culture and art
> before now which they were not. This interest is all about money
> and tourism which I think plays a part in his downplaying the
> Afrikan-ness of the Egyptians since so much of the world is racist
> toward blacks and desires to see us as inferiors. Black Egyptians
> would engender resentment rather than attraction.
> Mahari
> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
> wrote:
>>
>> "Perhaps I am paranoid of all the Arab/Aryan archeaologists
>> who "discover" various works in Kemet(Egypt). I feel a bit
>> uncomfortable with Dr. Hawass, perhaps someone can tell me why? He
>> seems to me to try to Arabicize (is that a word?) the Afrikan
>> presence in Kemet(Egypt)!!!"
>>
>>
>> Not at all. I watched a special where he said his DNA test results
> on
>> a mummy proved 100% certainty that the ancient Egyptians were
> Arabs.
>> Ever since then I have not trusted his conclusions and as Asar
> said
>> this is why he is regarded as the "King of Egyptology."
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>> --- In Ta_Seti@yahoogroups.com, Wayne Owens wrote:
>>>
>>> Perhaps I am paranoid of all the Arab/Aryan archeaologists
>>> who "discover" various works in Kemet(Egypt). I feel a bit
>>> uncomfortable with Dr. Hawass, perhaps someone can tell me why? He
>>> seems to me to try to Arabicize (is that a word?) the Afrikan
>>> presence in Kemet(Egypt)!!!
>>>
>>> Paul Kekai Manansala wrote: First Tut,
>>> now Cleo in Dr Zahi's sights
>>>
>>> August 17 2006 at 03:59PM

>>>
>>> By Shaun Smillie
>>>
>>> In little over two months, famed Egyptologist Dr Zahi Hawass
> hopes
>> to
>>> unearth the discovery of his lifetime: the tomb of one of
> history's
>>> greatest women, Cleopatra.
>>>
>>> The celebrity archaeologist, who is on a whistle stop lecture
> tour
>> of
>>> South Africa, said that "the discovery would even be bigger than
> that
>>> of King Tut".
>>>
>>> Hawass told The Star on Wednesday that he suspects Cleopatra is
>> buried
>>> with her Roman lover Mark Antony at a temple 30km from Alexandria
>>> called Tabusiris Magna.
>>>
>>> This is Hawass's first visit to SA
>>> "I believe it is a very sacred place and this is where they
> would
>> have
>>> hidden Cleopatra and Marc Antony from Octavian," Hawass
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>>>
>>> Access to the tomb, Hawass believes, is through a shaft.
> Previously
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>>>
>>> "It has a high water table but I plan to go back in October,"
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>>> Some of the clues that point to the tomb belonging to Cleopatra
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>>> coin bearing her face and a statute. Cleopatra and Mark Antony
>>> committed suicide as the Roman leader Octavian hunted them in
> Egypt,
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>>>
>>> South Africans, particularly those with DSTV, would probably
>> recognise
>>> Hawass as that Egyptologist who endlessly appears on
> documentaries
>>> wearing that Indiana Jones-styled hat.
>>>
>>> But the Zahi Hawass who appeared in the Wits Great Hall cut a
>>> different figure... he was dressed in a charcoal suit.
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>>> This is Hawass's first visit to SA and he took the opportunity to
>>> introduce the audience to "adventure in archaeology", a slide
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>>> tour of some of his discoveries of Egypt.
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>>> "You know that 70 percent of Egypt's treasures still need to be
>>> uncovered," he said.
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>>> Some of these archaeological treasures, Hawass said, actually lie
>>> under the streets and houses of Cairo. His lecture also touched
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>> how
>>> he organised a CT scan to be done of King Tutankhamun's mummy.
>>>
>>> For years scientists have speculated whether the boy king was
>>> murdered. The project, which took place at the Valley of the
> Kings,
>>> had even Hawass wondering at one stage if the Curse of King Tut
> had
>>> returned. Unexplained power failures had workers fearing for
> their
>> lives.
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>>> The results of the CT scan, believes Hawass, put to bed the
> theory
>>> that Tut was murdered by a blow to the head.
>>>
>>> "What was originally thought of to be the hole in the back of
> his
>> head
>>> that killed him, we found was part of the mummification process,"
>>> Hawass explained.
>>>
>>> While in SA, Hawass has also been in contact with several
>>> universities. "Perhaps we could collaborate in the future, talk
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> > > excavation techniques," he said.
> > >
> > > When he gets back to Egypt, Hawass will have to start preparing
> for
> > > his next big operation - moving a 250 ton statute through the
> > streets
> > > of Cairo.
> > >
> > >
> > >
> > >
> > >
> > >
> > >
> > > -----
> > > Stay in the know. Pulse on the new Yahoo.com. Check it out.
> > >
> >
>
| 20137|2006-08-19 07:10:17|YYS192123@AOL.COM|Whom Defaced the many artifacts....?|

Napolean & the Muslims

Napolean Bonaparte let the French occupation of 1798 AD, of Egypt. However, his attempted takeover was short lived that it was not enough to make a real impact on Egypt. Although he did war against them. Egypt was in the hands of the Mameluke who were in conflict with the Ottomans, both being Turks. Napolean defeated the Mamelukes at the Battle of the Pyramids of the 1798 AD, when he was expanding his area.

Napolean did not destroy or distort the faces of the pyramids. During the 8th and 9th century Abdullah Mamun son of Haruwn Al Rashid was the Khalifa (successor). It was at this time when the Islamic community was flourishing and there was an encouragement of intellectual pursuits. The Muslims flourished because they were robbing Egypt of her knowledge, wealth, and even stole the stones from the pyramids. Because at that time the pyramids were covered with limestone, and muslims used these materials to build their mosques.

Excerpted from *If Jesus Returns Then What?* (bulletin) by Dr. Malachi Z. York

| 20138|2006-08-19 07:37:18|Paul Kekai Manansala|Re: Head of a Ptolemaic Royal|
--- In Ta_Seti@yahoogroups.com, Robin Walker wrote:

>
> Dear Group
>
> E A Wallis Budge wrote a book called Egyptian Sculptures in the

British Museum (UK, Bernard Quarich, 1914) which included a photograph of a "seated statue of a King, or Prince, Ptolemaic Period." This photograph, Plate LIII, looks African, and perhaps needs to be explained.

>

> I always thought that the Ptolemies were Macedonians or Greeks.

Can anyone explain this?

>

>

They could have been of mixed blood, although the usual line is that the Ptolemies were "pure" Macedonians. The genealogies are not all that well set out to say for sure. For example, probably well known is Cleopatra's paternal grandmother who had non-Macedonian but otherwise unknown origin.

Philo and Polybius claimed that the Alexandrines were of 'mixed blood.'

Diodorus Siculus described the population of Alexandria of his time "as no longer Greek as it professed to be," but as 'deeply saturated with Egyptian blood.'

Regards,

Paul Kekai Manansala

| 20139|2006-08-19 08:03:39|Paul Kekai Manansala|Re: First Tut, now Cleo in Dr Zahi's sights|
--- In Ta_Seti@yahoogroups.com, "ashwaaiyat" wrote:

>

> The modern Egytian population is a mixed population just like
> Hispanic with many lineages including African ones. You cannot say
> that all modern Egyptians desend from foreign Arabs because there are
> numerically not enough Arabs to replace a population of over 1
> million. The Arabs that came to Egypt in 640 A.D. under Amr Ibn Alas'
> only numbered around 20,000 and mostly settled in the urban areas. You
> also have to take into consideration foreigners already migrated in
> large numbers to Egypt by the time Arabs came.
>

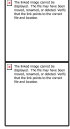
Also many non-Arabs came during the Arab colonization.

I think we discussed this before but does anyone know Zahi Hawass precise ethnic background?

Regards,

Paul Kekai Manansala

Amenhotep III, believed by many to be Tutankhamen's father



http://www.metmuseum.org/toah/hd/phar/hob_56.138.htm

| 20140|2006-08-19 12:05:14|Mahari Mengistu|Re: Whom Defaced the many artifacts....?|
Since the Islamists have a prohibition on images of "deities" is it not likely that they destroyed or attempted to destroy the face of the Sphinx? Does anyone know?

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, YYS192123@... wrote:

- >
- >
- >
- >
- > Napoleon & the Muslims
- > Napoleon Bonaparte let the French occupation of 1798 AD, of Egypt. However,
- > his attempted takeover was short lived that it was not enough to make a real
- > impact on Egypt. Although he did war against them. Egypt was in the hands of
- > the Mameluke who were in conflict with the Ottomans, both being Turks.
- > Napoleon defeated the Mamelukes at the Battle of the Pyramids of the 1798 AD, when
- > he was expanding his area.
- > Napoleon did not destroy or distort the faces of the pyramids.
- During the
- > 8th and 9th century Abdullah Mamun son of Harun Al Rashid was the Khalifa
- > (successor). It was at this time when the Islamic community was flourishing and
- > there was an encouragement of intellectual pursuits. The Muslims flourished
- > because they were robbing Egypt of her knowledge, wealth, and even stole the
- > stones from the pyramids. Because at that time the pyramids were covered with
- > limestone, and muslims used these materials to build their mosques.
- > Excerpted from If Jesus Returns Then What? (bulletin) by Dr. Malachi Z. York
- >

| 20141|2006-08-19 12:11:36|Mahari Mengistu|Re: Head of a Ptolemaic Royal|
Dr. Ben said that Cleo's mother was Nubian.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>

> --- In Ta_Seti@yahoogroups.com, Robin Walker

wrote:

> >

> > Dear Group

> >

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> otherwise unknown origin.

>

> Philo and Polybius claimed that the Alexandrines were of 'mixed

blood.'

>

> Diodorus Siculus described the population of Alexandria of his time
> "as no longer Greek as it professed to be,' but as 'deeply

saturated

> with Egyptian blood.'

>

> Regards,

> Paul Kekai Manansala

>

| 20142|2006-08-19 12:20:15|Mahari Mengistu|Re: First Tut, now Cleo in Dr Zahi's sights|
Ahmed Osman believes Amenhotep 3 was Tut's grandfather.
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>

> --- In Ta_Seti@yahoogroups.com, "ashwaaiyat" wrote:

> >

>

> > The modern Egyptian population is a mixed population just like

> > Hispanic with many lineages including African ones. You cannot

say

> > that all modern Egyptians descend from foreign Arabs because

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> > numerically not enough Arabs to replace a population of over 1

> > million. The Arabs that came to Egypt in 640 A.D. under Amr Ibn

Alas'

> > only numbered around 20,000 and mostly settled in the urban

areas. You

> > also have to take into consideration foreigners already migrated

in

> > large numbers to Egypt by the time Arabs came.

> >

>

> Also many non-Arabs came during the Arab colonization.

>

> I think we discussed this before but does anyone know Zahi Hawass

> precise ethnic background?

>

> Regards,

> Paul Kekai Manansala

>

>

> Amenhotep III, believed by many to be Tutankhamen's father

>

>
>
> http://www.metmuseum.org/toah/hd/phar/hob_56.138.htm
>
| 20143|2006-08-19 12:31:45|Mahari Mengistu|Re: Head of a Ptolemaic Royal|
I am happy to view her as an invading Greek, however.
Mahari

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>
> Dr. Ben said that Cleo's mother was Nubian.
> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
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> > > Dear Group
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> > "as no longer Greek as it professed to be,' but as 'deeply

> saturated

> > with Egyptian blood.'

> >

> > Regards,

> > Paul Kekai Manansala

> >

>

| 20144|2006-08-19 13:11:02|Alex van Deelen|Re: First Tut, now Cleo in Dr Zahi's sights|
Re: First Tut, now Cleo in Dr Zahi's sights

Posted by: "Paul Kekai Manansala" pmanansala@sbcglobal.net pinatubo.geo

Sat Aug 19, 2006 8:03 am (PST)

--- In Ta_Seti@yahoogroups.com, "ashwaaiyat" wrote:

> >

> >

> > The modern Egyptian population is a mixed population just like

> > Hispanic with many lineages including African ones. You cannot say

> > that all modern Egyptians descend from foreign Arabs because there are

> > numerically not enough Arabs to replace a population of over 1

> > million. The Arabs that came to Egypt in 640 A.D. under Amr Ibn Alas'

> > only numbered around 20,000 and mostly settled in the urban areas. You

> > also have to take into consideration foreigners already migrated in

> > large numbers to Egypt by the time Arabs came.

> >

>

> Also many non-Arabs came during the Arab colonization.

And let's not forget that 20,000 in 640 AD is A LOT of people.

If, hypothetically speaking, that population was isolated, and

grew at 0.5% per year, after 1366 years, you have 18 million

people in 2006. ($1.005^{1366} \times 20,000$) More if average

population growth was higher.

But like you said, even during the New Kingdom there was
an influx of non-Egyptians.

Alex

| 20145|2006-08-19 13:30:47|ashwaaiyat|Re: Whom Defaced the many artifacts....?|

You forgot about the Christians in Egypt. The Coptic Christians went
from tomb to tomb scratching off hieroglyphs or smashing statues and
even killing priests.

As far as the Sphinx is concerned, Mahari, an Arabic writer named Al-Maqrizi claims that a sufi named Sa'im al-dahr damaged the nose of the Sphinx. The reason for the damage was that the Egyptians were burning offerings to the Sphinx. The Egyptians after the incident lynched and killed him.

Here are the references:

Haarmann, Ulrich. 1980.
"Regional Sentiment in Medieval Islamic Egypt." Bulletin of the School of Oriental and African Studies

The Sphinx: Its
History in Light of Recent Excavations_ (Government Press: Cairo, 1949)

I think I have the Ulrich Haarman article if anybody wants to look at it. He deals with ancient Egypt in Medieval Egypt.

Your Sa3eedi Friend,
Saidis_Aswan_Egy

--- In Ta_Seti@yahoogroups.com, YYS192123@... wrote:

>
>

- >
- >
- > Napoleon & the Muslims
- > Napoleon Bonaparte let the French occupation of 1798 AD, of Egypt. However,
- > his attempted takeover was short lived that it was not enough to make a real
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- > 8th and 9th century Abdullah Mamun son of Haruwn Al Rashid was the Khalifa
- > (successor). It was at this time when the Islamic community was flourishing and
- > there was an encouragement of intellectual pursuits. The Muslims flourished
- > because they were robbing Egypt of her knowledge, wealth, and even stole the
- > stones from the pyramids. Because at that time the pyramids were covered with
- > limestone, and muslims used these materials to build their mosques.
- > Excerpted from If Jesus Returns Then What? (bulletin) by Dr. Malachi Z. York

>

| 20146|2006-08-19 13:31:17|ashwaaiyat|Re: First Tut, now Cleo in Dr Zahi's sights|
 I think I pointed out in my responce that it was much more than the Arabs that conquered Egypt. You had the
 Tulunids,Ayyubids,Fatimids,Mamelukes,and Ottomans. All during this period Cairo had a slave market that imported slaves from mostly the Caucasous and Eastern Europe. Armenians came in large numbers during the Fatimid period and most likely intermarried with the Egyptian Christian populations. Many Armenians were also Muslims. People from Maghrebian areas also came into Egypt and settled down in the cities or intermarried with the local populations.

Zahi Hawass comes from a village near Damietta in the Delta. The Delta region during the Umayyad had settlements of bedouins brought in

by the calipha. Possibly this is where many from the Delta come from. You also find "black" types in the Delta as well. All depends what village a person might come from. Most people in Cairo descend from rural farmers that over the 30's-60's came into the city. Most are still the lower classes.

Your Sa3eedi Egyptian Friend,

Saidis_Aswan_Egy

| 20147|2006-08-19 14:20:25|ashwaaiyat|Re: First Tut, now Cleo in Dr Zahi's sights|

- > And let's not forget that 20,000 in 640 AD is A LOT of people.
- > If, hypothetically speaking, that population was isolated, and
- > grew at 0.5% per year, after 1366 years, you have 18 million
- > people in 2006. ($1.005^{1366} \times 20,000$) More if average
- > population growth was higher.
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- > But like you said, even during the New Kingdom there was
- > an influx of non-Egyptians.
- >
- > Alex
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The 20,000 population was mostly confined to the cities and never the rural areas. Most of the Egyptian population until the 1930'-60's remained rural and isolated from the cities. During this time the Caliph Omar forbade many of these bedouins to not own property. On top of this the fact that non-Arabs to convert to Islam had to become Mawali--that is basically clients of the Arab tribes to become assimilated. Even with such client relationship it was forbidden to intermarry with a Mawali.

BTW,Alex, what happened to your website? If you still have the pictures of Egyptians please send them to me.

Your Sa3eedi Egyptian Friend,

Saidis_Aswan_Egy

| 20148|2006-08-19 14:44:58|Paul Kekai Manansala|Re: Head of a Ptolemaic Royal|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>
> --- In Ta_Seti@yahoogroups.com, Robin Walker wrote:
> >

>
> Diodorus Siculus described the population of Alexandria of his time
> "as no longer Greek as it professed to be," but as 'deeply saturated
> with Egyptian blood.'
>

Sorry, these quotes aren't from Diodorus, but comments made by Mahaffy on Diodorus' story of a Roman who was executed by a mob in Ptolemaic Egypt for killing a cat.

Regards,
Paul Kekai Manansala
| 20149|2006-08-19 15:34:29|Mahari Mengistu|Re: First Tut, now Cleo in Dr Zahi's sights|
Alex,
Your calculations are quite interesting. You hit the current population of Cairo almost on the head:

"Cairo (Arabic: ???????? ? transliterated al-Qahirah, transl. 'victorious') is the capital city of Egypt (previously the United Arab Republic). It has a metropolitan area population of approximately 15.2 million people."

I think the meaning of Cairo must carry some significance as well.
Mahari

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
> Re: First Tut, now Cleo in Dr Zahi's sights
> Posted by: "Paul Kekai Manansala" pmanansala@... pinatubo.geo
> Sat Aug 19, 2006 8:03 am (PST)
> --- In Ta_Seti@yahoogroups.com, "ashwaaiyat" wrote:
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> > > The modern Egyptian population is a mixed population just like
> > > Hispanic with many lineages including African ones. You cannot

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> > > million. The Arabs that came to Egypt in 640 A.D. under Amr

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> > > large numbers to Egypt by the time Arabs came.

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> > Also many non-Arabs came during the Arab colonization.

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> grew at 0.5% per year, after 1366 years, you have 18 million

> people in 2006. ($1.005^{1366} \times 20,000$) More if average

> population growth was higher.

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> But like you said, even during the New Kingdom there was

> an influx of non-Egyptians.

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| 20150|2006-08-19 15:44:06|Mahari Mengistu|Re: First Tut, now Cleo in Dr Zahi's sights|
Saïidi,

You keep using this term "mixed like Hispanics" like this is some ideal condition among the Hispanics. It is not. Amongst the Brazilian, Cubans, and Mexicans and others there is clear color/racial discrimination. In a place like Brazil which has upwards of 85% of its population of Afrikan descent they discriminate against the more Afrikoid population. In Brazilian TV all of the actors and newscasters are anglos. This discrimination lead to the creation of a black cable channel in Brazil to give the more Afrikoid people a place to express themselves. And as might be expected of a racist cacaoid-type, the opposition accused the owner of the black channel of being racist.

I do believe that racism was at the heart of the Cuban revolution in Cuba. In Mexico, Mexicans of Afrikan descent complain that they are discriminated against. Check out the internet sites.

Possibly I misunderstood what you meant about this usage

of "mixed". But certainly, a mixed population does not in any way guarantee equality within that population. In addition, I hope you are not of the opinion that all we have to do is be the same color and discrimination will disappear. Unlikely, think of Europe up til this very moment, Afrika, and just about any place on earth. If it isn't color it will be some other stupid self-centered theory.

The real culprit is the ego: the belief that you are better than and are entitled to more than the next guy. Until we deal with this narcissistic, egotistical perspective things will not change significantly. In the meantime, I am ready, willing and even eager to kick the ass of anybody who tries to diminish my worth or the worth of my people anywhere anytime.

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> Saidis_Aswan_Egy

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> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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>> Ho (w) ass is a legitimized whore, a scholars' madam, a pimp of dead

>> black people, our ancestors. He desecrates our ancestors under the

>> pretense of science with an added veneer of supposed respect for the

>> people and their history. He prepares the way for people to ogle at

>> our heritage in the same way that passersby ogle a fatal car

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> > amazement and thrill seeking. He's the King of Egyptology
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> > It is to the advantage of him and the Arabs to promote the false
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>>>> August 17 2006 at 03:59PM
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>>>> The celebrity archaeologist, who is on a whistle stop
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>>>> While in SA, Hawass has also been in contact with several
>>>> universities. "Perhaps we could collaborate in the future,
talk
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>>>> excavation techniques," he said.
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>>>> When he gets back to Egypt, Hawass will have to start
preparing
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>>>> his next big operation - moving a 250 ton statute through
the
>>> streets
>>>> of Cairo.
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>>>> -----

>>>> Stay in the know. Pulse on the new Yahoo.com. Check it out.

>>>>

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| 20151|2006-08-19 17:18:50|ashwaaiyat|Re: First Tut, now Cleo in Dr Zahi's sights|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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> population of Cairo almost on the head:

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> United Arab Republic). It has a metropolitan area population of

> approximately 15.2 million people."

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> I think the meaning of Cairo must carry some significance as well.

> Mahari

No he didn't because most of the current population of Cairo descend from rural village to city migration. Most are poor fellahin that came into Cairo for a better life. Al-Qahira was established by the Fatimid Caliph and it means City Victorious.

Your Sa3eedi Egyptian Friend,

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| 20152|2006-08-19 17:40:42|ashwaaiyat|Re: First Tut, now Cleo in Dr Zahi's sights|

The only reason why I mentioned Hispanics is that ethnically many are similar to the modern Egyptian population. The issue of discrimination exists in all mixed race societies whether Cuba, Brazil, Dominican Republic or even modern day Egypt. The point is that all these people are mixed with different groups of people much like modern day Egyptians.

In many ways modern day Egypt does mirror the Latin America example but also is very different. One of the similarities is the rampant uses of bleaching cremes and the preference for lighter skinned mates. If you want to discuss colorism/discrimination in any of these societies then start a new topic.

Many people here think Arabs look one way and I can tell you that having meet people from various Arab countries I have encountered a great deal that are black. I have also meet ones that were blonde and many inbetween. Arabs don't just look one way.

Unfortunately, when Gamal Nasser came to power he remanmed Egypt into the Arab Republic of Egypt and tried to tie non-Arabic people such as Egyptians to real Arabs. Arabization is a form of cultural imperialism and I cringe when I hear people call modern Egyptians Arabs.

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| 20153|2006-08-19 17:57:33|ulagankmy|Fwd: Objectifying consciousness|
--- In evolutionary-psychology@yahoogroups.com, "Jay R. Feierman"
wrote:

This posting is really a continuation of my previous posting to Mike
Tintner with the Subject Heading, "[evol-psych] Definitions vs Models of

Consciousness."

I am aware the RKS makes a distinction between consciousness and conscious or being conscious. I don't make any substantive difference between these different forms of the same concept. Conscious is either predicate nominative of the verb to be or it is an adjective modifying a noun, such as a conscious decision. One would have consciousness to be conscious. If RKS can convince me that there is a difference to be made, I'm willing to be persuaded to change my views.

In my last posting I defined consciousness as follows: * Consciousness is "the awareness of ones perceptions and behaviors and aspects of ones inanimate and animate environment, as well as an awareness of ones feelings, thoughts and graphic (pictorial/non-verbal) memories." (Awareness is "the state when ones nervous system is responsive to input from ones perceptual system, which includes perceptions coming from outside of the individual as well as self-perceptions of ones thoughts, feelings and non-verbal, graphic images." Responsive is defined as the state of ones perceptual system when ones current thoughts, feelings and non-verbal images change and are influencing ones outer or inner perceptions.)

There is a difference between how a term is defined and how that which has been defined is objectified or identified. By analogy, mood can be defined as "a specific internal readiness to act." Yet, that definition does not provide the information necessary to objectively determine if a mood is present in general and if so, what is the particular mood. Mood is objectified or identified by an observer by inference on the basis of intentional behavior > expressive behavior > self report in those species with symbolic language. As such, one can never be 100% certain objectively that a particular mood is present in another individual.

The above definition of consciousness does not provide the information necessary to objectively determine if consciousness is present. Therefore, to objectify consciousness, as I defined it above, an individual would be conscious "if he or she was able to demonstrate awareness of his or her internal or external perceptions by more than one, different, demonstrable expressive or intentional, coordinated behaviors and where the two or more coordinated behaviors were more complex than a reflex." (The "more than one" would reduce the likelihood of an error in attributing consciousness to an individual on the basis of one single coordinated movement, such as a smile, that was not in response to an internal or external perception. If a smile was one of the behaviors then the second behavior would have to be different, such as a sad affect on the face.)

With the above definition and with the ability to objectify consciousness, I believe that consciousness can be incorporated into a more global,

stochastically predictable theory of human behavior, such as a theory of a human behavior which evolved in the context of evolution by natural selection. I don't believe that consciousness has been incorporated much into evolutionary theory. Evolutionary Psychology is not much concerned about the conscious/unconscious motivation dichotomy for a particular contributing cause of human behavior.

If consciousness is defined precisely and there are criteria for objectifying it, one could ask Tinbergen's four questions about it, similar to the four questions that are asked about objective behavior. However, because consciousness is itself a function, one creates an infinite regression when one asks the function of a function. That being said, we can ask what is the phylogeny of consciousness? It would not be difficult to demonstrate that all mammals are conscious. But what about reptiles, amphibians and fish? What about invertebrates? At some level of simplicity, that which is alive would not be conscious. I strongly doubt that insects are conscious, as I've defined the term above and said how to objectively recognize it operationally. The ontogeny of human consciousness is of importance for such things as abortion. The proximate causes or proximate mechanisms in brain tissue which allow for consciousness is only known at a very primitive level of understanding. By the fact that all the mammals have objectively demonstrable consciousness, we can stipulate that consciousness, at least in mammals, has some type of adaptive function. The specific "adaptiveness" (Tinbergen's term for ultimate function) of consciousness has to be determined by inductive scientific research. I do not know of any attributed function of consciousness which is well accepted. I once asked a contemplative Monk friend what the "purpose" of human consciousness is. He quickly answered, "To better know and serve God." His answer is just as good a "just so story" as I could come up with, so I won't add to his story. I do know that in humans, in order to execute strategically motivated, mood independent, functionally defined behavior, one has to be conscious. Yet, a dog can not do that and still appears to be conscious. The problem is difficult and complex to solve.

Regards,
Jay R. Feierman

--- End forwarded message ---

| 20154|2006-08-20 11:00:40|Alex van Deelen|Re: First Tut, now Cleo in Dr Zahi's sights|
Re: First Tut, now Cleo in Dr Zahi's sights
Posted by: "ashwaaiyat" ashwaaiyat@yahoo.com
Sat Aug 19, 2006 2:20 pm (PST)

> BTW,Alex, what happened to your website? If you still have the
> pictures of Egyptians please send them to me.
>
> Your Sa3eedi Egyptian Friend,

>
> Saidis_Aswan_Egy

Hi,

Geocities took it down. I have no idea why, but maybe because I didn't upload much to it, who knows.

I'll try to see if I can find the old files (I saved them somewhere) and either send them to you or put them up in a new website.

Cheers,

Alex

Mahari,

> " Alex,
> Your calculations are quite interesting. You hit the current
> population of Cairo almost on the head:
>
> "Cairo (Arabic: transliterated al-Qahirah, transl. 'victorious')
> is the capital city of Egypt (previously the United Arab Republic).
> It has a metropolitan area population of approximately
> 15.2 million people."
>
> I think the meaning of Cairo must carry some significance as well.
> Mahari

I didn't mean to imply that the population grew exactly 0.5%, just that if that was the average annual growth rate, these 20,000 people in 640 AD, would number 18,000,000 today. By comparison, the US's growth rate is around 1% per year, and the population growth of Uganda is about 3% per year. However, over such a long time, taking into account catastrophic events (like plagues or famines) and the fact that the population is known to have grown, I think at least 0.5% is around the ballpark. Perhaps someone has the official average annual population growth rate of Egypt over the last 14 centuries?

Cheers,

Alex

| 20155|2006-08-20 12:27:55|ashwaaiyat|Re: First Tut, now Cleo in Dr Zahi's sights|

Thanks. Send it to the email address ashwaaiyat@yahoo.com. I especially

hope you save the ancient Egyptian photos of the doll and deities.

This time I will save them to photo bucket.

Your Sa3eedi Egyptian Friend,

Saidis_Aswan_Egy

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> Re: First Tut, now Cleo in Dr Zahi's sights

> Posted by: "ashwaaiyat" ashwaaiyat@...

> Sat Aug 19, 2006 2:20 pm (PST)

>

>> BTW,Alex, what happened to your website? If you still have the

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>> Your Sa3eedi Egyptian Friend,

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>

> Hi,

>

> Geocities took it down. I have no idea why, but maybe

> because I didn't upload much to it, who knows.

>

> I'll try to see if I can find the old files (I saved them somewhere)

> and either send them to you or put them up in a new

> website.

>

> Cheers,

>

> Alex

| 20156|2006-08-20 15:59:39|ray greenidge|Re: First Tut, now Cleo in Dr Zahi's sights|

Hi Alex,

I am a very avid reader of this site. Can you please send me copies of the photos mentioned below.

Regards,
Ray

ashwaaiyat wrote:

Thanks. Send it to the email adress ashwaaiyat@yahoo.com. I especially hope you save the ancient Egyptian photos of the doll and deities. This time I will save them to photo bucket.

Your Sa3eedi Egyptian Friend,

Saidis_Aswan_Egy

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
> Re: First Tut, now Cleo in Dr Zahi's sights
> Posted by: "ashwaaiyat" ashwaaiyat@. ...
> Sat Aug 19, 2006 2:20 pm (PST)
>
> > BTW,Alex, what happened to your website? If you still have the
> > pictures of Egyptians please send them to me.
> >
> > Your Sa3eedi Egyptian Friend,
> >
> > Saidis_Aswan_Egy
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> Hi,
>
> Geocities took it down. I have no idea why, but maybe
> because I didn't upload much to it, who knows.
>
> I'll try to see if I can find the old files (I saved them somewhere)
> and either send them to you or put them up in a new
> website.
>
> Cheers,
>
> Alex

Yahoo! Messenger with Voice. [Make PC-to-Phone Calls](#) to the US (and 30+ countries) for 2/min or less.

| 20157|2006-08-20 23:35:02|K. Loganathan|Ancient pyramids found in Ukraine|
Ancient pyramids found in Ukraine



Gigantic pyramids, very similar to Egyptian ones, have recently been discovered in Luganshchina. Scientists conclude that five thousand years ago, a highly developed civilization lived on the territory of modern Ukraine.

This unusually important find was noticed just two years ago by school-children from an archeology camp. So far, only the top sections of the huge constructions have been uncovered and scientists say that it will take a whole decade to fully clean the soil off the pyramids. In connection with this, under the authority of the Department of Tourism and Protection of Cultural Heritage of the Luganskaya regional administration, a hotel will be built next to the pyramids and the excavation site will become an open air museum.

There is no gold or any kind of treasure in the pyramids; therefore the archeologists are not afraid of vandals. However, the pyramids themselves are extremely valuable, as scientists believe that a detailed investigation into these constructions may radically change our historical understanding of ancient Europe.

This is breaking news and we will keep you informed as updates become available. Original source:

english.pravda.ru.

<http://www.ufodigest.com/news/0806/ukrainepyramid.html>

Get your email and more, right on the [new Yahoo.com](http://new.yahoo.com)

| 20158|2006-08-21 00:14:23|IMJs@webtv.net|What do you all think of David Rohl's "New Chronology"???

In David Rohl's "New Chronology" he concludes that the first Egyptologists screwed up the Egyptian timeline, but RE-positioning it by some 350[?] years makes all the Biblical references fit like a glove.

This site has links to the debaters and debunkers - check it out

<http://www.worldagesarchive.com/Individual%20Web%20Pages/NewChronology.html>

After reading so much of this stuff in the last hour or so, I don't know what to think right now, my mind is cooked!

IMJ

| 20159|2006-08-21 03:04:59|Robin|Re: What do you all think of David Rohl's "New Chronology"??? (Repl|

Dear IMJ

I have looked into this topic and it is true that David Rohl has a point, and also the scholar who he derived the ideas from - Immanuel Velikovsky. Also, I admire the fact that unlike most Egyptologists, Rohl is not a sheep but a genuine thinker.

Nevertheless, a study of David Rohl's chronology throws up just as many problems as it solves. For example, he claims that the late period of Egyptian history has to be LOWERED by 350+ years, which is the bit that you have quoted, and ELSEWHERE argues that the Eighteenth Egyptian Dyasty has to be RAISED by 120 years! (See David Rohl, A Test of Time: The Bible - From Myth to History, UK, Century, 1995, p.386).

BOTH CANNOT BE TRUE unless one of the late dynasties, perhaps the Eighteenth, lasted an extra 470+ years (i.e. 350 + 120 years). There is not enough kings in this or the later dynasties to justify this extra 470+ years. David Rohl's own solution to this problem is to raise it THEN IGNORE IT.

Secondly, to lower Egyptian chronology by 350 years has implications for Mesopotamian chronology. Pharaoh Akhenaten of Egypt was a contemporary of the Mesopotamian king Burnaburiash, and the two men corresponded with each other by letter. A Mesopotamian document, The Cylinder of Nabonidus, confirms that Rohl was correct to argue a RAISE in the Eighteenth Egyptian Dynasty by 120 years to make the two men match up in chronological time. But since this would mess up the Biblical chronology that Rohl is trying to advance, he does not use it.

Moreover, A text from the Eighth or Ninth Egyptian Dynasty, The Admonition of Ipuwer, writes of the chaos that Egypt was in after the Old Kingdom fell. Some of the details match the 10 plagues in the Bible very closely indeed! However, if this is true this would place Moses in the Eighth or Ninth Egyptian Dynasty!!!!!! David Rohl does not deal adequately with this. It is clear that he is only trying to prove that SOME of the Bible is correct and leaves out the bits that would mess up his system.

Finally, there is the problem of the Sphinx of Giza. The monument was constructed by Pharaoh Khafra as a part of the Second Giza Pyramid complex. Egyptologists date the monument to the Fourth Egyptian Dynasty c.2500 BC. A Boston University Geologist, Dr Robert Schock has recently proved that it was actually built 2500 years earlier (i.e. c.5000 BC)

So what do we do with the information. Do we place Moses in the Eighth or Ninth Dynasties? Do we raise Egypt's chronology by 120 years or 2500 years? Do we lower Egypt's chronology by 350 years? I take the view that Egyptian and Mesopotamian records come first and the Bible is simple late period mythology.

Below are various attempts to synthesize the data on Egyptian Chronology of the First and Eighteenth Dynasties. I deal with this in more detail in When We Ruled, pages 225-264. In the mean time let me recommend an essay by Sir Flinders Petrie on the question http://www.hermetic.ch/cal_stud/petrie01.htm

FIRST DYNASTY (Dates BC)
Manetho (3rd century BC) 5717

Wilkinson (1836) 2320
Champollion-Figeac (1839) 5867
Lepsius (1858) 3892
Brugsch (1877) 4400
Meyer (1887) 3180
Breasted (1906) 3400
Petrie (1906) 5510
Petrie (1929) 4553
MacNaughton (1932) 5776
Pochan (1971) 5619
Brunson & Rashidi (1989) 3200
Rohl (1998) 2789
Chinweizu (1999) 4443
Walker(2006) 5660

EIGHTEENTH DYNASTY (Dates BC)

Manetho (3rd century BC) 1674
Wilkinson (1836) 1575
Champollion-Figeac (1839) 1822
Lepsius (1858) 1591
Brugsch (1877) 1700
Meyer (1887) 1530
Breasted (1906) 1580
Petrie (1906) 1580
Petrie (1929) 1587
MacNaughton (1932) 1709
Pochan (1971) 1595
Brunson & Rashidi (1989) 1560
Rohl (1998) 1193
Chinweizu (1999) 1788
Walker(2006) 1709

Robin www.whenweruled.com

--- In Ta_Seti@yahoogroups.com, IMJs@... wrote:

> In David Rohl's "New Chronology" he concludes that the first
> Egyptologists screwed up the Egyptian timeline, but RE-positioning
it by
> some 350[?] years makes all the Biblical references fit like a
glove.
>
> This site has links to the debaters and debunkers - check it out
> <http://www.worldagesarchive.com/Individual%20Web%20Pages/NewChronology.html>

>
> After reading so much of this stuff in the last hour or so, I
don't know
> what to think right now, my mind is cooked!
>
>
> IMJ
| 20160|2006-08-21 12:18:57|Mahari Mengistu|Re: First Tut, now Cleo in Dr Zahi's sights|
>>Unfortunately, when Gamal Nasser came to power he remanmed Egypt

into the Arab Republic of Egypt and tried to tie non-Arabic people
such as Egyptians to real Arabs. Arabization is a form of cultural
imperilism and I cringe when I hear people call modern Egyptians
Arabs.<<

This is basically the point that I wanted to make... this attempt
at "honorary white-ism". It's is the process that, I believe,
cacaosoids have used for centuries to undermine the "conquered"
culture. We should not fall for it in anyway. I think it is
important to flush out every element of it because it, along with
religious brainwashing, is a devious, effective and insidious way of
sapping away the power of your cultural heritage.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "ashwaaiyat" wrote:

>
>
> The only reason why I mentioned Hispanics is that etnically many
are
> similar to the modern Egyptian population. The issue of
> discrimination exists in all mixed race soceities wheather
> Cuba,Brazil,Dominican Republic or even modern day Egypt. The point
is
> that all these people are mixed with differnt groups of people much
> like modern day Egyptians.
>
> In many ways modern day Egypt does mirror the Latin America
example
> but also is very different. One of the similarities is the rampant
> uses of bleaching cremes and the preference for lighter skinned
mates.
> If you want to discuss colorism/discrimination in any of these
> soceities then start a new topic.
>
> Many people here think Arabs look one way and I can tell you that

> having meet people from various Arab countries I have encoutnered a
> great deal that are black. I have also meet ones that were blonde
and

> many inbetween. Arabs don't just look one way.

$$>$$

> Unfortunately, when Gamal Nasser came to power he remanmed Egypt

> into the Arab Republic of Egypt and tried to tie non-Arabic people

> such as Egyptians to real Arabs. Arabization is a form of cultural

> imperilism and I cringe when I hear people call modern Egyptians Arabs.

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> Your Sa3eedi Egyptian Friend,

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> Saidis_Aswan_Egy

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> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

>> Saiidi,

>> You keep using this term "mixed like Hispanics" like this is

some

>> ideal condition among the Hispanics. It is not. Amongst the
>> Brazilian, Cubans, and Mexicans and others there is clear
>> color/racial discrimination. In a place like Brazil which has
>> upwards of 85% of its population of Afrikan descent they
>> discriminate against the more Afrikoid population. In Brazilian
TV

>> all of the actors and newscasters are anglos. This
discrimination

>> lead to the creation of a black cable channel in Brazil to give
the

>> more Afrikoid people a place to express themselves. And as
might be

>> expected of a racist cacaoid-type, the opposition accused the
>> owner of the black channel of being racist.

>> I do believe that racism was at the heart of the Cuban
revolution in

>> Cuba. In Mexico, Mexicans of Afrikan descent complain that they
are

>> discriminated against. Check out the internet sites.

>> Possibly I misunderstood what you meant about this usage
>> of "mixed". But certainly, a mixed population does not in any
way

>> guarantee equality within that population. In addition, I hope
you

>> are not of the opinion that all we have to do is be the same
color

>> and discrimination will disappear. Unlikely, think of Europe up
til

>> this very moment, Afrika, and just about any place on earth. If
it

>> isn't color it will be some other stupid self-centered theory.

>> The real culprit is the ego: the belief that you are better than
and

>> are entitled to more than the next guy. Until we deal with this

>> narcissistic, egotistical perspective things will not change

>> significantly. In the meantime, I am ready, willing and even
eager

>> to kick the ass of anybody who tries to diminish my worth or the
>> worth of my people anywhere anytime.

>> Mahari

>>

>> --- In Ta_Seti@yahoogroups.com, "ashwaaiyat" wrote:

>>>

>>>

>>>

> > > Hello Mahari and other posters on Ta-seti,
> > >
> > > Although I don't care much for Zahi Hawass, your post has many
> > > historical errors in it. The Arabs that came into Egypt were
not
> > > invaders but actually allowed to enter due to religious
> > > percecution of
> > > the Coptic Christian population by the Byzantines. Eventually,
the
> > > Arab pressence became more oppressive but were not the only
> > > conquerors
> > > of Egypt. You had Kurds, Turks, Eastern Europeans, and others who
> > > conquered and controlled Egypt. Perhaps you need to study
more
> > > about
> > > the history of Egypt during the period of 640 A.D. to the
modern
> > > era.
> > >
> > > Many Arab scholars during the era from 640 AD to 1500's
did
> > > actually conduct serious study into both ancient Egypt and the
> > > monuments. Many tried to preserve and study the monuments.
> > > Recently
> > > a book published by Egyptian Egyptologist Okasha El Daly
entitled
> > > Egyptology: The Missing Millennium
> > > Ancient Egypt in Medieval Arabic Writings. See the link
below for
> > > more details:
> > > <http://www.uapress.arizona.edu/BOOKS/bid1755.htm>
> > >
> > >
> > >
> > > The modern Egytian population is a mixed population just
like
> > > Hispanic with many lineages including African ones. You cannot
say
> > > that all modern Egyptians desend from foreign Arabs because
there
> > > are
> > > numerically not enough Arabs to replace a population of over 1
> > > million. The Arabs that came to Egypt in 640 A.D. under Amr
Ibn
> > > Alas'
> > > only numbered around 20,000 and mostly settled in the urban

areas.

> > You

> > > also have to take into consideration foreigners already
migrated in

> > > large numbers to Egypt by the time Arabs came.

> > >

> > >

> > >

> > > Your Sa3eedi Egyptian Friend,

> > >

> > > Saidis_Aswan_Egy

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> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
wrote:

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>>>> accident. It's not out of respect; it is out of curiosity,
>>>> amazement and thrill seeking. He's the King of Egyptology
>> Hucksters.
>>>> It is to the advantage of him and the Arabs to promote the
false
>>>> idea that the Kemetans were Arabs since they are such
racists
>>>> themselves. If they promoted the truth there would be less
>> interest
>>>> in preserving the antiquities. After all invaders have been
>>>> destroying Kemet for centuries as well as pillaging it. It
>> seems
>>>> likely to me that if they had thought these people were
really
>> Arabs
>>>> that they would have been more respectful of the culture and
art
>>>> before now which they were not. This interest is all about
>> money
>>>> and tourism which I think plays a part in his downplaying
the
>>>> Afrikan-ness of the Egyptians since so much of the world is
>> racist
>>>> toward blacks and desires to see us as inferiors. Black
>> Egyptians
>>>> would engender resentment rather than attraction.
>>>> Mahari
>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>> wrote:
>>>>>
>>>>> "Perhaps I am paranoid of all the Arab/Aryan
archealogists
>>>>> who "discover" various works in Kemet(Egypt). I feel a bit
>>>>> uncomfortable with Dr. Hawass, perhaps someone can tell me
>> why? He
>>>>> seems to me to try to Arabicize (is that a word?) the
Afrikan
>>>>> presence in Kemet(Egypt)!!!"
>>>>>
>>>>>
>>>>> Not at all. I watched a special where he said his DNA test
>> results
>>>>> on
>>>>> a mummy proved 100% certainty that the ancient Egyptians
were
>>>>> Arabs.

>>>>> Ever since then I have not trusted his conclusions and as
Asar
>>>> said
>>>>> this is why he is regarded as the "King of Egyptology."
>>>>>
>>>>>
>>>>>
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>>>>>
>>>>>
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>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, Wayne Owens
wrote:
>>>>>>
>>>>>> Perhaps I am paranoid of all the Arab/Aryan
archealogists
>>>>>> who "discover" various works in Kemet(Egypt). I feel a bit
>>>>>> uncomfortable with Dr. Hawass, perhaps someone can tell me
>> why? He
>>>>>> seems to me to try to Arabicize (is that a word?) the
Afrikan
>>>>>> presence in Kemet(Egypt)!!!
>>>>>>>
>>>>>>> Paul Kekai Manansala wrote: First
>> Tut,
>>>>>>> now Cleo in Dr Zahi's sights
>>>>>>>
>>>>>>> August 17 2006 at 03:59PM
>>>>>>>
>>>>>>> By Shaun Smillie
>>>>>>>
>>>>>>> In little over two months, famed Egyptologist Dr Zahi
Hawass
>>>> hopes
>>>>>> to
>>>>>>> unearth the discovery of his lifetime: the tomb of one
of
>>>> history's
>>>>>>> greatest women, Cleopatra.
>>>>>>>
>>>>>>> The celebrity archaeologist, who is on a whistle stop
>> lecture
>>>>> tour
>>>>>> of
>>>>>>> South Africa, said that "the discovery would even be

bigger

> > than

> > > > that

> > > > > of King Tut".

> > > > >

> > > > > Hawass told The Star on Wednesday that he suspects

Cleopatra

> > is

> > > > buried

> > > > > with her Roman lover Mark Antony at a temple 30km from

> > Alexandra

> > > > > called Tabusiris Magna.

> > > > >

> > > > > This is Hawass's first visit to SA

> > > > > "I believe it is a very sacred place and this is where

they

> > > > would

> > > > have

> > > > > hidden Cleopatra and Marc Antony from Octavian," Hawass

> > > > explained.

> > > > >

> > > > > Access to the tomb, Hawass believes, is through a shaft.

> > > > Previously

> > > > he

> > > > > had descended 35m down the shaft but could get no

further

> > > > because of

> > > > > water.

> > > > >

> > > > > "It has a high water table but I plan to go back in

> > October,"

> > > > > Hawass said.

> > > > >

> > > > > Some of the clues that point to the tomb belonging to

> > Cleopatra

> > > > are

> > > > a

> > > > > coin bearing her face and a statute. Cleopatra and Mark

> > Antony

> > > > > committed suicide as the Roman leader Octavian hunted

them

> > in

> > > > Egypt,

> > > > > in 30BC.

> > > > >

> > > > > South Africans, particularly those with DSTV, would

probably

>>>> recognise

>>>>> Hawass as that Egyptologist who endlessly appears on

>>>> documentaries

>>>>> wearing that Indiana Jones-styled hat.

>>>>>

>>>>> But the Zahi Hawass who appeared in the Wits Great Hall
cut a

>>>>> different figure... he was dressed in a charcoal suit.

>>>>>

>>>>> This is Hawass's first visit to SA and he took the

>> opportunity to

>>>>> introduce the audience to "adventure in archaeology", a

>> slide

>>>> show

>>>>> tour of some of his discoveries of Egypt.

>>>>>

>>>>> "You know that 70 percent of Egypt's treasures still
need to

>> be

>>>>> uncovered," he said.

>>>>>

>>>>> Some of these archaeological treasures, Hawass said,

>> actually lie

>>>>> under the streets and houses of Cairo. His lecture also

>> touched

>>>> on

>>>>> how

>>>>> he organised a CT scan to be done of King Tutankhamun's
>> mummy.

>>>>>

>>>>> For years scientists have speculated whether the boy
king was

>>>>> murdered. The project, which took place at the Valley of
the

>>>> Kings,

>>>>> had even Hawass wondering at one stage if the Curse of
King

>> Tut

>>>> had

>>>>> returned. Unexplained power failures had workers fearing
for

>>>> their

>>>>> lives.

>>>>>

>>>>> The results of the CT scan, believes Hawass, put to bed

the

>>>> theory

>>>>> that Tut was murdered by a blow to the head.

>>>>>>

>>>>>> "What was originally thought of to be the hole in the back

>> of

>>>> his

>>>>> head

>>>>>> that killed him, we found was part of the mummification process,"

>>>>>> Hawass explained.

>>>>>>>

>>>>>>> While in SA, Hawass has also been in contact with several

>>>>>>> universities. "Perhaps we could collaborate in the future,

>> talk

>>>>> about

>>>>>> excavation techniques," he said.

>>>>>>>

>>>>>>> When he gets back to Egypt, Hawass will have to start

>> preparing

>>>> for

>>>>>>> his next big operation - moving a 250 ton statute

through

>> the

>>>>>> streets

>>>>>>> of Cairo.

>>>>>>>

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>>>>>>>

>>>>>>> -----

>>>>>>> Stay in the know. Pulse on the new Yahoo.com. Check it out.

>>>>>>>

>>>>>>>

>>>>>

>>>>

>>

>

| 20161|2006-08-21 12:30:08|Alex van Deelen|Re: First Tut, now Cleo in Dr Zahi's sights|
Sa3eedi, Ray,

I have sent you the e-mail with three zipped files.
I hope everything is there.

Cheers,

Alex

| 20162|2006-08-21 12:42:43|Mahari Mengistu|Re: First Tut, now Cleo in Dr Zahi's sights|

>>when Gamal Nasser came to power he remanmed Egypt

into the Arab Republic of Egypt and tried to tie non-Arabic people<<

That's doubly distressing to know because Nasser looks like my uncle.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

>>>Unfortunately, when Gamal Nasser came to power he remanmed Egypt

> into the Arab Republic of Egypt and tried to tie non-Arabic people

> such as Egyptians to real Arabs. Arabization is a form of
cultural

> imperilism and I cringe when I hear people call modern Egyptians

> Arabs.<<

>

> This is basically the point that I wanted to make... this attempt

> at "honorary white-ism". It's is the process that, I believe,

> cacaosoids have used for centuries to undermine the "conquered"

> culture. We should not fall for it in anyway. I think it is

> important to flush out every element of it because it, along with

> religious brainwashing, is a devious, effective and insidious way
of

> sapping away the power of your cultural heritage.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "ashwaaiyat" wrote:

>>

>>

>> The only reason why I mentioned Hispanics is that ethnically
many

> are

>> similar to the modern Egyptian population. The issue of

>> discrimination exists in all mixed race soceties wheather

>> Cuba,Brazil,Dominican Republic or even modern day Egypt. The

point

> is

>> that all these people are mixed with different groups of people much
>> like modern day Egyptians.
>>
>> In many ways modern day Egypt does mirror the Latin America
> example
>> but also is very different. One of the similarities is the rampant
>> uses of bleaching creams and the preference for lighter skinned
> mates.
>> If you want to discuss colorism/discrimination in any of these
>> societies then start a new topic.
>>
>> Many people here think Arabs look one way and I can tell you that
>> having met people from various Arab countries I have encountered a
>> great deal that are black. I have also met ones that were blonde
> and
>> many in between. Arabs don't just look one way.
>>
>> Unfortunately, when Gamal Nasser came to power he renamed Egypt
>> into the Arab Republic of Egypt and tried to tie non-Arabic people
>> such as Egyptians to real Arabs. Arabization is a form of cultural
>> imperialism and I cringe when I hear people call modern Egyptians
> Arabs.
>>
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>>
>> Your Sa3eedi Egyptian Friend,
>>
>> Saidis_Aswan_Egy
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> > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

wrote:

> > >

> > > Saiidi,

> > > You keep using this term "mixed like Hispanics" like this is

> some

> > > ideal condition among the Hispanics. It is not. Amongst the

> > > Brazilian, Cubans, and Mexicans and others there is clear

> > > color/racial discrimination. In a place like Brazil which has

> > > upwards of 85% of its population of Afrikan descent they

> > > discriminate against the more Afrikoid population. In

Brazilian

> TV

> > > all of the actors and newscasters are anglos. This

> discrimination

> > > lead to the creation of a black cable channel in Brazil to

give

> the

> > > more Afrikoid people a place to express themselves. And as

> might be

> > > expected of a racist cacaoid-type, the opposition accused

the

> > > owner of the black channel of being racist.

> > > I do believe that racism was at the heart of the Cuban

> revolution in

> > > Cuba. In Mexico, Mexicans of Afrikan descent complain that

they

> are

> > > discriminated against. Check out the internet sites.

> > > Possibly I misunderstood what you meant about this usage

>>> of "mixed". But certainly, a mixed population does not in any
> way
>>> guarantee equality within that population. In addition, I
hope
> you
>>> are not of the opinion that all we have to do is be the same
> color
>>> and discrimination will disappear. Unlikely, think of Europe
up
> til
>>> this very moment, Afrika, and just about any place on earth.
If
> it
>>> isn't color it will be some other stupid self-centered theory.
>>> The real culprit is the ego: the belief that you are better
than
> and
>>> are entitled to more than the next guy. Until we deal with
this
>>> narcissistic, egotistical perspective things will not change
>>> significantly. In the meantime, I am ready, willing and even
> eager
>>> to kick the ass of anybody who tries to diminish my worth or
the
>>> worth of my people anywhere anytime.
>>> Mahari
>>>
>>> --- In Ta_Seti@yahoogroups.com, "ashwaaiyat"
wrote:
>>>>
>>>>
>>>>
>>>> Hello Mahari and other posters on Ta-seti,
>>>>
>>>> Although I don't care much for Zahi Hawass, your post has
many
>>>> historical errors in it. The Arabs that came into Egypt were
> not
>>>> invaders but actually allowed to enter due to religious
>>> percecution of
>>>> the Coptic Christian population by the Byzantines.
Eventually,
> the
>>>> Arab pressence became more opressive but were not the only
>>> conquerors
>>>> of Egypt. You had Kurds,Turks,Eastern Europeans,and others

who

>>> conquered and controlled Egypt. Perhaps you need to study

> more

>>> about

>>> the history of Egypt during the period of 640 A.D. to the

> modern

>>> era.

>>>>

>>> Many Arab scholars during the era from 640 AD to
1500's

> did

>>> actually conduct serious study into both ancient Egypt and
the

>>> monuments. Many tried to preserve and study the monuments.

>>> Recently

>>> a book published by Egyptian Egyptologist Okasha El Daly
> entitled

>>> Egyptology: The Missing Millennium

>>> Ancient Egypt in Medieval Arabic Writings. See the link
> below for

>>> more details:

>>> <http://www.uapress.arizona.edu/BOOKS/bid1755.htm>

>>>>

>>>>

>>>>

>>> The modern Egyptian population is a mixed population just
> like

>>> Hispanic with many lineages including African ones. You
cannot

> say

>>> that all modern Egyptians descend from foreign Arabs because
> there

>>> are

>>> numerically not enough Arabs to replace a population of over
1

>>> million. The Arabs that came to Egypt in 640 A.D. under Amr
> Ibn

>>> Alas'

>>> only numbered around 20,000 and mostly settled in the urban
> areas.

>>> You

>>> also have to take into consideration foreigners already
> migrated in

>>> large numbers to Egypt by the time Arabs came.

>>>>

>>>>

>>>>

>>>> Your Sa3eedi Egyptian Friend,

>>>>

>>>> Saidis_Aswan_Egy

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>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

> wrote:

>>>>>

>>>>> Ho (w) ass is a legitimized whore, a scholars' madam, a
pimp

> of

>>> dead

>>>>> black people, our ancestors. He desecrates our ancestors

> under

>>> the

>>>>> pretense of science with an added veneer of supposed
respect

> for

>>> the

>>>>> people and their history. He prepares the way for people
to

>>> ogle at

>>>>> our heritage in the same way that passersby ogle a fatal
car

>>>>> accident. It's not out of respect; it is out of
curiosity,

>>>>> amazement and thrill seeking. He's the King of Egyptology

>>> Hucksters.
>>>>> It is to the advantage of him and the Arabs to promote the
> false
>>>>> idea that the Kemetans were Arabs since they are such
> racists
>>>>> themselves. If they promoted the truth there would be
less
>>> interest
>>>>> in preserving the antiquities. After all invaders have
been
>>>>> destroying Kemet for centuries as well as pillaging it.
It
>>> seems
>>>>> likely to me that if they had thought these people were
> really
>>> Arabs
>>>>> that they would have been more respectful of the culture
and
> art
>>>>> before now which they were not. This interest is all
about
>>> money
>>>>> and tourism which I think plays a part in his downplaying
> the
>>>>> Afrikan-ness of the Egyptians since so much of the world
is
>>> racist
>>>>> toward blacks and desires to see us as inferiors. Black
>>> Egyptians
>>>>> would engender resentment rather than attraction.
>>>>> Mahari
>>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>>> wrote:
>>>>>>
>>>>>> "Perhaps I am paranoid of all the Arab/Aryan
> archaeologists
>>>>>> who "discover" various works in Kemet(Egypt). I feel a
bit
>>>>>> uncomfortable with Dr. Hawass, perhaps someone can tell
me
>>> why? He
>>>>>> seems to me to try to Arabicize (is that a word?) the
> Afrikan
>>>>>> presence in Kemet(Egypt)!!!"
>>>>>>
>>>>>>

>>>>> Not at all. I watched a special where he said his DNA
test
>>> results
>>>>> on
>>>>> a mummy proved 100% certainty that the ancient Egyptians
> were
>>>>> Arabs.
>>>>> Ever since then I have not trusted his conclusions and
as
> Asar
>>>>> said
>>>>> this is why he is regarded as the "King of Egyptology."
>>>>>
>>>>>
>>>>>
>>>>>
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>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, Wayne Owens
> wrote:
>>>>>>
>>>>>> Perhaps I am paranoid of all the Arab/Aryan
> archaeologists
>>>>>> who "discover" various works in Kemet(Egypt). I feel a
bit
>>>>>> uncomfortable with Dr. Hawass, perhaps someone can tell
me
>>> why? He
>>>>>> seems to me to try to Arabicize (is that a word?) the
> Afrikan
>>>>>> presence in Kemet(Egypt)!!!
>>>>>>
>>>>>> Paul Kekai Manansala wrote:
First
>>> Tut,
>>>>>> now Cleo in Dr Zahi's sights
>>>>>>
>>>>>> August 17 2006 at 03:59PM
>>>>>>
>>>>>> By Shaun Smillie
>>>>>>
>>>>>> In little over two months, famed Egyptologist Dr Zahi
> Hawass
>>>>> hopes

>>>>> to
>>>>>> unearth the discovery of his lifetime: the tomb of one
> of
>>>>> history's
>>>>>> greatest women, Cleopatra.
>>>>>>
>>>>>> The celebrity archaeologist, who is on a whistle stop
>>> lecture
>>>>> tour
>>>>>> of
>>>>>>> South Africa, said that "the discovery would even be
> bigger
>>> than
>>>>>> that
>>>>>>> of King Tut".
>>>>>>>
>>>>>>> Hawass told The Star on Wednesday that he suspects
> Cleopatra
>>> is
>>>>>>> buried
>>>>>>>> with her Roman lover Mark Antony at a temple 30km from
>>> Alexandra
>>>>>>>> called Tabusiris Magna.
>>>>>>>>
>>>>>>>> This is Hawass's first visit to SA
>>>>>>>> "I believe it is a very sacred place and this is where
> they
>>>>> would
>>>>>> have
>>>>>>>> hidden Cleopatra and Marc Antony from Octavian,"
Hawass
>>>>> explained.
>>>>>>>
>>>>>>>> Access to the tomb, Hawass believes, is through a
shaft.
>>>>>> Previously
>>>>>>> he
>>>>>>>> had descended 35m down the shaft but could get no
> further
>>>>>> because of
>>>>>>>> water.
>>>>>>>>
>>>>>>>> "It has a high water table but I plan to go back in
>>> October,"
>>>>>>> Hawass said.
>>>>>>>>

>>>>>> Some of the clues that point to the tomb belonging to
>>> Cleopatra
>>>>> are
>>>>> a
>>>>>> coin bearing her face and a statute. Cleopatra and
Mark
>>> Antony
>>>>>> committed suicide as the Roman leader Octavian hunted
> them
>>> in
>>>>> Egypt,
>>>>>> in 30BC.
>>>>>>>
>>>>>>> South Africans, particularly those with DSTV, would
> probably
>>>>>> recognise
>>>>>>> Hawass as that Egyptologist who endlessly appears on
>>>>> documentaries
>>>>>>> wearing that Indiana Jones-styled hat.
>>>>>>>
>>>>>>> But the Zahi Hawass who appeared in the Wits Great
Hall
> cut a
>>>>>>> different figure... he was dressed in a charcoal suit.
>>>>>>>
>>>>>>> This is Hawass's first visit to SA and he took the
>>> opportunity to
>>>>>>> introduce the audience to "adventure in archaeology",
a
>>> slide
>>>>> show
>>>>>>> tour of some of his discoveries of Egypt.
>>>>>>>
>>>>>>>> "You know that 70 percent of Egypt's treasures still
> need to
>>> be
>>>>>>> uncovered," he said.
>>>>>>>
>>>>>>>> Some of these archaeological treasures, Hawass said,
>>> actually lie
>>>>>>>> under the streets and houses of Cairo. His lecture
also
>>> touched
>>>>>> on
>>>>>>> how
>>>>>>>> he organised a CT scan to be done of King

Tutankhamun's

>>> mummy.

>>>>>>

>>>>>> For years scientists have speculated whether the boy

> king was

>>>>>> murdered. The project, which took place at the Valley
of

> the

>>>>> Kings,

>>>>>> had even Hawass wondering at one stage if the Curse of

> King

>>> Tut

>>>>> had

>>>>>> returned. Unexplained power failures had workers
fearing

> for

>>>>> their

>>>>>> lives.

>>>>>>

>>>>>> The results of the CT scan, believes Hawass, put to
bed

> the

>>>>> theory

>>>>>> that Tut was murdered by a blow to the head.

>>>>>>

>>>>>> "What was originally thought of to be the hole in the

> back

>>> of

>>>>> his

>>>>>> head

>>>>>> that killed him, we found was part of the
mummification

>>> process,"

>>>>>> Hawass explained.

>>>>>>

>>>>>> While in SA, Hawass has also been in contact with
several

>>>>>> universities. "Perhaps we could collaborate in the

> future,

>>> talk

>>>>>> about

>>>>>> excavation techniques," he said.

>>>>>>

>>>>>> When he gets back to Egypt, Hawass will have to start

>>> preparing

>>>>> for

>>>>> his next big operation - moving a 250 ton statute

> through

>>> the

>>>>> streets

>>>>> of Cairo.

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>>>>>> -----

>>>>>> Stay in the know. Pulse on the new Yahoo.com. Check

it

> out.

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| 20163|2006-08-21 12:43:02|Mahari Mengistu|Re: Ancient pyramids found in Ukraine|

Is this an authentic photo? It doesn't look like it.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "K. Loganathan"

wrote:

>

> Ancient pyramids found in Ukraine

>

> Gigantic pyramids, very similar to Egyptian ones, have

recently been discovered in Luganshchina. Scientists conclude that five thousand years ago, a highly developed civilization lived on the territory of modern Ukraine.

> This unusually important find was noticed just two years ago by

school-children from an archeology camp. So far, only the top sections of the huge constructions have been uncovered and scientists say that it will take a whole decade to fully clean the soil off the pyramids. In connection with this, under the authority of the Department of Tourism and Protection of Cultural Heritage of the Luganskaya regional administration, a hotel will be built next

to the pyramids and the excavation site will become an open air museum.

> There is no gold or any kind of treasure in the pyramids;

therefore the archeologists are not afraid of vandals. However, the pyramids themselves are extremely valuable, as scientists believe that a detailed investigation into these constructions may radically change our historical understanding of ancient Europe.

> This is breaking news and we will keep you informed as updates

become available. Original source: english.pravda.ru.

>

> <http://www.ufodigest.com/news/0806/ukrainepyramid.html>

>

>

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>

| 20164|2006-08-21 13:07:45|Vernessa McVay|Re: Ancient pyramids found in Ukraine|

Yeah, it just might change their historical understanding...I wonder if the original Ukranians were black. If so, then I wonder how valuable a find that pyramid will be...LOL.

--- Mahari Mengistu <mahari@myway.com> wrote:

> Is this an authentic photo? It doesn't look like

> it.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "K. Loganathan"

>

> wrote:

>>

>> Ancient pyramids found in Ukraine

>>

>> Gigantic pyramids, very similar to Egyptian

> ones, have

> recently been discovered in Luganshchina. Scientists

> conclude that

> five thousand years ago, a highly developed

> civilization lived on

> the territory of modern Ukraine.

>> This unusually important find was noticed just

> two years ago by

> school-children from an archeology camp. So far,

> only the top
> sections of the huge constructions have been
> uncovered and
> scientists say that it will take a whole decade to
> fully clean the
> soil off the pyramids. In connection with this,
> under the authority
> of the Department of Tourism and Protection of
> Cultural Heritage of
> the Luganskaya regional administration, a hotel will
> be built next
> to the pyramids and the excavation site will become
> an open air
> museum.
> > There is no gold or any kind of treasure in the
> pyramids;
> therefore the archeologists are not afraid of
> vandals. However, the
> pyramids themselves are extremely valuable, as
> scientists believe
> that a detailed investigation into these
> constructions may radically
> change our historical understanding of ancient
> Europe.
> > This is breaking news and we will keep you
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> >
> >
>

<http://www.ufodigest.com/news/0806/ukrainepyramid.html>

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| 20165|2006-08-21 14:06:33|Paul Kekai Manansala|Re: Ancient pyramids found in Ukraine|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

- >
- > Is this an authentic photo? It doesn't look like it.
- > HTP,
- > Mahari
- >

From the many strange stories that I've seen, it would seem that Pravda has become the "National Enquirer" of Russia.

Regards,

Paul Kekai Manansala

| 20166|2006-08-21 14:18:42|clyde winters|Re: Ancient pyramids found in Ukraine|

It looks like an Egyptian pyramid to me.

Clyde

--- Mahari Mengistu <mahari@myway.com> wrote:

- > Is this an authentic photo? It doesn't look like
- > it.
- > HTP,
- > Mahari
- >
- > --- In Ta_Seti@yahoogroups.com, "K. Loganathan"
- >
- > wrote:
- > >
- > > Ancient pyramids found in Ukraine
- > >
- > > Gigantic pyramids, very similar to Egyptian
- > > ones, have
- > > recently been discovered in Luganshchina. Scientists
- > > conclude that
- > > five thousand years ago, a highly developed
- > > civilization lived on
- > > the territory of modern Ukraine.
- > > This unusually important find was noticed just
- > > two years ago by

> school-children from an archeology camp. So far,
> only the top
> sections of the huge constructions have been
> uncovered and
> scientists say that it will take a whole decade to
> fully clean the
> soil off the pyramids. In connection with this,
> under the authority
> of the Department of Tourism and Protection of
> Cultural Heritage of
> the Luganskaya regional administration, a hotel will
> be built next
> to the pyramids and the excavation site will become
> an open air
> museum.
> > There is no gold or any kind of treasure in the
> pyramids;
> therefore the archeologists are not afraid of
> vandals. However, the
> pyramids themselves are extremely valuable, as
> scientists believe
> that a detailed investigation into these
> constructions may radically
> change our historical understanding of ancient
> Europe.
> > This is breaking news and we will keep you
> informed as updates
> become available. Original source:
> english.pravda.ru.
> >
> >
>

<http://www.ufodigest.com/news/0806/ukrainepyramid.html>

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| 20167|2006-08-21 14:22:07|Paul Kekai Manansala|Re: Ancient pyramids found in Ukraine|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > Is this an authentic photo? It doesn't look like it.

> > HTP,

> > Mahari

> >

>

> From the many strange stories that I've seen, it would seem that

> Pravda has become the "National Enquirer" of Russia.

>

Here are a few examples:

Nostradamus predicts Spain as the winner of World Cup 2006

<http://english.pravda.ru/society/showbiz/22-06-2006/82389-Nostradamus-0>

Ancient Aryan civilization achieved incredible technological progress 40 centuries ago

http://english.pravda.ru/science/19/94/377/15814_Arkaim.html

The Map of the Creator (120 million year old map)

<http://english.pravda.ru/main/2002/04/30/28149.html>

Is Hussein Owner of Crashed UFO?

<http://english.pravda.ru/main/2003/01/31/42821.html>

UFOs convoy planes in Moscow

<http://english.pravda.ru/science/mysteries/17-08-2006/83987-ufo-0>

Baby Cyclops born in India

<http://english.pravda.ru/science/mysteries/11-08-2006/83896-Cyclops-0>



Baby Cyclops

Regards,

Paul Kekai Manansala

| 20168|2006-08-21 14:50:15|Mahari Mengistu|Re: Ancient pyramids found in Ukraine|
Yeah. Placed within a perhaps european landscape. Ah, the magic of
photoshop.
Mahari

--- In Ta_Seti@yahoogroups.com, clyde winters
wrote:

>

> It looks like an Egyptian pyramid to me.

>

> Clyde

>

> --- Mahari Mengistu wrote:

>

> > Is this an authentic photo? It doesn't look like
> > it.

> > HTP,

> > Mahari

> >

> > --- In Ta_Seti@yahoogroups.com, "K. Loganathan"

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> > wrote:

> > >

> > > Ancient pyramids found in Ukraine

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> > five thousand years ago, a highly developed

> > civilization lived on

> > the territory of modern Ukraine.

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> > sections of the huge constructions have been

> > uncovered and

> > scientists say that it will take a whole decade to

> > fully clean the

> > soil off the pyramids. In connection with this,

> > under the authority

> > of the Department of Tourism and Protection of

> > Cultural Heritage of

> > the Luganskaya regional administration, a hotel will

> > be built next

> > to the pyramids and the excavation site will become
> > an open air
> > museum.
> > > There is no gold or any kind of treasure in the
> > pyramids;
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> > vandals. However, the
> > pyramids themselves are extremely valuable, as
> > scientists believe
> > that a detailed investigation into these
> > constructions may radically
> > change our historical understanding of ancient
> > Europe.
> > > This is breaking news and we will keep you
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> >
> <http://www.ufodigest.com/news/0806/ukrainepyramid.html>

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>

| 20169|2006-08-21 14:52:27|Mahari Mengistu|Re: Ancient pyramids found in Ukraine|

Ah, the magic of gross capitalism.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

> >

> > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

wrote:

> > >

> > > Is this an authentic photo? It doesn't look like it.

> > > HTP,

> > > Mahari

> > >

> >

> > From the many strange stories that I've seen, it would seem that

> > Pravda has become the "National Enquirer" of Russia.

> >

>

> Here are a few examples:

>

> Nostradamus predicts Spain as the winner of World Cup 2006

> <http://english.pravda.ru/society/showbiz/22-06-2006/82389->

Nostradamus-0

>

> Ancient Aryan civilization achieved incredible technological

progress 40

> centuries ago

> http://english.pravda.ru/science/19/94/377/15814_Arkaim.html

>

> The Map of the Creator (120 million year old map)

> <http://english.pravda.ru/main/2002/04/30/28149.html>

>

> Is Hussein Owner of Crashed UFO?

> <http://english.pravda.ru/main/2003/01/31/42821.html>

>

> UFOs convoy planes in Moscow

> <http://english.pravda.ru/science/mysteries/17-08-2006/83987-ufo-0>

>

> Baby Cyclops born in India

> <http://english.pravda.ru/science/mysteries/11-08-2006/83896->

Cyclops-0

>

> [Baby Cyclops] Baby Cyclops

>

> Regards,

> Paul Kekai Manansala

>

| 20170|2006-08-21 15:06:43|Emeagwali, Gloria (History)|Re: Ancient pyramids found in Ukraine|

.....On the other hand it may simply back up Bernal's thesis about Egyptian expansionism. Remember the reference of Herodotus to the Black Colchians (of Egyptian heritage) around the Black Sea region.

www.africaonline.com

-----Original Message-----

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of Mahari Mengistu

Sent: Monday, August 21, 2006 5:43 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Ancient pyramids found in Ukraine

Yeah. Placed within a perhaps european landscape. Ah, the magic of photoshop.
Mahari

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

> It looks like an Egyptian pyramid to me.

>

> Clyde

>

> --- Mahari Mengistu wrote:

>

>> Is this an authentic photo? It doesn't look like

>> it.

>> HTP,

>> Mahari

>>

>> --- In Ta_Seti@yahoogroups.com, "K. Loganathan"

>>

>> wrote:

>>>

>>> Ancient pyramids found in Ukraine

> > >
> > > Gigantic pyramids, very similar to Egyptian
> > ones, have
> > recently been discovered in Luganshchina. Scientists
> > conclude that
> > five thousand years ago, a highly developed
> > civilization lived on
> > the territory of modern Ukraine.
> > > This unusually important find was noticed just
> > two years ago by
> > school-children from an archeology camp. So far,
> > only the top
> > sections of the huge constructions have been
> > uncovered and
> > scientists say that it will take a whole decade to
> > fully clean the
> > soil off the pyramids. In connection with this,
> > under the authority
> > of the Department of Tourism and Protection of
> > Cultural Heritage of
> > the Luganskaya regional administration, a hotel will
> > be built next
> > to the pyramids and the excavation site will become
> > an open air
> > museum.
> > > There is no gold or any kind of treasure in the
> > pyramids;
> > therefore the archeologists are not afraid of
> > vandals. However, the
> > pyramids themselves are extremely valuable, as
> > scientists believe
> > that a detailed investigation into these
> > constructions may radically
> > change our historical understanding of ancient
> > Europe.
> > > This is breaking news and we will keep you
> > informed as updates
> > become available. Original source:
> > english.pravda.ru.
> > >
> > >
> >
> > <http://www.ufodigest.com/news/0806/ukrainepyramid.html>
> > >
> > >
> > > -----

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>>> -----
>>> Get your email and more, right on the new
>> Yahoo.com
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 > Do You Yahoo!?

> Tired of spam? Yahoo! Mail has the best spam protection around
> <http://mail.yahoo.com>
>

Ta_Seti Repository
http://groups.yahoo.com/group/ta_seti2
Yahoo! Groups Links

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http://groups.yahoo.com/group/ta_seti2
Yahoo! Groups Links
| 20172|2006-08-21 15:47:53|IMJs@webtv.net|Re: What do you all think of David Rohl's "New
Chronology"???

Robin,

Thanks for the breakdown; I've REALLY got to get your book!... I've
checked Cushcity <http://www.cushcity.com> - one of the few Black-owned /
operated online bookstores I know of. But, of course they haven't
'caught up' to your book yet.

So, where is the best place to buy it?

IMJ

"Robin" historicalwalker@yahoo.com wrote:

<

I have looked into this topic and it is true that David Rohl has a
point, and also the scholar who he derived the ideas from - Immanuel

Velikovsky. Also, I admire the fact that unlike most Egyptologists, Rohl is not a sheep but a genuine thinker. ...[snipped to save space]...>>
| 20173|2006-08-21 16:57:46|IMJs@webtv.net|OT - "When The Levees Broke" - TONIGHT on HBO!!!

Spike Lee's documentary on the New Orleans levee failures following hurricane Katrina starts tonight @ 9 E [pt.1]... pt.2 continues tomorrow at same time.

See here for repeat schedule and interview w/ Spike.

<http://www.hbo.com/docs/programs/whentheleveesbroke/>

| 20174|2006-08-21 19:28:38|Prinze Alexander|Introduction/ Praise|

Hello Good People:

First, the description with the photo is great I love knowing what I'm viewing.

I just wanted to take the time to say hello and introduce myself to the group's members.

My parents taught me that you should always speak first when you enter a room where people are already present.

My name is Prinze Alexander, my friends call me Alex. I currently live in Atlanta , GA.

I lived in Houston , TX for a couple of years, but it was just too spread out for a small town man like me.

I first venture on-line in 1992 and have been here every since. It's amazing how long information lives on the web,I still from time-to-time run across my first e-mail address that I only had for 6 months from nearly 15 years ago. Anyway, I now work in the IT department of a Washington , DC based company with offices in Atlanta and San Francisco .

I've always been fascinated with the web and the vast information out there so I've created my own space in cyberspace. My site is UpscaleBrothers.com, please do check it out when you have time, I believe you will find it interesting. When I'm not working on UpscaleBrothers.com I enjoy reading a good book, play a challenging game of chess to keep my mind sharp, I also love a good game of tennis, watching for Pro Football and wishing more Americans enjoyed Track and Field so they will get more TV time.

Thanks for letting me take a few moments of your time. Enjoy Life.

Respectfully,

Alex

Webmaster / Editor-in-chief

UpscaleBrothers.com

?The Art Of Living Well?

webmaster@UpscaleBrothers.com

Yahoo IM: UpscaleBrothers

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around

<http://mail.yahoo.com>

| 20175|2006-08-22 01:24:50|Robin|Re: What do you all think of David Rohl's "New Chronology"??? (Repl|

Dear IMJ

You can buy the book through the website www.whenweruled.com

Robin

--- In Ta_Seti@yahoogroups.com, IMJs@... wrote:

>

> Robin,

>

> Thanks for the breakdown; I've REALLY got to get your book!... I've

> checked Cushcity <http://www.cushcity.com> - one of the few Black-owned /

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> is not a sheep but a genuine thinker. ...[snipped to save space]...>>

| 20176|2006-08-22 07:25:49|Jaime Pretell|Re: What do you all think of David Rohl's "New Chronology"??? (Repl|

I was wondering if you could give me the sources for these :

4. Africans were the first to engage in mining 43,000 years ago. In 1964 a hematite mine was found in Swaziland at Bomvu Ridge in the Ngwenya mountain range. Ultimately 300,000 artifacts were recovered including thousands of stone-made mining tools. Adrian Boshier, one of the archaeologists on the site, dated the mine to a staggering 43,200 years old.

5. Africans pioneered basic arithmetic 25,000 years ago. The Ishango bone is a tool handle with notches carved into it found in the Ishango region of Zaïre (now called Congo) near Lake Edward

. The bone tool was originally thought to have been over 8,000 years old, but a more sensitive recent dating has given dates of 25,000 years old. On the tool are 3 rows of notches. Row 1 shows three notches carved next to six, four carved next to eight, ten carved next to two fives and finally a seven. The 3 and 6, 4 and 8, and 10 and 5, represent the process of doubling. Row 2 shows eleven notches carved next to twenty-one notches, and nineteen notches carved next to nine notches. This represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally, Row 3 shows eleven notches, thirteen notches, seventeen notches and nineteen notches. 11, 13, 17 and 19 are the prime numbers between 10 and 20.

6. Africans cultivated crops 12,000 years ago, the first known advances in agriculture. Professor Fred Wendorf discovered that people in Egypt's Western Desert cultivated crops of barley, capers, chick-peas, dates, legumes, lentils and wheat. Their ancient tools were also recovered. There were grindstones, milling stones, cutting blades, hide scrapers, engraving burins, and mortars and pestles.

7. Africans mummified their dead 9,000 years ago. A mummified infant was found under the Uan Muhuggiag rock shelter in south western Libya . The infant was buried in the fetal position and was mummified using a very sophisticated technique that must have taken hundreds of years to evolve. The technique predates the earliest mummies known in Ancient Egypt by at least 1,000 years. Carbon dating is controversial but the mummy may date from 7438 (220) BC.

8. Africans carved the world's first colossal sculpture 7,000 or more years ago. The Great Sphinx of Giza was fashioned with the head of a man combined with the body of a lion. A key and important question raised by this monument was: How old is it? In October 1991 Professor Robert Schoch, a geologist from Boston University , demonstrated that the Sphinx was sculpted between 5000 BC and 7000 BC, dates that he considered conservative.

9. On the 1 March 1979, the New York Times carried an article on its front page also page sixteen that was entitled Nubian Monarchy called Oldest. In this article we were assured that: "Evidence of the oldest recognizable monarchy in human history, preceding the rise of the earliest Egyptian kings by several generations, has been discovered in artifacts from ancient Nubia " (i.e. the territory of the northern Sudan and the southern portion of modern Egypt .)

11. The ancient Egyptians had Afro combs. One writer tells us that the Egyptians "manufactured a very striking range of combs in ivory: the shape of these is distinctly African and is like the combs used even today by Africans and those of African descent."

13. The first Great Pyramid of Giza, the most extraordinary building in history, was a staggering 481 feet tall - the equivalent of a 40-storey building. It was made of 2.3 million blocks of limestone and granite, some weighing 100 tons.

16 The Labyrinth in the Egyptian city of Hawara with its massive layout, multiple courtyards, chambers and halls, was the very largest building in antiquity. Boasting three thousand rooms, 1,500 of them were above ground and the other 1,500 were underground.

17. Toilets and sewerage systems existed in ancient Egypt . One of the pharaohs built a city now known as Amarna. An American urban planner noted that: "Great importance was attached to cleanliness in Amarna as in other Egyptian cities. Toilets and sewers were in use to dispose waste. Soap was made for washing the body. Perfumes and essences were popular against body

odor. A solution of natron was used to keep insects from houses . . . Amarna may have been the first planned 'garden city'.

22. In central Nigeria , West Africa 's oldest civilization flourished between 1000 BC and 300 BC. Discovered in 1928, the ancient culture was called the Nok Civilization, named after the village in which the early artifacts were discovered. Two modern scholars, declare that '[a]fter calibration, the period of Nok art spans from 1000 BC until 300 BC'. The site itself is much older going back as early as 4580 or 4290 BC.

30. The Nigerian city of Ile-Ife was paved in 1000 AD on the orders of a female ruler with decorations that originated in Ancient America. Naturally, no-one wants to explain how this took place approximately 500 years before the time of Christopher Columbus! 35. Yoruba metal art of the mediaeval period was of world class. One scholar wrote that Yoruba art 'would stand comparison with anything which Ancient Egypt, Classical Greece and Rome , or Renaissance Europe had to offer.'

40. Malian sailors got to America in 1311 AD, 181 years before Columbus . An Egyptian scholar, Ibn Fadl Al-Umari, published on this sometime around 1342. In the tenth chapter of his book, there is an account of two large maritime voyages ordered by the predecessor of Mansa Musa, a king who inherited the Malian throne in 1312. This mariner king is not named by Al-Umari, but modern writers identify him as Mansa Abubakari II.

42. West African gold mining took place on a vast scale. One modern writer said that: 'It is estimated that the total amount of gold mined in West Africa up to 1500 was 3,500 tons, worth more than \$30 billion in today's market.'

44. Mali in the 14th century was highly urbanized. Sergio Domian, an Italian art and architecture scholar, wrote the following about this period: 'Thus was laid the foundation of an urban civilization. At the height of its power, Mali had at least 400 cities, and the interior of the Niger Delta was very densely populated'.

48. A collection of one thousand six hundred books was considered a small library for a West African scholar of the 16th century. Professor Ahmed Baba of Timbuktu is recorded as saying that he had the smallest library of any of his friends - he had only 1600 volumes.

51. The mediaeval Nigerian city of Benin was built to 'a scale comparable with the Great Wall of China '. There was a vast system of defensive walling totaling 10,000 miles in all. Even before the full extent of the city walling had become apparent the Guinness Book of Records carried an entry in the 1974 edition that described the city as: 'The largest earthworks in the world carried out prior to the mechanical era.'

54. In the mid-nineteenth century, William Clarke, an English visitor to Nigeria , remarked that: 'As good an article of cloth can be woven by the Yoruba weavers as by any people . . . in durability, their cloths far excel the prints and home-spuns of Manchester '.

56. On the subject of cloth, Kongolese textiles were also distinguished. Various European writers of the sixteenth and seventeenth centuries wrote of the delicate crafts of the peoples living in eastern Kongo and adjacent regions who manufactured damasks, sarcenets, satins, taffeta, cloth of tissue and velvet. Professor DeGraft-Johnson made the curious observation that: 'Their brocades, both high and low, were far more valuable than the Italian.'

57. On Kongolese metallurgy of the Middle Ages, one modern scholar wrote that: 'There is no doubting . . . the existence of an expert metallurgical art in the ancient Kongo . . The Bakongo were aware of the toxicity of lead vapors. They devised preventative and curative methods, both

pharmacological (massive doses of pawpaw and palm oil) and mechanical (exerting of pressure to free the digestive tract), for combating lead poisoning.?

62. The Nigerian city of Surame flourished in the sixteenth century. Even in ruin it was an impressive sight, built on a horizontal vertical grid. A modern scholar describes it thus: ?The walls of Surame are about 10 miles in circumference and include many large bastions or walled suburbs running out at right angles to the main wall. The large compound at Kanta is still visible in the centre, with ruins of many buildings, one of which is said to have been two-storied. The striking feature of the walls and whole ruins is the extensive use of stone and tsokuwa (laterite gravel) or very hard red building mud, evidently brought from a distance. There is a big mound of this near the north gate about 8 feet in height. The walls show regular courses of masonry to a height of 20 feet and more in several places. The best preserved portion is that known as sirati (the bridge) a little north of the eastern gate . . . The main city walls here appear to have provided a very strongly guarded entrance about 30 feet wide.?

63. The Nigerian city of Kano in 1851 produced an estimated 10 million pairs of sandals and 5 million hides each year for export.

65. By the third century BC the city of Carthage on the coast of Tunisia was opulent and impressive. It had a population of 700,000 and may even have approached a million. Lining both sides of three streets were rows of tall houses six stories high.

66. The Ethiopian city of Axum has a series of 7 giant obelisks that date from perhaps 300 BC to 300 AD. They have details carved into them that represent windows and doorways of several stories. The largest obelisk, now fallen, is in fact ?the largest monolith ever made anywhere in the world?. It is 108 feet long, weighs a staggering 500 tons, and represents a thirteen-storey building.

68. The Ethiopian script of the 4th century AD influenced the writing script of Armenia . A Russian historian noted that: ?Soon after its creation, the Ethiopic vocalized script began to influence the scripts of Armenia and Georgia . D. A. Olderogge suggested that Mesrop Mashtotz used the vocalized Ethiopic script when he invented the Armenian alphabet.?

69. ?In the first half of the first millennium CE,? says a modern scholar, Ethiopia ?was ranked as one of the world?s greatest empires?. A Persian cleric of the third century AD identified it as the third most important state in the world after Persia and Rome .

72. In 1209 AD Emperor Lalibela of Ethiopia sent an embassy to Cairo bringing the sultan unusual gifts including an elephant, a hyena, a zebra, and a giraffe.

76. Dr Albert Churchward, author of Signs and Symbols of Primordial Man, pointed out that writing was found in one of the stone built ruins: ?Lt.-Col. E. L. de Cordes . . . who was in South Africa for three years, informed the writer that in one of the ?Ruins? there is a ?stone-chamber,? with a vast quantity of Papyri, covered with old Egyptian hieroglyphics. A Boer hunter discovered this, and a large quantity was used to light a fire with, and yet still a larger quantity remained there now.?

77. On bling culture, one seventeenth century visitor to southern African empire of Monomotapa, that ruled over this vast region, wrote that: ?The people dress in various ways: at court of the Kings their grandees wear cloths of rich silk, damask, satin, gold and silk cloth; these are three widths of satin, each width four covados [2.64m], each sewn to the next, sometimes with gold

lace in between, trimmed on two sides, like a carpet, with a gold and silk fringe, sewn in place with a two fingers? wide ribbon, woven with gold roses on silk.?

81. Many southern Africans have indigenous and pre-colonial words for ?gun?. Scholars have generally been reluctant to investigate or explain this fact. 82

83. Ruins of a 300 BC astronomical observatory was found at Namoratunga in Kenya . Africans were mapping the movements of stars such as Triangulum, Aldebaran, Bellatrix, Central Orion, etcetera, as well as the moon, in order to create a lunar calendar of 354 days.

84. Autopsies and caesarean operations were routinely and effectively carried out by surgeons in pre-colonial Uganda . The surgeons routinely used antiseptics, anesthetics and cautery iron. Commenting on a Ugandan caesarean operation that appeared in the Edinburgh Medical Journal in 1884, one author wrote: ?The whole conduct of the operation . . . suggests a skilled long-practiced surgical team at work conducting a well-ried and familiar operation with smooth efficiency.?

90. Sudan in the ninth century AD had housing complexes with bath rooms and piped water. An archaeologist wrote that Old Dongola, the capital of Makuria, had: ?a[n] . . eighth to . . . ninth century housing complex. The houses discovered here differ in their hitherto unencountered spatial layout as well as their functional programme (water supply installation, bathroom with heating system) and interiors decorated with murals.?

95. The ruined mosque in the Kenyan city of Gedi had a water purifier made of limestone for recycling water.

96. The palace in the Kenyan city of Gedi contains evidence of piped water controlled by taps. In addition it had bathrooms and indoor toilets.

97. A visitor in 1331 AD considered the Tanzanian city of Kilwa to be of world class. He wrote that it was the ?principal city on the coast the greater part of whose inhabitants are Zanj of very black complexion.? Later on he says that: ?Kilwa is one of the most beautiful and well-constructed cities in the world. The whole of it is elegantly built.?

98. Bling culture existed in early Tanzania . A Portuguese chronicler of the sixteenth century wrote that: ?[T]hey are finely clad in many rich garments of gold and silk and cotton, and the women as well; also with much gold and silver chains and bracelets, which they wear on their legs and arms, and many jeweled earrings in their ears?.

----- Original Message -----

From: [Robin](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 22, 2006 3:23 AM

Subject: [Ta_Seti] Re: What do you all think of David Rohl's "New Chronology"???
(Reply to IMJ)

Dear IMJ

You can buy the book through the website www.whenweruled.com

Robin

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| 20177|2006-08-22 07:45:22|Paul Kekai Manansala|Re: What do you all think of David Rohl's
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Many of the items you listed already have the sources, from which full
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Regards,

Paul Kekai Manansala

| 20178|2006-08-22 09:03:45|Jaime Pretell|Re: What do you all think of David Rohl's "New
Chronology"??? (Repl|

Do you have a link for the bibliography part. I missed it.

----- Original Message -----

From: [Paul Kekai Manansala](mailto:Paul_Kekai_Manansala)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 22, 2006 10:45 AM

Subject: [Ta_Seti] Re: What do you all think of David Rohl's "New Chronology"???
(Reply to IMJ)

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Regards,
Paul Kekai Manansala

| 20179|2006-08-22 09:56:12|Paul Kekai Manansala|Re: What do you all think of David Rohl's
"New Chronology"??? (Repl|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

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<http://www.whenweruled.com/file/WhenWeRuledBibliography.zip>

Regards,
Paul Kekai Manansala

| 20180|2006-08-22 11:04:08|Paul Kekai Manansala|Minorities seek history class changes|
Minorities seek history class changes
ERIN TEXEIRA
Associated Press

American students often get the impression from history classes that the British got here first, settling Jamestown, Va., in 1607. They hear about how white Northerners freed the black slaves, how Asians came in the mid-1800s to build Western railroads. The lessons have left out a lot.

Forty-two years before Jamestown, Spaniards and American Indians lived in St. Augustine, Fla. At least several thousand Latinos and nearly 200,000 black soldiers fought in the Civil War. And Asian-Americans had been living in California and Louisiana since the 1700s.

Now, more of these and other lesser-known facts about American minorities are getting more attention. The main reason is the nation's growing diversity.

More than one in four Americans is not white, and many minority groups are gaining strength - in numbers, political clout and resources - to bring their often-overlooked histories to light.

Minority communities "are yelling for inclusion in the national consciousness," said Gary Okihiro, a historian at Columbia University. "One needs to understand what's true about the past to be able to make sound judgments about our present."

There are hundreds of efforts - big and small - under way to tell the untold stories.

Although Hispanics are the nation's largest minority group - 14.5 percent of the population according to Census Bureau figures released last week - there is no national museum dedicated to their history.

Democratic Rep. Xavier Becerra of California is pushing a bill to study building one on the National Mall in Washington. "When you walk the Mall in the capital of the United States, there is no better place to try to understand what Americans are and where we have been," Becerra said. "But it's still an incomplete picture."

The Mall has dozens of sites highlighting American culture and history, including the National Museum of the American Indian that opened in 2004, 20 years after it was authorized. Organizers in June settled on the future site of the National Museum of African American History and Culture, but its opening date is still years away. A Latino museum would be even further off.

Other federal agencies are shifting their work to incorporate more minorities' stories. Six years ago, National Park Service historians met to reevaluate how park sites tell the story of the Civil War, said Donald W. Murphy, deputy director of the parks. Old battlefield exhibits mainly discussed who fought and how many died. Now they include personal diaries, including those kept by slaves.

Once considered marginal to American history, those stories are "really important because oftentimes the margins really are the holders of American democracy," said Okihiro, an expert in Asian-American history. "They are those who have fought against their own racial profiling and fought for the freedoms that the majority seem to take for granted."

Asian-Americans are the only immigrants in U.S. history to have faced laws explicitly written to bar their entry - laws that were not

overturned until immigration reform in the 1960s, said Dmae Roberts, whose eight-hour public radio program on Asian immigration, "Crossing East," airs on hundreds of stations.

"People know very little of this outside of California," she said.

Some tales have gone untold because, in the less-diverse America of the past, minorities didn't make the decisions on textbooks and other means of passing along history. And in many cases, minorities who had faced blatant discrimination wanted to discard evidence of past horrors.

But some who came of age during the civil rights movement are determined to pass the stories on. "It is so important that children of color are not made to feel that they're asking for anything - they're claiming what's rightfully theirs just like any other child," said Cynthia Morris Lowery, executive director of the African American Experience Fund. "I tell my grandchildren 'Grandpa has earned that spot for you.'"

Sometimes, history is recalled through criminal investigations.

Prosecutors in Jackson, Miss., last year exhumed the remains of Emmett Till, a black teenager killed in 1955 for allegedly whistling at a white woman. Medical examiners performed a new autopsy, and investigators are poring over thousands of documents.

Florida's attorney general ended an investigation last week into a 1951 house bombing that killed two civil rights activists. The probe found extensive circumstantial evidence pointing to four Ku Klux Klan members, all of whom are dead, Attorney General Charlie Crist said Wednesday.

Technology advances also have fueled new interest in history.

In Connecticut last month, archaeologists excavated the grave of an 18th century slave named Venture Smith in hopes that DNA evidence could verify tales of amazing physical strength and a childhood in Guinea, West Africa. No DNA traces were found, but the graves of his wife and children also will be examined.

Paul Beaty of Dallas turned to DNA testing when, after a decade of genealogical research, he could not trace his roots earlier than the 1830s due to incomplete slavery records. The tests linked him to the Ewondo tribe in Cameroon, West Africa, and when his son was born last month, he was named Evan Ewondo.

"We make the connections in America and make the connections in Africa and now we understand our lives," he said. "Now we can build bigger relationships. We are truly creating history."

The quest to get the stories told is hardly over.

Though there are more than 12 million Asian-Americans, Roberts said it's tough to persuade stations to air her program, which is being broadcast through next May.

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| 20181|2006-08-23 05:05:47|Li (wiseladyowl)|Re: Minorities seek history class changes|
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Minorities seek history class changes
ERIN TEXEIRA
Associated Press

American students often get the impression from history classes that the British got here first, settling Jamestown, Va., in 1607. They hear about how white Northerners freed the black slaves, how Asians came in the mid-1800s to build Western railroads. The lessons have left out a lot.

Forty-two years before Jamestown, Spaniards and American Indians lived in St. Augustine, Fla. At least several thousand Latinos and nearly 200,000 black soldiers fought in the Civil War. And Asian-Americans had been living in California and Louisiana since the 1700s.

Now, more of these and other lesser-known facts about American minorities are getting more attention. The main reason is the nation's growing diversity.

More than one in four Americans is not white, and many minority groups are gaining strength - in numbers, political clout and resources - to bring their often-overlooked histories to light.

Minority communities "are yelling for inclusion in the national

consciousness," said Gary Okihiro, a historian at Columbia University. "One needs to understand what's true about the past to be able to make sound judgments about our present."

There are hundreds of efforts - big and small - under way to tell the untold stories.

Although Hispanics are the nation's largest minority group - 14.5 percent of the population according to Census Bureau figures released last week - there is no national museum dedicated to their history.

Democratic Rep. Xavier Becerra of California is pushing a bill to study building one on the National Mall in Washington. "When you walk the Mall in the capital of the United States, there is no better place to try to understand what Americans are and where we have been," Becerra said. "But it's still an incomplete picture."

The Mall has dozens of sites highlighting American culture and history, including the National Museum of the American Indian that opened in 2004, 20 years after it was authorized. Organizers in June settled on the future site of the National Museum of African American History and Culture, but its opening date is still years away. A Latino museum would be even further off.

Other federal agencies are shifting their work to incorporate more minorities' stories. Six years ago, National Park Service historians met to reevaluate how park sites tell the story of the Civil War, said Donald W. Murphy, deputy director of the parks. Old battlefield exhibits mainly discussed who fought and how many died. Now they include personal diaries, including those kept by slaves.

Once considered marginal to American history, those stories are "really important because oftentimes the margins really are the holders of American democracy," said Okihiro, an expert in Asian-American history. "They are those who have fought against their own racial profiling and fought for the freedoms that the majority seem to take for granted."

Asian-Americans are the only immigrants in U.S. history to have faced laws explicitly written to bar their entry - laws that were not overturned until immigration reform in the 1960s, said Dmae Roberts, whose eight-hour public radio program on Asian immigration, "Crossing East," airs on hundreds of stations.

"People know very little of this outside of California," she said.

Some tales have gone untold because, in the less-diverse America of the past, minorities didn't make the decisions on textbooks and other means of passing along history. And in many cases, minorities who had faced blatant discrimination wanted to discard evidence of past horrors.

But some who came of age during the civil rights movement are determined to pass the stories on. "It is so important that children of color are not made to feel that they're asking for anything - they're claiming what's rightfully theirs just like any other child," said Cynthia Morris Lowery, executive director of the African American Experience Fund. "I tell my grandchildren 'Grandpa has earned that spot for you.'"

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Technology advances also have fueled new interest in history.

In Connecticut last month, archaeologists excavated the grave of an 18th century slave named Venture Smith in hopes that DNA evidence could verify tales of amazing physical strength and a childhood in Guinea, West Africa. No DNA traces were found, but the graves of his wife and children also will be examined.

Paul Beaty of Dallas turned to DNA testing when, after a decade of genealogical research, he could not trace his roots earlier than the 1830s due to incomplete slavery records. The tests linked him to the Ewondo tribe in Cameroon, West Africa, and when his son was born last month, he was named Evan Ewondo.

"We make the connections in America and make the connections in Africa and now we understand our lives," he said. "Now we can build bigger relationships. We are truly creating history."

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| 20182|2006-08-23 08:36:21|Paul Kekai Manansala|OT: The Hobbit Wars Heat Up|
A debate on whether the Flores bones are a new species has turned a group of PhD researchers into snarky, squabbling fifth-graders
By BRYAN WALSH/TOKYO

<http://www.time.com/time/health/article/0,8599,1268552,00.html>

Posted Tuesday, Aug. 22, 2006

The inhabitants of the Indonesian island of Flores used to tell stories of a separate race of little people called the ebu gogo, 3-ft.-tall, hairy human-like creatures that hid in the island's many limestone caves. Supposedly the ebu gogo □ the name roughly means "grandmother who eats everything" □ disappeared around the 16th century, when Dutch traders first came to this tropical island 350 miles east of Bali. It's a common myth with a convenient ending-as soon as witnesses who could have recorded the creature's existence come on the scene, the ebu gogo suddenly vanish. But then a team of researchers found the 18,000-year-old bones of 3.5-ft-tall people with grapefruit-sized brains and announced in *Nature* two years ago that they were the remains of a previously unknown, hobbit-like species of human: *Homo floresiensis*. The finding made the cover of *National Geographic* and threatened to upend the history of human evolution. It seemed for a moment as if any legend could be true.

Or perhaps too good to be true. Doubts were raised from the start about whether the findings really represented an unknown branch on the human family tree, but none of the opponents had a chance to base their critiques from first-hand examinations of the Flores bones. That changed in a paper published in the current issue of the prestigious *Proceedings of the National Academy of Sciences* (PNAS). A team of researchers from the U.S., Indonesia and Australia report on their own investigation of the Flores bones and conclude that the so-called hobbit isn't a separate species, but just an unfortunate pygmy with a form of microcephaly, a developmental disorder that shrinks the head and the brain. Or as the archaeologist Alan Thorne, one of the authors

of the PNAS paper, says: "They are just like hobbits. They're the products of someone's imagination."

The PNAS team closely examined the one almost complete skull unearthed at Flores and say they found no evidence that it was belonged to anyone but a modern human. The skull was shaped asymmetrically, which the researchers argued was due to the effects of microcephaly. They also say that many of the features of the jaw and teeth cited as evidence that it belonged to a separate species-such as the lack of a chin-could be seen among modern Flores pygmies. It's that last part □ the fact that a population of pygmies can still be found living just a stone's throw away from the Liang Bua cave where the original bones were found □ that helped clinch the argument for Robert Eckhardt, a developmental geneticist at Penn State and another author of the PNAS paper. "If you look throughout the area, there are plenty of populations where the average male is under a meter and a half [4'11"] and females are shorter," he says. "If the people there are short now, so were the people who lived there 20,000 years ago."

The original authors of the Nature paper-Peter Brown and Michael Morwood, both of the University of New England in Australia-aren't about to surrender their belief in a new species. In an email, Brown says that the PNAS paper "provides absolutely no evidence that the unique combination of features found in *Homo floresiensis* are found in any modern human." Morwood points out that supporting papers have previously been published in elite journals like *Science* and *Nature*, while Brown argues that the asymmetry in the skull was due to the fact that the original skeleton was buried in 30 ft. of sediment, which deformed the fossil. (Thorne insists the deformity must have happened before death). Colin Groves, an Australian biological anthropologist who is an author on an upcoming paper in the *Journal of Human Evolution* that discounts the microcephaly hypothesis, says the PNAS team subtly shaped the evidence to fit their conclusion: that the hobbit was just a developmentally stunted human. "They have a scattergun approach," he writes in an email. "They are convinced from the very start that it is pathological, so they find anything that remotely resembles pathology and apply it to the poor hobbit." Henry Gee, a senior editor at *Nature* who was responsible for overseeing the publication of the original Flores paper, concedes that the PNAS paper is "very interesting" but says the authors "cherry-pick the evidence [they] like." Ultimately, he says, "I do not think that the new work dents the contention that *Homo floresiensis* is a new species of human."

If this sounds like he-said, she-said for the paleoanthropological crowd, you're not far off. The two sides quickly descend from debating the finer points of human fossils to slagging off on each other's

ethics. Brown has accused Teuku Jakob-the lead author of the PNAS paper and one of Indonesia's most venerable anthropologists-of removing the fossils from their legal depository and damaging them while attempting to make a copy. Jakob has denied the charges in the past, and Thorne takes umbrage at the accusations. "This is a very senior academic," he says of Jakob. "This is not some guy off the street stealing bones." (Jakob could not be reached for comment.)

Such sharp animosity isn't unusual in the disputatious field of human evolution studies, where as Thorne points out, "There are more human evolutionists than there are fossils to go along with them." But the Flores debate seems to bring out the inner fifth-grader in grownups with PhDs. After Brown was quoted in Discover magazine this past January saying that Eckhardt was "thick as a plank" for trying to refute *Homo floresiensis*, Eckhardt attended a scientific meeting where he took off his shirt and had his wife measure his chest. "We were able to establish to the satisfaction of the audience of 300 people that I was in fact thicker than two short planks," he says.

If only the Flores debate could be so clearly decided. The one definitive piece of evidence could be DNA tests of the original skeleton that might prove for sure whether the hobbit belonged to *Homo sapiens* or something else, but such samples will be difficult to recover, because DNA doesn't keep long in a tropical environment. What's certain is that the scientific stakes are extremely high: if the Flores find is really a separate species, then the history of human evolution will have to be rewritten. Instead of automatically evolving toward bigger brains, at least one branch of humanity would seem to have evolved in reverse. Though each side is utterly convinced □ as Eckhardt puts it: "We will be substantially right, and they will be substantially wrong," □ the issue will probably be fought in open scientific combat for some time. And one gets the sense that it's exactly how these intellectual gladiators like it.

| 20183|2006-08-23 11:32:46|elliottandelliottmtg|Re: Minorities seek history class changes|
"ALL of the immigrants with the exception of a few, have had the help of blacks in getting their group accepted and established and yet once they have gained said acceptance, they forget about us."

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> Associated Press

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| 20184|2006-08-23 12:33:26|clyde winters|Re: Minorities seek history class changes|

--- elliottandelliottmtg

<elliottandelliottmtg@yahoo.com> wrote:

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Hi

A good education can help, but it is not a guarantee of economic development. Economic development needs cash. It is no secret that any group can get a loan before most Black Americans. The absence of money is one of the things that keep Black people down, not just education.

Clyde

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| 20185|2006-08-23 13:13:53|elliottandelliottmtg|Re: Minorities seek history class changes|

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African people have the resources to empower ourselves. All African resources consolidated would make African people one of the wealthiest nations in the world. It is because we do not "learn" the importance of working together that prevents our resources from being used in the constructive effort of liberation. Think if from pre-school, Umoja was a fundamental principle taught throughout the schooling process. Our history proves that unity is the key to survival and prosperity. The Civil Rights movement, the early NOI, and the UNIA all prove that unity is the most effect route towards liberation.

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| 20186|2006-08-23 13:41:46|elliottandelliottmtg|Genetics prove those who claim to be Jews are not.|

[http://query.nytimes.com/gst/fullpage.html?](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)

sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63

| 20187|2006-08-23 14:15:34|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

link did not come up. here it is again

[http://query.nytimes.com/gst/fullpage.html?](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)

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| 20188|2006-08-23 14:24:23|Alex van Deelen|Re: First Tut, now Cleo in Dr Zahi's sights|

What do you mean, "I especially hope you save the ancient

Egyptian photos of the doll and deities"?

Do you mean the Nubian photographs?

Alex

| 20189|2006-08-23 14:48:04|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

maybe this will work.

[http://answers.yahoo.com/question/index;_ylt=AsS3piL.5BnSezappooamG_sy](http://answers.yahoo.com/question/index;_ylt=AsS3piL.5BnSezappooamG_sy6IX?qid=20060823132338AAeOLB5)

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> > sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63
> >
>
| 20190|2006-08-23 14:55:39|cristofori whitakara|genetic jews...is this the article?|

Semitic Semantics

Semitic is a Language Group, Not a Race or Ethnic Group

By SAM HAMOD

One of the myths that has been perpetrated on the world is that only Jews are semites. This is totally inaccurate. Unfortunately, the ADL (the Anti-Defamation League) has made a fortune in donations and has conned most media networks and most people in the world into believing this untruth. If one looks into the history of the word, "semitic", it has to do with a language group and no more. The semitic languages are, at least according to most linguistic experts, Amharic (spoken in Ethiopia and Eritrea, the lands once known as Abyssinia), Arabic (spoken in all the Arab countries and in many Muslim countries because it is the language of the Qur'an), Hebrew (spoken in Israel and by some Jews and others outside of Israel), Aramaic (spoken primarily by the Chaldeans of Iraq and by some Catholic and Maronite Christians in the world, at least in their church services if not in their homes or business) and Syriac (spoken by a few in various parts of Syria and in the Middle East). Incidentally, according to most linguists, Abraham, the father of the Jews and Arabs, spoke Aramaic, that was the language of the land at the time, not Hebrew.

To get back to facts about semites, Jews, language and genetics, let me go further. The actual genetic Jews were born in the Middle East and are known as Sephardic Jews. These Jews did speak a semitic language, Hebrew, from their earliest incarnation, but also, some at the time of Christ, also spoke Aramaic, Arabic and Amharic because of their location in Jerusalem and other Middle Eastern cities such as what is now Addis Ababa, Cairo, Baghdad and Damascus. One rarely hears a Sephardic Jew yelling, "anti-semitic" because they know better and because he is aware of his own history within semitic language speaking lands.

Let me be clear about another important matter; I am not touting for people who are anti-Jewish or anti-Arab, or anti-any ethnic or racial group; those people who stereotype or attack others based on their race or ethnicity are dead wrong and should be condemned_so too should those who abuse labels and use them wrongly to stop others from being justifiably critical should also be condemned (and in this case, I am referring to the ADL and other

groups of that sort who label people with impunity and carelessness, sometimes wrecking their careers, their reputations, their businesses and their lives!)

Thus, when a person from the ADL calls someone who is critical of Israel, Zionists or Zionism, an "anti-semite", this is pure nonsense. The person speaking is simply critical of Israel or Zionism. Also, if a person speaks against an Arab, and as I pointed out, Arabs speak a semitic language, he may be anti-Arab, but he is not "anti-semitic.". In both cases, the person may be anti-zionist or may be a racist and be anti-Jewish or anti-Arab, but the person is SIMPLY NOT ANTI-SEMITIC.

This abuse of the term and our language reached new heights recently when some of the Zionists in the American media began saying that Robert Novak, himself a Jew, was "anti-semitic." First of all, most of those Ashkenazim Jews who were born and raised in America, such as Paul Wolfowitz, Richard Perle and Feith, are not even Jews genetically because they are descended from Slavic tribes known as the Khazars who converted to Judaism and whose native language was Slavic and whose first language in America has been English, as was the case of Robert Novak. I am not saying all Ashkenazim are not Jews, but the way some of them behave is certainly not in the way Moses brought Judaism from God through the Torah. One has but to look at the haters and war-mongers in the Bush circle of influence and this is evident; no God would want them to be associated with his name. Thus, as a friend of mine, Rabbi Shmuel Handelman put it, "They may call themsevles Jews, but I doubt very much if I'd them that, and if I did, I'd say they were the worst of what any person might be. I'd rather not be associated with them."

However, Novak is intelligent and educated enough to know the difference between a Jew, a Zionist and what semitic actually is! An excellent and accurate source for this history is Arthur Koestler (himself an Ashkenazi), THE THIRTEENTH TRIBE. The ADL and others have attacked, and continue attacking this book, but scholars know of its truth. The book is difficult to find, but one may find it with tenacity. This is not a condemnation of Ashkenazis and their intent to convert to Judaism, but it does mean they have enough genetic DNA in them not to have the same feelings about Judaism and life in the Middle East as do the Sephardic genetic Jews.

Unfortunately, the misuse of the label, "anti-semitic" and its consequences have been so bad that even presidents, senators, congresspeople, media giants and all others in the world cringe at being labeled, "anti-semitic" by some Zionist, Israeli or ignorant religious, media or social group. Little do they know they are being victimized by charlatans of the language who have found a label that they throw around with impunity and for which there has been little or no come-back. Those who read this article and do further research may now correct those who speak this nonsense_they can throw this nonsense back in the faces of the ignorant or the charlatans.

It is time our media people and non-linguistically literate "scholars", politicians, religious leaders and others became educated about the truths about "semitic" and its misuse (intentional or unintentional).. If not, we'll keep allowing charlatans to abuse our language and to continue their name-calling, abusing others, including Jews, Arabs, Americans, Brits and others case, I am referring those individuals and groups who label people with impunity and carelessness, sometimes wrecking their careers, their reputations, their businesses and their lives!) by calling them "anti-semites" if they speak against Israel (which is not a semitic state) or Zionists (a political group, not exclusively Jewish and which has nothing to do with semitic).

Until we clean up our language and stop this incorrect name-calling at the whim of a few politically ambitious and unscrupulous people, we shall remain victims of a misuse of a legitimate language categorization that has been abused for the benefit of a few.

Sam Hamod is an expert in world affairs, especially the Arab and Muslim worlds. He is also the former Director of The National Islamic Center in Washington, DC and editor of Third World News. He publishes often in CounterPunch and todaysalternativenews.com; he may be reached at shamod@cox.net

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| 20191|2006-08-23 15:16:41|IMJs@webtv.net|Re: OT - "When The Levees Broke" - Reviews|
<http://www.baltimoresun.com/entertainment/tv/bal-to.spike21aug21,0,5984700.story?coll=bal-artslife-tv>
<http://www.calendarlive.com/tv/cl-et-katrina21aug21,0,6522230.story?coll=cl-tvent>
http://www.hollywoodreporter.com/thr/reviews/review_display.jsp?vnu_content_id=1003019863
<http://www.laweekly.com/film+tv/surf-report/aftermath-of-the-deluge/14243/>
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http://www.mercurynews.com/mld/mercurynews/entertainment/columnists/charlie_mccollum/15318910.htm
<http://www.washingtonpost.com/wp-dyn/content/article/2006/08/20/AR2006082000712.html>
<http://www.nj.com/columns/ledger/zollerseitz/index.ssf?/base/columns-0/1156135590234680.xml&coll=1>
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<http://www.post-gazette.com/pg/06233/715056-237.stm>
<http://www.tvguide.com/TV/Roush/Review/default.htm?rmDate=08162006>
<http://www.variety.com/review/VE1117931327?categoryId=32&cs=1>
<http://www.csmonitor.com/2006/0818/p14s05-altv.html>

<http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2006/08/21/DDGA5KLD031.DTL>
http://www.nydailynews.com/entertainment/ent_radio/story/445267p-374947c.html
<http://www.freep.com/apps/pbcs.dll/article?AID=/20060821/ENT03/608210302/1038>
| 20192|2006-08-23 15:32:27|elliottandelliottmtg|Re: genetic jews...is this the article?|

No, but this is also a good article. The one I'm trying to link is from the NY times today and is about a study that has proven the genetic link between Ashkenazi Jews and the Khazars of central Asia. It can be located in the health section of the NY times.

-- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> Semitic Semantics Semitic is a Language Group, Not a Race or

Ethnic Group By SAM HAMOD

> One of the myths that has been perpetrated on the world is that

only Jews are semites. This is totally inaccurate. Unfortunately, the ADL (the Anti-Defamation League) has made a fortune in donations and has conned most media networks and most people in the world into believing this untruth.

> If one looks into the history of the word, "semitic", it has to do

with a language group and no more. The semitic languages are, at least according to most linguistic experts, Amharic (spoken in Ethiopia and Eritrea, the lands once known as Abyssinia), Arabic (spoken in all the Arab countries and in many Muslim countries because it is the language of the Qur'an), Hebrew (spoken in Israel and by some Jews and others outside of Israel), Aramaic (spoken primarily by the Chaldeans of Iraq and by some Catholic and Maronite Christians in the world, at least in their church services if not in their homes or business) and Syriac (spoken by a few in various parts of Syria and in the Middle East). Incidentally, according to most linguists, Abraham, the father of the Jews and Arabs, spoke Aramaic, that was the language of the land at the time, not Hebrew.

> To get back to facts about semites, Jews, language and genetics,

let me go futher. The actual genetic Jews were born in the Middle East and are known as Sephardic Jews. These Jews did speak a semitic language, Hebrew , from their earliest incarnation, but also, some at the time of Christ, also spoke Aramaic, Arabic and Amharic because of

their location in Jerusalem and other Middle Eastern cities such as what is now Addis Ababa, Cairo, Baghdad and Damascus. One rarely hears a Sephardic Jew yelling, "anti-semite" because they know better and because he is aware of his own history within semitic language speaking lands.

> Let me be clear about another important matter; I am not touting

for people who are anti-Jewish or anti-Arab, or anti-any ethnic or racial group; those people who stereotype or attack others based on their race or ethnicity are dead wrong and should be condemned, so too should those who abuse labels and use them wrongly to stop others from being justifiably critical should also be condemned (and in this case, I am referring to the ADL and other groups of that sort who label people with impunity and carelessness, sometimes wrecking their careers, their reputations, their businesses and their lives!)

> Thus, when a person from the ADL calls someone who is critical of

Israel, Zionists or Zionism, an "anti-semite", this is pure nonsense. The person speaking is simply critical of Israel or Zionism. Also, if a person speaks against an Arab, and as I pointed out, Arabs speak a semitic language, he may be anti-Arab, but he is not "anti-semitic". In both cases, the person may be anti-zionist or may be a racist and be anti-Jewish or anti-Arab, but the person is SIMPLY NOT ANTI-SEMITIC.

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recently when some of the Zionists in the American media began saying that Robert Novak, himself a Jew, was "anti-semitic." First of all, most of those Ashkenazim Jews who were born and raised in America, such as Paul Wolfowitz, Richard Perle and Feith, are not even Jews genetically because they are descended from Slavic tribes known as the Khazars who converted to Judaism and whose native language was Slavic and whose first language in America has been English, as was the case of Robert Novak. I am not saying all Ashkenazim are not Jews, but the way some of them behave is certainly not in the way Moses brought Judaism from God through the Torah. One has but to look at the haters and war-mongers in the Bush circle of influence and this is evident; no God would want them to be associated with his name. Thus, as a friend of mine, Rabbi Shmuel Handelman put it, "They may call themselves Jews, but I doubt very much

> if I'd tell them that, and if I did, I'd say they were the worst of

what any person might be. I'd rather not be associated with them."

> However, Novak is intelligent and educated enough to know the

difference between a Jew, a Zionist and what semitic actually is! An excellent and accurate source for this history is Arthur Koestler (himself an Ashkenazi), THE THIRTEENTH TRIBE. The ADL and others have attacked, and continue attacking this book, but scholars know of its truth. The book is difficult to find, but one may find it with tenacity. This is not a condemnation of Ashkenazis and their intent to convert to Judaism, but it does mean they have enough genetic DNA in them not to have the same feelings about Judaism and life in the Middle East as do the Sephardic genetic Jews.

> Unfortunately, the misuse of the label, "anti-semitic" and its

consequences have been so bad that even presidents, senators, congresspeople, media giants and all others in the world cringe at being labeled, "anti-semitic" by some Zionist, Israeli or ignorant religious, media or social group. Little do they know they are being victimized by charlatans of the language who have found a label that they throw around with impunity and for which there has been little or no come-back. Those who read this article and do further research may now correct those who speak this nonsense_they can throw this nonsense back in the faces of the ignorant or the charlatans.

> It is time our media people and non-linguistically

literate "scholars", politicians, religious leaders and others became educated about the truths about "semitic" and its misuse (intentional or unintentional).. If not, we'll keep allowing charlatans to abuse our language and to continue their name-calling, abusing others, including Jews, Arabs, Americans, Brits and others case, I am referring those individuals and groups who label people with impunity and carelessness, sometimes wrecking their careers, their reputations, their businesses and their lives!) by calling them "anti-semites" if they speak against Israel (which is not a semitic state) or Zionists (a political group, not exclusively Jewish and which has nothing to do with semitic).

> Until we clean up our language and stop this incorrect name-

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> Sam Hamod is an expert in world affairs, especially the Arab and

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| 20193|2006-08-23 20:41:13|ulagankmy|Fwd: 'Hobbit'/HS controversy still live|
--- In evolutionary-psychology@yahoogroups.com, "steve moxon"
wrote:

The 'Hobbit' is just a pygmy after all, claim scientists
By Roger Highfield, Science Editor, Daily Telegraph (UK)

(Filed: 22/08/2006)

The row over whether 3ft-tall "Hobbits" once walked the Earth takes a new twist today with a claim that they were actually pygmies and not a new species of human.

But a member of the team that announced the Hobbit, Prof Richard "Bert" Roberts of the University of Wollongong, said: "They continue to be highly selective in their choice of 'supporting' data for H. floresiensis not being a new species."

He added that Prof Jacob and his team had "chosen to ignore" a "far more thorough" paper published last month in the Journal of Human Evolution that recognised that H. floresiensis was a new species

The Flores hominid was hailed as a new species of human

Prof Mike Morwood, of the University of New England, in Armidale, Australia, made headlines worldwide when he and his team announced the discovery of 18,000-year-old remains of Homo floresiensis on the Indonesian island of Flores.

The hominid, nicknamed the Hobbit after the diminutive people in JRR Tolkien's Lord Of The Rings, was thought to be an entirely new species of human, with a brain about the size of a chimpanzee's.

But today a joint Indonesian, Australian and American team publishes

the most detailed critique to date, arguing that the skeletal remains found in Liang Bua Cave on Flores do not represent a new species as claimed two years ago, but some of the ancestors of modern human pygmies who live on the island today.

Prof Teuku Jacob, of Gadjah Mada University, Indonesia, who became embroiled in a dispute over whether he was holding on to the Hobbit bones after the initial discovery, claims that there are four lines of evidence where the 2004 evaluation is wrong. He reports today in the Proceedings of the National Academy of Sciences with colleagues.

Geographically, Flores had at least two migrations of ancient pygmy elephants from nearby islands, making it highly unlikely that ancestral humans arrived only once and remained in isolation - a key prerequisite for a dwarf variety to evolve.

Also, the island was not large enough to have supported isolated hunter-gatherers with a population adequate enough to maintain genetic diversity for long-term survival, the team says. The Liang Bua skeletons' structures also appear to fall within the range of Homo sapiens variation, though are of small stature.

The only known skull and skeleton of the Hobbit had many anatomical features found in the Rampasasa pygmies still living on the island. But they do show signs of a developmental abnormality, having an unusually small braincase.

The researchers conclude that the Hobbit was not a normal member of a new species, but an abnormal member of our own.

--- End forwarded message ---

| 20194|2006-08-23 21:51:44|Jaime Pretell|Re: OT: The Hobbit Wars Heat Up|
After Brown was quoted in Discover magazine this past January saying that Eckhardt was "thick as a plank" for trying to refute Homo floresiensis, Eckhardt attended a scientific meeting where he took off his shirt and had his wife measure his chest. "We were able to establish to the satisfaction of the audience of 300 people that I was in fact thicker than two short planks," he says.
hahahahha

----- Original Message -----

From: [Paul Kekai Manansala](mailto:Paul_Kekai_Manansala)

To: ta_seti@yahoogroups.com

Sent: Wednesday, August 23, 2006 11:15 AM

Subject: [Ta_Seti] OT: The Hobbit Wars Heat Up

A debate on whether the Flores bones are a new species has turned a group of PhD researchers into snarky, squabbling fifth-graders
By BRYAN WALSH/TOKYO

<http://www.time.com/time/health/article/0,8599,1268552,00.html>

Posted Tuesday, Aug. 22, 2006

The inhabitants of the Indonesian island of Flores used to tell stories of a separate race of little people called the ebu gogo, 3-ft.-tall, hairy human-like creatures that hid in the island's many limestone caves. Supposedly the ebu gogo — the name roughly means "grandmother who eats everything" — disappeared around the 16th century, when Dutch traders first came to this tropical island 350 miles east of Bali. It's a common myth with a convenient ending—as soon as witnesses who could have recorded the creature's existence come on the scene, the ebu gogo suddenly vanish. But then a team of researchers found the 18,000-year-old bones of 3.5-ft-tall people with grapefruit-sized brains and announced in *Nature* two years ago that they were the remains of a previously unknown, hobbit-like species of human: *Homo floresiensis*. The finding made the cover of *National Geographic* and threatened to upend the history of human evolution. It seemed for a moment as if any legend could be true.

Or perhaps too good to be true. Doubts were raised from the start about whether the findings really represented an unknown branch on the human family tree, but none of the opponents had a chance to base their critiques from first-hand examinations of the Flores bones. That changed in a paper published in the current issue of the prestigious *Proceedings of the National Academy of Sciences* (PNAS). A team of researchers from the U.S., Indonesia and Australia report on their own investigation of the Flores bones and conclude that the so-called hobbit isn't a separate species, but just an unfortunate pygmy with a form of microcephaly, a developmental disorder that shrinks the head and the brain. Or as the archaeologist Alan Thorne, one of the authors of the PNAS paper, says: "They are just like hobbits. They're the products of someone's imagination. "

The PNAS team closely examined the one almost complete skull unearthed at Flores and say they found no evidence that it was belonged to anyone but a modern human. The skull was shaped asymmetrically, which the researchers argued was due to the effects of microcephaly. They also say that many of the features of the jaw and teeth cited as evidence that it belonged to a separate species—such as the lack of a chin—could be seen among modern Flores pygmies. It's that last part — the fact that a population of pygmies can still be found living just a

stone's throw away from the Liang Bua cave where the original bones were found □ that helped clinch the argument for Robert Eckhardt, a developmental geneticist at Penn State and another author of the PNAS paper. "If you look throughout the area, there are plenty of populations where the average male is under a meter and a half [4'11"] and females are shorter," he says. "If the people there are short now, so were the people who lived there 20,000 years ago."

The original authors of the Nature paper-Peter Brown and Michael Morwood, both of the University of New England in Australia-aren't about to surrender their belief in a new species. In an email, Brown says that the PNAS paper "provides absolutely no evidence that the unique combination of features found in *Homo floresiensis* are found in any modern human." Morwood points out that supporting papers have previously been published in elite journals like *Science* and *Nature*, while Brown argues that the asymmetry in the skull was due to the fact that the original skeleton was buried in 30 ft. of sediment, which deformed the fossil. (Thorne insists the deformity must have happened before death). Colin Groves, an Australian biological anthropologist who is an author on an upcoming paper in the *Journal of Human Evolution* that discounts the microcephaly hypothesis, says the PNAS team subtly shaped the evidence to fit their conclusion: that the hobbit was just a developmentally stunted human. "They have a scattergun approach," he writes in an email. "They are convinced from the very start that it is pathological, so they find anything that remotely resembles pathology and apply it to the poor hobbit." Henry Gee, a senior editor at *Nature* who was responsible for overseeing the publication of the original Flores paper, concedes that the PNAS paper is "very interesting" but says the authors "cherry-pick the evidence [they] like." Ultimately, he says, "I do not think that the new work dents the contention that *Homo floresiensis* is a new species of human."

If this sounds like he-said, she-said for the paleoanthropological crowd, you're not far off. The two sides quickly descend from debating the finer points of human fossils to slagging off on each other's ethics. Brown has accused Teuku Jakob-the lead author of the PNAS paper and one of Indonesia's most venerable anthropologists- of removing the fossils from their legal depository and damaging them while attempting to make a copy. Jakob has denied the charges in the past, and Thorne takes umbrage at the accusations. "This is a very senior academic," he says of Jakob. "This is not some guy off the street stealing bones." (Jakob could not be reached for comment.)

Such sharp animosity isn't unusual in the disputatious field of human evolution studies, where as Thorne points out, "There are more human evolutionists than there are fossils to go along with them." But the

Flores debate seems to bring out the inner fifth-grader in grownups with PhDs. After Brown was quoted in Discover magazine this past January saying that Eckhardt was "thick as a plank" for trying to refute *Homo floresiensis*, Eckhardt attended a scientific meeting where he took off his shirt and had his wife measure his chest. "We were able to establish to the satisfaction of the audience of 300 people that I was in fact thicker than two short planks," he says.

If only the Flores debate could be so clearly decided. The one definitive piece of evidence could be DNA tests of the original skeleton that might prove for sure whether the hobbit belonged to *Homo sapiens* or something else, but such samples will be difficult to recover, because DNA doesn't keep long in a tropical environment. What's certain is that the scientific stakes are extremely high: if the Flores find is really a separate species, then the history of human evolution will have to be rewritten. Instead of automatically evolving toward bigger brains, at least one branch of humanity would seem to have evolved in reverse. Though each side is utterly convinced □ as Eckhardt puts it: "We will be substantially right, and they will be substantially wrong," □ the issue will probably be fought in open scientific combat for some time. And one gets the sense that it's exactly how these intellectual gladiators like it.

| 20195|2006-08-23 21:52:40|Jaime Pretell|Re: Minorities seek history class changes|
Not sure this applies to recent immigrants. The Civil Rights movement may have helped the situation prior to their arrival, but there really hasn't been mass movements to support other ethnicities in later years. Prior to Jim Crow and what not the claim would be much more accurate.

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 23, 2006 2:22 PM

Subject: [Ta_Seti] Re: Minorities seek history class changes

"ALL of the immigrants with the exception of a few, have had the help of blacks in getting their group accepted and established and yet once they have gained said acceptance, they forget about us."

Very true! We are, however, our own worst enemy. Dr. Woodson wrote about the effects of the miseducation of African Americans decades ago and yet we, as a people, still do not realize that only an Afrocentric education has the power to empower African people in America and across the diaspora in the pursuit of Prosperity and Security.

-- In Ta_Seti@yahoogroups.com, "Li \\\(wiseladyowl\\)" wrote:

>

> now what I dont like about all of these "other" minorities is that they leave out the fact that African Americans are the ones who fought for them to be included. How does this Asian guy not mention the ppl who fought for his ppl to be included? They never remember this fact nor do they talk about how they are used to keep black folks out of the loop. ALL of the immigrants with the exception of a few, have had the help of blacks in getting their group accepted and established and yet once they have gained said acceptance, they forget about us.

>

> Paul Kekai Manansala wrote: Minorities seek history class changes

> ERIN TEXEIRA

> Associated Press

>

> American students often get the impression from history classes that

> the British got here first, settling Jamestown, Va., in 1607. They

> hear about how white Northerners freed the black slaves, how Asians

> came in the mid-1800s to build Western railroads. The lessons have

> left out a lot.

>

> Forty-two years before Jamestown, Spaniards and American Indians lived

> in St. Augustine, Fla. At least several thousand Latinos and nearly

> 200,000 black soldiers fought in the Civil War. And Asian-Americans

> had been living in California and Louisiana since the 1700s.

>

> Now, more of these and other lesser-known facts about American

> minorities are getting more attention. The main reason is the nation's

> growing diversity.

>

> More than one in four Americans is not white, and many minority groups

> are gaining strength - in numbers, political clout and resources - to

> bring their often-overlooked histories to light.

>

> Minority communities "are yelling for inclusion in the national

> consciousness, " said Gary Okihiro, a historian at Columbia University.

> "One needs to understand what's true about the past to be able to make

> sound judgments about our present."

>

> There are hundreds of efforts - big and small - under way to tell

the

> untold stories.

>

> Although Hispanics are the nation's largest minority group - 14.5

> percent of the population according to Census Bureau figures released

> last week - there is no national museum dedicated to their history.

>

> Democratic Rep. Xavier Becerra of California is pushing a bill to

> study building one on the National Mall in Washington. "When you walk

> the Mall in the capital of the United States, there is no better place

> to try to understand what Americans are and where we have been,"

> Becerra said. "But it's still an incomplete picture."

>

> The Mall has dozens of sites highlighting American culture and

> history, including the National Museum of the American Indian that

> opened in 2004, 20 years after it was authorized. Organizers in June

> settled on the future site of the National Museum of African American

> History and Culture, but its opening date is still years away. A

> Latino museum would be even further off.

>

> Other federal agencies are shifting their work to incorporate more

> minorities' stories. Six years ago, National Park Service historians

> met to reevaluate how park sites tell the story of the Civil War, said

> Donald W. Murphy, deputy director of the parks. Old battlefield

> exhibits mainly discussed who fought and how many died. Now they

> include personal diaries, including those kept by slaves.

>

> Once considered marginal to American history, those stories are

> "really important because oftentimes the margins really are the

> holders of American democracy," said Okihiro, an expert in

> Asian-American history. "They are those who have fought against their

> own racial profiling and fought for the freedoms that the majority

> seem to take for granted."

>

> Asian-Americans are the only immigrants in U.S. history to have faced

> laws explicitly written to bar their entry - laws that were not

> overturned until immigration reform in the 1960s, said Dmae Roberts,

> whose eight-hour public radio program on Asian

immigration, "Crossing

> East," airs on hundreds of stations.
>
> "People know very little of this outside of California," she said.
>
> Some tales have gone untold because, in the less-diverse America of
> the past, minorities didn't make the decisions on textbooks and
other
> means of passing along history. And in many cases, minorities who
had
> faced blatant discrimination wanted to discard evidence of past
horrors.
>
> But some who came of age during the civil rights movement are
> determined to pass the stories on. "It is so important that children
> of color are not made to feel that they're asking for anything -
> they're claiming what's rightfully theirs just like any other
child,"
> said Cynthia Morris Lowery, executive director of the African
American
> Experience Fund. "I tell my grandchildren 'Grandpa has earned that
> spot for you.'"
>
> Sometimes, history is recalled through criminal investigations.
>
> Prosecutors in Jackson, Miss., last year exhumed the remains of
Emmett
> Till, a black teenager killed in 1955 for allegedly whistling at a
> white woman. Medical examiners performed a new autopsy, and
> investigators are poring over thousands of documents.
>
> Florida's attorney general ended an investigation last week into a
> 1951 house bombing that killed two civil rights activists. The probe
> found extensive circumstantial evidence pointing to four Ku Klux
Klan
> members, all of whom are dead, Attorney General Charlie Crist said
> Wednesday.
>
> Technology advances also have fueled new interest in history.
>
> In Connecticut last month, archaeologists excavated the grave of an
> 18th century slave named Venture Smith in hopes that DNA evidence
> could verify tales of amazing physical strength and a childhood in
> Guinea, West Africa. No DNA traces were found, but the graves of his
> wife and children also will be examined.
>
> Paul Beaty of Dallas turned to DNA testing when, after a decade of

> genealogical research, he could not trace his roots earlier than the
> 1830s due to incomplete slavery records. The tests linked him to the
> Ewondo tribe in Cameroon, West Africa, and when his son was born
last
> month, he was named Evan Ewondo.
>
> "We make the connections in America and make the connections in
Africa
> and now we understand our lives," he said. "Now we can build bigger
> relationships. We are truly creating history."
>
> The quest to get the stories told is hardly over.
>
> Though there are more than 12 million Asian-Americans, Roberts said
> it's tough to persuade stations to air her program, which is being
> broadcast through next May.
>
> "There are stations that haven't quite decided - they say 'We don't
> have any Asians here,'" Roberts said. "I tell them 'This isn't for
> Asians. This is for everyone else.'"
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> -----
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| 20196|2006-08-23 21:55:27|Jaime Pretell|Re: genetic jews...is this the article?
[Are Russian Jews Descended from the Khazars?](#) [Are Russian Jews Descended from the German and Bohemian Jews?](#) [Russian Jewish Genetics](#) [Are Mountain Jews Descended from the Khazars?](#)

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 23, 2006 6:14 PM

Subject: [Ta_Seti] Re: genetic jews...is this the article?

No, but this is also a good article. The one I'm trying to link is from the NY times today and is about a study that has proven the genetic link between Ashkenazi Jews and the Khazars of central Asia. It can be located in the health section of the NY times.

-- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> Semitic Semantics Semitic is a Language Group, Not a Race or Ethnic Group By SAM HAMOD

> One of the myths that has been perpetrated on the world is that only Jews are semites. This is totally inaccurate. Unfortunately, the ADL (the Anti-Defamation League) has made a fortune in donations and has conned most media networks and most people in the world into believing this untruth.

> If one looks into the history of the word, "semitic", it has to do with a language group and no more. The semitic languages are, at least according to most linguistic experts, Amharic (spoken in Ethiopia and Eritrea, the lands once known as Abyssinia), Arabic (spoken in all the Arab countries and in many Muslim countries because it is the language of the Qur'an), Hebrew (spoken in Israel and by some Jews and others outside of Israel), Aramaic (spoken primarily by the Chaldeans of Iraq and by some Catholic and Maronite Christians in the world, at least in their church services if not in their homes or business) and Syriac (spoken by a few in various parts of Syria and in the Middle East). Incidentally, according to most linguists, Abraham, the father of the Jews and Arabs, spoke Aramaic, that was the language of the land at the time, not Hebrew.

> To get back to facts about semites, Jews, language and genetics, let me go further. The actual genetic Jews were born in the Middle East and are known as Sephardic Jews. These Jews did speak a semitic language, Hebrew, from their earliest incarnation, but also, some at the time of Christ, also spoke Aramaic, Arabic and Amharic because of their location in Jerusalem and other Middle Eastern cities such as what is now Addis Ababa, Cairo, Baghdad and Damascus. One rarely hears a Sephardic Jew yelling, "anti-semitic" because they know better and because he is aware of his own history within semitic language speaking lands.

> Let me be clear about another important matter; I am not touting for people who are anti-Jewish or anti-Arab, or anti-any ethnic or racial group; those people who stereotype or attack others based on their race or ethnicity are dead wrong and should be condemned, so too should those who abuse labels and use them wrongly to stop others from being justifiably critical should also be condemned (and in this case, I am referring to the ADL and other groups of that sort who label people with impunity and carelessness, sometimes wrecking their careers, their reputations, their businesses and their lives!)

> Thus, when a person from the ADL calls someone who is critical of Israel, Zionists or Zionism, an "anti-semitic", this is pure nonsense. The person speaking is simply critical of Israel or Zionism. Also, if a person speaks against an Arab, and as I pointed out, Arabs speak a

semitic language, he may be anti-Arab, but he is not "anti-semitic. ". In both cases, the person may be anti-zionist or may be a racist and be anti-Jewish or anti-Arab, but the person is SIMPLY NOT ANTI-SEMITIC.

> This abuse of the term and our language reached new heights recently when some of the Zionists in the American media began saying that Robert Novak, himself a Jew, was "anti-semitic. " First of all, most of those Ashkenazim Jews who were born and raised in America, such as Paul Wolfowitz, Richard Perle and Feith, are not even Jews genetically because they are descended from Slavic tribes known as the Khazars who converted to Judaism and whose native language was Slavic and whose first language in America has been English, as was the case of Robert Novak. I am not saying all Ashkenazim are not Jews, but the way some of them behave is certainly not in the way Moses brought Judaism from God through the Torah. One has but to look at the haters and war-mongers in the Bush circle of influence and this is evident; no God would want them to be associated with his name. Thus, as a friend of mine, Rabbi Shmuel Handelman put it, "They may call themsevles Jews, but I doubt very much

> if I'd them that, and if I did, I'd say they were the worst of what any person might be. I'd rather not be associated with them."

> However, Novak is intelligent and educated enough to know the difference between a Jew, a Zionist and what semitic actually is! An excellent and accurate source for this history is Arthur Koestler (himself an Ashkenazi), THE THIRTEENTH TRIBE. The ADL and others have attacked, and continue attacking this book, but scholars know of its truth. The book is difficult to find, but one may find it with tenacity. This is not a condemnation of Ashkenazis and their intent to convert to Judaism, but it does mean they have enough genetic DNA in them not to have the same feelings about Judaism and life in the Middle East as do the Sephardic genetic Jews.

> Unfortunately, the misuse of the label, "anti-semitic" and its consequences have been so bad that even presidents, senators, congresspeople, media giants and all others in the world cringe at being labeled, "anti-semitic" by some Zionist, Israeli or ignorant religious, media or social group. Little do they know they are being victimized by charlatans of the language who have found a label that they throw around with impunity and for which there has been little or no come-back. Those who read this article and do further research may now correct those who speak this nonsense_they can throw this nonsense back in the faces of the ignorant or the charlatans.

> It is time our media people and non-linguistically literate "scholars", politicians, religious leaders and others became educated about the truths about "semitic" and its misuse (intentional or unintentional) .. If not, we'll keep allowing charlatans to abuse our language and to continue their name-calling, abusing others,

including Jews, Arabs, Americans, Brits and others case, I am referring those individuals and groups who label people with impunity and carelessness, sometimes wrecking their careers, their reputations, their businesses and their lives!) by calling them "anti-semites" if they speak against Israel (which is not a semitic state) or Zionists (a political group, not exclusively Jewish and which has nothing to do with semitic).

> Until we clean up our language and stop this incorrect name-calling at the whim of a few politically ambitious and unscrupulous people, we shall remain victims of a misuse of a legitimate language categorization that has been abused for the benefit of a few.

> Sam Hamod is an expert in world affairs, especially the Arab and Muslim worlds. He is also the former Director of The National Islamic Center in Washington, DC and editor of Third World News. He publishes often in CounterPunch and today's alternative news.com; he may be reached at shamod@...

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| 20197|2006-08-23 22:04:30|Jaime Pretell|Re: genetic jews...is this the article?|

Actually that is incorrect. the term Semitic for the language group was taken from the Hebrew expression of Semite or sons of Shem. The term Semite was proposed at first to refer to the languages related to the Hebrew by Ludwig Schliemann, in Eichhorn's "Repertorium", vol. VIII (Leipzig, 1781), p. 161. Through Eichhorn the name then came into general usage (cf. his "Einleitung in das Alte Testament" (Leipzig, 1787), I, p. 45. In his "Gesch. der neuen Sprachenkunde", pt. I (Göttingen, 1807) it had already become a fixed technical term. (The Catholic Encyclopedia, Volume XIII) In other words they borrowed the term, much like they borrowed Caucasoid, or Bantu to name the larger group from a smaller group that they all shared characteristics with.

----- Original Message -----

From: [cristofori whitakara](#)

To: [ta seti](#)

Sent: Wednesday, August 23, 2006 5:50 PM

Subject: [Ta_Seti] genetic jews...is this the article?

Semitic Semantics

Semitic is a Language Group, Not a Race or Ethnic Group

By SAM HAMOD

One of the myths that has been perpetrated on the world is that only Jews are semites. This is totally inaccurate. Unfortunately, the ADL (the Anti-Defamation League) has made a fortune in donations and has conned most media networks and most people in the world into believing this untruth. If one looks into the history of the word, "semitic", it has to do with a language group and no more. The semitic languages are, at least according to most linguistic experts, Amharic (spoken in Ethiopia and Eritrea, the lands once known as Abyssinia), Arabic (spoken in all the Arab countries and in many Muslim countries because it is the language of the Qur'an), Hebrew (spoken in Israel and by some Jews and others outside of Israel), Aramaic (spoken primarily by the Chaldeans of Iraq and by some Catholic and Maronite Christians in the world, at least in their church services if not in their homes or business) and Syriac (spoken by a few in various parts of Syria and in the Middle East). Incidentally, according to most linguists, Abraham, the father of the Jews and Arabs, spoke Aramaic, that was the language of the land at the time, not Hebrew.

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| 20198|2006-08-24 06:11:06|clyde winters|Re: Minorities seek history class changes|
--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

- > Not sure this applies to recent immigrants. The
- > Civil Rights movement may have helped the situation
- > prior to their arrival, but there really hasn't been
- > mass movements to support other ethnicities in later
- > years. Prior to Jim Crow and what not the claim
- > would be much more accurate.

Hi Jaime

The Civil Rights Laws continue to help all the immigrants who come to this country. They help them by insuring that they are not discriminated against in housing. This along with the fact that selected first generation minorities from Asia are able to obtain loans from banks more effortlessly than Blacks have contributed to their economic prosperity in comparison to Blacks.

For example, where as it is illegal to give foriegn students finacial aid. The Black children of African, Latin and Caribbean immigrants are able to get scholarships as African Americans, eventhough their parents did not suffer the hate and racism experienced by Black Americans during slavery.

Clyde

Clyde

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| 20199|2006-08-24 08:03:04|Jaime Pretell|Re: Minorities seek history class changes|

Clyde, you misunderstood me. I did not mean to say the Civil Rights movement did not create a better situation for them to come to this country. But those improvements occured before they arrived here. In other words those migrants have not experience a before an African American involment and then an after. People base their appreciation on their experience. So you can blame those that went through that change, for walking away, but new immigrants will only know of change from the moment they arrive. Any civil rights obtained before they arrived will not be relevant to their experience, as far as a cognitive sense of gratitude. As far as they are concerned that is how it has always been in the USA since they got here.

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** clyde winters

Sent: Thursday, August 24, 2006 9:08 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Minorities seek history class changes

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

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- > Civil

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Clyde

Clyde

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| 20200|2006-08-24 08:07:21|Paul Kekai Manansala|Re: genetic jews...is this the article?|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Actually that is incorrect. the term Semitic for the language group

was taken from the Hebrew expresion of Semite or sons of Shem.

>

Shouldn't that be something like "beni Shem" or "bar Shem."

English Semite comes from French "Semite" through Latin and Greek Sem = Hebrew Shem. The French "-ite" suffix comes from Latin "-ta".

Regards,

Paul Kekai Manansala

| 20201|2006-08-24 08:41:56|Kim|Re: Genetics prove those who claim to be Jews are not.
If it doesn't work try cut and pasting the entire text listed.

Kim

[http://query.nytimes.com/gst/fullpage.html?](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)

sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
wrote:

>

> link did not come up. here it is again

> [http://query.nytimes.com/gst/fullpage.html?](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)

> sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63

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| 20202|2006-08-24 09:32:14|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews
are not.

Great suggestion! Here it is.

Geneticists Report Finding Central Asian Link to Levites

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By NICHOLAS WADE

Published: September 27, 2003

A team of geneticists studying the ancestry of Jewish communities has found an unusual genetic signature that occurs in more than half the Levites of Ashkenazi descent. The signature is thought to have originated in Central Asia, not the Near East, which is the ancestral home of Jews. The finding raises the question of how the signature became so widespread among the Levites, an ancient caste of hereditary Jewish priests.

The genetic signature occurs on the male or Y chromosome and comes

from a few men, or perhaps a single ancestor, who lived about 1,000 years ago, just as the Ashkenazim were beginning to be established in Europe. Ashkenazim, from whom most American Jews descend, are one of the two main branches of Jews, the other being the Sephardim, whose ancestors were expelled from Spain.

The new report, published in the current issue of the American Journal of Human Genetics, was prepared by population geneticists in Israel, the United States and England, who have been studying the genetics of Jewish communities for the last six years.

They say that 52 percent of Levites of Ashkenazi origin have a particular genetic signature that originated in Central Asia, although it is also found less frequently in the Middle East. The ancestor who introduced it into the Ashkenazi Levites could perhaps have been from the Khazars, a Turkic tribe whose king converted to Judaism in the eighth or ninth century, the researchers suggest.

Their reasoning is that the signature, a set of DNA variations known as R1a1, is common in the region north of Georgia that was once occupied by the Khazar kingdom. The signature did reach the Near East, probably before the founding of the Jewish community, but it is still rare there. The scholars say they cannot exclude the possibility that a Jewish founder brought the signature on his Y chromosome to the Ashkenazi population, but they consider that a less likely explanation.

The present descendants of the Khazars have not been identified. Dr. Michael Hammer of the University of Arizona, one of the authors of the report, said he was looking among the Chuvash, a Turkic-speaking people of the Volga Valley, to see if they might have contributed the R1a1 signature.

Dr. Shaye Cohen, professor of Hebrew literature and philosophy at Harvard University, said he could see no problem with outsiders being converted to the Jewish community. He said he considered it less probable, however, that outsiders would become Levites, let alone founding members of the Levite community in Europe. The connection with the Khazars is "all hypothesis," he said.

Even if the Khazar hypothesis is correct, it would have no practical effect on who is a Levite today. "Genetics is not a reality under rabbinic law," Dr. Cohen said. "Second, the function of Levites is so minimal it doesn't mean anything."

Six years ago Dr. Hammer and Dr. Karl Skorecki, of the Technion and

Rambam Medical Center in Haifa, looked at the Y chromosomes of both Levites and Cohanim. Both are hereditary priesthoods passed from father to son. They were important in ancient Israel, but sometime between 200 B.C. and A.D. 500 their functions were taken over by rabbis, and Jewish status came to be defined by the biologically more reliable standard of maternal descent.

If the patrilineal descent of the two priestly castes had indeed been followed as tradition describes, then all Cohanim should be descended from Aaron, the brother of Moses, and all Levites from Levi, the third son of the patriarch Jacob. Dr. Hammer and Dr. Skorecki found that more than half the Cohanim, in both the Ashkenazi and Sephardi communities, did indeed carry the same genetic signature on their Y chromosome. Their ancestor lived some 3,000 years ago, based on genetic calculations, and may indeed have been Aaron, Dr. Skorecki said.

But the picture among the Levites was less clear, suggesting that they had a mixed ancestry. Dr. Hammer and Dr. Skorecki returned to the puzzle for their new report, based on data gathered from nearly 1,000 men of Ashkenazi and Sephardi origin and neighboring non-Jewish populations.

They found that the dominant signature among the Levites was the R1a1 signature, which is different from the Cohanim signature. The paternal ancestry of the Ashkenazi and Sephardic Levites is different, unlike the Cohanim from the two branches, who resemble each other and presumably originated before the two branches split. And the ancestor of the R1a1 signature apparently lived 2,000 years more recently than the founder of the Cohanim signature.

The Levites' pedigree does not seem to accord with tradition as well as the Cohanim one does but is venerable nonetheless. "How many people can trace their ancestry back to the 17th century, let alone a thousand years?" Dr. Hammer said.

--- In Ta_Seti@yahoogroups.com, "Kim" wrote:

>

> If it doesn't work try cut and pasting the entire text listed.

>

> Kim

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> [http://query.nytimes.com/gst/fullpage.html?](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
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| 20203|2006-08-24 09:47:19|Jaime Pretell|Re: genetic jews...is this the article?
Correct. It was a modified transliteration of their expresion for themselves and their kin. Form Shem to Sem to adding the ending ita.

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** Paul Kekai Manansala
Sent: Thursday, August 24, 2006 10:56 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: genetic jews...is this the article?

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English Semite comes from French "Semite" through Latin and Greek Sem
= Hebrew Shem. The French "-ite" suffix comes from Latin "-ta".

Regards,
Paul Kekai Manansala

| 20204|2006-08-24 09:55:05|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

Good suggestion! I have tried to get this article linked and copied/pasted to no avail. I beginning to wonder what really is going on.

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Print Single-Page Save

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Published: September 27, 2003

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The genetic signature occurs on the male or Y chromosome and comes from a few men, or perhaps a single ancestor, who lived about 1,000 years ago, just as the Ashkenazim were beginning to be established in Europe. Ashkenazim, from whom most American Jews descend, are one of the two main branches of Jews, the other being the Sephardim, whose ancestors were expelled from Spain.

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But the picture among the Levites was less clear, suggesting that they had a mixed ancestry. Dr. Hammer and Dr. Skorecki returned to the puzzle for their new report, based on data gathered from nearly 1,000 men of Ashkenazi and Sephardi origin and neighboring non-Jewish populations.

They found that the dominant signature among the Levites was the R1a1 signature, which is different from the Cohanim signature. The paternal ancestry of the Ashkenazi and Sephardic Levites is different, unlike the Cohanim from the two branches, who resemble each other and presumably originated before the two branches split. And the ancestor of the R1a1 signature apparently lived 2,000 years more recently than the founder of the Cohanim signature.

The Levites' pedigree does not seem to accord with tradition as well as the Cohanim one does but is venerable nonetheless. "How many people can trace their ancestry back to the 17th century, let alone a thousand years?" Dr. Hammer said.

--- In Ta_Seti@yahoogroups.com, "Kim" wrote:

>

> If it doesn't work try cut and pasting the entire text listed.

>

> Kim

>

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>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

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>

| 20205|2006-08-24 09:56:29|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

It doesn't prove that at all. It shows that the ancestry of the Jews is mixed. Jews have migrated to many corners of the world and mixed with local populations. From the Lemba in Zimbabwe to the Chinese and Indian Jews. When the second reconstruction of the Temple of David occurred many people from the diaspora migrated back to Israel and brought back new genes to the gene pool. Later when migrations went out people mixed with other populations again. To prove they were not of Hebrew ancestry, you would not have to show they have admixture from other places, but that they did not have admixture from the Levant area.

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** Kim
Sent: Thursday, August 24, 2006 11:35 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

If it doesn't work try cut and pasting the entire text listed.

Kim

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--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "elliottandelliottm tg" wrote:

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> --- In

href="mailto:Ta_Seti%40yahoogroups.com">Ta_Seti@yahoogroups .com, "elliottandelliottm tg"

>

wrote:

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>

| 20206|2006-08-24 10:48:54|Li (wiseladyowl)|Re: Minorities seek history class changes|
**well any one coming to America has ppl who came before them and unfortunately they do not relay these facts to the newcomers about Blacks. The Black Panthers had Asians in their numbers initially and all ethnic folks helped with the issues of racism in this land of ours but unfortunately the Powers that be have caused there to be rifts in our communities. Blacks must begin to educate their own once again and find clever ways of doing so under the radar. We can not charge each other since that is the problem , the finances to get private education however we can be creative like I said before and have a co housing group and use our own facility to form a private school for our children perhaps giving the teacher a unit rent free. This is one of a few ideas that have been going through my mind with regards to this situation so I invite others to throw out some of their own and perhaps between all of us we can one day implement some of them within our communities. Peace and light,.....
Ladeeowl**

Jaime Pretell wrote:

Not sure this applies to recent immigrants. The Civil Rights movement may have helped the situation prior to their arrival, but there really hasn't been mass movements to support other ethnicities in later years. Prior to Jim Crow and what not the claim would be much more accurate.

----- Original Message -----

From: elliottandelliottmt@gmail.com

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 23, 2006 2:22 PM

Subject: [Ta_Seti] Re: Minorities seek history class changes

"ALL of the immigrants with the exception of a few, have had the help of blacks in getting their group accepted and established and yet once they have gained said acceptance, they forget about us."

Very true! We are, however, our own worst enemy. Dr. Woodson wrote about the effects of the miseducation of African Americans decades ago and yet we, as a people, still do not realize that only an Afrocentric education has the power to empower African people in America and across the diaspora in the pursuit of Prosperity and

Security.

-- In Ta_Seti@yahoogroups.com, "Li \ (wiseladyowl\)" wrote:

>
> now what I dont like about all of these "other" minorities is that they leave out the fact that African Americans are the ones who fought for them to be included. How does this Asian guy not mention the ppl who fought for his ppl to be included? They never remember this fact nor do they talk about how they are used to keep black folks out of the loop. ALL of the immigrants with the exception of a few, have had the help of blacks in getting their group accepted and established and yet once they have gained said acceptance, they forget about us.

>
> Paul Kekai Manansala wrote: Minorities seek history class changes
> ERIN TEXEIRA
> Associated Press
>
> American students often get the impression from history classes that
> the British got here first, settling Jamestown, Va., in 1607. They
> hear about how white Northerners freed the black slaves, how Asians
> came in the mid-1800s to build Western railroads. The lessons have
> left out a lot.
>
> Forty-two years before Jamestown, Spaniards and American Indians lived
> in St. Augustine, Fla. At least several thousand Latinos and nearly
> 200,000 black soldiers fought in the Civil War. And Asian-Americans
> had been living in California and Louisiana since the

1700s.

>

> Now, more of these and other lesser-known facts about American

> minorities are getting more attention. The main reason is the

> nation's

> growing diversity.

>

> More than one in four Americans is not white, and many minority

> groups

> are gaining strength - in numbers, political clout and resources -

> to

> bring their often-overlooked histories to light.

>

> Minority communities "are yelling for inclusion in the national

> consciousness," said Gary Okihiro, a historian at Columbia

> University.

> "One needs to understand what's true about the past to be able to

> make

> sound judgments about our present."

>

> There are hundreds of efforts - big and small - under way to tell

> the

> untold stories.

>

> Although Hispanics are the nation's largest minority group - 14.5

> percent of the population according to Census Bureau figures

> released

> last week - there is no national museum dedicated to their history.

>

> Democratic Rep. Xavier Becerra of California is pushing a bill to

> study building one on the National Mall in Washington.

> "When you

> walk

> the Mall in the capital of the United States, there is no

better

place

> to try to understand what Americans are and where we have been,"

> Becerra said. "But it's still an incomplete picture."

>

> The Mall has dozens of sites highlighting American culture and

> history, including the National Museum of the American Indian that

> opened in 2004, 20 years after it was authorized.

Organizers in June

> settled on the future site of the National Museum of African

American

> History and Culture, but its opening date is still years away. A

> Latino museum would be even further off.

>

> Other federal agencies are shifting their work to incorporate more

> minorities' stories. Six years ago, National Park Service historians

> met to reevaluate how park sites tell the story of the Civil War,

said

> Donald W. Murphy, deputy director of the parks. Old battlefield

> exhibits mainly discussed who fought and how many died. Now they

> include personal diaries, including those kept by slaves.

>

> Once considered marginal to American history, those stories are

> "really important because oftentimes the margins really are the

> holders of American democracy," said Okihiro, an expert in

> Asian-American history. "They are those who have fought against

their

> own racial profiling and fought for the freedoms that the majority

> seem to take for granted."

>

> Asian-Americans are the only immigrants in U.S. history

to have
faced
> laws explicitly written to bar their entry - laws that were
not
> overturned until immigration reform in the 1960s, said
Dmae Roberts,
> whose eight-hour public radio program on Asian
immigration, "Crossing
> East," airs on hundreds of stations.
>
> "People know very little of this outside of California,"
she said.
>
> Some tales have gone untold because, in the less-diverse
America of
> the past, minorities didn't make the decisions on
textbooks and
other
> means of passing along history. And in many cases,
minorities who
had
> faced blatant discrimination wanted to discard evidence
of past
horrors.
>
> But some who came of age during the civil rights
movement are
> determined to pass the stories on. "It is so important that
children
> of color are not made to feel that they're asking for
anything -
> they're claiming what's rightfully theirs just like any
other
child,"
> said Cynthia Morris Lowery, executive director of the
African
American
> Experience Fund. "I tell my grandchildren 'Grandpa has
earned that
> spot for you.'"
>
> Sometimes, history is recalled through criminal
investigations.
>
> Prosecutors in Jackson, Miss., last year exhumed the
remains of

Emmett

- > Till, a black teenager killed in 1955 for allegedly whistling at a
- > white woman. Medical examiners performed a new autopsy, and
- > investigators are poring over thousands of documents.
- >
- > Florida's attorney general ended an investigation last week into a
- > 1951 house bombing that killed two civil rights activists.

The probe

- > found extensive circumstantial evidence pointing to four Ku Klux

Klan

- > members, all of whom are dead, Attorney General Charlie Crist said
- > Wednesday.
- >

- > Technology advances also have fueled new interest in history.
- >

- > In Connecticut last month, archaeologists excavated the grave of an

- > 18th century slave named Venture Smith in hopes that DNA evidence

- > could verify tales of amazing physical strength and a childhood in

- > Guinea, West Africa. No DNA traces were found, but the graves of his

- > wife and children also will be examined.
- >

- > Paul Beaty of Dallas turned to DNA testing when, after a decade of

- > genealogical research, he could not trace his roots earlier than the

- > 1830s due to incomplete slavery records. The tests linked him to the

- > Ewondo tribe in Cameroon, West Africa, and when his son was born

last

- > month, he was named Evan Ewondo.
- >

- > "We make the connections in America and make the connections in

Africa

- > and now we understand our lives," he said. "Now we can

European Jews is illogical. Furthermore, if you google Jews , African Hebrews are not even mentioned, why? This article also make my point clear which is that African Hebrews are purposefully excluded from the debate and genetic testing.

Arthur Koestler's book The Thirteenth Tribe proves the Khazar connection and the Jewish Encyclopedia and Almanac makes it clear that Jews are not Hebrews or Israelites or descendents of Shem. This is just further evidence of European/Asian origins of Jewish people.

The entire debate would be settled if we could locate and/or identify the bones of the ancient Hebrews and perform DNA testing. I am confident that Ashkenazi Jews would have little to no genetic relationship to the ancient Hebrews.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
wrote:

>

> It doesn't prove that at all. It shows that tthe ancestry of the

Jews is

> mixed. Jews have migrated to many corners of the world and mixed

with local

> populations. From the Lemba in Zimbabwe to the Chinese and Indian

Jews.

> When the second reconstruction of the Temple of David occured many

people

> from the diaspora migrated back to Israel and brought back new

genes to the

> gene pool. Later when migrations went out people mixed with other
> populations again. To prove they were not of Hebrew ancestry, you

would not

> have to show they have admixture from other places, but that they

did not

> have admixture from the Levant area.

>

> _____

>

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On

Behalf Of

> Kim

> Sent: Thursday, August 24, 2006 11:35 AM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews

are not.

>

>

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> If it doesn't work try cut and pasting the entire text listed.

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> Kim

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> --- In Ta_Seti@yahoogroups .com,

> "elliottandelliottmtg"

> wrote:

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> > --- In Ta_Seti@yahoogroups <[mailto:Ta_Seti%](mailto:Ta_Seti%40yahoogroups.com)

40yahoogroups.com> .com,

> "elliottandelliottmtg"

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| 20208|2006-08-24 11:38:02|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

wrote:

>

> "It doesn't prove that at all. It shows that tthe ancestry of the

> Jews is mixed. Jews have migrated to many corners of the world and

> mixed with local populations."

>

> If the Ashkenazi Jews are descendents of the Khazars in central Asia

> then they can not rationally be from the middle east.This article is

> a little confusing for the fact that Jews claim to be from the tribe

> of Judah and that all of the other tribes have been destroyed

> therefore who are these Levites they are testing?

>

>

The Levites are the hereditary priests of the Jews.

Levites should be the purest Jews from the standpoint of Y chromosome since Levites are defined by male descent.

Levites, like the high priests or kohanim, are usually identified by surname.

Thus, the fact that more than 50 percent of Levites have apparently Central Asian male lineage suggests that Ashkenazi are probably mostly Central Asian in origin.

Regards,

Paul Kekai Manansala

| 20209|2006-08-24 12:13:28|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

"The Levites are the hereditary priests of the Jews"

I agree but the vast majority of rabbis are not Levites. I asked a rabbi about the fact that Mosaic law requires the priesthood to be from the tribe of Levi and he told me that is no longer the case and even women now can be rabbis. There are many differences between Judaism and Mosaic law.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

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- > surname.
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- > Thus, the fact that more than 50 percent of Levites have apparently
- > Central Asian male lineage suggests that Ashkenazi are probably

mostly

- > Central Asian in origin.

>

- > Regards,

- > Paul Kekai Manansala

>

| 20210|2006-08-24 12:25:49|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

Since the destruction of the Temple, the role of the kohanim has diminished, and rabbis have taken over the spiritual leadership of the Jewish community. In this sense, the rabbi has much the same role as a Protestant minister, ministering to the community, leading community religious services and dealing with many of the administrative matters related to the synagogue.

However, it is important to note that the rabbi's status as rabbi does not give him any special authority to conduct religious services. Any Jew sufficiently educated to know what he is doing can lead a religious service, and a service led by such a Jew is every bit as valid as a service led by a rabbi. It is not unusual for a community to be without a rabbi, or for Jewish services to be conducted without a rabbi, or for members of the community to lead all or part of religious services even when a rabbi is available.

<http://www.jewfaq.org/rabbi.htm#Kohein>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

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>

> Regards,

> Paul Kekai Manansala

>

| 20211|2006-08-24 12:33:50|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

>

> "The Levites are the hereditary priests of the Jews"

>

> I agree but the vast majority of rabbis are not Levites. I asked a
> rabbi about the fact that Mosaic law requires the priesthood to be
> from the tribe of Levi and he told me that is no longer the case and
> even women now can be rabbis. There are many differences between
> Judaism and Mosaic law.

>

Yes, a rabbi need not be a priest.

A rabbi is someone schooled in the Talmud and similar literature. A priest is meant to work in the Temple, which in Jewish tradition must be located where the Dome of the Rock now stand in Jerusalem.

Here is a good summary of the structure as it prevails today:

<http://www.jewfaq.org/rabbi.htm>

Rabbi

A rabbi is not a priest, neither in the Jewish sense of the term nor in the Christian sense of the term. In the Christian sense of the term, a priest is a person with special authority to perform certain sacred rituals. A rabbi, on the other hand, has no more authority to perform rituals than any other adult male member of the Jewish community. In the Jewish sense of the term, a priest (kohein) is a descendant of Aaron, charged with performing various rites in the Temple in connection with religious rituals and sacrifices. Although a kohein can be a rabbi, a rabbi is not required to be a kohein.

A rabbi is simply a teacher, a person sufficiently educated in halakhah (Jewish law) and tradition to instruct the community and to answer questions and resolve disputes regarding halakhah. When a person has completed the necessary course of study, he is given a written document known as a semikhah, which confirms his authority to make such decisions.

When I speak generally of things that were said or decided by "the rabbis" or "the sages," I am speaking of matters that have been generally agreed upon by authoritative Jewish scholars over the centuries. When I speak of rabbinical literature, I speak of the writings of the great rabbis on a wide variety of subjects.

Since the destruction of the Temple, the role of the kohanim has diminished, and rabbis have taken over the spiritual leadership of the Jewish community. In this sense, the rabbi has much the same role as a Protestant minister, ministering to the community, leading community religious services and dealing with many of the administrative matters related to the synagogue.

However, it is important to note that the rabbi's status as rabbi does not give him any special authority to conduct religious services. Any Jew sufficiently educated to know what he is doing can lead a religious service, and a service led by such a Jew is every bit as valid as a service led by a rabbi. It is not unusual for a community to be without a rabbi, or for Jewish services to be conducted without a rabbi, or for members of the community to lead all or part of religious services even when a rabbi is available.

Chazzan

A chazzan (cantor) is the person who leads the congregation in prayer. Any person with good moral character and thorough knowledge of the prayers and melodies can lead the prayer services, and in many synagogues, members of the community lead some or all parts of the prayer service. In smaller congregations, the rabbi often serves as both rabbi and chazzan. However, because music plays such a large role in Jewish religious services, larger congregations usually hire a professional chazzan, a person with both musical skills and training as a religious leader and educator.

Professional chazzans are ordained clergy. One of their most important duties is teaching young people to lead all or part of a Shabbat service and to chant the Torah or Haftarah reading, which is the heart of the bar mitzvah ceremony. But they can also perform many of the pastoral duties once confined to rabbis, such as conducting weddings and funerals, visiting sick congregants, and teaching adult education classes. The rabbi and chazzan work as partners to educate and inspire the congregation.

Gabbai

A gabbai is a lay person who volunteers to perform various duties in connection with Torah readings at religious services. Serving as a gabbai is a great honor, and is bestowed on a person who is thoroughly versed in the Torah and the Torah readings.

A gabbai may do one or more of the following:

- * choose people who will receive an aliyah (the honor of reciting a blessing over the Torah reading)
- * read from the Torah
- * stand next to the person who is reading from the Torah, checking the reader's pronunciation and chanting and correcting any mistakes in the reading

Kohein

The kohanim are the descendants of Aaron, chosen by G-d at the time of the incident with the Golden Calf to perform certain sacred work, particularly in connection with the animal sacrifices and the rituals related to the Temple. After the destruction of the Temple, the role of the kohanim diminished significantly in favor of the rabbis; however, we continue to keep track of kohein lineage. DNA research supports their claims: a study published in Nature in June 1997 shows that self-identified kohanim in three countries have common elements in the Y-chromosome, indicating that they all have a common male ancestor. For more information about this and other recent genetic studies, see The Kohanim/DNA Connection at Aish.com.

Kohanim are given the first aliyah on Shabbat (i.e., the first opportunity to recite a blessing over the Torah reading), which is considered an honor. They are also required to recite a blessing over the congregation at certain times of the year.

The term "Kohein" is the source of the common Jewish surname "Cohen," but not all Cohens are koheins and not all koheins are Cohens. "Katz" is also a common surname for a kohein (it is an acronym of "kohein tzadik," that is, "righteous priest"), but not all Katzes are koheins.

Levi

The entire tribe of Levi was set aside to perform certain duties in connection with the Temple. As with the Kohanim, their importance was drastically diminished with the destruction of the Temple, but we continue to keep track of their lineage. Levites are given the second

aliyah on Shabbat (i.e., the second opportunity to recite a blessing over the Torah reading), which is considered an honor. The common Jewish surnames "Levin" and "Levine" are derived from the tribal name "Levi," but not all Levins or Levines are Levites and not all Levites have surnames that suggest the tribal affiliation.

Rebbe

Rebbe is the term for the spiritual master and guide of a Chasidic community. The term is sometimes translated as "Grand Rabbi," but literally it simply means "my rabbi." A rebbe is also considered to be a tzaddik (see below). The position is usually hereditary. A rebbe has the final word over every decision in a chasid's life.

Outside of the Chasidic community, the term "rebbe" is sometimes used simply to refer to one's own personal rabbi or any rabbi that a person has a close relationship with.

The term "rebbe" should not be confused with the term "reb," which is simply a Yiddish title of respect more or less equivalent to "Mister" in English.

Tzaddik

The word "tzaddik" literally means "righteous one." The term refers to a completely righteous individual, and generally indicates that the person has spiritual or mystical power. A tzaddik is not necessarily a rebbe or a rabbi, but the rebbe of a Chasidic community is considered to be a tzaddik.

| 20212|2006-08-24 16:41:35|clyde winters|Re: Minorities seek history class changes|
--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

> Clyde, you misunderstood me. I did not mean to say
> the Civil Rights
> movement did not create a better situation for them
> to come to this country.
> But those improvements occurred before they arrived
> here. In other words
> those migrants have not experienced as before an
> African American involvement
> and then an after. People base their appreciation
> on their experience. So
> you can blame those that went through that change,
> for walking away, but new
> immigrants will only know of change from the moment
> they arrive. Any civil

- > rights obtained before they arrived will not be
- > relevant to their
- > experience, as far as a cognitive sense of
- > gratitude. As far as they are
- > concerned that is how it has always been in the USA
- > since they got here.
- >
- >

Good point.

Clyde

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| 20213|2006-08-24 17:06:58|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

"To prove they were not of Hebrew ancestry, you would not have to show they have admixture from other places, but that they did not have admixture from the Levant area"

Wouldn't it be difficult to identify one ancestry for the Levant region? Especially, given the fact that several different groups of people occupied that area at various times in history. If the ancient Hebrew people occupied that area for any significant amount of time, shouldn't there be a large supply of bones for DNA testing? The bible states that all of the Kings after Saul were buried in the city of David. Where are they?

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
wrote:

>

> It doesn't prove that at all. It shows that the ancestry of the

Jews is

> mixed. Jews have migrated to many corners of the world and mixed

with local

> populations. From the Lemba in Zimbabwe to the Chinese and Indian

Jews.

> When the second reconstruction of the Temple of David occurred many

people

> from the diaspora migrated back to Israel and brought back new

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> gene pool. Later when migrations went out people mixed with other

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would not

> have to show they have admixture from other places, but that they

did not

> have admixture from the Levant area.

>

> _____

>

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On

Behalf Of

> Kim

> Sent: Thursday, August 24, 2006 11:35 AM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews

are not.

>

>

>

> If it doesn't work try cut and pasting the entire text listed.

>

> Kim

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> "elliottandelliottmtg"

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----- Original Message -----
From: [Paul Kekai Manansala](#)
To: Ta_Seti@yahooogroups.com
Sent: Thursday, August 24, 2006 1:25 PM
Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

>
> "It doesn't prove that at all. It shows that the ancestry of the
> Jews is mixed. Jews have migrated to many corners of the world and
> mixed with local populations. "
>
> If the Ashkenazi Jews are descendants of the Khazars in central Asia
> then they can not rationally be from the middle east. This article is
> a little confusing for the fact that Jews claim to be from the tribe
> of Judah and that all of the other tribes have been destroyed
> therefore who are these Levites they are testing?

>
>

The Levites are the hereditary priests of the Jews.

Levites should be the purest Jews from the standpoint of Y chromosome since Levites are defined by male descent.

Levites, like the high priests or kohanim, are usually identified by surname.

Thus, the fact that more than 50 percent of Levites have apparently Central Asian male lineage suggests that Ashkenazi are probably mostly Central Asian in origin.

Regards,
Paul Kekai Manansala

| 20216|2006-08-24 19:14:46|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Tell me, most African Americans have some European DNA. Does that preclude them from being of recent African descent?

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 24, 2006 12:45 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

"It doesn't prove that at all. It shows that the ancestry of the Jews is mixed. Jews have migrated to many corners of the world and mixed with local populations. "

If the Ashkenazi Jews are descendants of the Khazars in central Asia then they can not rationally be from the middle east. This article is a little confusing for the fact that Jews claim to be from the tribe of Judah and that all of the other tribes have been destroyed therefore who are these Levites they are testing?

Ashkenazi Jews are not descendants of the ancient Hebrews and are Jews because of the religion of Judaism, so a comparison with African Hebrews such as the Lemba who have had no contact with European Jews is illogical. Furthermore, if you google Jews , African Hebrews are not even mentioned, why? This article also make my point clear which is that African Hebrews are purposefully excluded from the debate and genetic testing.

Arthur Koestler's book The Thirteenth Tribe proves the Khazar connection and the Jewish Encyclopedia and Almanac makes it clear that Jews are not Hebrews or Israelites or descendents of Shem. This is just further evidence of European/Asian origins of Jewish people.

The entire debate would be settled if we could locate and/or identify the bones of the ancient Hebrews and perform DNA testing. I am confident that Ashkenazi Jews would have little to no genetic relationship to the ancient Hebrews.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"

wrote:

>

> It doesn't prove that at all. It shows that the ancestry of the Jews is

> mixed. Jews have migrated to many corners of the world and mixed with local

> populations. From the Lemba in Zimbabwe to the Chinese and Indian Jews.

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> from the diaspora migrated back to Israel and brought back new genes to the

> gene pool. Later when migrations went out people mixed with other

> populations again. To prove they were not of Hebrew ancestry, you would not

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> have admixture from the Levant area.

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> _____

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> From: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)] On Behalf Of

> Kim

> Sent: Thursday, August 24, 2006 11:35 AM

> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

>

>

>

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>

> Kim

>

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| 20217|2006-08-24 19:15:34|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

And that is why it would e hard to prove it conclusively for any decent of the area. Of course if no relation is found, one could be SOL. Of course then you can claim the markers were bred out of you. LOL

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 24, 2006 7:01 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

"To prove they were not of Hebrew ancestry, you would not have to show they have admixture from other places, but that they did not have admixture from the Levant area"

Wouldn't it be difficult to identify one ancenstry for the Levant region? Epspecially, given the fact that several different groups of people occupied that area at various times in history. If the ancient Hebrew people occupied that area for any significant amount of time,

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--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

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> It doesn't prove that at all. It shows that tthe ancestry of the Jews is
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> populations. From the Lemba in Zimbabwe to the Chinese and Indian Jews.
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> From: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)] On Behalf Of

> Kim

> Sent: Thursday, August 24, 2006 11:35 AM

> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

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> Kim

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| 20218|2006-08-24 21:47:53|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.

"Tell me, most African Americans have some European DNA. Does that preclude them from being of recent African descent?"

How do you know most African Americans have some European blood?
 What does that have to do with the fact that Ashkenazi Jews originated from central Asia?

"Only problem is the Religion decided to go Matrilineal. So that changed the whole game."

Actually, this one of many differences between Judaism and Hebraism. The Hebrews were and are Paternal while Jewish traditions states one becomes a Jew through their mothers or conversion, which leads to another contradiction. Can you tell me one old Testament story of anyone being converted to Hebraism? The Israelites were born into the 12 tribes but anyone can become a Jew.

When was the last time Rabbis or priests sacrificed an animal in "Israel"? Why is the destruction of the temple an excuse for the discontinuing of this practice? Didn't the Hebrews sacrifice animals before the construction of the temple? African Hebrews sacrifice animals to this very day!

"Of course if no relation is found, one could be SOL."

My point exactly!

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
wrote:

>

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preclude them from being of recent African descent?

>

> ----- Original Message -----

> From: elliottdandelliotmtg

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, August 24, 2006 12:45 PM

> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews

are not.

>

>

> "It doesn't prove that at all. It shows that the ancestry of

the

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and

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- > the bones of the ancient Hebrews and perform DNA testing. I am

- > confident that Ashkenazi Jews would have little to no genetic

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>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]

On

> Behalf Of

>> Kim

>> Sent: Thursday, August 24, 2006 11:35 AM

>> To: Ta_Seti@yahoogroups.com

>> Subject: [Ta_Seti] Re: Genetics prove those who claim to be

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> are not.

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| 20219|2006-08-24 21:51:39|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

"Tell me, most African Americans have some European DNA. Does that preclude them from being of recent African descent?"

How do you know most African Americans have some European blood?
What does that have to do with the fact that Ashkenazi Jews originated from central Asia?

"Only problem is the Religion decided to go Matrilineal. So that changed the whole game."

Actually, this one of many differences between Judaism and Hebraism. The Hebrews were and are Paternal while Jewish traditions states one becomes a Jew through their mothers or conversion, which leads to another contradiction. Can you tell me one old Testament story of anyone being converted to Hebraism? The Israelites were born into the 12 tribes but anyone can become a Jew.

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> From: elliottdelliotmtg

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, August 24, 2006 12:45 PM

> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews

are not.

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> > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]

On

> Behalf Of

> > Kim

> > Sent: Thursday, August 24, 2006 11:35 AM

> > To: Ta_Seti@yahoogroups.com

> > Subject: [Ta_Seti] Re: Genetics prove those who claim to be

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> are not.

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> > "elliottandelliottmtg"

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| 20220|2006-08-24 21:55:57|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

"Tell me, most African Americans have some European DNA. Does that preclude them from being of recent African descent?"

How do you know most African Americans have some European blood?
What does that have to do with the fact that Ashkenazi Jews originated from central Asia?

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> To: Ta_Seti@yahoogroups.com
> Sent: Thursday, August 24, 2006 12:45 PM
> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews

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> > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]

On

> Behalf Of

> > Kim

> > Sent: Thursday, August 24, 2006 11:35 AM

> > To: Ta_Seti@yahoogroups.com

> > Subject: [Ta_Seti] Re: Genetics prove those who claim to be

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> > Kim

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| 20221|2006-08-25 08:08:59|Jaime Pretell|Re: Genetics prove those who claim to be Jews are
not.|

How do you know most African Americans have some European blood?

[Afro-European Genetic Admixture in the United States](#)

*What does that have to do with the fact that Ashkenazi Jews
originated from central Asia?*

**The only fact you have presented is that some of their genetic ancestry may
be from Central Asia. You have yet to show that the rest of their genetic
ancestry did not come from the Levant.**

*Actually, this one of many differences between Judaism and Hebraism.
The Hebrews were and are Paternal while Jewish traditions states one
becomes a Jew through their mothers or conversion, which leads to
another contradiction.*

**Again that is incorrect. It only shows that the people of that religion changed
some of their beliefs. Or at least a branch of them. They are still Hebrew.
Plenty of traditions in religions have changed through time. Doesn't change
who the people are.**

**Again, you would have to show no genetic and historical continuity from the
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> Sent: Thursday, August 24, 2006 12:45 PM
> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews
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| 2022|2006-08-25 08:14:49|Paul Kekai Manansala|Archaeologists find five headless sphinxes in Luxor|

http://rawstory.com/news/2006/Archaeologists_find_five_headless_s_08232006.html

Archaeologists find five headless sphinxes in Luxor

Deutsche Presse Agentur

Published: Wednesday August 23, 2006

Cairo- Archaeologists in Luxor, central Egypt, have found five

headless sphinxes which belonged to a sphinx-lined avenue connecting a temple built by pharaohs in the city with Karnak, antiquity administrators in Cairo said. Scientists are now trying to discover whether the figures match four broken sphinx heads, found a long time ago, sources said.

Apart from the five statues, archaeologists also found the ruins of a flower basin and a connecting gully near a road leading to Luxor's airport, they added.

The Karnak temple is the largest temple complex in Egypt. Temples were built there between the Middle Kingdom era and Roman times.

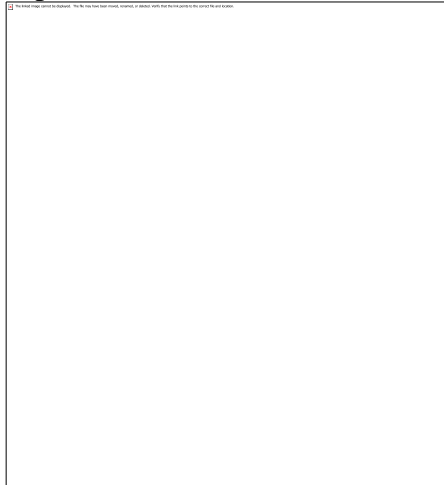
© 2006 DPA - Deutsche Presse-Agentur

| 20223|2006-08-25 08:14:56|Paul Kekai Manansala|Ramses II statue moved near Pyramids|

Pharaoh statue moved near Pyramids

Friday, August 25, 2006 Posted: 1245 GMT (2045 HKT)

<http://edition.cnn.com/2006/WORLD/africa/08/25/egypt.africa.ap/index.html>



Onlookers crowd along the street around the statue during the final leg of its journey.

Image:



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CAIRO, Egypt (AP) -- Engineers on Friday moved the giant statue of Pharaoh Ramses II from a congested square in Cairo to its new home near the more peaceful Great Pyramids.

Contractors moved the more than 3,200-year-old statue from Ramses Square in an effort to save it from exhaust fumes and other environmental hazards that were causing the 83-ton structure to deteriorate.

Onlookers crowded along the street around the statue, which was surrounded by a convoy including 1,500 soldiers, during the final leg of its journey.

The trip took about 10 hours from Ramses Square -- its home since the early 1950s when it was taken from a temple at the site of the ancient Egyptian capital of Memphis -- to its new location about a mile from the pyramids near the site of the future Grand Museum of Egypt.

"I think that today if Ramses could talk, he would say 'Thank you for moving me,'" antiquities chief Zahi Hawass told state-run television.

Engineers constructed a cage around the statue as two flatbed trucks carried it upright during the journey that took it across the Nile River.

Experts bickered over where the statue should go for more than a decade before deciding on the Grand Museum.

The statue will be renovated as it waits for its new home to be built. The museum, which also will house King Tut's mummy and other treasures, is not expected to open for at least five years, officials have said.

Ramses II was a warrior king who is credited with bringing Egypt unprecedented power and splendor during his 67-year reign. He died in 1225 B.C.

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| 20224|2006-08-25 08:19:27|Paul Kekai Manansala|Ta_Seti archives no longer public|
Some members may be wondering why they can no longer access the messages at the website.

This is probably because they are not signed in to Yahoo.

The archives are no longer public because some people were using the system to personally email members for dubious reasons.

Regards,
Paul Kekai Manansala
http://groups.yahoo.com/group/ta_seti

| 20225|2006-08-25 10:33:02|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

"The only fact you have presented is that some of their genetic ancestry may be from Central Asia. You have yet to show that the rest of their genetic ancestry did not come from the Levant.

Again, what does Afro-European admixture have anything to do with Ashkenazi Jew central Asian origins? Are you saying that the Jews were enslaved by the Khazars and that is how they have this genetic link evolved? How much genetic link do Ashkenazi Jews have with African people? Given the fact, that most of the Hebrew patriarchs married African women at some point in time, shouldn't they have a stronger genetic link to African people than central Asians?

"Again that is incorrect. It only shows that the people of that religion changed some of their beliefs. Or at least a branch of them. They are still Hebrew. Plenty of traditions in religions have changed through time. Doesn't change who the people are"

What was incorrect? You said yourself that Jewish people have "changed" some of their beliefs. Given your own logic, you must agree, that African Hebrews who follow all of the laws of Moses, are closer culturally related to the ancient Hebrews than Ashkenazi Jews whom have "changed" their beliefs. Why would some change their beliefs and others maintain their customs?

Ashkenazi Jews are not Hebrews at all. The Jewish encyclopedia confirms the fact that they are actually descendants of Japheth and not Shem. "The reason for this rather peculiar identification of Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3), is found in the Midrash, where R. Berechiah says: "Ashkenaz, Riphath, and Togarmah are " (Gen. R. xxxvii. 1), which evidently means German tribes or German lands"

<http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz>

"Again, you would have to show no genetic and historical continuity from the ancient Hebrews of the Levant."

Where in the city of David are the kings after Saul buried? Where are the bones of the ancient Hebrews in the Levant region? Jews claim that Solomon's temple was destroyed but what about the many other things he built including his palace, his throne of judgement and the temple he built for the daughter of the king of Egypt? How can all of Israel/Judah history, from the Exodus until the final king, occur in the 455 years between the control of the Levant region by the people

of Kemet and the Assyrians? Where is the evidence of a Jewish exodus out of Egypt? How could a white skinned Moses or Jesus hide amongst the African population of Egypt? Why does Jesus say those who claim to be Jews are not and why does the Book of Revelation say he was crucified in Egypt? When have Jews every been enslaved on the islands of the oceans or after the Babylonian captivity? Would you agree that recent African history, primarily diasporic, resembles more of the story of the ancient Hebrews than the recent history of the Jews? Where is the prophecy that states "Israel" would be re-established before the return of Jesus? Why do Jews refer to their country as Israel if they are from the tribe of Judah? Was not Judah and Israel at war after the death of Solomon?

I dont have to prove the lack of a link because a link does not exist other than the Hebraically inspired religion of Judaism!

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

- >
- >
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- > How do you know most African Americans have some European blood?
- >
- > Afro-European Genetic Admixture in the United States
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- > What does that have to do with the fact that Ashkenazi Jews
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>> ----- Original Message -----

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>> To: Ta_Seti@yahoogroups.com

>> Sent: Thursday, August 24, 2006 12:45 PM

>> Subject: [Ta_Seti] Re: Genetics prove those who claim to be

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| 20226|2006-08-25 12:11:18|cristofori whitakara|Re: Genetics prove those who claim to be Jews are not.

another book discussing afro-europeans (eur-african) is by T.E. Reed "Caucasian Genes In American Negroes." Science 165, 762=768, 1969. used as a reference book in Dr. Jewel Pookrum's "Vitamins & Minerals From A To Z" Ethno-Conscious Series.

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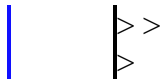
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| 20227|2006-08-25 13:10:39|needthatfire|Re: Genetics prove those who claim to be Jews are not.|

there is knowledge of the dna of most european jews and they are closer to the kurds of the people of that region. this dna search has already been performed. they also did the dna of the lemba tribe in south africa and they have come with the most of the cohanim. now the kurds originated from turkey or the caucus mountains area. when you look at the jews from yemen who have much color as well as the jews from india who most are blue black. we must also remember that what we call judaism is an african spirituality. before the white man came along we had tribal ways and when you look at judaism and egyptian spirituality that are one and the same when you weed out the white mans thoughts.

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>>> To: Ta_Seti@yahoogroups.com
>>> Sent: Thursday, August 24, 2006 12:45 PM
>>> Subject: [Ta_Seti] Re: Genetics prove those who claim to be

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| 20228|2006-08-25 13:53:28|cristofori whitakara|Re: Genetics prove those who claim to be Jews are not.
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Yahoo! Messenger with Voice. [Make PC-to-Phone Calls](#) to the US (and 30+ countries) for 2/min or less.

| 20229|2006-08-25 14:12:02|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

we have to understand that while here on this continent we did come in contact with ones who usually took what they wanted from our women. its what they call the spoils of war. our ancestors who were brought here by force, weren't considered slaves. the correct would be the european that came as indentured servants; those willing to do, to pay off a debt and then given his freedom after paying the debt off. we as a people in this day and age are slaves because we give willingly give on to the minority.

cristofori whitakara wrote:

another book discussing afro-europeans (eur-african) is by T.E. Reed "Caucasian Genes In American Negroes." Science 165, 762=768, 1969. used as a reference book in Dr. Jewel Pookrum's "Vitamins & Minerals From A To Z" Ethno-Conscious Series.

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> > > > sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B  
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| 20230|2006-08-25 14:42:38|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

racism in the world is still prevalent today and will always be that way regardless of what someone proves. the dna was done on the lemba in order to prove them not to be, and in return it showed a strand from the european jews not to be related to the other mizrachi jews. in ancient times what we call modern day yemen was once ruled by africans, the queen of sheba and even before her. we have to start using logic compared to the old racist views of what africans have done. we spend so much time thinking how we were mixed when we have inter mixed with others. from the term semite, it was used to show half hint the term semi. to say that someone comes from shem would call them shemite. but when you look at african history from an unperverted view you see that we migrated from the beginning of time. there is evidence that the egyptians took a voyage to europe well before it was even thought of. the same for the native americans, how did they become so dark if they are a mixture of asian. asian and what. this is what needs to be taught in our schools and first and foremost in our holmes. the european way of teaching isnt teaching one to think but one to follow. when you breakdown the story of the bible it tells you mooses was black. he lived in the house of the pharoh, and studied in the temple. the name mooses is kemetite not hebrew in fact hebrew isnt hebrew but canaanite.its an afroasiatic language, this is what it is classified as. the miracle of mooses is the hand bit. it turning white and back to its color. thats why they took out so much of our culture trying to keep us in the dark. from what jews call aitz chayim to the tree of life and also kabalalah. it goes on and its not enough time. they have done the research we dont need for anyone to come out and tell it, we as a people need to go and get it. put willie lynch in the closet and close the door.

cristofori whitakara wrote:

hopefully an expert in the field of african relationships with the biblical hebrews can answer your questions.

needthatfire wrote:

there is knowledge of the dna of most european jews and they are closer to the kurds of the people of that region. this dna search has already

been performed. they also did the dna of the lemba tribe in south africa and they have come with the most of the cohanim. now the kurds originated from turkey or the caucus mountains area. when you look at the jews from yemen who have much color as well as the jews from india who most are blue black. we must also remember that what we call judaism is an african spirituality. before the white man came along we had tribal ways and when you look at judaism and egyptian spirituality that are one and the same when you weed out the white mans thoughts.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "elliottandelliottm tg" wrote:

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> "The only fact you have presented is that some of their genetic
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> link evolved? How much genetic link do Ashkenazi Jews have with
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> religion changed some of their beleifs. Or at least a branch of
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> [http://www.jewishencyclopedia.com/view.jsp?](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)

> artid=1952&letter= A&search= ashkenaz

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[illegible]

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>> What does that have to do with the fact that Ashkenazi Jews
>> originated from central Asia?
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>> Actually, this one of many differences between Judaism and
> Hebraism.
>> The Hebrews were and are Paternal while Jewish traditions states
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>> becomes a Jew through their mothers or conversion, which leads to
>> another contradiction.
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>> Again, you would have to show no genetic and historical
> continuity from the ancient Hebrews of the Levant.
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>> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
>> wrote:
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>>> Tell me, most African Americans have some European DNA. Does
> that
>> preclude them from being of recent African descent?
>>>
>>> ----- Original Message -----
>>> From: elliottandelliottmt@gmail.com
>>> To: Ta_Seti@yahoogroups.com
>>> Sent: Thursday, August 24, 2006 12:45 PM
>>> Subject: [Ta_Seti] Re: Genetics prove those who claim to be
> Jews
>> are not.
>>>
>>>
>>> "It doesn't prove that at all. It shows that the ancestry of
> the
>>> Jews is mixed. Jews have migrated to many corners of the world
>> and
>>> mixed with local populations. "

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>>> If the Ashkenazi Jews are descendents of the Khazars in central
>> Asia
>>> then they can not rationally be from the middle east. This
>> article is
>>> a little confusing for the fact that Jews claim to be from the
>> tribe
>>> of Judah and that all of the other tribes have been destroyed
>>> therefore who are these Levites they are testing?
>>>
>>> Ashkenazi Jews are not descendants of the ancient Hebrews and
>> are
>>> Jews because of the religion of Judaism, so a comparison with
>>> African Hebrews such as the Lemba who have had no contact with
>>> European Jews is illogical. Furthermore, if you google Jews ,
>> African
>>> Hebrews are not even mentioned, why? This article also make my
>> point
>>> clear which is that African Hebrews are purposefully excluded
>> from
>>> the debate and genetic testing.
>>>
>>> Arthur Koestler's book The Thirteenth Tribe proves the Khazar
>>> connection and the Jewish Encyclopedia and Almanac makes it
>> clear
>>> that Jews are not Hebrews or Israelites or descendents of Shem.
>> This
>>> is just further evidence of European/Asian origins of Jewish
>> people.
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>>> The entire debate would be settled if we could locate and/or
>> identify
>>> the bones of the ancient Hebrews and perform DNA testing. I am
>>> confident that Ashkenazi Jews would have little to no genetic
>>> relationship to the ancient Hebrews.
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>>>> When the second reconstruction of the Temple of David occurred
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>>>> from the diaspora migrated back to Israel and brought back
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>>> genes to the
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>>> would not
>>>> have to show they have admixture from other places, but that
>> they
>>> did not
>>>> have admixture from the Levant area.
>>>>
>>>> _____
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>>>> From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
>> On
>>> Behalf Of
>>>> Kim
>>>> Sent: Thursday, August 24, 2006 11:35 AM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Re: Genetics prove those who claim to be
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>>> are not.
>>>>
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>>>> If it doesn't work try cut and pasting the entire text
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>>>> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63
>>>>
>>>> --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%
>> 40yahoogroups.com>.com,
>>>> "elliottandelliottm tg"

>>>> wrote:
>>>>>
>>>>> link did not come up. here it is again
>>>>> [http://query. <http://query.nytimes.com/gst/fullpage.html?>](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
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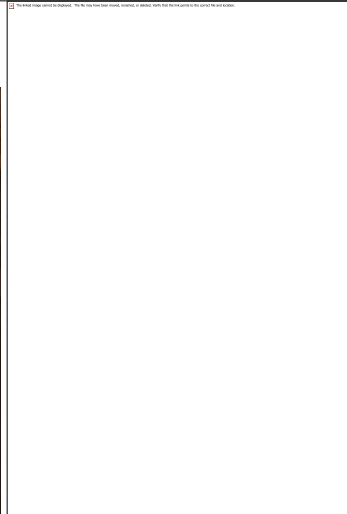
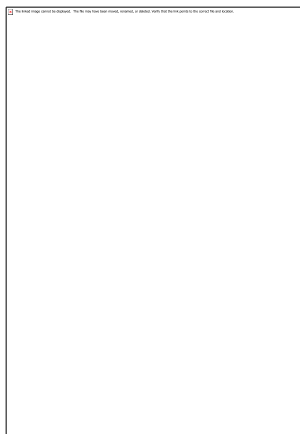
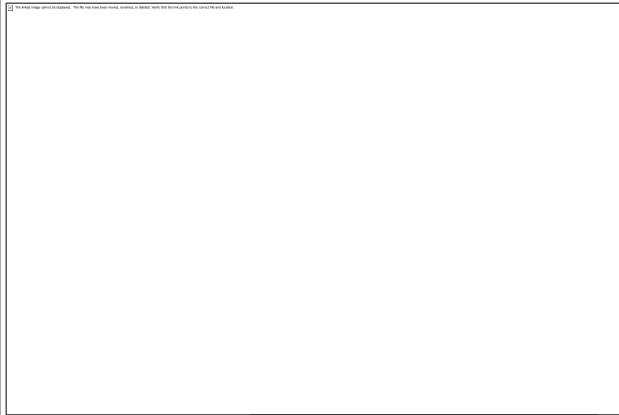
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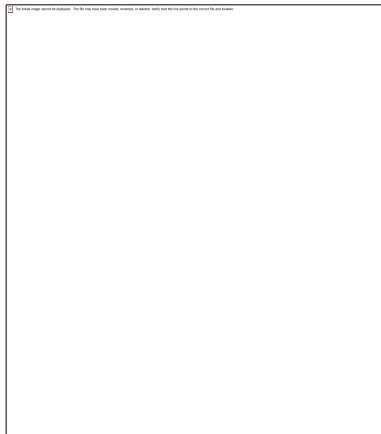
| 20231|2006-08-25 15:55:24|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Attachments :

Considering the fact that Abraham supposedly came from Ur, I see no surprise with a Kurdic relationship. Yemeni Jews have been mixing more with Somali and Ethiopian populations. The Jews of India have mixed with many ethnicities in India. I have never seen a blue black jew from India. I am sure you can provide pictures?
Jews of India I have seen.



Yemeni Jews



I would say Judaism is Levantine, with influences from its diaspora including Egypt and many other places.

----- Original Message -----

From: [needthatfire](#)

To: Ta_Seti@yahoogroups.com

Sent: Friday, August 25, 2006 2:18 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

there is knowledge of the dna of most european jews and they are closer to the kurds of the people of that region. this dna search has already been performed. they also did the dna of the lembe tribe in south africa and they have come with the most of the cohanim. now the kurds originated from turkey or the caucas mountains area. when you look at the jews from yemen who have much color as well as the jews from india who most are blue black. we must also remember that what we call judaism is an african spirituality. before the white man came along we had tribal ways and when you look at judaism and egyptian spirituality that are one and the same when you weed out the white mans thoughts.

--- In Ta_Seti@yahoogroups.com, "elliottandelliottm tg" wrote:

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> stronger genetic link to African people than central Asians?

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> "Again that is incorrect. It only shows that the people of that
> religion changed some of their beliefs. Or at least a branch of
> them. They are still Hebrew. Plenty of traditions in religions have
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 > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell" jaime_pretell@
 > wrote:
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>>> From: elliottandelliottmtg
>>> To: Ta_Seti@yahoogroups.com
>>> Sent: Thursday, August 24, 2006 12:45 PM
>>> Subject: [Ta_Seti] Re: Genetics prove those who claim to be
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>>>

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> > > > _____
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> > > > From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
> > On
> > > Behalf Of
> > > > Kim
> > > > Sent: Thursday, August 24, 2006 11:35 AM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
> > Jews
> > > are not.
> > > >
> > > >
> > > >
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>>>> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63
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>

| 20232|2006-08-25 15:57:52|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Let me guess. You are an Israelite. I don't want to go down the Biblical Road, unless Paul wants that. Interpretations of the Bible one in a million. I'll address the genetics aspect once I get home.

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Friday, August 25, 2006 1:32 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

"The only fact you have presented is that some of their genetic ancestry may be from Central Asia. You have yet to show that the rest of their genetic ancestry did not come from the Levant.

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> Again, you would have to show no genetic and historical
continuity from the ancient Hebrews of the Levant.
>
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
> wrote:
> >
> > Tell me, most African Americans have some European DNA. Does

that

> preclude them from being of recent African descent?

> >

> > ----- Original Message -----

> > From: elliottandelliottmt@gmail.com

> > To: Ta_Seti@yahoo.com

> > Sent: Thursday, August 24, 2006 12:45 PM

> > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
Jews

> are not.

> >

> >

> > "It doesn't prove that at all. It shows that the ancestry of

> the

> > Jews is mixed. Jews have migrated to many corners of the world

> and

> > mixed with local populations. "

> >

> > If the Ashkenazi Jews are descendants of the Khazars in central

> Asia

> > then they can not rationally be from the middle east. This

> article is

> > a little confusing for the fact that Jews claim to be from the

> tribe

> > of Judah and that all of the other tribes have been destroyed

> > therefore who are these Levites they are testing?

> >

> > Ashkenazi Jews are not descendants of the ancient Hebrews and

> are

> > Jews because of the religion of Judaism, so a comparison with

> > African Hebrews such as the Lemba who have had no contact with

> > European Jews is illogical. Furthermore, if you google Jews ,

> African

> > Hebrews are not even mentioned, why? This article also makes my

> point

> > clear which is that African Hebrews are purposefully excluded

> from

> > the debate and genetic testing.

> >

> > Arthur Koestler's book The Thirteenth Tribe proves the Khazar

> > connection and the Jewish Encyclopedia and Almanac makes it

> clear

> > that Jews are not Hebrews or Israelites or descendants of Shem.

> This

> > is just further evidence of European/Asian origins of Jewish

> people.

> >
> > The entire debate would be settled if we could locate and/or
> identify
> > the bones of the ancient Hebrews and perform DNA testing. I am
> > confident that Ashkenazi Jews would have little to no genetic
> > relationship to the ancient Hebrews.
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
> > wrote:
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> > > It doesn't prove that at all. It shows that the ancestry of
> the
> > Jews is
> > > mixed. Jews have migrated to many corners of the world and
> mixed
> > with local
> > > populations. From the Lemba in Zimbabwe to the Chinese and
> Indian
> > Jews.
> > > When the second reconstruction of the Temple of David occurred
> many
> > people
> > > from the diaspora migrated back to Israel and brought back
new
> > genes to the
> > > gene pool. Later when migrations went out people mixed with
> other
> > > populations again. To prove they were not of Hebrew ancestry,
> you
> > would not
> > > have to show they have admixture from other places, but that
> they
> > did not
> > > have admixture from the Levant area.
> > >
> > > _____
> > >
> > > From: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
[mailto:[Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)]
> On
> > Behalf Of
> > > Kim
> > > Sent: Thursday, August 24, 2006 11:35 AM
> > > To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
> > > Subject: [Ta_Seti] Re: Genetics prove those who claim to be

> Jews
 >> are not.
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 >>> [http://query. <http://query.nytimes.com/gst/fullpage.html?>](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
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 >>> --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%
 > 40yahoogroups.com> .com,
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| 20233|2006-08-25 17:17:06|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews
 are not.|

"Let me guess. You are an Israelite. I don't want to go down the
 Biblical Road, unless Paul wants that. Interpretations of the Bible
 one in a million"

Incorrect, I am a descendant of the ancient Hebrews and my religious practice is Islam which is the highest evolution of Hebraism. I believe, as the Lemba do, that Africans are the historical Hebrews.

True, there are many interpretations of the Bible but at some point an interpretation must be supported with evidence. For instance, for the third time I will ask you, where are or what happened to the bones of the ancient Hebrews in the Levant region and why can't one find the bodies of the Hebrew kings after Saul in the city of David where the bible states continuously they were buried? If only we could find the remains of the ancient Hebrew people, my point of view would be vindicated beyond rebuttal.

I do not believe that I will change your mind on the true historical identity of the Hebrews as you will not be able to change my mind on the African origins of Hebraism. African tombs, temples, Hebraically inspired scriptures, cultural observances and historical realities all support my position. That is enough for me to achieve understanding. peace

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Let me guess. You are an Israelite. I don't want to go down the

Biblical Road, unless Paul wants that. Interpretations of the Bible one in a million. I'll address the genetics aspect once I get home.

> ----- Original Message -----

> From: elliottandelliottmtg

> To: Ta_Seti@yahoogroups.com

> Sent: Friday, August 25, 2006 1:32 PM

> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews

are not.

>

>

> "The only fact you have presented is that some of their genetic
> ancestry may be from Central Asia. You have yet to show that the
> rest of their genetic ancestry did not come from the Levant.

>

> Again, what does Afro-European admixture have anything to do

with

> Ashkenazi Jew central Asian origins? Are you saying that the

Jews

> were enslaved by the Khazars and that is how they have this

genetic

> link evolved? How much genetic link do Ashkenazi Jews have with
> African people? Given the fact, that most of the Hebrew

patriarchs

> married African women at some point in time, shouldn't they have

a

> stronger genetic link to African people than central Asians?

>

> "Again that is incorrect. It only shows that the people of that
> religion changed some of their beliefs. Or at least a branch of
> them. They are still Hebrew. Plenty of traditions in religions

have

> changed through time. Doesn't change who the people are"

>

> What was incorrect? You said yourself that Jewish people
> have "changed" some of their beliefs. Given your own logic, you

must

> agree, that African Hebrews who follow all of the laws of Moses,

are

> closer culturally related to the ancient Hebrews than Ashkenazi

Jews

> whom have "changed" their beliefs. Why would some change their
> beliefs and others maintain their customs?

>

> Ashkenazi Jews are not Hebrews at all. The Jewish encyclopedia

> confirms the fact that they are actually descendents of Japeth

and

> not Shem. "The reason for this rather peculiar identification of
> Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3),

is

> found in the Midrash, where R. Berechiah says: "Ashkenaz,

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> and Togarmah are " (Gen. R. xxxvii. 1), which evidently means

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> tribes or German lands"

> <http://www.jewishencyclopedia.com/view.jsp?>

> [artid=1952&letter=A&search=ashkenaz](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)

>

> "Again, you would have to show no genetic and historical

continuity

> from the ancient Hebrews of the Levant."

>

> Where in the city of David are the kings after Saul buried?

Where are

> the bones of the ancient Hebrews in the Levant region? Jews

claim

> that Solomon's temple was destroyed but what about they many

other

> things he built including his palace, his throne of judgement

and the

> temple he built for the daughter of the king of Egypt? How can

all of

> Israel/Judah history, from the Exodus until the final king,

occur in

> the 455 years between the control of the Levant region by the

people

> of Kemet and the Assyrians? Where is the evidence of a Jewish

exodus

> out of Egypt? How could a white skinned Moses or Jesus hide

amongst

> the African population of Egypt? Why does Jesus say those who

claim

> to be Jews are not and why does the Book of Revelation say he

was

> crucified in Egypt? When have Jews every been enslaved on the

islands

> of the oceans or after the Babylonian captivity? Would you agree

that

> recent African history, primarily diasporic, resembles more of

the

> story of the ancient Hebrews than the recent history of the

Jews?

> Where is the prophecy that states "Israel" would be re-

established

> before the return of Jesus? Why do Jews refer to their country

as

> Israel if they are from the tribe of Judah? Was not Judah and

Israel

> at war after the death of Solomon?

>

> I dont have to prove the lack of a link because a link does not

> exist other than the Hebraically inspired religion of Judaism!

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> wrote:

>>

>>

>>

>> How do you know most African Americans have some European

blood?

>>

>> Afro-European Genetic Admixture in the United States

>>

> >
> > What does that have to do with the fact that Ashkenazi Jews
> > originated from central Asia?
> >
> > The only fact you have presented is that some of their genetic
> ancestry may be from Central Asia. You have yet to show that the
> rest of their genetic ancestry did not come from the Levant.
> >
> > Actually, this one of many differences between Judaism and
> Hebraism.
> > The Hebrews were and are Paternal while Jewish traditions

states

> one
> > becomes a Jew through their mothers or conversion, which leads

to

> > another contradiction.
> >
> > Again that is incorrect. It only shows that the people of that
> religion changed some of their beliefs. Or at least a branch of
> them. They are still Hebrew. Plenty of traditions in religions

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> > > ----- Original Message -----

> > > From: elliottandelliottmtg

> > > To: Ta_Seti@yahoogroups.com

> > > Sent: Thursday, August 24, 2006 12:45 PM

> > > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
> Jews

> > are not.

> > >

> > >

> > > "It doesn't prove that at all. It shows that the ancestry

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> > > >

> > > > _____

> > > >

> > > > From: Ta_Seti@yahoogroups.com

> [mailto:Ta_Seti@yahoogroups.com]

> > On

> > > Behalf Of

> > > > Kim

> > > > Sent: Thursday, August 24, 2006 11:35 AM

> > > > To: Ta_Seti@yahoogroups.com

> > > > Subject: [Ta_Seti] Re: Genetics prove those who claim to

be

> > Jews

> > > are not.

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> > > >

> > > >

> > > > If it doesn't work try cut and pasting the entire text

> listed.

> > > >

> > > > Kim

> > > >

> > > > [http://query.](http://query.nytimes.com/gst/fullpage.html?)

> > > > [nytimes.com/gst/fullpage.html?](http://query.nytimes.com/gst/fullpage.html?)

>>>> sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63
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>> 40yahoogroups.com> .com,
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>

| 20234|2006-08-25 18:04:09|IMJs@webtv.net|"The Exodus Decoded" - History Ch.|
This may have been posted before..

If you have not seen the brand new documentary titled "The Exodus Decoded", I strongly advise you watch it... I saw it last night and it's very well researched, it airs again this Sat. at 5pm on the History ch.
- DON'T MISS IT.

<http://www.the-tidings.com/2006/0818/exodus.htm>

(I think you can buy the dvd here)

The Exodus Decoded - Homepage

<http://theexodusdecoded.com/index1.jsp>

| 20235|2006-08-25 19:00:39|elliottandelliottmtg|Re: "The Exodus Decoded" - History Ch.|

The very fact he states the Hyksos were in fact the "Israelites"

negates any validity to his claims. Didn't the Hyksos usurp the rule of the Kemetian kings and Ahmose the first expelled them from the land of Kemet? It is just another attempt to create a history where no evidence exists.

--- In Ta_Seti@yahoogroups.com, IMJs@... wrote:

>

>

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>

| 20236|2006-08-25 19:48:19|K. Loganathan|Egypt's Ramses Gets a New Home Among Pyramids|

Egypt's Ramses Gets a New Home Among Pyramids

By Leslie Bactor

Cairo

25 August 2006

[Bactor report - Download 551k](#)



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Engineers on Friday moved a 3,200-year-old statue of Ramses II. The pharonic statue had stood for more than 50 years in a congested square in downtown Cairo. Its new home will be at a tranquil spot next to the Great Pyramids. Thousands came out to watch the statue makes its 20 kilometer journey.

It took 10 hours for the 11 meter, 83 ton statue to travel through downtown Cairo and cross the Nile River. Tens of thousands of people, many of them waving Egyptian flags and cheering, turned out to watch the statue make its slow journey to its new home.

The statue was transported, in one piece, on two flatbed trucks and was encased in place with a steel cage.

To accommodate the grand statue on its journey, countless potholes had to be fixed, fences removed, and trees cut down. Its final resting place will be next to the Giza pyramids at the site of the new Egyptian Museum.

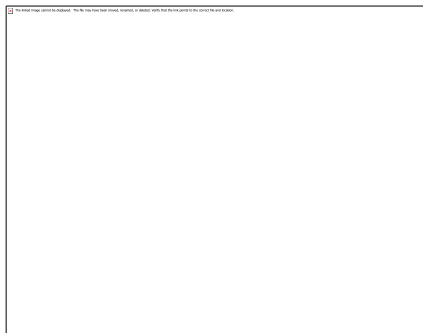
Ramses II was one of ancient Egypt's most impressive, and prolific, pharaohs. He had eight wives and 120 children.

During his more than 60-year reign, Egypt prospered at home and abroad. Considered one of Egypt's greatest warriors, he is also known as a man of peace, signing what is believed to be the world's first peace treaty.

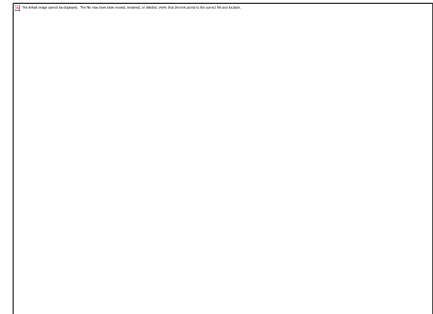
The statue depicts Ramses with one foot forward, striding boldly into the after life. But over the past 54 years a concrete jungle had grown up around him. The statue was hemmed in by a major highway overpass, a mosque and a hotel. Subway lines ran directly under the monument.

Egypt's director of antiquities, Zahi Hawass, says the statue had to be moved to protect it from environmental damage, and to give it a more appropriate home.

"The granite is in danger," he said. "We are moving it to save it, but we are also moving it to respect [it], because the ancient Egyptians, when they made a statue they did not intend to put it in a square. The statue has spiritual values. It has to be in their original location. The idea of putting pharaonic statues in squares of towns is completely wrong. Statues were made to be in temples or tombs."



The giant statue of Pharaoh Ramses II is moved Friday Aug 25, 2006, from a congested downtown square to its new home near the more peaceful Great Pyramids



Onlookers crowded along the street around the statue of Pharaoh Ramses II which was surrounded by a convoy including 1,500 soldiers, during the final leg of its journey

Many Egyptians remember calmer days in Ramses Square, when the statue was surrounded by grass and trees, a place for picnics at the foot of the statue. Egyptians grew attached to the statue, passing it on their daily commute.

Antiques collector Amgad Naguib came to watch the majestic statue leave its home, and, as he puts it, pay his last respects. He says the great statue was interwoven with people's lives as a daily reminder of Egypt's great history.

"I used to come to sit at the Everest Hotel in the square, right in front of this statue, only to look at it," he recalled. "Ramses is maybe our last thing to be proud of. Since Ramses, we didn't really do much."

The statue has been reproduced on countless postcards and guidebooks, and was often prominently featured in Egyptian films. It has been a cultural landmark for the city, says Naguib, especially for its newcomers.

"Most of Cairo now is immigrants. Cairo is a city of 17 million or more, and most have come from the countryside and from Upper Egypt. It was the first thing they saw at the railway station," he added. "They would leave the train station and it was the landmark of all of Cairo, not only the square."

The Ramses statue will be the showcase of the new Egyptian museum, which, says antiquities director Hawass, will be the largest museum in the world. It is scheduled for completion in 2010. Since taking office in 2002, Hawass has waged a campaign to recover Egyptian antiquities that he says were illegally taken abroad. He is not timid about protecting Egyptian monuments. He says it is right that his country is now finally the authority on its antiquities, rather than foreign institutions.

"What really happened in archeology in the last 25 years, it's always foreigners doing projects," he noted. "The Egyptians never did any great projects like this, moving Ramses II, it's a shock to them. But at the end, they really like it and that's why I'm really proud. Because for the first time, the face of Egypt is done by Egyptians, not by foreigners"

Judging by throngs of crowds who accompanied the procession of Ramses II throughout the night, Egyptians were indeed reveling in a moment of national pride.

<http://voanews.com/english/2006-08-25-voa20.cfm>

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| 20237|2006-08-25 19:58:11|clyde winters|Re: Genetics prove those who claim to be Jews are not.|

Hi Jaime

The Kurds only recently settled parts of Central Asia, Anatolia etc. There were no Kurds in Ur.

Clyde

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

> Considering the fact that Abraham supposedly came
> from Ur, I see no surprise with a Kurdic
> relationship. Yemeni Jews have been mixing more
> with Somali and Ethiopian populations. The Jews of
> India have mixed with many ethnicities in India. I
> have never seen a blue black jew from India. I am
> sure you can provide pictures?
> Jews of India I have seen.
>
>
> Yemeni Jews
>
>
> I would say Judaism is Levantine, with influences
> from its diaspora including Egypt and many other
> places.
>
> ----- Original Message -----

> From: needthatfire
> To: Ta_Seti@yahoogroups.com
> Sent: Friday, August 25, 2006 2:18 PM
> Subject: [Ta_Seti] Re: Genetics prove those who
> claim to be Jews are not.
>
>
> there is knowledge of the dna of most european
> jews and they are closer
> to the kurds of the people of that region. this
> dna search has already
> been performed. they also did the dna of the lemba
> tribe in south africa
> and they have come with the most of the cohanim.
> now the kurds
> originated from turkey or the caucus mountains
> area. when you look at
> the jews from yemen who have much color as well as
> the jews from india
> who most are blue black. we must also remember
> that what we call judaism
> is an african spirituality. before the white man
> came along we had
> tribal ways and when you look at judaism and
> egyptian spirituality that
> are one and the same when you weed out the white
> mans thoughts.
> --- In Ta_Seti@yahoogroups.com,
> "elliottandelliottmtg"
> wrote:
>
>
>> "The only fact you have presented is that some
> of their genetic
>> ancestry may be from Central Asia. You have yet
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>> Again, what does Afro-European admixture have
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> > [http://www.jewishencyclopedia.com/view.jsp?](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)
> > [artid=1952&letter=A&search=ashkenaz](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)
> >
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> > "Again, you would have to show no genetic and
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> > from the ancient Hebrews of the Levant."
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> Saul buried? Where are
> > the bones of the ancient Hebrews in the Levant
> region? Jews claim
> > that Solomon's temple was destroyed but what
> about the many other
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> of judgement and the
> > temple he built for the daughter of the king of
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> > Israel/Judah history, from the Exodus until the
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> > of Kemet and the Assyrians? Where is the
> evidence of a Jewish exodus
> > out of Egypt? How could a white skinned Moses or
> Jesus hide amongst
> > the African population of Egypt? Why does Jesus
> say those who claim
> > to be Jews are not and why does the Book of
> Revelation say he was
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> enslaved on the islands
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> > at war after the death of Solomon?
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> religion of Judaism!
> >
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> >
> > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> jaime_pretell@
> > wrote:
> > >
> > >
> > >
> > > How do you know most African Americans have
> some European blood?
> > >
> > > Afro-European Genetic Admixture in the United
> States
> > >
> > >
> > > What does that have to do with the fact that
> Ashkenazi Jews
> > > originated from central Asia?
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> > rest of their genetic ancestry did not come from
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> > > Actually, this one of many differences between
> Judaism and
> Hebraism.
> > > The Hebrews were and are Paternal while Jewish
> traditions states
> > one
> > > becomes a Jew through their mothers or
> conversion, which leads to
> > > another contradiction.

>

=== message truncated ===

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| 20238|2006-08-25 21:00:52|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

thanks clyde, jaime you need to study what historians have been calling the eurasian invasion of asia minor. the people whom we call iranian are mostly made up pf these people(eurasians). they reap the inheritance of the persians when the majority are not. the same with pakistan and india as well. thats why hitler went into this region looking for aryan. the original inhabitants of these lands are of color. and as far as the yemenite intermixing with ethiopians or somalians, once again thats a racist viewof the world. the people of that climate had pigment in their skin in order to protect themselves from the sun. its the most highs way of allowing your body to protect itself. when you look at ancient sumer those people were called the black head people, and their capital was called kish. a different dialect not language from the kushites, just as in america. the north has a different dialect from the south, the americans have a different dialect from the english. logic not racist thoughts.

clyde winters wrote:

Hi Jaime

The Kurds only recently settled parts of Central Asia, Anatolia etc. There were no Kurds in Ur.

Clyde

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

> Considering the fact that Abraham supposedly came
> from Ur, I see no surprise with a Kurdic
> relationship. Yemeni Jews have been mixing more
> with Somali and Ethiopian populations. The Jews of
> India have mixed with many ethnicities in India. I
> have never seen a blue black jew from India. I am
> sure you can provide pictures?
> Jews of India I have seen.

>

>

> Yemeni Jews

>

>

> I would say Judaism is Levatine, with influences

> from its diaspora including Egypt and many other
> places.
>
> ----- Original Message -----
> From: needthatfire
> To: Ta_Seti@yahoogroups.com
> Sent: Friday, August 25, 2006 2:18 PM
> Subject: [Ta_Seti] Re: Genetics prove those who
> claim to be Jews are not.
>
>
> there is knowledge of the dna of most european
> jews and they are closer
> to the kurds of the people of that region. this
> dna search has already
> been performed. they also did the dna of the lemba
> tribe in south africa
> and they have come with the most of the cohanim.
> now the kurds
> originated from turkey or the caucus mountains
> area. when you look at
> the jews from yemen who have much color as well as
> the jews from india
> who most are blue black. we must also remember
> that what we call judaism
> is an african spirituality. before the white man
> came along we had
> tribal ways and when you look at judaism and
> egyptian spirituality that
> are one and the same when you weed out the white
> mans thoughts.
> --- In Ta_Seti@yahoogroups.com,
> "elliottandelliottm tg"
> wrote:
>
>
> > "The only fact you have presented is that some
> of their genetic
> > ancestry may be from Central Asia. You have yet
> to show that the
> > rest of their genetic ancestry did not come from
> the Levant.
> >
> > Again, what does Afro-European admixture have
> anything to do with
> > Ashkenazi Jew central Asian origins? Are you
> saying that the Jews

> > were enslaved by the Khazars and that is how
 > they have this genetic
 > > link evolved? How much genetic link do Ashkenazi
 > Jews have with
 > > African people? Given the fact, that most of the
 > Hebrew patriarchs
 > > married African women at some point in time,
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 > > stronger genetic link to African people than
 > central Asians?
 > >
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 > > "Again that is incorrect. It only shows that the
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 > > religion changed some of their beliefs. Or at
 > least a branch of
 > > them. They are still Hebrew. Plenty of
 > traditions in religions have
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 > > What was incorrect? You said yourself that
 > Jewish people
 > > have "changed" some of their beliefs. Given your
 > own logic, you must
 > > agree, that African Hebrews who follow all of
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 > than Ashkenazi Jews
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 > > beliefs and others maintain their customs?
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 > descendents of Japheth and
 > > not Shem. "The reason for this rather peculiar
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 > Japheth (Gen. x. 3), is
 > > found in the Midrash, where R. Berechiah says:
 > "Ashkenaz, Riphath,
 > > and Togarmah are " (Gen. R. xxxvii. 1), which
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 > > tribes or German lands"

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> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
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> > > How do you know most African Americans have
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=== message truncated ===

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| 20239|2006-08-25 21:01:25|nate jackson|Re: "The Exodus Decoded" - History Ch.|
you cannot get eastern level understanding with western ideaology. thats why the world is in this state. how can they be the hyskos when they give all credence to egypt. you must read with respect and awn not arrogance.

IMJs@webtv.net wrote:

This may have been posted before..

If you have not seen the brand new documentary titled "The Exodus Decoded", I strongly advise you watch it... I saw it last night and it's very well researched, it airs again this Sat. at 5pm on the History ch.
- DON'T MISS IT.

<http://www.the-tidings.com/2006/0818/exodus.htm>

(I think you can buy the dvd here)

The Exodus Decoded - Homepage
<http://theexodusdecoded.com/index1.jsp>

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<http://mail.yahoo.com>

| 20240|2006-08-25 21:03:49|nate jackson|Re: Genetics prove those who claim to be Jews are not.|
what came first the chicken or the egg. how does one get to be something that shows nothing of their people. its like when you look at a person you can sometimes see traits and others you cant.

there is absolutely nothing hebraic about european ways. hebrew comes from an african way of being spiritual. jaime i must ask you what nationality are you? even when you look at the so called new testament, the gentiles were the europeans not the africans. how do i know it says the isles of the gentiles, it was a place and people were called by where they came from. africans have civilized and educated everyone. all the way from the moors in spain to the greeks and the romans. even alexander once said here is where zeus and apollo came from. come with specific evidence and it will be rebutted over and over again with logic, reason and evidence. this isnt the first time africans in diaspora had to fight against western racist views.

elliottandelliottmtg wrote:

"Let me guess. You are an Israelite. I don't want to go down the Biblical Road, unless Paul wants that. Interpretations of the Bible one in a million"

Incorrect, I am a descendant of the ancient Hebrews and my religious practice is Islam which is the highest evolution of Hebraism. I believe, as the Lemba do, that Africans are the historical Hebrews.

True, there are many interpretations of the Bible but at some point an interpretation must be supported with evidence. For instance, for the third time I will ask you, where are or what happened to the bones of the ancient Hebrews in the Levant region and why can't one find the bodies of the Hebrew kings after Saul in the city of David where the bible states continuously they were buried? If only we could find the remains of the ancient Hebrew people, my point of view would be vindicated beyond rebuttal.

I do not believe that I will change your mind on the true historical identity of the Hebrews as you will not be able to change my mind on the African origins of Hebraism. African tombs, temples, Hebraically inspired scriptures, cultural observances and historical realities all support my position. That is enough for me to achieve understanding. peace

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>

> Let me guess. You are an Israelite. I don't want to go down the Biblical Road, unless Paul wants that. Interpretations of the Bible one in a million. I'll address the genetics aspect once I get home.

> ----- Original Message -----

> From: *elliottandelliottmtg*

> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Friday, August 25, 2006 1:32 PM

> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

>

>

> "The only fact you have presented is that some of their genetic
 > ancestry may be from Central Asia. You have yet to show that the
 > rest of their genetic ancestry did not come from the Levant.

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 Jews

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> not Shem. "The reason for this rather peculiar identification of
 > Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3),
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> found in the Midrash, where R. Berechiah says: "Ashkenaz,
 Riphath,

> and Togarmah are " (Gen. R. xxxvii. 1), which evidently means
 German

> tribes or German lands"

> <http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz>

>

> "Again, you would have to show no genetic and historical continuity from the ancient Hebrews of the Levant."

>

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>>
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>> How do you know most African Americans have some European blood?
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> rest of their genetic ancestry did not come from the Levant.
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>> Actually, this one of many differences between Judaism and
> Hebraism.
>> The Hebrews were and are Paternal while Jewish traditions
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> one
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to
>> another contradiction.
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>> Again that is incorrect. It only shows that the people of that
> religion changed some of their beliefs. Or at least a branch of
> them. They are still Hebrew. Plenty of traditions in religions
have
> changed through time. Doesn't change who the people are.
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>>
>> Again, you would have to show no genetic and historical
> continuity from the ancient Hebrews of the Levant.
>>
>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"

>> wrote:
>>>
>>> Tell me, most African Americans have some European DNA. Does
> that
>> preclude them from being of recent African descent?

>>>
>>> ----- Original Message -----
>>> From: elliottandelliottmt@gmail.com
>>> To: Ta_Seti@yahoo.com
>>> Sent: Thursday, August 24, 2006 12:45 PM
>>> Subject: [Ta_Seti] Re: Genetics prove those who claim to be
> Jews
>> are not.
>>>
>>>
>>> "It doesn't prove that at all. It shows that the ancestry
of
>> the
>>> Jews is mixed. Jews have migrated to many corners of the
world
>> and
>>> mixed with local populations. "
>>>
>>> If the Ashkenazi Jews are descendants of the Khazars in
central
>> Asia
>>> then they can not rationally be from the middle east. This
>> article is
>>> a little confusing for the fact that Jews claim to be from
the
>> tribe
>>> of Judah and that all of the other tribes have been
destroyed
>>> therefore who are these Levites they are testing?
>>>
>>> Ashkenazi Jews are not descendants of the ancient Hebrews
and
>> are
>>> Jews because of the religion of Judaism, so a comparison
with
>>> African Hebrews such as the Lemba who have had no contact
with
>>> European Jews is illogical. Furthermore, if you google
Jews ,
>> African
>>> Hebrews are not even mentioned, why? This article also makes
my
>> point
>>> clear which is that African Hebrews are purposefully
excluded
>> from

>>> the debate and genetic testing.
>>>
>>> Arthur Koestler's book The Thirteenth Tribe proves the Khazar
>>> connection and the Jewish Encyclopedia and Almanac makes it
>> clear
>>> that Jews are not Hebrews or Israelites or descendents of Shem.
>> This
>>> is just further evidence of European/Asian origins of Jewish
>> people.
>>>
>>> The entire debate would be settled if we could locate and/or
>> identify
>>> the bones of the ancient Hebrews and perform DNA testing. I
am
>>> confident that Ashkenazi Jews would have little to no
genetic
>>> relationship to the ancient Hebrews.
>>>
>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
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>>> wrote:
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>>>> It doesn't prove that at all. It shows that the ancestry
of
>> the
>>> Jews is
>>>> mixed. Jews have migrated to many corners of the world and
>> mixed
>>> with local
>>>> populations. From the Lemba in Zimbabwe to the Chinese and
>> Indian
>>> Jews.
>>>> When the second reconstruction of the Temple of David
occurred
>> many
>>> people
>>>> from the diaspora migrated back to Israel and brought back
> new
>>> genes to the
>>>> gene pool. Later when migrations went out people mixed
with
>> other
>>>> populations again. To prove they were not of Hebrew
ancestry,

> > you
> > > would not
> > > > have to show they have admixture from other places, but
that
> > they
> > > did not
> > > > have admixture from the Levant area.
> > > >
> > > > _____
> > > >
> > > > From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
> > On
> > > Behalf Of
> > > > Kim
> > > > Sent: Thursday, August 24, 2006 11:35 AM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Genetics prove those who claim to
be
> > Jews
> > > are not.
> > > >
> > > >
> > > >
> > > > If it doesn't work try cut and pasting the entire text
> listed.
> > > >
> > > > Kim
> > > >
> > > > [http://query. <http://query.nytimes.com/gst/fullpage.html?>](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
> > > > nytimes.com/gst/fullpage.html?
> > > > sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63
> > > >
> > > > --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%
> > 40yahoogroups.com> .com,
> > > > "elliottandelliottm tg"
> > > > wrote:
> > > > >
> > > > > link did not come up. here it is again
> > > > > [http://query.](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
> <[http://query.nytimes.com/gst/fullpage.html?>](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
> > > > nytimes.com/gst/fullpage.html?
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> > > > >
> > > > >
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>>>>> --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%
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>>>>>>
>>>>>> [http://query.
<http://query.nytimes.com/gst/fullpage.html?
>>
>>>> nytimes.com/gst/fullpage.html?
>>>>>> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63
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>
>](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)

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Everyone is raving about the [all-new Yahoo! Mail](#).

| 20241|2006-08-26 08:51:06|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

bolded

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Friday, August 25, 2006 10:37 PM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

thanks clyde, jaime you need to study what historians have been calling the eurasian invasion of asia minor.

Correct me if I'm wrong, but Asia minor is a part of Eurasia.

the people whom we call iranian are mostly made up pf these people(eurasians) . they reap the inheritance of the persians when the majority are not.

Agian, evidence? And where did they supposedly come from?

the same with pakistan and india as well. thats why hitler went into this region looking for arians. the original inhabitants of these lands are of color.

I'm sure many colors were involved.

and as far as the yemenite intermixing with ethiopians or somalians, once again thats a racist viewof the world. the people of that climate had pigment in their skin in order to protect themselves from the sun. its the most highs way of allowing your body to protect itself.

Not as much as when you are in the tropics, and then you have the diet factor.

Skin color, Wheat, and Lactose Tolerance.

The most popular of my online essays by far is [The Paleo-Etiology of Human Skin Tone](#). It receives about 2000 visitors each month. The essay offers a hypothesis why northern Europeans are strangely pale compared to everyone else on earth. It attributes this recent (about 5 kya) adaptation to the agricultural revolution. Like many populations, Northern Europeans of the time switched from a vitamin-D-laden meat diet to a vitamin-D-deficient grain diet. Unlike other populations, they happened to live too far north for sunlight to synthesize vitamin D with their normal light-brown skin. (The Baltic region is the only place on earth where grains will grow so far north, due to the warm Gulf Stream.) And so they adapted by losing skin pigmentation in order to squeeze every drop of vitamin D out of the dim sub-Arctic light. Populations north and east of this region never lost their pigmentation because they could never switch from meat to grains. Populations in the bright Mediterranean sunlight to the south could synthesize vitamin D despite normal skin tone.

I have just been informed by Dr. Loren Cordain, who teaches at Colorado State University, that he heads a team who has investigated the biochemical details of this hypothesis. They are still assembling their results for formal publication, but he wanted to let me know of their findings. The two most interesting are about wheat and lactose tolerance. First, wheat not only reduces vitamin D intake by displacing dietary vitamin-D-laden meat (as I proposed), but it also contains a protein that is absorbed into the bloodstream and actually interferes with vitamin D synthesis in the skin. I would not have guessed this in a hundred years. Second, my essay presents the northern European adult lactose tolerance adaptation, which mutated at the same place and time as the skin paleness (the Baltic region, 5 kya), as an odd coincidence. Dr. Cordain's team has discovered that the lactose tolerance adaptation enhances vitamin D synthesis independently of skin tone. I would not have guessed this in a thousand years.

It feels great to have a hypothesis confirmed at the molecular level. Here is a copy of Dr. Cordain's latest letter to me:

Dr. Loren Cordain wrote:

Hi Frank,

Thank you so much for such a detailed response. The reason I ask is that our research group has come to a similar conclusion that you have suggested regarding the specific selective pressure (the consumption of cereal grains) which simultaneously selected for adult lactase persistence and extreme dermal depigmentation in Northern European populations. We have worked out the molecular biology of this mechanism. Briefly it goes like this:

Wheat contains an antinutrient called wheat germ agglutinin (WGA). WGA is a protein molecule known as a lectin that binds carbohydrates and is routinely used by molecular biologist to track events in cells because of it's ability to bind cellular glycoproteins. Whole wheat flour contains between 30-50 mg WGA/kg flour. Upon consumption of whole wheat, WGA resists proteolytic gut enzymes and survives fully intact as it travels through the GI tract. Once in the gut, WGA binds to a luminal facing hormone receptor called the epidermal growth factor receptor (EGF-R). Upon binding the EGF-R, WGA is internalized and this transcytotic pathway is how WGA penetrates the gut barrier which normally prevents almost all intact proteins entry into the body. Almost all dietary proteins are broken down into their constituent amino acids prior to absorption. However, as I mentioned WGA resists the action of gut proteolases.

Once in gut cells (enterocytes) WGA gains access to the circulation via the lymph and is not removed from circulation by the liver or by gamma globulins. Hence, within an hour of consumption WGA is found in plasma in physiological meaningful concentrations (as high as 5ug/ml). Because EGF-R are found on virtually all cells in the body, WGA now can enter the cellular compartment of all cells in the body. Once within cells, WGA wreaks more havoc by binding a structure called the nuclear pore and thereby impedes or prevents the cytosolic transport of the vitamin D receptor and its ligand (1,25 hydroxyvitamin D₃) to the nucleus which results in impaired vitamin D utilization and systemically will result in rickets if high dietary levels of whole wheat are chronically consumed. In animal models (including primates) rickets are routinely induced by feeding high amounts of whole wheat. In adult females rickets results in a narrowed pelvis which dramatically increases mortality during childbirth. Hence, the adoption of whole wheat staples in Neolithic Northern European populations represented a powerful selection pressure which caused natural selection to chose genes which could overcome the rachitogenic effects of whole wheat. Two evolutionary strategies were selected. 1) Extreme dermal de-pigmentation to maximize UV exposure to increase vitamin D synthesis, and 2) the impairment of WGA absorption and internalization. The first mechanism is obvious, the 2nd is not as apparent.

The high incidence of adult lactase persistence (70-90 %) in certain N. European populations resulted from the rapid assimilation of the LCT(MIM603202) gene into the genome of these populations during the Neolithic. Lactase is an enzyme

technically known as lactase phorizin hydrolase or LPH. LPH is a carbohydrate enzyme (glycosidase) belonging to the beta galactosidase family and it catalyzes the sugar beta-galactosidase in addition to catalyzing lactose, the sugar in milk. Beta galactosamine is a key structural sugar in the EGF-R. Hence the adult retention of LPH was strongly selected in Neolithic N. European populations because it could compete with WGA for the EGF-R and thereby, in effect, displace WGA from the EGF-R. WGA preferentially binds the sugar n-acetylglucosamine which is also present in the EGF-R. Consequently, the evolutionary selection for LPH occurred as direct competition for the EGF-R rather than LPH binding WGA directly. In summary then, the simultaneous selection for LPH and dermal depigmentation were two changes in the genome of Northern Europeans that were a direct evolutionary response to increased consumption of whole wheat.

Our group is currently conducting one final experiment in humans before writing this concept up and submitting it for publication. I thought you would be interested in knowing that your supposition that consumption of cereals was indeed the environmental factor that tipped the scales regarding extreme dermal depigmentation. Now we have the answer.

Cordially,
Loren

Loren Cordain, Ph.D., Professor
Department of Health and Exercise Science
Colorado State University
Fort Collins, CO 80523
tel: (970) 491-7436
fax: (970) 491-0445
email: lcordain@cahs.colostate.edu
<http://www.thepaleodiet.com>

Frank W. Sweet

when you look at ancient sumer those people were called the black head people, and their capital was called kish. a different dialect not language from the kushites, just as in america. the north has a different dialect from the south, the americans have a different dialect from the english. logic not racist thoughts.

Again speculation. Black head, black hair, black what? We can only speculate. Kush has had many homonyms through history.

clyde winters wrote:

Hi Jaime

The Kurds only recently settled parts of Central Asia, Anatolia etc. There were no Kurds in Ur.

Clyde

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

> Considering the fact that Abraham supposedly came
> from Ur, I see no surprise with a Kurdic
> relationship. Yemeni Jews have been mixing more
> with Somali and Ethiopian populations. The Jews of
> India have mixed with many ethnicities in India. I
> have never seen a blue black jew from India. I am
> sure you can provide pictures?
> Jews of India I have seen.

> Yemeni Jews

> I would say Judaism is Levantine, with influences
> from its diaspora including Egypt and many other
> places.

> ----- Original Message -----

> From: needthatfire

> To: Ta_Seti@yahoogroups.com

> Sent: Friday, August 25, 2006 2:18 PM

> Subject: [Ta_Seti] Re: Genetics prove those who
> claim to be Jews are not.

> there is knowledge of the dna of most european
> jews and they are closer
> to the kurds of the people of that region. this
> dna search has already
> been performed. they also did the dna of the lemba
> tribe in south africa
> and they have come with the most of the cohanim.
> now the kurds
> originated from turkey or the caucous mountains
> area. when you look at
> the jews from yemen who have much color as well as
> the jews from india
> who most are blue black. we must also remember

> that what we call judaism
> is an african spirituality. before the white man
> came along we had
> tribal ways and when you look at judaism and
> egyptian spirituality that
> are one and the same when you weed out the white
> mans thoughts.
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
> "elliottandelliottm tg"
> wrote:
>
>
> > "The only fact you have presented is that some
> of their genetic
> > ancestry may be from Central Asia. You have yet
> to show that the
> > rest of their genetic ancestry did not come from
> the Levant.
>
>
> > Again, what does Afro-European admixture have
> anything to do with
> > Ashkenazi Jew central Asian origins? Are you
> saying that the Jews
> > were enslaved by the Khazars and that is how
> they have this genetic
> > link evolved? How much genetic link do Ashkenazi
> Jews have with
> > African people? Given the fact, that most of the
> Hebrew patriarchs
> > married African women at some point in time,
> shouldn't they have a
> > stronger gentic link to African people than
> central Asians?
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>
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> > "Again that is incorrect. It only shows that the
> people of that
> > religion changed some of their beleifs. Or at
> least a branch of
> > them. They are still Hebrew. Plenty of
> traditions in religions have
> > changed through time. Doesn't change who the
> people are"
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>
> > What was incorrect? You said yourself that
> Jewish people
> > have "changed" some of their beliefs. Given your

> own logic, you must
> > agree, that African Hebrews who follow all of
> the laws of Moses, are
> > closer culturally related to the ancient Hebrews
> then Ashkenazi Jews
> > whom have "changed" their beliefs. Why would
> some change their
> > beliefs and others maintain their customs?
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> > Ashkenazi Jews are not Hebrews at all. The
> Jewish encyclopedia
> > confirms the fact that they are actually
> descendents of Japeth and
> > not Shem. "The reason for this rather peculiar
> identification of
> > Ashkenaz, who is one of the descendants of
> Japheth (Gen. x. 3), is
> > found in the Midrash, where R. Berechiah says:
> "Ashkenaz, Riphath,
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> evidently means German
> > tribes or German lands"
> > [http://www.jewishencyclopedia.com/view.jsp?](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)
> > [artid=1952&letter= A&search= ashkenaz](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)
> >
> >
> > "Again, you would have to show no genetic and
> historical continuity
> > from the ancient Hebrews of the Levant."
> >
> > Where in the city of David are the kings after
> Saul buried? Where are
> > the bones of the ancient Hebrews in the Levant
> region? Jews claim
> > that Solomon's temple was destroyed but what
> about the many other
> > things he built including his palace, his throne
> of judgement and the
> > temple he built for the daughter of the king of
> Egypt? How can all of
> > Israel/Judah history, from the Exodus until the
> final king, occur in
> > the 455 years between the control of the Levant
> region by the people
> > of Kemet and the Assyrians? Where is the
> evidence of a Jewish exodus

> > out of Egypt? How could a white skinned Moses or
> Jesus hide amongst
> > the African population of Egypt? Why does Jesus
> say those who claim
> > to be Jews are not and why does the Book of
> Revelation say he was
> > crucified in Egypt? When have Jews every been
> enslaved on the islands
> > of the oceans or after the Babylonian captivity?
> Would you agree that
> > recent African history, primarily diasporic,
> resembles more of the
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> history of the Jews?
> > Where is the prophecy that states "Israel" would
> be re-established
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> their country as
> > Israel if they are from the tribe of Judah? Was
> not Judah and Israel
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> > I dont have to prove the lack of a link because
> a link does not
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> religion of Judaism!
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> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
> jaime_pretell@
> > wrote:
> > >
> > >
> > >
> > > How do you know most African Americans have
> some European blood?

> > >
> > > Afro-European Genetic Admixture in the United
> States
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> > > What does that have to do with the fact that
> Ashkenazi Jews
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> > > Actually, this one of many differences between
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>
==== message truncated ====

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| 20242|2006-08-26 08:52:01|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.

bolded

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Friday, August 25, 2006 10:52 PM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

what came first the chicken or the egg.

The egg actually.

how does one get to be something that shows nothing of their people. its like when you look at a person you can sometimes see traits and others you cant. their is absolutely nothing hebraic about european ways.

How much African are in African American ways? As a latino Afrodiasporic. I see a lot more in latin America and the Caribbean that has endured.

hebrew comes from an african way of being spiritual.

Based on what? I hink they were a peoples who moved a few times. I think they had influences from a bunch of places.

jaime i must ask you what nationality are you?

Think South.

even when you look at the so called new testament, the gentiles were the europeans not the africans.

Europeans weren't even in the picture back ten.

how do i know it says the isles of the gentiles, it was a place and people were called by where they came from. africans have civilized and educated everyone.

Wrong. civilization has arisen in many places without influences from each other.

all the way from the moors in spain to the greeks and the romans. even alexander once said here is where zeus and apollo came from. come with specific evidence and it will be rebutted over and over again with logic, reason and evidence. this isnt the first time africans in diaspora had to fight against western racist views.

Sounds to me than the Black and White dicotomy in this country tries to rob all types of people that don't fit either paradigm.

elliottandelliottmt g wrote:

"Let me guess. You are an Israelite. I don't want to go down the Biblical Road, unless Paul wants that. Interpretations of the Bible one in a million"

Incorrect, I am a descendant of the ancient Hebrews and my religious practice is Islam which is the highest evolution of Hebraism. I believe, as the Lemba do, that Africans are the historical Hebrews.

True, there are many interpretations of the Bible but at some point an interpretation must be supported with evidence. For instance, for the third time I will ask you, where are or what happened to the bones of the ancient Hebrews in the Levant region and why can't one find the bodies of the Hebrew kings after Saul in the city of David where the bible states continuously they were buried? If only we could find the remains of the ancient Hebrew people, my point of view would be vindicated beyond rebuttal.

I do not believe that I will change your mind on the true historical identity of the Hebrews as you will not be able to change my mind on the African origins of Hebraism. African tombs, temples, Hebraically inspired scriptures, cultural observances and historical realities all support my position. That is enough for me to achieve understanding. peace

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>
> Let me guess. You are an Israelite. I don't want to go down the Biblical Road, unless Paul wants that. Interpretations of the Bible one in a million. I'll address the genetics aspect once I get home.
> ----- Original Message -----
> From: [elliottandelliottmt g](mailto:elliottandelliottmt@gmail.com)
> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
> Sent: Friday, August 25, 2006 1:32 PM
> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.
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> <http://www.jewishencyclopedia.com/view.jsp?>

> [artid=1952&letter= A&search= ashkenaz](#)
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> wrote:
>
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> continuity from the ancient Hebrews of the Levant.
> >
> > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> > wrote:
> > >

> > > Tell me, most African Americans have some European DNA. Does
> that
> > preclude them from being of recent African descent?
> > >
> > > ----- Original Message -----
> > > From: elliottandelliottmt@gmail.com
> > > To: Ta_Seti@yahooogroups.com
> > > Sent: Thursday, August 24, 2006 12:45 PM
> > > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
> Jews
> > are not.
> > >
> > >
> > > "It doesn't prove that at all. It shows that the ancestry
> of
> > the
> > > Jews is mixed. Jews have migrated to many corners of the
> world
> > and
> > > mixed with local populations. "
> > >
> > > If the Ashkenazi Jews are descendants of the Khazars in
> central
> > Asia
> > > then they can not rationally be from the middle east. This
> > article is
> > > a little confusing for the fact that Jews claim to be from
> the
> > tribe
> > > of Judah and that all of the other tribes have been
> destroyed
> > > therefore who are these Levites they are testing?
> > >
> > > Ashkenazi Jews are not descendants of the ancient Hebrews
> and
> > are
> > > Jews because of the religion of Judaism, so a comparison
> with
> > > African Hebrews such as the Lemba who have had no
> contact
> with
> > > European Jews is illogical. Furthermore, if you google
> Jews ,
> > African
> > > Hebrews are not even mentioned, why? This article also

make
my
> > point
> > > clear which is that African Hebrews are purposefully
excluded
> > from
> > > the debate and genetic testing.
> > >
> > > Arthur Koestler's book The Thirteenth Tribe proves the
Khazar
> > > connection and the Jewish Encyclopedia and Almanac
makes it
> > clear
> > > that Jews are not Hebrews or Israelites or descendents of
Shem.
> > This
> > > is just further evidence of European/Asian origins of Jewish
> > people.
> > >
> > > The entire debate would be settled if we could locate and/or
> > identify
> > > the bones of the ancient Hebrews and perform DNA testing.
I
am
> > > confident that Ashkenazi Jews would have little to no
genetic
> > > relationship to the ancient Hebrews.
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
>
> > > wrote:
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> > > > It doesn't prove that at all. It shows that tthe ancestry
of
> > the
> > > Jews is
> > > > mixed. Jews have migrated to many corners of the world
and
> > mixed
> > > with local
> > > > populations. From the Lemba in Zimbabwe to the Chinese
and
> > Indian
> > > Jews.
> > > > When the second reconstruction of the Temple of David
occured

> > many
> > > people
> > > > from the diaspora migrated back to Israel and brought
back
> new
> > > genes to the
> > > > gene pool. Later when migrations went out people mixed
with
> > other
> > > > populations again. To prove they were not of Hebrew
ancestry,
> > you
> > > would not
> > > > have to show they have admixture from other places, but
that
> > they
> > > did not
> > > > have admixture from the Levant area.
> > > >
> > > > _____
> > > >
> > > > From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
> > On
> > > Behalf Of
> > > > Kim
> > > > Sent: Thursday, August 24, 2006 11:35 AM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Genetics prove those who claim to
be
> > Jews
> > > are not.
> > > >
> > > >
> > > >
> > > >
> > > > If it doesn't work try cut and pasting the entire text
> listed.
> > > >
> > > > Kim
> > > >
> > > > [http://query. <http://query.nytimes.com/gst/fullpage.html?>](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
> > > > nytimes.com/gst/fullpage.html?
> > > > sec=health&res= 9B0CE6DF133DF934
A1575AC0A9659C8B 63
> > > >

> > > --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%
> > 40yahoogroups. com> com,
> > > "elliottandelliottm tg"
> > > wrote:
> > > >
> > > > link did not come up. here it is again
> > > > [http://query.
<\[http://query. nytimes.com/ gst/fullpage. html?\]\(http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63\)>](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
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> > > > A1575AC0A9659C8B 63
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> >
> > > > nytimes.com/ gst/fullpage. html?
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| 20243|2006-08-26 08:53:45|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.

Bolded.

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Friday, August 25, 2006 7:12 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

"Let me guess. You are an Israelite. I don't want to go down the Biblical Road, unless Paul wants that. Interpretations of the Bible one in a million"

Incorrect, I am a descendant of the ancient Hebrews and my religious practice is Islam which is the highest evolution of Hebraism. I believe, as the Lemba do, that Africans are the historical Hebrews.

Most religions claim they are the truest form of a belief.

True, there are many interpretations of the Bible but at some point an interpretation must be supported with evidence. For instance, for the third time I will ask you, where are or what happened to the bones of the ancient Hebrews in the Levant region and why can't one find the bodies of the Hebrew kings after Saul in the city of David where the bible states continuously they were buried?

Where are the bodies before that?

If only we could find the remains of the ancient Hebrew people, my point of view would be vindicated beyond rebuttal.

I do not believe that I will change your mind on the true historical identity of the Hebrews as you will not be able to change my mind on the African origins of Hebraism. African tombs, temples, Hebraically inspired scriptures, cultural observances and historical realities all support my position. That is enough for me to achieve understanding. peace

So back up those beliefs with hard evidence, and not speculation.

Me, I will keep a wait and see mentality, until evidence is more convincing in any direction.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Let me guess. You are an Israelite. I don't want to go down the Biblical Road, unless Paul wants that. Interpretations of the Bible one in a million. I'll address the genetics aspect once I get home.

> ----- Original Message -----

> From: elliottandelliottmt@gmail.com

> To: Ta_Seti@yahoogroups.com

> Sent: Friday, August 25, 2006 1:32 PM

> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews

are not.

>

>

> "The only fact you have presented is that some of their genetic
> ancestry may be from Central Asia. You have yet to show that the
> rest of their genetic ancestry did not come from the Levant.

>

> Again, what does Afro-European admixture have anything to do
with

> Ashkenazi Jew central Asian origins? Are you saying that the
Jews

> were enslaved by the Khazars and that is how they have this
genetic

> link evolved? How much genetic link do Ashkenazi Jews have with
> African people? Given the fact, that most of the Hebrew
patriarchs

> married African women at some point in time, shouldn't they have
a

> stronger genetic link to African people than central Asians?

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> "Again that is incorrect. It only shows that the people of that
> religion changed some of their beliefs. Or at least a branch of
> them. They are still Hebrew. Plenty of traditions in religions
have

> changed through time. Doesn't change who the people are"

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> What was incorrect? You said yourself that Jewish people
> have "changed" some of their beliefs. Given your own logic, you
must

> agree, that African Hebrews who follow all of the laws of Moses,
are

> closer culturally related to the ancient Hebrews than Ashkenazi
Jews

> whom have "changed" their beliefs. Why would some change their
> beliefs and others maintain their customs?

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> Ashkenazi Jews are not Hebrews at all. The Jewish encyclopedia
> confirms the fact that they are actually descendants of Japheth
and

> not Shem. "The reason for this rather peculiar identification of
> Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3),
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> found in the Midrash, where R. Berechiah says: "Ashkenaz,
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- > tribes or German lands"
- > [http://www.jewishencyclopedia.com/view.jsp?](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)
- > artid=1952&letter= A&search= ashkenaz
- >
- > "Again, you would have to show no genetic and historical continuity
- > from the ancient Hebrews of the Levant."
- >
- > Where in the city of David are the kings after Saul buried?
- Where are
- > the bones of the ancient Hebrews in the Levant region? Jews claim
- > that Solomon's temple was destroyed but what about the many other
- > things he built including his palace, his throne of judgement and the
- > temple he built for the daughter of the king of Egypt? How can all of
- > Israel/Judah history, from the Exodus until the final king, occur in
- > the 455 years between the control of the Levant region by the people
- > of Kemet and the Assyrians? Where is the evidence of a Jewish exodus
- > out of Egypt? How could a white skinned Moses or Jesus hide amongst
- > the African population of Egypt? Why does Jesus say those who claim
- > to be Jews are not and why does the Book of Revelation say he was
- > crucified in Egypt? When have Jews ever been enslaved on the islands
- > of the oceans or after the Babylonian captivity? Would you agree that
- > recent African history, primarily diasporic, resembles more of the
- > story of the ancient Hebrews than the recent history of the Jews?
- > Where is the prophecy that states "Israel" would be re-established
- > before the return of Jesus? Why do Jews refer to their country as
- > Israel if they are from the tribe of Judah? Was not Judah and Israel
- > at war after the death of Solomon?
- >

> I dont have to prove the lack of a link because a link does not
> exist other than the Hebraically inspired religion of Judaism!
>
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
> wrote:
> >
> >
> >
> > How do you know most African Americans have some European
blood?
> >
> > Afro-European Genetic Admixture in the United States
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> >
> > What does that have to do with the fact that Ashkenazi Jews
> > originated from central Asia?
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> > The only fact you have presented is that some of their genetic
> ancestry may be from Central Asia. You have yet to show that the
> rest of their genetic ancestry did not come from the Levant.
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> > Actually, this one of many differences between Judaism and
> Hebraism.
> > The Hebrews were and are Paternal while Jewish traditions
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> > becomes a Jew through their mothers or conversion, which leads
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> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
> > wrote:
> > >
> > > Tell me, most African Americans have some European DNA. Does
> that

> > preclude them from being of recent African descent?
> > >
> > > ----- Original Message -----
> > > From: elliottandelliottmt@gmail.com
> > > To: Ta_Seti@yahoogroups.com
> > > Sent: Thursday, August 24, 2006 12:45 PM
> > > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
> > Jews
> > are not.
> > >
> > >
> > > "It doesn't prove that at all. It shows that the ancestry
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> > > If the Ashkenazi Jews are descendants of the Khazars in
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> > > therefore who are these Levites they are testing?
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> > > Ashkenazi Jews are not descendants of the ancient Hebrews
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> > > European Jews is illogical. Furthermore, if you google
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> > > Hebrews are not even mentioned, why? This article also makes
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> > > the debate and genetic testing.
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> > > Arthur Koestler's book The Thirteenth Tribe proves the
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> > > that Jews are not Hebrews or Israelites or descendents of
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> > This
> > > is just further evidence of European/Asian origins of Jewish
> > people.
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> > > The entire debate would be settled if we could locate and/or
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>>>> From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
>> On
>>> Behalf Of
>>>> Kim
>>>> Sent: Thursday, August 24, 2006 11:35 AM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Re: Genetics prove those who claim to
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| 20244|2006-08-26 08:55:00|Jaime Pretell|Re: Genetics prove those who claim to be Jews are
not.
Bolded.

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Friday, August 25, 2006 12:32 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

"The only fact you have presented is that some of their genetic ancestry may be from Central Asia. You have yet to show that the rest of their genetic ancestry did not come from the Levant.

Again, what does Afro-European admixture have anything to do with Ashkenazi Jew central Asian origins?

All you have shown is that the Levites had some Central Asian Ancestry.

Are you saying that the Jews were enslaved by the Khazars and that is how they have this genetic link evolved? How much genetic link do Ashkenazi Jews have with African people?

Probably as much as Khazar.

Given the fact, that most of the Hebrew patriarchs married African women at some point in time, shouldn't they have a stronger genetic link to African people than central Asians?

Your evidence for this? Some marriages does not equal to most.

What was incorrect? You said yourself that Jewish people have "changed" some of their beliefs. Given your own logic, you must agree, that African Hebrews who follow all of the laws of Moses, are closer culturally related to the ancient Hebrews than Ashkenazi Jews whom have "changed" their beliefs. Why would some change their beliefs and others maintain their customs?

By your logic, if any group adopts a religion at any point in time and the people of that religion evolve in their beliefs, then those converts are the real people of that religion.

Ashkenazi Jews are not Hebrews at all. The Jewish encyclopedia confirms the fact that they are actually descendants of Japheth and not Shem. "The reason for this rather peculiar identification of Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3), is found in the Midrash, where R. Berechiah says: "Ashkenaz, Riphath, and Togarmah are " (Gen. R. xxxvii. 1), which evidently means German tribes or German lands"

<http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz>

Nice try at taking the article out of context. The article is describing the Jewish term Ashkenaz which means German, just like Sepharad means Spanish. This means they are the Jews living in Germanic lands, just like the Sephardi are the Jews living in Spanish lands. They are saying the Ashkenaz (Germans) are the sons of Japheth. Ashkenazi Jews are the descendants of Shem who moved to Ashkenazi lands and intermingled with that population. SO they are descendants of both Japheth and Shem,

Where in the city of David are the kings after Saul buried? Where are the bones of the ancient Hebrews in the Levant region? Jews claim that Solomon's temple was destroyed but what about the many other things he built including his palace, his throne of judgment and the temple he built for the daughter of the king of Egypt? How can all of Israel/Judah history, from the Exodus until the final king, occur in the 455 years between the control of the Levant region by the people of Kemet and the Assyrians? Where is the evidence of a Jewish exodus out of Egypt?

Lots of strawman questions. Where is your evidence for the burial of these kings elsewhere? Unless mummification occurs, those bodies will disappear. Where is your evidence that these events didn't occur. speculation can go both ways.

How could a white skinned Moses or Jesus hide amongst the African population of Egypt?

Whom ever said Levantine people were "White" or "Black"?

Why does Jesus say those who claim to be Jews are not

Give me a direct quote and we'll analyze it.

and why does the Book of Revelation say he was crucified in Egypt?

Again a direct quote. Although I don't buy into the Paul of Tarsus claims.

When have Jews every been enslaved on the islands of the oceans or after the Babylonian captivity?

You have a point in that claim?

Would you agree that recent African history, primarily diasporic, resembles more of the story of the ancient Hebrews than the recent history of the Jews?

Again, your point? Shoot, then the Irish were Jews as well, when they were enslaved by the Brits.

Where is the prophecy that states "Israel" would be re-established before the return of Jesus? Why do Jews refer to their country as Israel if they are from the tribe of Judah? Was not Judah and Israel at war after the death of Solomon?

Again, give direct quotes. Like I said, interpretation of the Bible is a dime a dozen. Where is your genetic evidence for those you claim are the true Jews.

I don't have to prove the lack of a link because a link does not exist other than the Hebraically inspired religion of Judaism!

I see a lot of rhetoric, but not much evidence. So show me how whatever group you are claiming as Hebrews have any more primary evidence as

supposed Semites.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

wrote:

>

>

>

> How do you know most African Americans have some European blood?

>

> Afro-European Genetic Admixture in the United States

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> The Hebrews were and are Paternal while Jewish traditions states one

> becomes a Jew through their mothers or conversion, which leads to

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>> ----- Original Message -----

>> From: elliottandelliottmt@gmail.com

>> To: Ta_Seti@yahoogroups.com

>> Sent: Thursday, August 24, 2006 12:45 PM

> > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
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> are not.
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> > > From: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
[mailto:[Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)]
> On
> > Behalf Of
> > > Kim
> > > Sent: Thursday, August 24, 2006 11:35 AM
> > > To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
> > > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
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| 20245|2006-08-26 08:55:17|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.
bolded.

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Friday, August 25, 2006 4:14 PM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

racism in the world is still prevalent today and will always be that way regardless of what someone proves. the dna was done on the lemba in order to prove them

not to be, and in return it showed a strand from the european jews not to be related to the other mizrachi jews. in ancient times what we call modern day yemen was once ruled by africans,

and vice versa. The whole region was one of confluence and migration.

the queen of sheba and even before her. we have to start using logic compared to the old racist views of what africans have done. we spend so much time thinking how we were mixed when we have inter mixed with others. from the term semite, it was used to show half hint the term semi.

Shem existed at the same time as the term Sami existed. They may e close homonyms, but there is no evidence of one beeing the child linguistically of the other.

to say that someone comes from shem would call them shemite. but when you look at african history from an unperverted view you see that we migrated from the beginning of time. there is evidence that the egyptians took a voyage to europe well before it was even thought of. the same for the native americans, how did they become so dark if they are a mixture of asian. asian and what.

You need to travel. Plenty of dark skinned Asians.

this is what needs to be taught in our schools and first and foremost in our holmes. the european way of teaching isnt teaching one to think but one to follow. when you breakdown the story of the bible it tells you moses was black.

And the evidence for this is?

he lived in the house of the pharoh, and studied in the temple. the name moses is kemetite not hebrew in fact hebrew isnt hebrew but canaanite. its an afroasiatic language, this is what it is classified as. the miracle of moses is the hand bit. it turning white and back to its color. thats why they took out so much of our culture trying to keep us in the dark. from what jews call aitz chayim to the tree of life and also kabalah. it goes on and its not enough time. they have done the research we dont need for anyone to come out and tell it, we as a people need to go and get it. put willie lynch in the closet and close the door.

I still see a lot of rhetoric, but until you can define which pharaoh was in power. You can't assume you know what he looked like. Egypt had plenty of phenotypes.

cristofori whitakara wrote:

hopefully an expert in the field of african relationships with the biblical hebrews can answer your questions.

needthatfire wrote:

there is knowledge of the dna of most european jews and they are closer to the kurds of the people of that region. this dna search has already been performed. they also did the dna of the lemba tribe in south africa and they have come with the most of the cohanim. now the kurds originated from turkey or the caucus mountains area. when you look at the jews from yemen who have much color as well as the jews from india who most are blue black. we must also remember that what we call judaism is an african spirituality. before the white man came along we had tribal ways and when you look at judaism and egyptian spirituality that are one and the same when you weed out the white mans thoughts. --- In Ta_Seti@yahoogroups.com, "elliottandelliottm tg" wrote:

>
> "The only fact you have presented is that some of their genetic
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> beliefs and others maintain their customs?

>

> Ashkenazi Jews are not Hebrews at all. The Jewish encyclopedia

> confirms the fact that they are actually descendents of Japheth and

> not Shem. "The reason for this rather peculiar identification of

> Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3), is

> found in the Midrash, where R. Berechiah says: "Ashkenaz, Riphath,

> and Togarmah are " (Gen. R. xxxvii. 1), which evidently means German

> tribes or German lands"

> <http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz>

>

>

> "Again, you would have to show no genetic and historical continuity

> from the ancient Hebrews of the Levant."

>

> Where in the city of David are the kings after Saul buried? Where are

> the bones of the ancient Hebrews in the Levant region? Jews claim

> that Solomon's temple was destroyed but what about they many other

> things he built including his palace, his throne of judgement and the

> temple he built for the daughter of the king of Egypt? How can all of

> Israel/Judah history, from the Exodus until the final king, occur in

> the 455 years between the control of the Levant region by the

people

> of Kemet and the Assyrians? Where is the evidence of a Jewish exodus

> out of Egypt? How could a white skinned Moses or Jesus hide amongst

> the African population of Egypt? Why does Jesus say those who claim

> to be Jews are not and why does the Book of Revelation say he was

> crucified in Egypt? When have Jews every been enslaved on the islands

> of the oceans or after the Babylonian captivity? Would you agree that

> recent African history, primarily diasporic, resembles more of the

> story of the ancient Hebrews than the recent history of the Jews?

> Where is the prophecy that states "Israel" would be re-established

> before the return of Jesus? Why do Jews refer to their country as

> Israel if they are from the tribe of Judah? Was not Judah and Israel

> at war after the death of Solomon?

>

>

> I dont have to prove the lack of a link because a link does not

> exist other than the Hebraically inspired religion of Judaism!

>

>

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>

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"

jaime_pretell@

> wrote:

>

>

>

> > How do you know most African Americans have some European blood?

>

> > Afro-European Genetic Admixture in the United States
> >
> >
> > What does that have to do with the fact that Ashkenazi Jews
> > originated from central Asia?
> >
> > The only fact you have presented is that some of their genetic
> ancestry may be from Central Asia. You have yet to show that
the
> rest of their genetic ancestry did not come from the Levant.
> >
> > Actually, this one of many differences between Judaism and
> Hebraism.
> > The Hebrews were and are Paternal while Jewish traditions
states
> one
> > becomes a Jew through their mothers or conversion, which
leads to
> > another contradiction.
> >
> > Again that is incorrect. It only shows that the people of that
> religion changed some of their beliefs. Or at least a branch of
> them. They are still Hebrew. Plenty of traditions in religions
have
> changed through time. Doesn't change who the people are.
> >
> >
> > Again, you would have to show no genetic and historical
> continuity from the ancient Hebrews of the Levant.
> >
> > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> > wrote:
> > >
> > > Tell me, most African Americans have some European
DNA. Does
> that
> > preclude them from being of recent African descent?
> > >
> > > ----- Original Message -----
> > > From: elliottandelliottmtg
> > > To: Ta_Seti@yahoogroups.com
> > > Sent: Thursday, August 24, 2006 12:45 PM
> > > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
> Jews
> > are not.
> > >

> > >
> > > "It doesn't prove that at all. It shows that the ancestry of
> > the
> > > Jews is mixed. Jews have migrated to many corners of the
world
> > and
> > > mixed with local populations. "
> > >
> > > If the Ashkenazi Jews are descendants of the Khazars in
central
> > Asia
> > > then they can not rationally be from the middle east. This
> > article is
> > > a little confusing for the fact that Jews claim to be from the
> > tribe
> > > of Judah and that all of the other tribes have been destroyed
> > > therefore who are these Levites they are testing?
> > >
> > > Ashkenazi Jews are not descendants of the ancient Hebrews
and
> > are
> > > Jews because of the religion of Judaism, so a comparison
with
> > > African Hebrews such as the Lemba who have had no
contact with
> > > European Jews is illogical. Furthermore, if you google Jews
,
> > African
> > > Hebrews are not even mentioned, why? This article also
make my
> > point
> > > clear which is that African Hebrews are purposefully
excluded
> > from
> > > the debate and genetic testing.
> > >
> > > Arthur Koestler's book The Thirteenth Tribe proves the
Khazar
> > > connection and the Jewish Encyclopedia and Almanac
makes it
> > clear
> > > that Jews are not Hebrews or Israelites or descendants of
Shem.
> > This
> > > is just further evidence of European/Asian origins of Jewish
> > people.

> > >
> > > The entire debate would be settled if we could locate and/or
> > identify
> > > the bones of the ancient Hebrews and perform DNA testing.
I am
> > > confident that Ashkenazi Jews would have little to no
genetic
> > > relationship to the ancient Hebrews.
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
>
> > > wrote:
> > > >
> > > > It doesn't prove that at all. It shows that tthe ancestry of
> > the
> > > Jews is
> > > > mixed. Jews have migrated to many corners of the world
and
> > mixed
> > > with local
> > > > populations. From the Lemba in Zimbabwe to the Chinese
and
> > Indian
> > > Jews.
> > > > When the second reconstruction of the Temple of David
occured
> > many
> > > people
> > > > from the diaspora migrated back to Israel and brought
back
> new
> > > genes to the
> > > > gene pool. Later when migrations went out people mixed
with
> > other
> > > > populations again. To prove they were not of Hebrew
ancestry,
> > you
> > > would not
> > > > have to show they have admixture from other places, but
that
> > they
> > > did not
> > > > have admixture from the Levant area.
> > > >
> > > > _____

> > >
> > > From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
> > On
> > > Behalf Of
> > > Kim
> > > Sent: Thursday, August 24, 2006 11:35 AM
> > > To: Ta_Seti@yahoogroups.com
> > > Subject: [Ta_Seti] Re: Genetics prove those who claim to
be
> > Jews
> > are not.
> > >
> > >
> > >
> > > If it doesn't work try cut and pasting the entire text
> listed.
> > >
> > > Kim
> > >
> > > [http://query. <http://query.nytimes.com/gst/fullpage.html?>](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
> > > nytimes.com/gst/fullpage.html?
> > > sec=health&res= 9B0CE6DF133DF934
A1575AC0A9659C8B 63
> > >
> > > --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%
> > 40yahoogroups.com> com,
> > > "elliottandelliottm tg"
> > > wrote:
> > > >
> > > > link did not come up. here it is again
> > > > [http://query. <http://query.nytimes.com/gst/fullpage.html?>](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
> > > > nytimes.com/gst/fullpage.html?
> > > > sec=health&res= 9B0CE6DF133DF934
A1575AC0A9659C8B 63
> > > >
> > > >
> > > >
> > > >
> > > > --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%
> > > 40yahoogroups.com> .com,
> > > > "elliottandelliottm tg"
> > > > wrote:
> > > > >

> > > > > [http://query. <http://query. nytimes.com/ gst/fullpage. html?](http://query. nytimes.com/ gst/fullpage. html?)

> >

> > > > nytimes.com/ gst/fullpage. html?

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A1575AC0A9659C8B 63

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Yahoo! Messenger with Voice. [Make PC-to-Phone Calls](#) to the US (and 30+ countries) for 2/min or less.

| 20246|2006-08-26 08:55:23|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Do you have genetic evidence to back this claim?

----- Original Message -----

From: [clyde winters](#)

To: Ta_Seti@yahoogroups.com

Sent: Friday, August 25, 2006 9:46 PM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

Hi Jaime

The Kurds only recently settled parts of Central Asia, Anatolia etc. There were no Kurds in Ur.

Clyde

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

> Considering the fact that Abraham supposedly came
> from Ur, I see no surprise with a Kurdic
> relationship. Yemeni Jews have been mixing more
> with Somali and Ethiopian populations. The Jews of
> India have mixed with many ethnicities in India. I
> have never seen a blue black jew from India. I am
> sure you can provide pictures?

> Jews of India I have seen.
>
>
> Yemeni Jews
>
>
> I would say Judaism is Levantine, with influences
> from its diaspora including Egypt and many other
> places.
>
> ----- Original Message -----
> From: needthatfire
> To: Ta_Seti@yahoogroups.com
> Sent: Friday, August 25, 2006 2:18 PM
> Subject: [Ta_Seti] Re: Genetics prove those who
> claim to be Jews are not.
>
>
> there is knowledge of the dna of most european
> jews and they are closer
> to the kurds of the people of that region. this
> dna search has already
> been performed. they also did the dna of the lemba
> tribe in south africa
> and they have come with the most of the cohanim.
> now the kurds
> originated from turkey or the caucous mountains
> area. when you look at
> the jews from yemen who have much color as well as
> the jews from india
> who most are blue black. we must also remember
> that what we call judaism
> is an african spirituality. before the white man
> came along we had
> tribal ways and when you look at judaism and
> egyptian spirituality that
> are one and the same when you weed out the white
> mans thoughts.
> --- In Ta_Seti@yahoogroups.com,
> "elliottandelliottm tg"
> wrote:
>
>
> > "The only fact you have presented is that some
> > of their genetic
> > ancestry may be from Central Asia. You have yet
> > to show that the

> > rest of their genetic ancestry did not come from
> the Levant.
> >
> > Again, what does Afro-European admixture have
> anything to do with
> > Ashkenazi Jew central Asian origins? Are you
> saying that the Jews
> > were enslaved by the Khazars and that is how
> they have this genetic
> > link evolved? How much genetic link do Ashkenazi
> Jews have with
> > African people? Given the fact, that most of the
> Hebrew patriarchs
> > married African women at some point in time,
> shouldn't they have a
> > stronger genetic link to African people than
> central Asians?
> >
> >
> > "Again that is incorrect. It only shows that the
> people of that
> > religion changed some of their beliefs. Or at
> least a branch of
> > them. They are still Hebrew. Plenty of
> traditions in religions have
> > changed through time. Doesn't change who the
> people are"
> >
> > What was incorrect? You said yourself that
> Jewish people
> > have "changed" some of their beliefs. Given your
> own logic, you must
> > agree, that African Hebrews who follow all of
> the laws of Moses, are
> > closer culturally related to the ancient Hebrews
> than Ashkenazi Jews
> > whom have "changed" their beliefs. Why would
> some change their
> > beliefs and others maintain their customs?
> >
> > Ashkenazi Jews are not Hebrews at all. The
> Jewish encyclopedia
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> descendents of Japheth and
> > not Shem. "The reason for this rather peculiar
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 > > tribes or German lands"
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 > >
 > >
 > > "Again, you would have to show no genetic and
 > historical continuity
 > > from the ancient Hebrews of the Levant."
 > >
 > > Where in the city of David are the kings after
 > Saul buried? Where are
 > > the bones of the ancient Hebrews in the Levant
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 > > that Solomon's temple was destroyed but what
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 > > Israel/Judah history, from the Exodus until the
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 > > the 455 years between the control of the Levant
 > region by the people
 > > of Kemet and the Assyrians? Where is the
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 > > out of Egypt? How could a white skinned Moses or
 > Jesus hide amongst
 > > the African population of Egypt? Why does Jesus
 > say those who claim
 > > to be Jews are not and why does the Book of
 > Revelation say he was
 > > crucified in Egypt? When have Jews ever been
 > enslaved on the islands
 > > of the oceans or after the Babylonian captivity?
 > Would you agree that
 > > recent African history, primarily diasporic,
 > resembles more of the
 > > story of the ancient Hebrews than the recent
 > history of the Jews?
 > > Where is the prophecy that states "Israel" would

> be re-established
> > before the return of Jesus? Why do Jews refer to
> their country as
> > Israel if they are from the tribe of Judah? Was
> not Judah and Israel
> > at war after the death of Solomon?
> >
> >
> > I dont have to prove the lack of a link because
> a link does not
> > exist other than the Hebraically inspired
> religion of Judaism!
> >
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> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
> jaime_pretell@
> > wrote:
> > >
> > >
> > >
> > > How do you know most African Americans have
> some European blood?
> > >
> > > Afro-European Genetic Admixture in the United
> States
> > >
> > >
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> > >
> > > Actually, this one of many differences between
> Judaism and
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> traditions states
> > one
> > > becomes a Jew through their mothers or
> conversion, which leads to
> > > another contradiction.
>
==== message truncated ====

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<http://mail.yahoo.com>

| 20247|2006-08-26 08:55:42|Jaime Pretell|Re: "The Exodus Decoded" - History Ch.|
So Hebrews could not Usurp the rule of Egypt for a while>

----- Original Message -----

From: elliottandelliottmtg
To: Ta_Seti@yahoogroups.com
Sent: Friday, August 25, 2006 8:58 PM
Subject: [Ta_Seti] Re: "The Exodus Decoded" - History Ch.

The very fact he states the Hyksos were in fact the "Israelites" negates any validity to his claims. Didn't the Hyksos usurp the rule of the Kemetian kings and Ahmose the first expelled them from the land of Kemet? It is just another attempt to create a history where no evidence exists.

--- In Ta_Seti@yahoogroups.com, IMJs@... wrote:

>
>
> This may have been posted before..
>
> If you have not seen the brand new documentary titled "The Exodus
> Decoded", I strongly advise you watch it... I saw it last night
and it's
> very well researched, it airs again this Sat. at 5pm on the
History ch.
> - DON'T MISS IT.
>
> <http://www.the-tidings.com/2006/0818/exodus.htm>
>

> (I think you can buy the dvd here)
>
> The Exodus Decoded - Homepage
> <http://theexodusdecoded.com/index1.jsp>
>

| 20248|2006-08-26 08:57:38|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Just read the bolded sections. You are claiming Khazar for all Judea based on the Levites...

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 24, 2006 11:23 AM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

Great suggestion! Here it is.

Geneticists Report Finding Central Asian Link to Levites
Print Single-Page Save

By NICHOLAS WADE

Published: September 27, 2003

A team of geneticists studying the ancestry of Jewish communities has found an unusual genetic signature that occurs in more than half **the Levites** of Ashkenazi descent. (**Not all Ashkenazi, just the Levites**)The signature is thought to have originated in Central Asia, not the Near East, which is the ancestral home of Jews. The finding raises the question of how the signature became so widespread among the Levites, an ancient caste of hereditary Jewish priests.

The genetic signature occurs on the male or Y chromosome and **comes from a few men, or perhaps a single ancestor**, who lived about 1,000 years ago, just as the Ashkenazim were beginning to be established in Europe. Ashkenazim, from whom most American Jews descend, are one of the two main branches of Jews, the other being the Sephardim, whose ancestors were expelled from Spain.

The new report, published in the current issue of the American Journal of Human Genetics, was prepared by population geneticists in Israel, the United States and England, who have been studying the genetics of Jewish communities for the last six years.

They say that 52 percent of Levites of Ashkenazi origin have a particular genetic signature that originated in Central Asia, although it is also found less frequently in the Middle East. **The**

ancestor who introduced it into the Ashkenazi Levites could perhaps have been from the Khazars, a Turkic tribe whose king converted to Judaism in the eighth or ninth century, the researchers suggest.

Their reasoning is that the signature, a set of DNA variations known as R1a1, is common in the region north of Georgia that was once occupied by the Khazar kingdom. The signature did reach the Near East, probably before the founding of the Jewish community, but it is still rare there. The scholars say they cannot exclude the possibility that a Jewish founder brought the signature on his Y chromosome to the Ashkenazi population, but they consider that a less likely explanation.

The present descendants of the Khazars have not been identified. Dr. Michael Hammer of the University of Arizona, one of the authors of the report, said he was looking among the Chuvash, a Turkic-speaking people of the Volga Valley, to see if they might have contributed the R1a1 signature.

Dr. Shaye Cohen, professor of Hebrew literature and philosophy at Harvard University, said he could see no problem with outsiders being converted to the Jewish community. He said he considered it less probable, however, that outsiders would become Levites, let alone founding members of the Levite community in Europe. The connection with the Khazars is "all hypothesis," he said.

Even if the Khazar hypothesis is correct, it would have no practical effect on who is a Levite today. "Genetics is not a reality under rabbinic law," Dr. Cohen said. "Second, the function of Levites is so minimal it doesn't mean anything."

Six years ago Dr. Hammer and Dr. Karl Skorecki, of the Technion and Rambam Medical Center in Haifa, looked at the Y chromosomes of both Levites and Cohanim. Both are hereditary priesthoods passed from father to son. They were important in ancient Israel, but sometime between 200 B.C. and A.D. 500 their functions were taken over by rabbis, and Jewish status came to be defined by the biologically more reliable standard of maternal descent.

If the patrilineal descent of the two priestly castes had indeed been followed as tradition describes, then all Cohanim should be descended from Aaron, the brother of Moses, and all Levites from Levi, the third son of the patriarch Jacob. **Dr. Hammer and Dr. Skorecki found that more than half the Cohanim, in both the Ashkenazi and Sephardi communities, did indeed carry the same genetic signature on their Y chromosome.** Their ancestor lived some 3,000 years ago, based on

genetic calculations, and may indeed have been Aaron, Dr. Skorecki said.

But the picture among the Levites was less clear, suggesting that they had a mixed ancestry. Dr. Hammer and Dr. Skorecki returned to the puzzle for their new report, based on data gathered from nearly 1,000 men of Ashkenazi and Sephardi origin and neighboring non-Jewish populations.

They found that the dominant signature among the Levites was the R1a1 signature, which is different from the Cohanim signature. The paternal ancestry of the Ashkenazi and Sephardic Levites is different, unlike the Cohanim from the two branches, who resemble each other and presumably originated before the two branches split. And the ancestor of the R1a1 signature apparently lived 2,000 years more recently than the founder of the Cohanim signature.

The Levites' pedigree does not seem to accord with tradition as well as the Cohanim one does but is venerable nonetheless. "How many people can trace their ancestry back to the 17th century, let alone a thousand years?" Dr. Hammer said.

--- In Ta_Seti@yahoogroups.com, "Kim" wrote:

>

> If it doesn't work try cut and pasting the entire text listed.

>

> Kim

>

> [http://query.nytimes.com/gst/fullpage.html?](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)

> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63

>

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottm tg"

> wrote:

>>

>> link did not come up. here it is again

>> [http://query.nytimes.com/gst/fullpage.html?](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)

>> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63

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> > >
> >
>

| 20249|2006-08-26 08:58:52|Jaime Pretell|Re: genetic jews...is this the article?|

Attachments :

In DNA, New Clues to Jewish Roots

By NICHOLAS WADE

A new thread is being woven into the complex tapestry of Jewish history, a thread fashioned from a double twist of DNA.

The DNA data suggest a particular version of Jewish history and origins that historians have not yet had time to appraise but that seem to be reconcilable in principle with the historical record, according to experts in Jewish studies.

The emerging genetic picture is based largely on two studies, one published two years ago and the other this month, that together show that the men and women who founded the Jewish communities had surprisingly different genetic histories.

The earlier study, led by Dr. Michael Hammer of University of Arizona, showed from an analysis of the male, or Y chromosome, that Jewish men from seven communities were related to one another and to present-day Palestinian and Syrian populations, but not to the men of their host communities.

The finding suggested that Jewish men who founded the communities traced their lineage back to the ancestral Mideastern population of 4,000 years ago from which Arabs, Jews and other people are descended. It pointed to the genetic unity of widespread Jewish populations and took issue with ideas that most Jewish communities were relatively recent converts like the Khazars, a medieval Turkish tribe that embraced Judaism.

A new study now shows that the women in nine Jewish communities from Georgia, the former Soviet republic, to Morocco have vastly different genetic histories from the men. In each community, the women carry very few genetic signatures on their mitochondrial DNA, a genetic element inherited only through the female line. This indicates that the community had just a small number of founding mothers and that after the founding event there was little, if any, interchange with the host population. The women's identities, however, are a mystery, because, unlike the case with the men, their genetic signatures are not related to one another or to those of present-day Middle Eastern populations.

The new study, by Dr. David Goldstein, Dr. Mark Thomas and Dr. Neil Bradman of University College in London and other colleagues, appears in The American Journal of

Human Genetics this month. Dr. Goldstein said it was up to historians to interpret the genetic evidence. His own speculation, he said, is that most Jewish communities were formed by unions between Jewish men and local women, though he notes that the women's origins cannot be genetically determined.

"The men came from the Near East, perhaps as traders," he said. "They established local populations, probably with local women. But once the community was founded, the barriers had to go up, because otherwise mitochondrial diversity would be increased."

In ancient Israel, the Jewish priesthood was handed from father to son. But at some time from 200 B.C. to A.D. 500, Jewish status came to be defined by maternal descent. Even though the founding mothers of most Jewish communities were not born Jewish, their descendants were.

"It's precisely that custom that allows us to see these founding events," Dr. Goldstein said.

Like the other Jewish communities in the study, the Ashkenazic community of Northern and Central Europe, from which most American Jews are descended, shows less diversity than expected in its mitochondrial DNA, perhaps reflecting the maternal definition of Jewishness. But unlike the other Jewish populations, it does not show signs of having had very few female founders. It is possible, Dr. Goldstein said, that the Ashkenazic community is a mosaic of separate populations formed the same way as the others.

Dr. Harry Ostrer, a medical geneticist at New York University, said the 26 specific genetic diseases found among Ashkenazim, usually attributed to "founder effects," could be explained by the idea of a mosaic of small populations. A founder effect amplifies any mutation present in a small population that later expands.

"He has really opened up the door for some very interesting work," Dr. Ostrer said.

The idea that most or all Jewish communities were founded by Jewish men and local women is somewhat at variance with the usual founding traditions. Most Jewish communities hold that they were formed by families who fled persecution or were invited to settle by local kings.

For instance, Iraqi Jews are said to be descended from those exiled to Babylon after the destruction of the First Temple in 586 B.C. Members of the Bene Israel community of Bombay say they are the children of Jews who fled the persecutions of Antiochus Epiphanus, who repressed the Maccabean revolt, around 150 B.C.

Most of those founding narratives do not have strong historical support. Dr. Lawrence H. Schiffman, professor of Hebrew and Judaic studies at New York University, said the new genetic data could well explain how certain far-flung Jewish communities were formed. But he doubted that it would account for the origin of larger Jewish communities that seemed more likely to have been formed by families who were fleeing persecution or making invited settlements.

Dr. Shaye Cohen, professor of Jewish literature and philosophy at Harvard, said the implication of the findings and the idea of Jewish communities' having been founded by traders, was "by no means implausible."

"The authors are correct in saying the historical origins of most Jewish communities are unknown," Dr. Cohen said. "Not only the little ones like in India, but even the mainstream Ashkenazic culture from which most American Jews descend."

In a recent book, "The Beginnings of Jewishness," Dr. Cohen argued that far-flung Jewish communities had adopted the rabbinic teaching of the matrilineal descent of Jewishness soon after the Islamic conquests in the seventh, eighth and ninth centuries A.D.

One part of the Goldstein team's analysis, that matrilineal descent of Jewishness was practiced at or soon after the founding of each community, could fit in with this conclusion, Dr. Cohen said, if the communities were founded around this time.

The data being generated by Dr. Hammer, Dr. Goldstein and other population geneticists touches on the delicate issue of whether Jews can be considered a race. Dr. Cohen noted that the Nazis and their anti-Semitic predecessors had argued that Jews were a race and therefore irreconcilable with the host community and that Jews had in response argued they were not, because they admitted people by conversion.

If the founding mothers of most Jewish communities were local, that could explain why Jews in each country tend to resemble their host community physically while the origins of their Jewish founding fathers may explain the aspects the communities have in common, Dr. Cohen said.

Despite the definition of Jewishness as being born to a Jewish mother, and the likelihood of some continuity between ancient and modern populations, it has not until recently been clear that genetics had anything much to contribute to questions of Jewish identity.

Some scholars suspected that Jewish communities had through intermarriage or conversion become little different from their host populations. Many say they believe that even if Jews are a group definable in ethnic, as opposed to cultural or religious terms, it is either impossible or unwise to define an ethnic group genetically.

Dr. Schiffman said that as president of the Association for Jewish Studies he would consider convening a discussion between the geneticists and the historians on interpreting the new data. He noted that the study of racial differences had led to disaster in the past but that the new analysis of genetic differences was "a form of racial science for the good, rather than the bad."

"Racial science," Dr. Schiffman said, "has brought so many terrible things. But it's a norm now in genetics to study the racial genetics of groups. So I think it's an amazing difference."

Geneticists use the Y chromosome and mitochondrial DNA to track the movement of populations because each is passed unchanged from parent to child, escaping the genetic shuffle that occurs on the rest of genome between generations. Since the Y chromosome passes down

only from father to son, and mitochondrial DNA is always inherited from the mother alone, the two elements serve to track the genetic history of men and women respectively.

But since the Y chromosome and mitochondrial DNA clock up occasional changes or mutations every thousand years or so, on much the same time scale as human population splits, different ethnic groups tend to have characteristic patterns of mutations.

The Y chromosome and mitochondrial DNA's in today's Jewish communities reflect the ancestry of their male and female founders but say little about the rest of the genome, which is by now a presumably well mixed set of genes contributed by all the founders of each community.

Noting that the Y chromosome points to a Middle Eastern origin of Jewish communities and the mitochondrial DNA to a possibly local origin, Dr. Goldstein said that the composition of ordinary chromosomes, which carry most of the genes, was impossible to assess.

"My guess," Dr. Goldstein said, "is that the rest of the genome will be a mixture of both."

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 23, 2006 5:14 PM

Subject: [Ta_Seti] Re: genetic jews...is this the article?

No, but this is also a good article. The one I'm trying to link is from the NY times today and is about a study that has proven the genetic link between Ashkenazi Jews and the Khazars of central Asia. It can be located in the health section of the NY times.

-- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>

> Semitic Semantics Semitic is a Language Group, Not a Race or Ethnic Group By SAM HAMOD

> One of the myths that has been perpetrated on the world is that only Jews are semites. This is totally inaccurate. Unfortunately, the ADL (the Anti-Defamation League) has made a fortune in donations and has conned most media networks and most people in the world into believing this untruth.

> If one looks into the history of the word, "semitic", it has to do with a language group and no more. The semitic languages are, at least according to most linguistic experts, Amharic (spoken in Ethiopia and Eritrea, the lands once known as Abyssinia), Arabic (spoken in all the Arab countries and in many Muslim countries because it is the language of the Qur'an), Hebrew (spoken in Israel and by some Jews and others outside of Israel), Aramaic (spoken primarily by the Chaldeans of Iraq and by some Catholic and Maronite

Christians in the world, at least in their church services if not in their homes or business) and Syriac (spoken by a few in various parts of Syria and in the Middle East). Incidentally, according to most linguists, Abraham, the father of the Jews and Arabs, spoke Aramaic, that was the language of the land at the time, not Hebrew.

> To get back to facts about semites, Jews, language and genetics, let me go further. The actual genetic Jews were born in the Middle East and are known as Sephardic Jews. These Jews did speak a semitic language, Hebrew, from their earliest incarnation, but also, some at the time of Christ, also spoke Aramaic, Arabic and Amharic because of their location in Jerusalem and other Middle Eastern cities such as what is now Addis Ababa, Cairo, Baghdad and Damascus. One rarely hears a Sephardic Jew yelling, "anti-semitic" because they know better and because he is aware of his own history within semitic language speaking lands.

> Let me be clear about another important matter; I am not touting for people who are anti-Jewish or anti-Arab, or anti-any ethnic or racial group; those people who stereotype or attack others based on their race or ethnicity are dead wrong and should be condemned_so too should those who abuse labels and use them wrongly to stop others from being justifiably critical should also be condemned (and in this case, I am referring to the ADL and other groups of that sort who label people with impunity and carelessness, sometimes wrecking their careers, their reputations, their businesses and their lives!)

> Thus, when a person from the ADL calls someone who is critical of Israel, Zionists or Zionism, an "anti-semitic", this is pure nonsense. The person speaking is simply critical of Israel or Zionism. Also, if a person speaks against an Arab, and as I pointed out, Arabs speak a semitic language, he may be anti-Arab, but he is not "anti-semitic.". In both cases, the person may be anti-zionist or may be a racist and be anti-Jewish or anti-Arab, but the person is **SIMPLY NOT ANTI-SEMITIC**.

> This abuse of the term and our language reached new heights recently when some of the Zionists in the American media began saying that Robert Novak, himself a Jew, was "anti-semitic." First of all, most of those Ashkenazim Jews who were born and raised in America, such as Paul Wolfowitz, Richard Perle and Feith, are not even Jews genetically because they are descended from Slavic tribes known as the Khazars who converted to Judaism and whose native language was Slavic and whose first language in America has been English, as was the case of Robert Novak. I am not saying all Ashkenazim are not Jews, but the way some of them behave is certainly not in the way Moses brought Judaism from God through the Torah. One has but to look at the haters and war-mongers in the Bush circle of influence and this is evident; no God would want them to be associated with his name. Thus, as a friend of mine, Rabbi Shmuel Handelman put it, "They

may call themselves Jews, but I doubt very much

> if I did them that, and if I did, I'd say they were the worst of what any person might be. I'd rather not be associated with them."

> However, Novak is intelligent and educated enough to know the difference between a Jew, a Zionist and what semitic actually is! An excellent and accurate source for this history is Arthur Koestler (himself an Ashkenazi), **THE THIRTEENTH TRIBE**. The ADL and others have attacked, and continue attacking this book, but scholars know of its truth. The book is difficult to find, but one may find it with tenacity. This is not a condemnation of Ashkenazis and their intent to convert to Judaism, but it does mean they have enough genetic DNA in them not to have the same feelings about Judaism and life in the Middle East as do the Sephardic genetic Jews.

> Unfortunately, the misuse of the label, "anti-semitic" and its consequences have been so bad that even presidents, senators, congresspeople, media giants and all others in the world cringe at being labeled, "anti-semitic" by some Zionist, Israeli or ignorant religious, media or social group. Little do they know they are being victimized by charlatans of the language who have found a label that they throw around with impunity and for which there has been little or no come-back. Those who read this article and do further research may now correct those who speak this nonsense—they can throw this nonsense back in the faces of the ignorant or the charlatans.

> It is time our media people and non-linguistically literate "scholars", politicians, religious leaders and others became educated about the truths about "semitic" and its misuse (intentional or unintentional) .. If not, we'll keep allowing charlatans to abuse our language and to continue their name-calling, abusing others, including Jews, Arabs, Americans, Brits and others case, I am referring those individuals and groups who label people with impunity and carelessness, sometimes wrecking their careers, their reputations, their businesses and their lives!) by calling them "anti-semites" if they speak against Israel (which is not a semitic state) or Zionists (a political group, not exclusively Jewish and which has nothing to do with semitic).

> Until we clean up our language and stop this incorrect name-calling at the whim of a few politically ambitious and unscrupulous people, we shall remain victims of a misuse of a legitimate language categorization that has been abused for the benefit of a few.

> Sam Hamod is an expert in world affairs, especially the Arab and Muslim worlds. He is also the former Director of The National Islamic Center in Washington, DC and editor of Third World News. He publishes often in CounterPunch and today'salternative news.com; he may be reached at shamod@...

> Copyright, Sam Hamod, 2003.

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>
>
> -----
> How low will we go? Check out Yahoo! Messenger's low PC-to-Phone
call rates.
>

| 20250|2006-08-26 09:06:41|Paul Kekai Manansala|Re: Genetics prove those who claim to be
Jews are not.|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>
> Just read the bolded sections. You are claiming Khazar for all

Judea based on the Levites...

>

Well, the Levites and the Aaronits (Kohanim) should be more "Jewish"
than the rest because they have restrictions that require both the
mother *and* father to be Jewish.

Furthermore, both should have lineages that trace all the way back to
Levi and Aaron respectively.

For other Jews, the restrictions were much more lax and actually
non-existent for many centuries.

Regards,

Paul Kekai Manansala

| 20251|2006-08-27 08:11:10|Paul Kekai Manansala|OT: Christian zealots destroy ancient Arctic
petroglyphs|

Reminds me of the Taliban's destruction of the giant Buddha statues in
Afghanistan.

Regards,

Paul Kekai Manansala

Christian zealots destroy ancient Arctic petroglyphs

<http://www.canada.com/reginaleaderpost/news/story.html?id=8abe338f-f3f6-4a2e-a701-082e61411817&p=2>

Randy Boswell, CanWest News Service

Published: Saturday, August 26, 2006

Canada's only major Arctic petroglyph site -- a 1,500-year-old gallery of mysterious faces carved into a soapstone ridge on a tiny island off of Quebec's northern coast -- has been ransacked by vandals in what the region's top archeologist suspects was a religiously motivated attack by devout Christians from a nearby Inuit community.

For years, heritage advocates have sought special protection for the ancient etchings at Qajartalik Island, located about one hour by boat from the 500-resident village of Kangiqsujuaq. Experts believe they were created by the extinct Dorset culture, an artistically advanced civilization that occupied much of the eastern Arctic before they were killed or driven away by the Thule ancestors of modern Inuit.

More than 170 mask-like images, animal shapes and other symbols have been recorded on the island since the 1960s. Studies suggest Qajartalik was a sacred place, used for Dorset spiritual ceremonies and coming-of-age rituals.

But the site has been dubbed "the Island of the Stone Devils" because some of the faces -- possibly depicting a Dorset shaman in religious costume -- appear to be adorned with horns. In the past, crosses have been scratched on the "pagan" petroglyphs and some area residents have told researchers they believe the site is infested with evil spirits.

Long-running negotiations between Nunavut, Quebec and the federal government over the ownership of the Hudson Strait islands has delayed for a decade plans to protect the cultural treasure, which Arctic scholars have touted as a natural candidate to become a UNESCO World Heritage site.

Two ancient African rock art sites achieved that status earlier this summer, and Canada recently short-listed Alberta's Writing-on-Stone petroglyphs for a UNESCO designation.

Now, dreams of global renown for Qajartalik may be dashed after a visit to the island last month by Quebec cultural officials revealed extensive damage to the prehistoric drawings, including deep gouges across many of the faces.

"This is a world-class site," a despondent Robert Frechette, director of the nearby Pingualuit provincial park in the Nunavik region of northern Quebec, told CanWest News Service on Friday.

"I first visited the island 12 years ago and I can see that every time it's deteriorated," he said, describing how tourist looting and natural erosion of the site's soft soapstone first prompted

preservation proposals in the 1990s.

"But this time I was quite amazed. Someone has taken some parts of the rock away. There's graffiti. And someone has been carving with an axe or something sharp in the grooves of the faces. It's pretty bad."

Daniel Gendron, chief archeologist with the Inukjuak-based Avataq Cultural Institute, the key promoter of indigenous history and identity in Nunavik, said the latest vandalism at Qajartalik follows the pattern of previous attacks by members of what he called "a very strong movement" of conservative Christians in Kangiqsujaq and several other Inuit communities in northern Quebec.

Kangiqsujaq's mayor, Mary Pilurtoot, said she hadn't been informed of fresh damage at the site and doubted "something religious" would have been involved.

"Recently, it's not the case," she said, suggesting that most of the deterioration at the site has been "caused by nature."

But Gendron recalls travelling to the Qajartalik with a local hunter who "refused to set foot on the island" for fear of disturbing its spirits. Some Inuit remain convinced that "it's the devil" who controls Qajartalik, Gendron said.

Federal, provincial and territorial governments, he added, "have refused to do anything about this site" before the jurisdiction of offshore islands is settled, possibly by 2007.

"Now, it may be too late."

| 20252|2006-08-27 13:47:42|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews are not.|

Who is and who isn't a priest is a matter of political perspective. According to the P-source, Ezekiel, and Judaism as a whole, the Lewiym are NOT priests. Only the descendants of Zadok are priests. In Deuteronomy, the Lewiym are priests only due to it having been written by Lewiym rather than by Zadokiyim.

The Lewiym and Zadokiyim aren't even related as is biblically portrayed. The "Cohen" gene found in the Y-chromosome of priestly descended males is not prevalent among Lewiym. The "Cohen" marker identifies men of priestly descent with people of NE Caucasian speaking populations. Such were the Khurri (Hurrians) of the Mitanni kingdom who, upon being led by their Aryan (Maryannu) aristocracy from the region of Kharran (Haran) into Kna'an, composed nearly 40% of the population of Kna'an during the New Kingdom and

were later identified as "Asiatics of the army of Mitanni" by Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the reign of AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is probably derived from the socioeconomic term "hapiru", a term applied to nomadic urban outcasts prevalent among the Khurri dominated populations. The Lewiym on the other hand, are probably of actual predominate Semitic descent arising out of the Transjordan region.

It's only the Ashkenazi Lewiym that have been shown to have a strong genetic affiliation with the Khazars. This is in contrast to the non-Lewiy Ashkenaziym and all other Jews.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

> > "It doesn't prove that at all. It shows that tthe ancestry of

the

> > Jews is mixed. Jews have migrated to many corners of the world

and

> > mixed with local populations."

> >

> > If the Ashkenazi Jews are descendents of the Khazars in central

Asia

> > then they can not rationally be from the middle east. This

article is

> > a little confusing for the fact that Jews claim to be from the

tribe

> > of Judah and that all of the other tribes have been destroyed

> > therefore who are these Levites they are testing?

> >

> >

>

> The Levites are the hereditary priests of the Jews.

>

> Levites should be the purest Jews from the standpoint of Y

chromosome

> since Levites are defined by male descent.

>

> Levites, like the high priests or kohanim, are usually identified

by

> surname.

>

> Thus, the fact that more than 50 percent of Levites have apparently

> Central Asian male lineage suggests that Ashkenazi are probably

mostly

> Central Asian in origin.

>

> Regards,

> Paul Kekai Manansala

>

| 20253|2006-08-27 21:53:37|elliottandelliottmtg|Re: "The Exodus Decoded" - History Ch.|

"So Hebrews could not Usurp the rule of Egypt for a while>"

Not if the Bible doesn't state that they conquered Egypt. Where does
the bible say that the Hebrews conquered Egypt?

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

wrote:

>

> So Hebrews could not Usurp the rule of Egypt for a while>

> ----- Original Message -----

> From: elliottandelliottmtg

> To: Ta_Seti@yahoogroups.com

> Sent: Friday, August 25, 2006 8:58 PM

> Subject: [Ta_Seti] Re: "The Exodus Decoded" - History Ch.

>

>

> The very fact he states the Hyksos were in fact the "Israelites"
> negates any validity to his claims. Didn't the Hyksos usurp the

rule

> of the Kemetian kings and Ahmose the first expelled them from

the

> land of Kemet? It is just another attempt to create a history

where

> no evidence exists.

>

> --- In Ta_Seti@yahoogroups.com, IMJs@ wrote:

>>

>>

>> This may have been posted before..

>>

>> If you have not seen the brand new documentary titled "The

Exodus

>> Decoded", I strongly advise you watch it... I saw it last

night

> and it's

>> very well researched, it airs again this Sat. at 5pm on the

> History ch.

>> - DON'T MISS IT.

>>

>> <http://www.the-tidings.com/2006/0818/exodus.htm>

>>

>> (I think you can buy the dvd here)

>>

>> The Exodus Decoded - Homepage

>> <http://theexodusdecoded.com/index1.jsp>

>>

>

| 20254|2006-08-27 22:43:19|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

Jaime Pretell, I could easily prove my case based on a variety of facts and archaeological evidence, but honestly, what would be the point? The brotha's and sista's on this forum, may not agree on the different issues we debate and examine but we are openly listening for the voice of knowledge, wisdom and understanding. What is your purpose here? Maybe it is to muddy the debate in order to prevent the truth from being ascertained? Perhaps you believe your tricknology will have the affect of changing minds? Nothing you can

say will change my belief that Africans in America and across the diaspora are the historical descendants of the 12 sons of Jacob. Jesus himself in the book of Revelations 2:8 and 3:8 states that those who claim to be Jews are not but are a synagogue of Satan and that they are lying. Who are the people claiming to be Jews? He also said later in the book that if his words are added to then the plagues described will be added upon the person who attempts to change the meaning of his words. The gathering of the 144,000 thousand are from the 12 tribes of Israel, this prophecy can not be fulfilled by those who claim to be Jews because they claim that only the tribe of Judah has survived and that the other tribes have been destroyed. Jews look only to Hebraic history and not Hebrew prophecy! It is prophesied that the Hebrews would be enslaved on the islands of the oceans and also in the most powerful nation in the world. There is no prophecy of "Israel" being re-established before Jesus's returns and furthermore God promised David that his descendant would always rule over Israel/Judah. Surely you jest, Irish history resembles ancient Hebrew history as much as recent African diasporic history.

I do not know what your purpose is here but if it to convince me to allow the continued theft of my African Hebraic history you have failed miserably.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
wrote:

>

> Bolded.

> ----- Original Message -----

> From: elliottandelliottmtg

> To: Ta_Seti@yahoogroups.com

> Sent: Friday, August 25, 2006 12:32 PM
> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews

are not.

>

>

> "The only fact you have presented is that some of their genetic
> ancestry may be from Central Asia. You have yet to show that the
> rest of their genetic ancestry did not come from the Levant.

>

> Again, what does Afro-European admixture have anything to do

with

> Ashkenazi Jew central Asian origins?

>

> All you have shown is that the Levites had some Central Asian

Ancestry.

>

> Are you saying that the Jews

> were enslaved by the Khazars and that is how they have this

genetic

> link evolved? How much genetic link do Ashkenazi Jews have with

> African people?

>

> Probably as much as Khazar.

>

>

>

> Given the fact, that most of the Hebrew patriarchs

> married African women at some point in time, shouldn't they have

a

> stronger genetic link to African people than central Asians?

>

> Your evidence for this? Some marriages does not equal to most.

>

> What was incorrect? You said yourself that Jewish people

> have "changed" some of their beliefs. Given your own logic, you

must

> agree, that African Hebrews who follow all of the laws of Moses,

are

> closer culturally related to the ancient Hebrews than Ashkenazi

Jews

> whom have "changed" their beliefs. Why would some change their

> beliefs and others maintain their customs?

>

> By your logic, if any group adopts a religion at any point in

time and the people of that religion evolve in their beliefs, then those converts are the real people of that religion.

>

> Ashkenazi Jews are not Hebrews at all. The Jewish encyclopedia

> confirms the fact that they are actually descendants of Japheth

and

> not Shem. "The reason for this rather peculiar identification of

> Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3),

is

> found in the Midrash, where R. Berechiah says: "Ashkenaz,

Riphath,

> and Togarmah are " (Gen. R. xxxvii. 1), which evidently means

German

> tribes or German lands"

> [http://www.jewishencyclopedia.com/view.jsp?](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)

> [artid=1952&letter=A&search=ashkenaz](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)

>

> Nice try at taking the article out of context. The article is

describing the Jewish term Ashkenaz which means German, just like Sepharad means Spanish. This means they are the Jews living in Germanic lands, just like the Sephardi are the Jews living in Spanish lands. They are saying the Ashkenaz (Germans) are the sons of Japheth. Ashkenazi Jews are the descendants of Shem who moved to Ashkenazi lands and intermingled with that population. SO they are descendants of both Japheth and Shem,

>

> Where in the city of David are the kings after Saul buried?

Where are

> the bones of the ancient Hebrews in the Levant region? Jews

claim

> that Solomon's temple was destroyed but what about they many

other

> things he built including his palace, his throne of judgement

and the

> temple he built for the daughter of the king of Egypt? How can

all of

> Israel/Judah history, from the Exodus until the final king,

occur in

> the 455 years between the control of the Levant region by the

people

> of Kemet and the Assyrians? Where is the evidence of a Jewish

exodus

> out of Egypt?

>

> Lots of strawman questions. Where is your evidence for the

burial of these kings elsewhere? Unless mummification occurs, those bodies will dissapear. WHERE is your evidence that these events didn't occur. speculation can go both ways.

>

> How could a white skinned Moses or Jesus hide amongst

> the African population of Egypt?

>

> Whom ever said Levantine people where "White" or "Black"?

>

> Why does Jesus say those who claim

> to be Jews are not

>

> Give me a direct quote and we'll analyze it.

>

> and why does the Book of Revelation say he was

> crucified in Egypt?

>

> Again a direc quote. Allthough i don't buy into the Paul of

Tarsus claims.

>

> When have Jews every been enslaved on the islands

> of the oceans or after the Babylonian captivity?

>

> You have a loint in that claim?

>

> Would you agree that

> recent African history, primarily diasporic, resembles more of

the

> story of the ancient Hebrews than the recent history of the

Jews?

>

> Again, your point? Shoot, then the irish were Jews as well,

when they were enslaved by the Brits.

>

>

> Where is the prophecy that states "Israel" would be re-

established

> before the return of Jesus? Why do Jews refer to their country

as

> Israel if they are from the tribe of Judah? Was not Judah and

Israel

> at war after the death of Solomon?

>

> Again, give direct quotes. like i said, interpretation of the

bible is a dime a dozen. Where is your genetic evidence for those
you claim are the true jews.

>

> I dont have to prove the lack of a link because a link does not

> exist other than the Hebraically inspired religion of Judaism!

>

> I see a lot of rhetoric, but not much evidence. So show me how

whatever group you are claiming as Hebrews have any more primary
evidence as supposed Semites.

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> wrote:

>>

>>

>>

>> How do you know most African Americans have some European

blood?

> >

> > Afro-European Genetic Admixture in the United States

> >

> >

> > What does that have to do with the fact that Ashkenazi Jews

> > originated from central Asia?

> >

> > The only fact you have presented is that some of their genetic

> > ancestry may be from Central Asia. You have yet to show that the

> > rest of their genetic ancestry did not come from the Levant.

> >

> > Actually, this one of many differences between Judaism and

> > Hebraism.

> > The Hebrews were and are Paternal while Jewish traditions

states

> one

> > becomes a Jew through their mothers or conversion, which leads

to

> > another contradiction.

> >

> > Again that is incorrect. It only shows that the people of that

> > religion changed some of their beliefs. Or at least a branch of

> > them. They are still Hebrew. Plenty of traditions in religions

have

> changed through time. Doesn't change who the people are.

> >

> >

> > Again, you would have to show no genetic and historical

> > continuity from the ancient Hebrews of the Levant.

> >

> > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> > wrote:

> > >

> > > Tell me, most African Americans have some European DNA. Does

> > that

> > preclude them from being of recent African descent?

> > >

> > > ----- Original Message -----

> > > From: elliottandelliottmtg

> > > To: Ta_Seti@yahoogroups.com

> > > Sent: Thursday, August 24, 2006 12:45 PM
> > > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
> Jews
> > are not.
> > >
> > >
> > > "It doesn't prove that at all. It shows that tthe ancestry

of

> > the

> > > Jews is mixed. Jews have migrated to many corners of the

world

> > and

> > > mixed with local populations."

> > >

> > > If the Ashkenazi Jews are descendents of the Khazars in

central

> > Asia

> > > then they can not rationally be from the middle east. This

> > article is

> > > a little confusing for the fact that Jews claim to be from

the

> > tribe

> > > of Judah and that all of the other tribes have been

destroyed

> > > therefore who are these Levites they are testing?

> > >

> > > Ashkenazi Jews are not descendants of the ancient Hebrews

and

> > are

> > > Jews because of the religion of Judaism, so a comparision

with

> > > African Hebrews such as the Lemba who have had no contact

with

> > > European Jews is illogical. Furthermore, if you google

Jews ,

> > African
> > > Hebrews are not even mentioned, why? This article also make

my
> > point
> > > clear which is that African Hebrews are purposefully

excluded
> > from
> > > the debate and genetic testing.
> > >
> > > Arthur Koestler's book The Thirteenth Tribe proves the

Khazar
> > > connection and the Jewish Encyclopedia and Almanac makes it
> > clear
> > > that Jews are not Hebrews or Israelites or descendants of

Shem.
> > This
> > > is just further evidence of European/Asian origins of Jewish
> > people.
> > >
> > > The entire debate would be settled if we could locate and/or
> > identify
> > > the bones of the ancient Hebrews and perform DNA testing. I

am
> > > confident that Ashkenazi Jews would have little to no

genetic
> > > relationship to the ancient Hebrews.
> > >
> > > --- In Ta_Seti@yahoogleroups.com, "Jaime Pretell"
>
> > > wrote:
> > > >
> > > > It doesn't prove that at all. It shows that tthe ancestry

of
> > the
> > > Jews is
> > > > mixed. Jews have migrated to many corners of the world and
> > mixed
> > > with local
> > > > populations. From the Lemba in Zimbabwe to the Chinese and

> > Indian
> > > Jews.
> > > > When the second reconstruction of the Temple of David

occured
> > many
> > > people
> > > > from the diaspora migrated back to Israel and brought back
> new
> > > genes to the
> > > > gene pool. Later when migrations went out people mixed

with
> > other
> > > > populations again. To prove they were not of Hebrew

ancestry,
> > you
> > > would not
> > > > have to show they have admixture from other places, but

that
> > they
> > > did not
> > > > have admixture from the Levant area.
> > > >
> > > > _____
> > > >
> > > > From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
> > On
> > > Behalf Of
> > > > Kim
> > > > Sent: Thursday, August 24, 2006 11:35 AM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Genetics prove those who claim to

be
> > Jews
> > > are not.
> > > >
> > > >
> > > >
> > > > If it doesn't work try cut and pasting the entire text
> listed.
> > > >

>>>> Kim
>>>>
>>>> http://query.
>>>> nytimes.com/gst/fullpage.html?
>>>> sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63
>>>>
>>>> --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%
>> 40yahoogroups.com> .com,
>>>> "elliottandelliottmtg"
>>>> wrote:
>>>>>
>>>>> link did not come up. here it is again
>>>>> http://query.

>>>> nytimes.com/gst/fullpage.html?
>>>>> sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63
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>>>>>
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>>>
>>
>

| 20255|2006-08-28 08:59:08|lightanddarkgotogether|Re: Genetics prove those who claim to be
Jews are not.
Silly question,

A lot of people have posted on here in approval that the Lembe Jews
in Mozambique are Jews, authentic Jews. I would certainly agree with
that.

But what baffles me is this:

Since the Lembe are genetically related to the Cohen Jews of the middle east and Europe in a peculiarly unique way (in such a way that the signs of their relationship could not be coincidental, like a one in a billion chance), how then can Genetics say that these other Jews "Not" be Jews if the Lembe still are?

If one group is related to another group, then both groups are related to the same source.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

> Who is and who isn't a priest is a matter of political

perspective.

> According to the P-source, Ezekiel, and Judaism as a whole, the

> Lewiym are NOT priests. Only the descendants of Zadok are

> priests. In Deuteronomy, the Lewiym are priests only due to it

> having been written by Lewiym rather than by Zadokiyim.

>

> The Lewiym and Zadokiyim aren't even related as is biblically

> portrayed. The "Cohen" gene found in the Y-chromosome of priestly

> descended males is not prevalent among Lewiym. The "Cohen" marker

> identifies men of priestly descent with people of NE Caucasian

> speaking populations. Such were the Khurri (Hurrians) of the

> Mitanni kingdom who, upon being led by their Aryan (Maryannu)

> aristocracy from the region of Kharran (Haran) into Kna'an,

composed

> nearly 40% of the population of Kna'an during the New Kingdom and

> were later identified as "Asiatics of the army of Mitanni" by

> Sheshonq. Abdi-Khepa, the king of Yerushalayim during the reign of

> Akhnaten, bore a Khurri name. The term "Ibri" ("Hebrew") is

> probably derived from the socioeconomic term "hapiru", a term

> applied to nomadic urban outcasts prevalent among the Khurri

> dominated populations. The Lewiym on the other hand, are probably

> of actual predominate Semitic descent arising out of the

> Transjordan region.

>

> It's only the Ashkenazi Lewiym that have been shown to have a

strong

> genetic affiliation with the Khazars. This is in contrast to the

> non-Lewi Ashkenaziyim and all other Jews.

>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
>>
>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>> wrote:
>>>
>>> "It doesn't prove that at all. It shows that tthe ancestry of
> the
>>> Jews is mixed. Jews have migrated to many corners of the world
> and
>>> mixed with local populations."
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>>> If the Ashkenazi Jews are descendents of the Khazars in central
> Asia
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> article is
>>> a little confusing for the fact that Jews claim to be from the
> tribe
>>> of Judah and that all of the other tribes have been destroyed
>>> therefore who are these Levites they are testing?
>>>
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>> The Levites are the hereditary priests of the Jews.
>>
>> Levites should be the purest Jews from the standpoint of Y
> chromosome
>> since Levites are defined by male descent.
>>
>> Levites, like the high priests or kohanim, are usually identified
> by
>> surname.
>>
>> Thus, the fact that more than 50 percent of Levites have

apparently
>> Central Asian male lineage suggests that Ashkenazi are probably
> mostly
>> Central Asian in origin.
>>
>> Regards,
>> Paul Kekai Manansala

> >

>

| 20256|2006-08-28 09:00:07|Jaime Pretell|Re: "The Exodus Decoded" - History Ch.
I am going off the claim that the Hyksos were Hebrews which was insinuated in his post. As far as I'm concerned the Hyksos might have been related to Hebrews, but not the same people.

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** elliottandelliottmtg
Sent: Monday, August 28, 2006 12:53 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: "The Exodus Decoded" - History Ch.

"So Hebrews could not Usurp the rule of Egypt for a while>"

Not if the Bible doesn't state that they conquered Egypt. Where does the bible say that the Hebrews conquered Egypt?

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
wrote:

>

> So Hebrews

could not Usurp the rule of Egypt for a while>

> ----- Original Message

> From: elliottandelliottmt g

> To:

href="mailto:Ta_Seti%40yahoogroups.com">Ta_Seti@yahoogroups .com

> Sent: Friday, August 25, 2006 8:58 PM

> Subject: [Ta_Seti] Re:

"The Exodus Decoded" - History Ch.

>

>

> The very fact he

states the Hyksos were in fact the "Israelites"

> negates any validity to

his claims. Didn't the Hyksos usurp the
rule

> of the Kemetian kings

and Ahmose the first expelled them from
the

> land of Kemet? It is

just another attempt to create a history
where

> no evidence

exists.

>
> --- In
href="mailto:Ta_Seti%40yahoogroups.com">Ta_Seti@yahoogroups .com, IMJs@ wrote:
>>
>>
>> This may have been posted
before..
>>
>> If you have not seen the brand new
documentary titled "The
Exodus
>> Decoded", I strongly advise you
watch it... I saw it last
night
> and it's
>> very well
researched, it airs again this Sat. at 5pm on the
> History ch.
>> - DON'T MISS IT.
>>
>>
href="http://www.the-tidings.com/2006/0818/exodus.htm">http://www.the- tidings.com/
2006/0818/ exodus.htm
>>
>> (I think you can buy the dvd here)
>>
>> The Exodus Decoded - Homepage
>>
href="http://theexodusdecoded.com/index1.jsp">http://theexodusdec oded.com/ index1.jsp
>>
>

| 20257|2006-08-28 09:04:23|Paul Kekai Manansala|Re: Genetics prove those who claim to be
Jews are not.|

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
wrote:
>

He also

> said later in the book that if his words are added to then the
> plagues described will be added upon the person who attempts to
> change the meaning of his words. The gathering of the 144,000
> thousand are from the 12 tribes of Israel, this prophecy can not be
> fulfilled by those who claim to be Jews because they claim that only

> the tribe of Judah has survived and that the other tribes have been
> destroyed.

Let's not go down the road of discussing belief-oriented views,
instead of historical, archaeological and related aspects that belong
to the focus of this group.

Regards,

Paul Kekai Manansala

| 20258|2006-08-28 09:08:46|Paul Kekai Manansala|Let's move away from the topic of who and
who is not a true Jew|

It's inflammatory, not really on-topic, and shows too much
Abraham-centerism, and really, subtle Eurocentrism, for this group.

Regards,

Paul Kekai Manansala

| 20259|2006-08-28 09:29:14|Progeny International|A Call for Papers: The Works of Chin Ce|
Attn: Literary Scholars/Writers/Researchers

Journal papers centring on the works of Nigerian poet and novelist Chin Ce are invited to
supplement ongoing 2007 journal issue by the International Research Confederacy on African
Literature and Culture IRCALC. See attached links

From UPENN CFP. <http://cfp.english.upenn.edu/archive/Ethnic/0611.html>

More info on <http://www.africaresearch.info/cfpnews.htm>



"My Verdict: [The new Yahoo! Mail](#) is far superior..." ? The Wall Street Journal.

| 20260|2006-08-28 10:49:53|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews
are not.|

You would have to cite the "Genetics" that state what you report in
order for me to know what you're referring to as I haven't come
across this in any available scholarly studies.

As far as I know, genetics links not only the Jews but also the
Palestinian Arabs to the Kurds and that the one people all of these
populations shared in their ancestry were the Khurri (Hurrians), who
the people of Kamat referred to as "Kharw" and as "Asiatics of the
army of Mitanni". Thus, genetics reveals current relationships that
are independently evidenced through the ancient witness of Kamat.
The same genetics determined the Lemba to be Jews based on their
genetic relatedness to other recognized Jews. In fact, if there is

one group that can be considered to be more genetically Jewish than any other, it's a group that isn't even considered to be Jewish i.e. the Shomerim (Samaritans). People like to say that they're a product of mixed populations due to the fall of YisraEl in 722 BCE but the fact is that they're a Jewish colony from c. 400 BCE no more mixed than what had already been common for Jews in general. From that point on, they have kept to themselves, preserving their genetic distinctiveness to a far greater degree than any other Jewish population.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether" wrote:

>
> Silly question,
>
> A lot of people have posted on here in approval that the Lembe

Jews

> in Mozambique are Jews, authentic Jews. I would certainly agree

with

> that.

>

> But what baffles me is this:

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> Since the Lembe are genetically related to the Cohen Jews of the
> middle east and Europe in a peculiarly unique way (in such a way

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> the signs of their relationship could not be coincidental, like a
> one in a billion chance), how then can Genetics say that these

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> Jews "Not" be Jews if the Lembe still are?

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> If one group is related to another group, then both groups are
> related to the same source.

>

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> perspective.

> > According the the P-source, Ezekiel, and Judaism as a whole, the
> > Lewiym are NOT priests. Only the descendants of Zadowq are
> > priests. In Deuteronomy, the Lewiym are priests only due to it
> > having been written by Lewiym rather than by Zadowqiym.

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> > nearly 40% of the population of Kna'an during the New Kingdom

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> > Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the reign

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> > AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is
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> >

> >

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>>> The Levites are the hereditary priests of the Jews.

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>>> Levites should be the purest Jews from the standpoint of Y

>> chromosome

>>> since Levites are defined by male descent.

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>>> Levites, like the high priests or kohanim, are usually

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>>> surname.

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>>> Thus, the fact that more than 50 percent of Levites have

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>>> Central Asian male lineage suggests that Ashkenazi are

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> > > Regards,

> > > Paul Kekai Manansala

> > >

> >

>

| 20261|2006-08-28 11:07:38|cristofori whitakara|Re: Genetics prove those who claim to be Jews are not.

are the kurds descendants of the ancient medes?

Djehuti Sundaka wrote:

You would have to cite the "Genetics" that state what you report in order for me to know what you're referring to as I haven't come across this in any available scholarly studies.

As far as I know, genetics links not only the Jews but also the Palestinian Arabs to the Kurds and that the one people all of these populations shared in their ancestry were the Khurri (Hurrians), who the people of Kamat referred to as "Kharw" and as "Asiatics of the army of Mitanni". Thus, genetics reveals current relationships that are independently evidenced through the ancient witness of Kamat. The same genetics determined the Lemba to be Jews based on their genetic relatedness to other recognized Jews. In fact, if there is one group that can be considered to be more genetically Jewish than any other, it's a group that isn't even considered to be Jewish i.e. the Shomeriym (Samaritans) . People like to say that they're a product of mixed populations due to the fall of YisraEl in 722 BCE but the fact is that they're a Jewish colony from c. 400 BCE no more mixed than what had already been common for Jews in general. From that point on, they have kept to themselves, preserving their genetic distinctiveness to a far greater degree than any other Jewish population.

Djehuti Sundaka

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>

> Silly question,

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> that.

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> But what baffles me is this:

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> middle east and Europe in a peculiarly unique way (in such a way
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> > were later identified as "Asiatics of the army of Mitanni" by
> > Sheshonq. Abdi-Khepa, the king of Yerushalayim during the reign
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> > Akhnaten, bore a Khurri name. The term "Ibriy" ("Hebrew") is
> > probably derived from the socioeconomic term "hapiru", a term
> > applied to nomadic urban outcasts prevalent among the Khurri
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> > Djehuti Sundaka
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> > > Regards,
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> > >
> >
>

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| 20262|2006-08-28 16:46:41|clyde winters|Re: Genetics prove those who claim to be Jews are
not.|

--- cristofori whitakara <boogie_down_black@yahoo.com>
wrote:

> are the kurds descendants of the ancient medes?
>

No.

Clyde

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<http://mail.yahoo.com>

| 20263|2006-08-28 16:47:30|clyde winters|Re: Genetics prove those who claim to be Jews are
not.|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

> You would have to cite the "Genetics" that state
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> order for me to know what you're referring to as I
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> people all of these
> populations shared in their ancestry were the Khurri
> (Hurrians), who
> the people of Kamat referred to as "Kharw" and as
> "Asiatics of the
> army of Mitanni".

Hi

The Kurds are not descendants of the Hurrians . The Hurrians were not Indo-Europeans, they were probably Kushites like the Kaska and Hattians.

Clyde

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Tired of spam? Yahoo! Mail has the best spam protection around

<http://mail.yahoo.com>

| 20264|2006-08-28 18:16:52|ray greenidge|Re: Genetics prove those who claim to be Jews are not.|

Lightanddark,

I totally agree with your logic. I will put it this way:

The Lembas are Jews

The Lembas are genetically related to the Eastern European Jews

Therefore the Eastern European Jews are Jews.

I hope this is not too simplistic but you get the point.

Regards,

Ray

lightanddarkgotogether wrote:

Silly question,

A lot of people have posted on here in approval that the Lembe Jews in Mozambique are Jews, authentic Jews. I would certainly agree with that.

But what baffles me is this:

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> > wrote:
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> > > "It doesn't prove that at all. It shows that tthe ancestry of
> the
> > Jews is mixed. Jews have migrated to many corners of the world
> and
> > mixed with local populations. "
> > >
> > > If the Ashkenazi Jews are descendents of the Khazars in central
> Asia
> > > then they can not rationally be from the middle east.This
> article is
> > > a little confusing for the fact that Jews claim to be from the
> tribe
> > > of Judah and that all of the other tribes have been destroyed
> > > therefore who are these Levites they are testing?
> > >
> > >
> > >
> > The Levites are the hereditary priests of the Jews.
> >
> > Levites should be the purest Jews from the standpoint of Y
> chromosome
> > since Levites are defined by male descent.
> >
> > Levites, like the high priests or kohanim, are usually identified
> by
> > surname.
> >
> > Thus, the fact that more than 50 percent of Levites have
apparently
> > Central Asian male lineage suggests that Ashkenazi are probably
> mostly
> > Central Asian in origin.
> >
> > Regards,
> > Paul Kekai Manansala
> >
>

Talk is cheap. Use Yahoo! Messenger to make PC-to-Phone calls. [Great rates starting at 1/min.](#)

| 20265|2006-08-28 18:22:42|Terry Howcott|Revolutionary Struggle, Revolutionary Love|
Revolutionary Struggle, Revolutionary Love
Kalamu ya Salaam
<http://terryhowcott.com/greenspace.asp?id=169>
AT A THINKER'S GREENSPACE: TERRYHOWCOTT.COM

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| 20266|2006-08-28 18:27:30|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|
And your evidence for this is?

----- Original Message -----

From: [clyde winters](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, August 28, 2006 6:44 PM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

Hi

The Kurds are not descendants of the Hurrians . The
Hurrians were not Indo-Europeans, they were probably
Kushites like the Kaska and Hattians.

Clyde

| 20267|2006-08-28 18:40:16|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

I agree with Paul that we shouldn't go down the conjecture route, so I won't debate Biblical text. I'll just say I am amused by your interpretation and find them lacking in substance. I think Djehuti has addressed the genetic evidence quite well as we know it today.

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Monday, August 28, 2006 12:42 AM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

Jaime Pretell, I could easily prove my case based on a variety of facts and archaeological evidence, but honestly, what would be the point? The brotha's and sista's on this forum, may not agree on the different issues we debate and examine but we are openly listening for the voice of knowledge, wisdom and understanding. What is your purpose here? Maybe it is to muddy the debate in order to prevent the truth from being ascertained? Perhaps you believe your tricknology will have the affect of changing minds? Nothing you can say will change my belief that Africans in America and across the diaspora are the historical descendants of the 12 sons of Jacob. Jesus himself in the book of Revelations 2:8 and 3:8 states that those who claim to be Jews are not but are a synagogue of Satan and that they are lying. Who are the people claiming to be Jews? He also said later in the book that if his words are added to then the plagues described will be added upon the person who attempts to change the meaning of his words. The gathering of the 144,000 thousand are from the 12 tribes of Israel, this prophecy can not be fulfilled by those who claim to be Jews because they claim that only the tribe of Judah has survived and that the other tribes have been destroyed. Jews look only to Hebraic history and not Hebrew prophecy! It is prophesied that the Hebrews would be enslaved on the islands of the oceans and also in the most powerful nation in the world. There is no prophecy of "Israel" being re-established before Jesus's returns and furthermore God promised David that his descendant would always rule over Israel/Judah. Surely you jest, Irish history resembles ancient Hebrew history as much as recent African diasporic history.

I do not know what your purpose is here but if it to convince me to allow the continued theft of my African Hebraic history you have failed miserably.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>

> Bolded.
> ----- Original Message -----
> From: elliottandelliottmt g
> To: Ta_Seti@yahoogroups.com
> Sent: Friday, August 25, 2006 12:32 PM
> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews
are not.
>
>
> "The only fact you have presented is that some of their genetic
> ancestry may be from Central Asia. You have yet to show that the
> rest of their genetic ancestry did not come from the Levant.
>
> Again, what does Afro-European admixture have anything to do
with
> Ashkenazi Jew central Asian origins?
>
> All you have shown is that the Levites had some Central Asian
Ancestry.
>
> Are you saying that the Jews
> were enslaved by the Khazars and that is how they have this
genetic
> link evolved? How much genetic link do Ashkenazi Jews have with
> African people?
>
> Probably as much as Khazar.
>
>
>
>
> Given the fact, that most of the Hebrew patriarchs
> married African women at some point in time, shouldn't they have
a
> stronger genetic link to African people than central Asians?
>
> Your evidence for this? Some marriages does not equal to most.
>
> What was incorrect? You said yourself that Jewish people
> have "changed" some of their beliefs. Given your own logic, you
must
> agree, that African Hebrews who follow all of the laws of Moses,
are
> closer culturally related to the ancient Hebrews than Ashkenazi
Jews
> whom have "changed" their beliefs. Why would some change their
> beliefs and others maintain their customs?

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> By your logic, if any group adopts a religion at any point in time and the people of that religion evolve in their beliefs, then those converts are the real people of that religion.

>

> Ashkenazi Jews are not Hebrews at all. The Jewish encyclopedia confirms the fact that they are actually descendants of Japheth and

> not Shem. "The reason for this rather peculiar identification of

> Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3), is

> found in the Midrash, where R. Berechiah says: "Ashkenaz, Riphath,

> and Togarmah are " (Gen. R. xxxvii. 1), which evidently means German

> tribes or German lands"

> [http://www.jewishencyclopedia.com/view.jsp?](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)

> artid=1952&letter= A&search= ashkenaz

>

> Nice try at taking the article out of context. The article is describing the Jewish term Ashkenaz which means German, just like Sepharad means Spanish. This means they are the Jews living in Germanic lands, just like the Sephardi are the Jews living in Spanish lands. They are saying the Ashkenaz (Germans) are the sons of Japheth. Ashkenazi Jews are the descendants of Shem who moved to Ashkenazi lands and intermingled with that population. SO they are descendants of both Japheth and Shem,

>

> Where in the city of David are the kings after Saul buried?

Where are

> the bones of the ancient Hebrews in the Levant region? Jews claim

> that Solomon's temple was destroyed but what about the many other

> things he built including his palace, his throne of judgment and the

> temple he built for the daughter of the king of Egypt? How can all of

> Israel/Judah history, from the Exodus until the final king, occur in

> the 455 years between the control of the Levant region by the people

> of Kemet and the Assyrians? Where is the evidence of a Jewish exodus

> out of Egypt?

>

> Lots of strawman questions. Where is your evidence for the burial of these kings elsewhere? Unless mummification occurs, those bodies will disappear. Where is your evidence that these events didn't occur. speculation can go both ways.

>

> How could a white skinned Moses or Jesus hide amongst
> the African population of Egypt?

>

> Whom ever said Levantine people were "White" or "Black"?

>

> Why does Jesus say those who claim
> to be Jews are not

>

> Give me a direct quote and we'll analyze it.

>

> and why does the Book of Revelation say he was
> crucified in Egypt?

>

> Again a direct quote. Although I don't buy into the Paul of Tarsus claims.

>

> When have Jews every been enslaved on the islands
> of the oceans or after the Babylonian captivity?

>

> You have a point in that claim?

>

> Would you agree that
> recent African history, primarily diasporic, resembles more of
the
> story of the ancient Hebrews than the recent history of the
Jews?

>

> Again, your point? Shoot, then the Irish were Jews as well,
when they were enslaved by the Brits.

>

>

> Where is the prophecy that states "Israel" would be re-
established

> before the return of Jesus? Why do Jews refer to their country
as

> Israel if they are from the tribe of Judah? Was not Judah and
Israel

> at war after the death of Solomon?

>

> Again, give direct quotes. like I said, interpretation of the
Bible is a dime a dozen. Where is your genetic evidence for those

you claim are the true jews.

>

> I dont have to prove the lack of a link because a link does not

> exist other than the Hebraically inspired religion of Judaism!

>

> I see a lot of rhetoric, but not much evidence. So show me how whatever group you are claiming as Hebrews have any more primary evidence as supposed Semites.

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> wrote:

> >

> >

> >

> > How do you know most African Americans have some European blood?

> >

> > Afro-European Genetic Admixture in the United States

> >

> >

> > What does that have to do with the fact that Ashkenazi Jews

> > originated from central Asia?

> >

> > The only fact you have presented is that some of their genetic ancestry may be from Central Asia. You have yet to show that the rest of their genetic ancestry did not come from the Levant.

> >

> > Actually, this one of many differences between Judaism and Hebraism.

> > The Hebrews were and are Paternal while Jewish traditions states

> > one

> > becomes a Jew through their mothers or conversion, which leads to

> > another contradiction.

> >

> > Again that is incorrect. It only shows that the people of that religion changed some of their beliefs. Or at least a branch of them. They are still Hebrew. Plenty of traditions in religions have

> > changed through time. Doesn't change who the people are.

> >

> >

> > Again, you would have to show no genetic and historical continuity from the ancient Hebrews of the Levant.

> >

> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
> > wrote:
> > >
> > > Tell me, most African Americans have some European DNA. Does
> > that
> > preclude them from being of recent African descent?
> > >
> > > ----- Original Message -----
> > > From: elliottandelliottmtg
> > > To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
> > > Sent: Thursday, August 24, 2006 12:45 PM
> > > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
> > Jews
> > are not.
> > >
> > >
> > > "It doesn't prove that at all. It shows that the ancestry
> > of
> > the
> > > Jews is mixed. Jews have migrated to many corners of the
> > world
> > and
> > > mixed with local populations. "
> > >
> > > If the Ashkenazi Jews are descendants of the Khazars in
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> > Asia
> > > then they can not rationally be from the middle east. This
> > article is
> > > a little confusing for the fact that Jews claim to be from
> > the
> > tribe
> > > of Judah and that all of the other tribes have been
> > destroyed
> > > therefore who are these Levites they are testing?
> > >
> > > Ashkenazi Jews are not descendants of the ancient Hebrews
> > and
> > are
> > > Jews because of the religion of Judaism, so a comparison
> > with
> > > African Hebrews such as the Lemba who have had no contact
> > with
> > > European Jews is illogical. Furthermore, if you google
> > Jews ,

> > African
> > > Hebrews are not even mentioned, why? This article also make
my
> > point
> > > clear which is that African Hebrews are purposefully
excluded
> > from
> > > the debate and genetic testing.
> > >
> > > Arthur Koestler's book The Thirteenth Tribe proves the
Khazar
> > > connection and the Jewish Encyclopedia and Almanac makes it
> > clear
> > > that Jews are not Hebrews or Israelites or descendents of
Shem.
> > This
> > > is just further evidence of European/Asian origins of Jewish
> > people.
> > >
> > > The entire debate would be settled if we could locate and/or
> > identify
> > > the bones of the ancient Hebrews and perform DNA testing. I
am
> > > confident that Ashkenazi Jews would have little to no
genetic
> > > relationship to the ancient Hebrews.
> > >
> > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
>
> > > wrote:
> > > >
> > > > It doesn't prove that at all. It shows that tthe ancestry
of
> > the
> > > Jews is
> > > > mixed. Jews have migrated to many corners of the world and
> > mixed
> > > with local
> > > > populations. From the Lemba in Zimbabwe to the Chinese and
> > Indian
> > > Jews.
> > > > When the second reconstruction of the Temple of David
occured
> > many
> > > people
> > > > from the diaspora migrated back to Israel and brought back

> new
>>> genes to the
>>>> gene pool. Later when migrations went out people mixed
with
>> other
>>>> populations again. To prove they were not of Hebrew
ancestry,
>> you
>>>> would not
>>>>> have to show they have admixture from other places, but
that
>> they
>>>> did not
>>>>> have admixture from the Levant area.
>>>>>
>>>>> _____
>>>>>
>>>>> From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]
>> On
>>>> Behalf Of
>>>>> Kim
>>>>> Sent: Thursday, August 24, 2006 11:35 AM
>>>>> To: Ta_Seti@yahoogroups.com
>>>>> Subject: [Ta_Seti] Re: Genetics prove those who claim to
be
>> Jews
>>>> are not.
>>>>>
>>>>>
>>>>>
>>>>>> If it doesn't work try cut and pasting the entire text
> listed.
>>>>>
>>>>>> Kim
>>>>>
>>>>>> [http://query. <http://query.nytimes.com/gst/fullpage.html?>](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
>>>>>> nytimes.com/gst/fullpage. html?
>>>>>> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63
>>>>>
>>>>>> --- In [Ta_Seti@yahoogroups](mailto:Ta_Seti@yahoogroups.com) <mailto:Ta_Seti%
>> 40yahoogroups. com> com,
>>>>>> "elliottandelliottm tg"
>>>>>> wrote:
>>>>>>
>>>>>>> link did not come up. here it is again

```

>>>> http://query.
<http://query.nytimes.com/ gst/fullpage. html?>
>>>> nytimes.com/ gst/fullpage. html?
>>>> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63
>>>>
>>>>
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>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%
>>> 40yahoogroups. com> .com,
>>>> "elliottandelliottm tg"
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>>>>>
>>>>> http://query.
<http://query.nytimes.com/ gst/fullpage. html?>
>>
>>>> nytimes.com/ gst/fullpage. html?
>>>>> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63
>>>>>
>>>>
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>>>
>>
>

```

| 20268|2006-08-28 19:33:39|olmec982000|Re: Genetics prove those who claim to be Jews are not.|

```

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:
>
> And your evidence for this is?
> ----- Original Message -----
> From: clyde winters
> To: Ta_Seti@yahoogroups.com
> Sent: Monday, August 28, 2006 6:44 PM
> Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.
>
>
> Hi
> The Kurds are not descendants of the Hurrians . The
> Hurrians were not Indo-Europeans, they were probably
> Kushites like the Kaska and Hattians.
>
> Clyde
> .

```

>

An important group in Anatolia in addition to the Hatti, were the Hurrians. The Hurrians enter Mesopotamia from the northeastern hilly area[1]. They introduced horse-drawn war chariots to Mesopotamia[2].

Hurrians penetrate Mesopotamia and Syria-Palestine between 1700-1500 BC. The major Hurrian Kingdom was Mitanni, which was founded by Sudarna I (c.1550), was established at Washukanni on the Khabur River. The Hurrian capital was Urkesh, one of its earliest kings was called Tupkish.

Linguistic and historical evidence support the view that Dravidians influenced Mitanni and Lycia. (Winters 1989a) Alain Anselin is sure that Dravidian speaking peoples once inhabited the Aegean. For example Anselin (1982, pp.111-114) has discussed many Dravidian place names found in the Aegean Sea area.

Two major groups in ancient Anatolia were the Hurrians and Lycians. Although the Hurrians are considered to be Indo-European speakers, some Hurrians probably spoke a Dravidian language.

The Hurrians lived in Mitanni. Mitanni was situated on the great bend of the Upper Euphrates river. Hurrian was spoken in eastern Anatolia and North Syria.

Most of what we know about Hurrian comes from the Tel al-Armarna letters. These letters were written to the Egyptian pharaoh. These letters are important because they were written in a language different from diplomatic Babylonian.

The letters written in the unknown language were numbered 22 and 25. In 1909 Bork, in Mitteilungen der Vorderasiatische Gesellschaft, wrote a translation of the letters.

In 1930, G.W. Brown proposed that the words in letters 22 and 25 were Dravidian especially Tamil. Brown (1930), has shown that the vowels and consonants of Hurrian and Dravidian are analogous. In support of this theory Brown (1930) noted the following similarities between Dravidian and Hurrian: 1) presence of a fullness of forms employed by both languages; 2) presence of active and passive verbal forms are not distinguished; 3) presence of verbal forms that are formed by particles; 4) presence of true relative pronouns is not found in these languages; 5) both languages employ negative verbal forms; 6) identical use of -m, as nominative; 7) similar pronouns; and 8) similar ending formations:

Dravidian Hurrian

a a

-kku -ikka

imbu impu

There are analogous Dravidian and Hurrian terms:

English Hurrian Dravidian

mountain paba parampu

lady, woman aallay ali

King Sarr, zarr Ca, cira

god en en

give tan tara

to rule irn ire

father attai attan

wife, woman asti atti

Many researchers have noted the presence of many Indo-Aryan words in Hurrians. This has led some researchers to conclude that Indo-European may have ruled the Hurrians. This results from the fact that the names of the Hurrian gods are similar to the Aryan gods:

Hurrian Sanskrit

Mi-it-va Mitra

Aru-na Varuna

In-da-ra Indra

Na-sa-at-tiya Nasatya

There are other Hurrian and Sanskrit terms that appear to show a relationship:

English Hurrian Sanskrit Tamil

Oneaika ekeokka `together'

Threetera tri

Fivepanza panca a□/span>

Sevensatta sapta

Ninenanava onpatu

Other Hurrian terms relate to Indo-Aryan:

English Hurrian I-A Tamil

Brownbabru babhru pukar

Grey paritapalita paraitu `old'

Reddishpinkara pingala puuval

English Mitanni Vedic Tamil

Warriormarya marya makan, maravan

Although researchers believe that the Hurrians-Mitanni were dominated by Indo-Aryans this is not supported by the evidence. Bjarte Kaldhol found that only 5 out of 500 Hurrian names were I-A sounding[3].

The linguistic evidence discussed above is consistent with the view that the only Indian elements in Anatolian culture were of Dravidian ,rather than Indo-Aryan origin. This evidence from Mittanni adds further confirmation to the findings of N. Lahovary in Dravidian Origins and the West, that prove the earlier presence of Dravidian speakers in Anatolia.

But none of the Hurrian terms are related to Kurdish.

[1] Timothy Potts, Mesopotamia and the East. Oxford University Committee for Archaeology. Monograph 37.

[2] H.W.F. Sagy, Peoples of the Past: Babylonians. Norman: University of Oklahoma Press, 1995.

[3] A. Gupta, How old is the Rig Veda (Part2). Retrieved: 14 January 2004

<http://www.sawf.org/newedit/edi40205200/musings.asp>.

| 20269|2006-08-28 19:53:28|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

"I agree with Paul that we shouldn't go down the conjecture route, so I won't debate Biblical text. I'll just say I am amused by your interpretation and find them lacking in substance."

The feeling is mutual, however, in regards to "lacking substance", I referenced the Bible directly.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
wrote:

>

> I agree with Paul that we shouldn't go down the conjecture route,

so I won't debate Biblical text. I'll just say I am amused by your interpretation and find them lacking in substance. I think Djehuti has addressed the genetic evidence quite well as we know it today.

> ----- Original Message -----

> From: elliottandelliottmtg

> To: Ta_Seti@yahoogroups.com

> Sent: Monday, August 28, 2006 12:42 AM

> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews

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> > Bolded.
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> > To: Ta_Seti@yahoogroups.com
> > Sent: Friday, August 25, 2006 12:32 PM
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- > claim
- >> that Solomon's temple was destroyed but what about the many
- > other
- >> things he built including his palace, his throne of judgement
- > and the
- >> temple he built for the daughter of the king of Egypt? How can
- > all of
- >> Israel/Judah history, from the Exodus until the final king,
- > occur in
- >> the 455 years between the control of the Levant region by the
- > people
- >> of Kemet and the Assyrians? Where is the evidence of a Jewish
- > exodus
- >> out of Egypt?
- >>
- >> Lots of strawman questions. Where is your evidence for the
- > burial of these kings elsewhere? Unless mummification occurs,

those

- > bodies will disappear. Where is your evidence that these events
- > didn't occur. speculation can go both ways.
- >>
- >> How could a white skinned Moses or Jesus hide amongst
- >> the African population of Egypt?
- >>
- >> Whom ever said Levantine people were "White" or "Black"?
- >>
- >> Why does Jesus say those who claim
- >> to be Jews are not

> >
> > Give me a direct quote and we'll analyze it.
> >
> > and why does the Book of Revelation say he was
> > crucified in Egypt?
> >
> > Again a direc quote. Allthough i don't buy into the Paul of
> Tarsus claims.
> >
> > When have Jews every been enslaved on the islands
> > of the oceans or after the Babylonian captivity?
> >
> > You have a loint in that claim?
> >
> > Would you agree that
> > recent African history, primarily diasporic, resembles more of
> the
> > story of the ancient Hebrews than the recent history of the
> Jews?
> >
> > Again, your point? Shoot, then the irish were Jews as well,
> when they were enslaved by the Brits.
> >
> >
> > Where is the prophecy that states "Israel" would be re-
> established
> > before the return of Jesus? Why do Jews refer to their country
> as
> > Israel if they are from the tribe of Judah? Was not Judah and
> Israel
> > at war after the death of Solomon?
> >
> > Again, give direct quotes. like i said, interpretation of the
> bible is a dime a dozen. Where is your genetic evidence for

those

> you claim are the true jews.

> >

> > I dont have to prove the lack of a link because a link does

not

> > exsist other than the Hebraically inspired religion of

Judaism!

> >

> > I see a lot of rhetoric, but not much evidence. So show me how

> whatever group you are claiming as Hebrews have any more primary
> evidence as supposed Semites.

>>

>> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

>> wrote:

>>>

>>>

>>>

>>> How do you know most African Americans have some European
> blood?

>>>

>>> Afro-European Genetic Admixture in the United States

>>>

>>>

>>> What does that have to do with the fact that Ashkenazi Jews
>>> originated from central Asia?

>>>

>>> The only fact you have presented is that some of their

genetic

>> ancestry may be from Central Asia. You have yet to show that

the

>> rest of their genetic ancestry did not come from the Levant.

>>>

>>> Actually, this one of many differences between Judaism and
>> Hebraism.

>>> The Hebrews were and are Paternal while Jewish traditions
> states

>> one

>>> becomes a Jew through their mothers or conversion, which

leads

> to

>>> another contradiction.

>>>

>>> Again that is incorrect. It only shows that the people of

that

>> religion changed some of their beliefs. Or at least a branch

of

>> them. They are still Hebrew. Plenty of traditions in religions

> have

> > changed through time. Doesn't change who the people are.
> > >
> > >
> > > Again, you would have to show no genetic and historical
> > continuity from the ancient Hebrews of the Levant.
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
>
> > > wrote:
> > > >
> > > > Tell me, most African Americans have some European DNA.

Does

> > that
> > > preclude them from being of recent African descent?
> > > >
> > > > ----- Original Message -----
> > > > From: elliottdandelliotmtg
> > > > To: Ta_Seti@yahoogroups.com
> > > > Sent: Thursday, August 24, 2006 12:45 PM
> > > > Subject: [Ta_Seti] Re: Genetics prove those who claim to

be

> > Jews
> > > are not.
> > > >
> > > >
> > > > "It doesn't prove that at all. It shows that the ancestry
> > of
> > > the
> > > > Jews is mixed. Jews have migrated to many corners of the
> > world
> > > and
> > > > mixed with local populations."
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> > > > If the Ashkenazi Jews are descendants of the Khazars in
> > central
> > > Asia
> > > > then they can not rationally be from the middle east. This
> > > article is
> > > > a little confusing for the fact that Jews claim to be from
> > the
> > > tribe
> > > > of Judah and that all of the other tribes have been
> > destroyed
> > > > therefore who are these Levites they are testing?

>>>>
>>>> Ashkenazi Jews are not descendants of the ancient Hebrews
> and
>>> are
>>>> Jews because of the religion of Judaism, so a comparison
> with
>>>> African Hebrews such as the Lemba who have had no contact
> with
>>>> European Jews is illogical. Furthermore, if you google
> Jews ,
>>> African
>>>> Hebrews are not even mentioned, why? This article also

make
> my
>>> point
>>>> clear which is that African Hebrews are purposefully
> excluded
>>> from
>>>> the debate and genetic testing.
>>>>
>>>> Arthur Koestler's book The Thirteenth Tribe proves the
> Khazar
>>>> connection and the Jewish Encyclopedia and Almanac makes

it
>>> clear
>>>> that Jews are not Hebrews or Israelites or descendants of
> Shem.
>>> This
>>>> is just further evidence of European/Asian origins of

Jewish
>>> people.
>>>>
>>>> The entire debate would be settled if we could locate

and/or
>>> identify
>>>> the bones of the ancient Hebrews and perform DNA testing.

I
> am
>>>> confident that Ashkenazi Jews would have little to no
> genetic
>>>> relationship to the ancient Hebrews.

>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
>>
>>>> wrote:
>>>>>
>>>>> It doesn't prove that at all. It shows that tthe

ancestry
> of
>>> the
>>>> Jews is
>>>>> mixed. Jews have migrated to many corners of the world

and
>>> mixed
>>>> with local
>>>>> populations. From the Lemba in Zimbabwe to the Chinese

and
>>> Indian
>>>> Jews.
>>>>> When the second reconstruction of the Temple of David
> occured
>>> many
>>>> people
>>>>> from the diaspora migrated back to Israel and brought

back
>> new
>>>> genes to the
>>>>> gene pool. Later when migrations went out people mixed
> with
>>> other
>>>>> populations again. To prove they were not of Hebrew
> ancestry,
>>> you
>>>> would not
>>>>> have to show they have admixture from other places, but
> that
>>> they
>>>> did not
>>>>> have admixture from the Levant area.
>>>>>
>>>>> _____
>>>>>
>>>>> From: Ta_Seti@yahoogroups.com

> > [mailto:Ta_Seti@yahoogroups.com]
> > > On
> > > > Behalf Of
> > > > Kim
> > > > Sent: Thursday, August 24, 2006 11:35 AM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Genetics prove those who claim to
> be
> > > Jews
> > > > are not.
> > > >
> > > >
> > > >
> > > > If it doesn't work try cut and pasting the entire text
> > listed.
> > > >
> > > > Kim
> > > >
> > > > http://query.

> > > > nytimes.com/gst/fullpage.html?
> > > > sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63
> > > >
> > > > --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%
> > > 40yahoogroups.com> .com,
> > > > "elliottandelliottmtg"
> > > > wrote:
> > > >
> > > > link did not come up. here it is again
> > > > http://query.
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>>>
>>>
>>
>>
>

| 20270|2006-08-28 21:01:37|jean philippe|RE : [Ta_Seti] Let's move away from the topic of
who and who is not|
True ! Let's move .

JPF

Découvrez un nouveau moyen de poser toutes vos questions quelque soit le sujet ! Yahoo!
Questions/Réponses pour partager vos connaissances, vos opinions et vos expériences. [Cliquez
ici.](#)

| 20271|2006-08-29 07:32:04|Peter Gray|Re: Genetics prove those who claim to be Jews are not.|

Elliotandelliotmtg:

The general feedback here is that this is a forum to discuss evidence of relevance to ancient
African history in particular. Your personal exploration of whatever you call Hebraic origins can
be done on your own time if you can't find others in the forum who wish to continue down this
line of dubious premises. No offense to you -- just keeping it real.

Peter Gray

From: "elliottandelliotmtg"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.
Date: Tue, 29 Aug 2006 02:51:44 -0000

"I agree with Paul that we shouldn't go down the conjecture route,
so I won't debate Biblical text. I'll just say I am amused by your
interpretation and find them lacking in substance."

The feeling is mutual, however, in regards to "lacking substance", I
referenced the Bible directly.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
wrote:

>

> I agree with Paul that we shouldn't go down the conjecture route,
so I won't debate Biblical text. I'll just say I am amused by your

interpretation and find them lacking in substance. I think Djehuti has addressed the genetic evidence quite well as we know it today.

> ----- Original Message -----
> From: elliottandelliottmt@gmail.com
> To: Ta_Seti@yahoogroups.com
> Sent: Monday, August 28, 2006 12:42 AM
> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

>
>
> Jaime Pretell, I could easily prove my case based on a variety of
> facts and archaeological evidence, but honestly, what would be the
> point? The brothers and sisters on this forum, may not agree on the
> different issues we debate and examine but we are openly listening
> for the voice of knowledge, wisdom and understanding. What is your
> purpose here? Maybe it is to muddy the debate in order to prevent
> the truth from being ascertained? Perhaps you believe your
> trickology will have the effect of changing minds? Nothing you can
> say will change my belief that Africans in America and across the
> diaspora are the historical descendants of the 12 sons of Jacob.
> Jesus himself in the book of Revelations 2:8 and 3:8 states that
> those who claim to be Jews are not but are a synagogue of Satan and
> that they are lying. Who are the people claiming to be Jews? He also
> said later in the book that if his words are added to then the
> plagues described will be added upon the person who attempts to
> change the meaning of his words. The gathering of the 144,000
> thousand are from the 12 tribes of Israel, this prophecy can not be
> fulfilled by those who claim to be Jews because they claim that only
> the tribe of Judah has survived and that the other tribes have been
> destroyed. Jews look only to Hebraic history and not Hebrew
> prophecy! It is prophesied that the Hebrews would be enslaved on the
> islands of the oceans and also in the most powerful nation in the
> world. There is no prophecy of "Israel" being re-established before
> Jesus's return and furthermore God promised David that his
> descendant would always rule over Israel/Judah. Surely you jest,
> Irish history resembles ancient Hebrew history as much as recent
> African diasporic history.

>
> I do not know what your purpose is here but if it to convince me to
> allow the continued theft of my African Hebraic history you have
> failed miserably.

>
> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> wrote:
> >
> > **Bolded.**

> > ----- Original Message -----
> > From: elliottandelliottmt@gmail.com
> > To: Ta_Seti@yahoogroups.com
> > Sent: Friday, August 25, 2006 12:32 PM
> > Subject: [Ta_Seti] Re: Genetics prove those who claim to be
Jews
> are not.
> >
> >
> > "The only fact you have presented is that some of their
genetic
> > ancestry may be from Central Asia. You have yet to show that
the
> > rest of their genetic ancestry did not come from the Levant.
> >
> > Again, what does Afro-European admixture have anything to do
with
> > Ashkenazi Jew central Asian origins?
> >
> > All you have shown is that the Levites had some Central Asian
> Ancestry.
> >
> > Are you saying that the Jews
> > were enslaved by the Khazars and that is how they have this
> genetic
> > link evolved? How much genetic link do Ashkenazi Jews have
with
> > African people?
> >
> > Probably as much as Khazar.
> >
> >
> >
> > Given the fact, that most of the Hebrew patriarchs
> > married African women at some point in time, shouldn't they
have
> a
> > stronger genetic link to African people than central Asians?
> >
> > Your evidence for this? Some marriages does not equal to most.
> >
> > What was incorrect? You said yourself that Jewish people
> > have "changed" some of their beliefs. Given your own logic,
you
> must
> > agree, that African Hebrews who follow all of the laws of
Moses,
> are
> > closer culturally related to the ancient Hebrews than
Ashkenazi
> Jews
> > whom have "changed" their beliefs. Why would some change their
> > beliefs and others maintain their customs?
> >
> > By your logic, if any group adopts a religion at any point in
> time and the people of that religion evolve in their beliefs,
then
> those converts are the real people of that religion.
> >
> > Ashkenazi Jews are not Hebrews at all. The Jewish encyclopedia
> > confirms the fact that they are actually descendants of Japheth
> and
> > not Shem. "The reason for this rather peculiar identification

of

> > Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3),

> is

> > found in the Midrash, where R. Berechiah says: "Ashkenaz,

> Riphath,

> > and Togarmah are " (Gen. R. xxxvii. 1), which evidently means

> German

> > tribes or German lands"

> > [http://www.jewishencyclopedia.com/view.jsp?](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)

> > [artid=1952&letter= A&search= ashkenaz](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)

> >

> > Nice try at taking the article out of context. The article is

> describing the Jewish term Ashkenaz which means German, just like

> Sepharad means Spanish. This means they are the Jews living in

> Germanic lands, just like the Sephardi are the Jews living in

> Spanish lands. They are saying the Ashkenaz (Germans) are the sons

> of Japheth. Ashkenazi Jews are the descendants of Shem who moved to

> Ashkenazi lands and intermingled with that population. SO they are

> descendants of both Japheth and Shem,

> >

> > Where in the city of David are the kings after Saul buried?

> Where are

> > the bones of the ancient Hebrews in the Levant region? Jews

> claim

> > that Solomon's temple was destroyed but what about the many

> other

> > things he built including his palace, his throne of judgement

> and the

> > temple he built for the daughter of the king of Egypt? How can

> all of

> > Israel/Judah history, from the Exodus until the final king,

> occur in

> > the 455 years between the control of the Levant region by the

> people

> > of Egypt and the Assyrians? Where is the evidence of a Jewish

> exodus

> > out of Egypt?

> >

> > Lots of strawman questions. Where is your evidence for the

> burial of these kings elsewhere? Unless mummification occurs, those

> bodies will disappear. Where is your evidence that these events

> didn't occur. speculation can go both ways.

> >

> > How could a white skinned Moses or Jesus hide amongst

> > the African population of Egypt?

> >

> > Whom ever said Levantine people were "White" or "Black"?

> >

> > Why does Jesus say those who claim

> > to be Jews are not

> >

> > Give me a direct quote and we'll analyze it.

> >

> > and why does the Book of Revelation say he was

> > crucified in Egypt?

> >

> > Again a direct quote. Although I don't buy into the Paul of

> Tarsus claims.
> >
> > When have Jews every been enslaved on the islands
> > of the oceans or after the Babylonian captivity?
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> > You have a joint in that claim?
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> > Would you agree that
> > recent African history, primarily diasporic, resembles more of
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> > story of the ancient Hebrews than the recent history of the
> Jews?
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> > Again, your point? Shoot, then the irish were Jews as well,
> when they were enslaved by the Brits.
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> > Where is the prophecy that states "Israel" would be re-
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> > Again, give direct quotes. like i said, interpretation of the
> bible is a dime a dozen. Where is your genetic evidence for
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> > I dont have to prove the lack of a link because a link does
not
> > exist other than the Hebraically inspired religion of
Judaism!
> >
> > I see a lot of rhetoric, but not much evidence. So show me how
> whatever group you are claiming as Hebrews have any more primary
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> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
> > wrote:
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> > > How do you know most African Americans have some European
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> > > What does that have to do with the fact that Ashkenazi Jews
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> > > The only fact you have presented is that some of their
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> > rest of their genetic ancestry did not come from the Levant.
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> > > Actually, this one of many differences between Judaism and
> > Hebraism.
> > > The Hebrews were and are Paternal while Jewish traditions

> states
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 > > > becomes a Jew through their mothers or conversion, which
 leads
 > to
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 > > > Again that is incorrect. It only shows that the people of
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 > > religion changed some of their beliefs. Or at least a branch
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 > > them. They are still Hebrew. Plenty of traditions in religions
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 > > changed through time. Doesn't change who the people are.
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 > > > Again, you would have to show no genetic and historical
 > > continuity from the ancient Hebrews of the Levant.
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 Does
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 > > > > ----- Original Message -----
 > > > > From: elliottandelliottmtg
 > > > > To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
 > > > > Sent: Thursday, August 24, 2006 12:45 PM
 > > > > Subject: [Ta_Seti] Re: Genetics prove those who claim to
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> > > On
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> > > > To: Ta_Seti@yahoogroups.com
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> > > >
> > >
> >
> >
>
>

| 20272|2006-08-29 07:52:20|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

So there has been a linguistic change. And this is absolute evidence? So does that mean African Americans that speak English are not African decent? Linguistics can help show population movements, but are not a guarantee of ancestry.

----- Original Message -----

From: olmec982000
To: Ta_Seti@yahoogroups.com
Sent: Monday, August 28, 2006 9:32 PM
Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>
> And your evidence for this is?
> ----- Original Message -----
> From: clyde winters
> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
> Sent: Monday, August 28, 2006 6:44 PM
> Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.
>
>
> Hi
> The Kurds are not descendants of the Hurrians . The
> Hurrians were not Indo-Europeans, they were probably
> Kushites like the Kaska and Hattians.
>
> Clyde
> .
>

An important group in Anantolia in addition to the Hatti, were the Hurrians. The Hurrians enter Mesopotamia from the northeastern hilly area[1]. They introduced horse-drawn war chariots to Mesopotamia[2].

Hurrians penetrate Mesopotamia and Syria-Palestine between 1700-1500 BC. The major Hurrian Kingdom was Mitanni, which was founded by Sudarna I (c.1550), was established at Washukanni on the Khabur River. The Hurrian capital was Urkesh, one of its earliest kings was called Tupkish.

Linguistic and historical evidence support the view that Dravidians influenced Mittanni and Lycia. (Winters 1989a) Alain Anselin is sure that Dravidian speaking peoples once inhabited the Aegean. For example Anselin (1982, pp.111-114) has discussed many Dravidian place names found in the Aegean Sea area.

Two major groups in ancient Anatolia were the Hurrians and Lycians. Although the Hurrians are considered to be Indo-European speakers, some Hurrians probably spoke a Dravidian language.

The Hurrians lived in Mittanni. Mittanni was situated on the great bend of the Upper Euphrates river. Hurrian was spoken in eastern Anatolia and North Syria.

Most of what we know about Hurrian comes from the Tel al-Armarna letters. These letters were written to the Egyptian pharaoh. These letters are important because they were written in a language different from diplomatic Babylonian.

The letters written in the unknown language were numbered 22 and 25. In 1909 Bork, in Mitteilungen der Vorderasiatische Gesellschaft, wrote a translation of the letters.

In 1930, G.W. Brown proposed that the words in letters 22 and 25 were Dravidian especially Tamil. Brown (1930), has shown that the vowels and consonants of Hurrian and Dravidian are analogous. In support of this theory Brown (1930) noted the following similarities between Dravidian and Hurrian: 1) presence of a fullness of forms employed by both languages; 2) presence of active and passive verbal forms are not distinguished; 3) presence of verbal forms that are formed by particles; 4) presence of true relative pronouns is not found in these languages; 5) both languages employ negative verbal forms; 6) identical use of -m, as nominative; 7) similar pronouns; and 8) similar ending formations:

Dravidian Hurrian

a a

-kku -ikka

imbu impu

There are analogous Dravidian and Hurrian terms:

English Hurrian Dravidian

mountain paba parampu

lady, woman aallay ali

King Sarr,zarr Ca, cira

god en en

give tan tara

to rule irn ire

father attai attan

wife,woman asti atti

Many researchers have noted the presence of many Indo-Aryan words in Hurrians. This has led some researchers to conclude that Indo ?Europeans may have ruled the Hurrians. This results from the fact that the names of the Hurrian gods are similar to the Aryan gods:

Hurrian Sanskrit

Mi-it-va Mitra

Aru-na Varuna

In-da-ra Indra

Na-sa-at-tiya Nasatya

There are other Hurrian and Sanskrit terms that appear to show a relationship:

English	Hurrian	Sanskrit	Tamil
---------	---------	----------	-------

One	aika	ekeokka	`together'
-----	------	---------	------------

Three	etera	tri	
-------	-------	-----	--

Five	panza	panca	a□/span>
------	-------	-------	----------

Seven	satta	sapta	
-------	-------	-------	--

Nine	nanava	onpatu	
------	--------	--------	--

Other Hurrian terms relate to Indo-Aryan:

Enlglish	Hurrian	I-A	Tamil
----------	---------	-----	-------

Brown	babru	babhru	pukar
-------	-------	--------	-------

Grey paritapalita paraitu `old'

Reddishpinkara pingala puuval

English Mitanni Vedic Tamil

Warriormarya marya makan, maravan

Although researchers believe that the Hurrians-Mitanni were dominated by Indo-Aryans this is not supported by the evidence. Bjarte Kaldhol found that only 5 out of 500 Hurrian names were I-A sounding[3].

The linguistic evidence discussed above is consistent with the view that the only Indian elements in Anatolian culture were of Dravidian ,rather than Indo-Aryan origin. This evidence from Mittanni adds further confirmation to the findings of N. Lahovary in Dravidian Origins and the West, that prove the earlier presence of Dravidian speakers in Anatolia.

But none of the Hurrian terms are related to Kurdish.

[1] Timothy Potts, Mesopotamia and the East. Oxford University Committee for Archaeology. Monograph 37.

[2] H.W.F. Sagy, Peoples of the Past: Babylonians. Norman: University of Oklahoma Press, 1995.

[3] A. Gupta, How old is the Rig Veda (Part2). Retrieved: 14 January 2004

<http://www.sawf.org/newedit/edi40205200/musings.asp>.

| 20273|2006-08-29 07:57:00|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.
I'm sure you did.

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Monday, August 28, 2006 9:51 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

"I agree with Paul that we shouldn't go down the conjecture route, so I won't debate Biblical text. I'll just say I am amused by your interpretation and find them lacking in substance."

The feeling is mutual, however, in regards to "lacking substance", I referenced the Bible directly.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>
> I agree with Paul that we shouldn't go down the conjecture route, so I won't debate Biblical text. I'll just say I am amused by your interpretation and find them lacking in substance. I think Djehuti has addressed the genetic evidence quite well as we know it today.
> ----- Original Message -----
> From: elliottandelliottmtg
> To: Ta_Seti@yahoogroups.com
> Sent: Monday, August 28, 2006 12:42 AM
> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.
>
>
> Jaime Pretell, I could easily prove my case based on a variety of
> facts and archaeological evidence, but honestly, what would be the
> point? The brotha's and sista's on this forum, may not agree on the
> different issues we debate and examine but we are openly listening
> for the voice of knowledge, wisdom and understanding. What is your
> purpose here? Maybe it is to muddy the debate in order to prevent
> the truth from being ascertained? Perhaps you believe your
> tricknology will have the affect of changing minds? Nothing you can
> say will change my belief that Africans in America and across the
> diaspora are the historical descendants of the 12 sons of Jacob.
> Jesus himself in the book of Revelations 2:8 and 3:8 states that
> those who claim to be Jews are not but are a synagogue of Satan and
> that they are lying. Who are the people claiming to be Jews? He also
> said later in the book that if his words are added to then the
> plagues described will be added upon the person who attempts to
> change the meaning of his words. The gathering of the 144,000
> thousand are from the 12 tribes of Israel, this prophecy can not

be

> fulfilled by those who claim to be Jews because they claim that only

> the tribe of Judah has survived and that the other tribes have been

> destroyed. Jews look only to Hebraic history and not Hebrew

> prophecy! It is prophesied that the Hebrews would be enslaved on the

> islands of the oceans and also in the most powerful nation in the

> world. There is no prophecy of "Israel" being re-established before

> Jesus's returns and furthermore God promised David that his

> descendant would always rule over Israel/Judah. Surely you jest,

> Irish history resembles ancient Hebrew history as much as recent

> African diasporic history.

>

> I do not know what your purpose is here but if it to convince me to

> allow the continued theft of my African Hebraic history you have

> failed miserably.

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> wrote:

>>

>> Bolded.

>> ----- Original Message -----

>> From: elliottandelliottmtg

>> To: Ta_Seti@yahoogroups.com

>> Sent: Friday, August 25, 2006 12:32 PM

>> Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews

> are not.

>>

>>

>> "The only fact you have presented is that some of their genetic

>> ancestry may be from Central Asia. You have yet to show that the

>> rest of their genetic ancestry did not come from the Levant.

>>

>> Again, what does Afro-European admixture have anything to do with

>> Ashkenazi Jew central Asian origins?

>>

>> All you have shown is that the Levites had some Central Asian

> Ancestry.

> >

> > Are you saying that the Jews

> > were enslaved by the Khazars and that is how they have this

> genetic

> > link evolved? How much genetic link do Ashkenazi Jews have

with

> > African people?

> >

> > Probably as much as Khazar.

> >

> >

> >

> > Given the fact, that most of the Hebrew patriarchs

> > married African women at some point in time, shouldn't they

have

> a

> > stronger genetic link to African people than central Asians?

> >

> > Your evidence for this? Some marriages does not equal to most.

> >

> > What was incorrect? You said yourself that Jewish people

> > have "changed" some of their beliefs. Given your own logic,

you

> must

> > agree, that African Hebrews who follow all of the laws of

Moses,

> are

> > closer culturally related to the ancient Hebrews than

Ashkenazi

> Jews

> > whom have "changed" their beliefs. Why would some change their

> > beliefs and others maintain their customs?

> >

> > By your logic, if any group adopts a religion at any point in

> time and the people of that religion evolve in their beliefs,

then

> those converts are the real people of that religion.

> >

> > Ashkenazi Jews are not Hebrews at all. The Jewish encyclopedia

> > confirms the fact that they are actually descendants of Japheth

> and

> > not Shem. "The reason for this rather peculiar identification

of

> > Ashkenaz, who is one of the descendants of Japheth (Gen. x.

3),

> is
 >> found in the Midrash, where R. Berechiah says: "Ashkenaz,
 > Riphath,
 >> and Togarmah are " (Gen. R. xxxvii. 1), which evidently means
 > German
 >> tribes or German lands"
 >> [http://www.jewishencyclopedia.com/view.jsp?](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)
 >> [artid=1952&letter= A&search= ashkenaz](http://www.jewishencyclopedia.com/view.jsp?artid=1952&letter=A&search=ashkenaz)
 >>
 >> Nice try at taking the article out of context. The article is
 > describing the Jewish term Ashkenaz which means German, just
 like
 > Sepharad means Spanish. This means they are the Jews living in
 > Germanic lands, just like the Sephardi are the Jews living in
 > Spanish lands. They are saying the Ashkenaz (Germans) are the
 sons
 > of Japheth. Ashkenazi Jews are the descendants of Shem who moved
 to
 > Ashkenazi lands and intermingled with that population. SO they
 are
 > descendants of both Japheth and Shem,
 >>
 >> Where in the city of David are the kings after Saul buried?
 > Where are
 >> the bones of the ancient Hebrews in the Levant region? Jews
 > claim
 >> that Solomon's temple was destroyed but what about the many
 > other
 >> things he built including his palace, his throne of judgment
 > and the
 >> temple he built for the daughter of the king of Egypt? How can
 > all of
 >> Israel/Judah history, from the Exodus until the final king,
 > occur in
 >> the 455 years between the control of the Levant region by the
 > people
 >> of Egypt and the Assyrians? Where is the evidence of a Jewish
 > exodus
 >> out of Egypt?
 >>
 >> Lots of strawman questions. Where is your evidence for the
 > burial of these kings elsewhere? Unless mummification occurs,
 those
 > bodies will disappear. Where is your evidence that these events
 > didn't occur. speculation can go both ways.
 >>

>> How could a white skinned Moses or Jesus hide amongst
>> the African population of Egypt?
>>
>> Whom ever said Levantine people where "White" or "Black"?
>>
>> Why does Jesus say those who claim
>> to be Jews are not
>>
>> Give me a direct quote and we'll analyze it.
>>
>> and why does the Book of Revelation say he was
>> crucified in Egypt?
>>
>> Again a direc quote. Allthough i don't buy into the Paul of
> Tarsus claims.
>>
>> When have Jews every been enslaved on the islands
>> of the oceans or after the Babylonian captivity?
>>
>> You have a loint in that claim?
>>
>> Would you agree that
>> recent African history, primarily diasporic, resembles more of
> the
>> story of the ancient Hebrews than the recent history of the
> Jews?
>>
>> Again, your point? Shoot, then the irish were Jews as well,
> when they were enslaved by the Brits.
>>
>>
>> Where is the prophecy that states "Israel" would be re-
> established
>> before the return of Jesus? Why do Jews refer to their country
> as
>> Israel if they are from the tribe of Judah? Was not Judah and
> Israel
>> at war after the death of Solomon?
>>
>> Again, give direct quotes. like i said, interpretation of the
> bible is a dime a dozen. Where is your genetic evidence for
those
> you claim are the true jews.
>>
>> I dont have to prove the lack of a link because a link does
not

> > exist other than the Hebraically inspired religion of Judaism!

> >

> > I see a lot of rhetoric, but not much evidence. So show me how
> whatever group you are claiming as Hebrews have any more primary
> evidence as supposed Semites.

> >

> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"

> > wrote:

> > >

> > >

> > >

> > > How do you know most African Americans have some European
> blood?

> > >

> > > Afro-European Genetic Admixture in the United States

> > >

> > >

> > > What does that have to do with the fact that Ashkenazi Jews
> > > originated from central Asia?

> > >

> > > The only fact you have presented is that some of their
genetic

> > ancestry may be from Central Asia. You have yet to show that
the

> > rest of their genetic ancestry did not come from the Levant.

> > >

> > > Actually, this one of many differences between Judaism and
> > Hebraism.

> > > The Hebrews were and are Paternal while Jewish traditions
> states

> > one

> > > becomes a Jew through their mothers or conversion, which
leads

> to

> > > another contradiction.

> > >

> > > Again that is incorrect. It only shows that the people of
that

> > religion changed some of their beliefs. Or at least a branch
of

> > them. They are still Hebrew. Plenty of traditions in religions
> have

> > changed through time. Doesn't change who the people are.

> > >

>>>
>>> Again, you would have to show no genetic and historical
>> continuity from the ancient Hebrews of the Levant.
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
>
>>> wrote:
>>>>
>>>> Tell me, most African Americans have some European DNA.
Does
>> that
>>> preclude them from being of recent African descent?
>>>>
>>>> ----- Original Message -----
>>>> From: elliottandelliottmt@gmail.com
>>>> To: Ta_Seti@yahoogroups.com
>>>> Sent: Thursday, August 24, 2006 12:45 PM
>>>> Subject: [Ta_Seti] Re: Genetics prove those who claim to
be
>> Jews
>>> are not.
>>>>
>>>>
>>>> "It doesn't prove that at all. It shows that the ancestry
> of
>>> the
>>>> Jews is mixed. Jews have migrated to many corners of the
> world
>>> and
>>>> mixed with local populations. "
>>>>
>>>> If the Ashkenazi Jews are descendants of the Khazars in
> central
>>> Asia
>>>> then they can not rationally be from the middle east. This
>>> article is
>>>> a little confusing for the fact that Jews claim to be from
> the
>>> tribe
>>>> of Judah and that all of the other tribes have been
> destroyed
>>>> therefore who are these Levites they are testing?
>>>>
>>>> Ashkenazi Jews are not descendants of the ancient Hebrews
> and
>>> are

>>>> Jews because of the religion of Judaism, so a comparison
> with
>>>> African Hebrews such as the Lemba who have had no contact
> with
>>>> European Jews is illogical. Furthermore, if you google
> Jews ,
>>> African
>>>> Hebrews are not even mentioned, why? This article also
make
> my
>>> point
>>>> clear which is that African Hebrews are purposefully
> excluded
>>> from
>>>> the debate and genetic testing.
>>>>
>>>> Arthur Koestler's book The Thirteenth Tribe proves the
> Khazar
>>>> connection and the Jewish Encyclopedia and Almanac makes
it
>>> clear
>>>> that Jews are not Hebrews or Israelites or descendents of
> Shem.
>>> This
>>>> is just further evidence of European/Asian origins of
Jewish
>>> people.
>>>>
>>>> The entire debate would be settled if we could locate
and/or
>>> identify
>>>> the bones of the ancient Hebrews and perform DNA testing.
I
> am
>>>> confident that Ashkenazi Jews would have little to no
> genetic
>>>> relationship to the ancient Hebrews.
>>>>
>>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
>>
>>>> wrote:
>>>>>
>>>>> It doesn't prove that at all. It shows that tthe
ancestry
> of
>>> the

>>>> Jews is
>>>> mixed. Jews have migrated to many corners of the world
and
>>> mixed
>>>> with local
>>>> populations. From the Lemba in Zimbabwe to the Chinese
and
>>> Indian
>>>> Jews.
>>>>> When the second reconstruction of the Temple of David
> occured
>>> many
>>>> people
>>>>> from the diaspora migrated back to Israel and brought
back
>> new
>>>> genes to the
>>>>> gene pool. Later when migrations went out people mixed
> with
>>> other
>>>>> populations again. To prove they were not of Hebrew
> ancestry,
>>> you
>>>> would not
>>>>> have to show they have admixture from other places, but
> that
>>> they
>>>> did not
>>>>> have admixture from the Levant area.
>>>>>
>>>>> _____
>>>>>
>>>>> From: Ta_Seti@yahoogroups.com
>> [mailto:Ta_Seti@yahoogroups.com]
>>> On
>>>> Behalf Of
>>>>> Kim
>>>>> Sent: Thursday, August 24, 2006 11:35 AM
>>>>> To: Ta_Seti@yahoogroups.com
>>>>> Subject: [Ta_Seti] Re: Genetics prove those who claim to
> be
>>> Jews
>>>> are not.
>>>>>
>>>>>
>>>>>

>>>> If it doesn't work try cut and pasting the entire text
>> listed.
>>>>
>>>> Kim
>>>>
>>>> [http://query.
<http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
>>>> nytimes.com/gst/fullpage.html?
>>>> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63
>>>>
>>>> --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%40yahoogroups.com> com,
>>>> "elliottandelliottm tg"
>>>> wrote:
>>>>
>>>>> link did not come up. here it is again
>>>>> [http://query.
> <http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
>>>>> nytimes.com/gst/fullpage.html?
>>>>> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63
>>>>>
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups <mailto:Ta_Seti%40yahoogroups.com> .com,
>>>>> "elliottandelliottm tg"
>>>>> wrote:
>>>>>
>>>>>> [http://query.
> <http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63](http://query.nytimes.com/gst/fullpage.html?sec=health&res=9B0CE6DF133DF934A1575AC0A9659C8B63)
>>>>>> nytimes.com/gst/fullpage.html?
>>>>>> sec=health&res= 9B0CE6DF133DF934 A1575AC0A9659C8B 63
>>>>>>
>>>>>>
>>>>>
>>>>
>>>
>>
>

| 20274|2006-08-29 07:57:28|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.

Dubious, I do not believe so, many people believe as I do and more evidence is discovered everyday to support my belief that African

people are the true descendants of the 12 tribes of Jacob, but your point is taken.

| 20275|2006-08-29 08:02:38|lightanddarkgotogether|Re: Genetics prove those who claim to be Jews are not.|

<http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion. Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coincidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> You would have to cite the "Genetics" that state what you report in order for me to know what you're referring to as I haven't come across this in any available scholarly studies.

>

> As far as I know, genetics links not only the Jews but also the Palestinian Arabs to the Kurds and that the one people all of these populations shared in their ancestry were the Khurri (Hurrians),

who

> the people of Kamat referred to as "Kharw" and as "Asiatics of the army of Mitanni". Thus, genetics reveals current relationships

that

> are independently evidenced through the ancient witness of Kamat.
> The same genetics determined the Lemba to be Jews based on their genetic relatedness to other recognized Jews. In fact, if there is one group that can be considered to be more genetically Jewish than

> any other, it's a group that isn't even considered to be Jewish

i.e.

> the Shomeriym (Samaritans). People like to say that they're a
> product of mixed populations due to the fall of YisraEl in 722 BCE
> but the fact is that they're a Jewish colony from c. 400 BCE no

more

> mixed than what had already been common for Jews in general. From
> that point on, they have kept to themselves, preserving their
> genetic distinctiveness to a far greater degree than any other
> Jewish population.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"

> wrote:

>>

>> Silly question,

>>

>> A lot of people have posted on here in approval that the Lembe

> Jews

>> in Mozambique are Jews, authentic Jews. I would certainly agree

> with

>> that.

>>

>> But what baffles me is this:

>>

>> Since the Lembe are genetically related to the Cohen Jews of the

>> middle east and Europe in a peculiarly unique way (in such a way

> that

>> the signs of their relationship could not be coincidental, like

a

>> one in a billion chance), how then can Genetics say that these

> other

>> Jews "Not" be Jews if the Lembe still are?

>>

>> If one group is related to another group, then both groups are

>> related to the same source.

>>

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>> wrote:

>>>

>>> Who is and who isn't a priest is a matter of political

> > perspective.

> > > According to the P-source, Ezekiel, and Judaism as a whole,

the

> > > Lewiym are NOT priests. Only the descendants of Zadowq are

> > > priests. In Deuteronomy, the Lewiym are priests only due to it

> > > having been written by Lewiym rather than by Zadowqiym.

> > >

> > > The Lewiym and Zadowqiym aren't even related as is biblically

> > > portrayed. The "Cohen" gene found in the Y-chromosome of

> priestly

> > > descended males is not prevalent among Lewiym. The "Cohen"

> marker

> > > identifies men of priestly descent with people of NE Caucasian

> > > speaking populations. Such were the Khurri (Hurrians) of the

> > > Mitanni kingdom who, upon being led by their Aryan (Maryannu)

> > > aristocracy from the region of Kharran (Haran) into Kna'an,

> > composed

> > > nearly 40% of the population of Kna'an during the New Kingdom

> and

> > > were later identified as "Asiatics of the army of Mitanni" by

> > > Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the

reign

> of

> > > AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is

> > > probably derived from the socioeconomic term "hapiru", a term

> > > applied to nomadic urban outcasts prevalent among the Khurri

> > > dominated populations. The Lewiym on the other hand, are

> probably

> > > of actual predominate Semitic descent arising out of the

> > > Transjordan region.

> > >

> > > It's only the Ashkenazi Lewiym that have been shown to have a

> > strong

> > > genetic affiliation with the Khazars. This is in contrast to

> the

> > > non-Lewiy Ashkenaziym and all other Jews.

> > >

> > > Djehuti Sundaka

> > >

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> > > wrote:

> > > >

> > > > --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

>>>> wrote:
>>>>
>>>>> "It doesn't prove that at all. It shows that the ancestry
> of
>>> the
>>>>> Jews is mixed. Jews have migrated to many corners of the
> world
>>> and
>>>>> mixed with local populations."
>>>>>
>>>>> If the Ashkenazi Jews are descendents of the Khazars in
> central
>>> Asia
>>>>> then they can not rationally be from the middle east. This
>>> article is
>>>>> a little confusing for the fact that Jews claim to be from
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| 20276|2006-08-29 08:02:54|lightanddarkgotogether|Re: Genetics prove those who claim to be Jews are not.|

Thats all I'm saying. The problem is that some people here think there is a magical force field that makes white people somehow different in some fundamental way.

Its real simple, two unrelated groups cannot both have the same tradition of lineage backed up by the precise DNA evidence to corroborate it. The odds of that happening are greater if I went to a beach, picked up a grain of sand, left for 500 years, and came back, picked up that same grain of sand on my first try. The odds are astronomically small.

And it is this confusion, this over-doing it of hating white people and pretending they are the architects of everything evil that aggravates me. It's not because I have a love or hate of white people, its because I want to have facts about history, not "The I hate black people" version or the "I hate white people version".

I am still dealing with "Afrocentricists" who swear that there was no MOses because "moses" is a European name. OR earlier I had to deal with someone who swore that only Black Africans could be the root cause of the statues in Central America. If we have no EVIDENCE, how can we make a CONCLUSION?

The Hurrians? The Hurrians language and history comes from further north and east of Anatolia, they are not directly descendant of Africans and I have found nothing to indicate they resembled black people. I say this, not because I am deep down hating black people, I say this because thats what the facts show.

I am all for proving that black people were all over history if that is the case. What i haate is i read people give information that goes from A to Z and do not show the steps in between.

THE Hurrians, can someone show me the evidence (settlement patterns, linguistic relationships, cultural identities, related groups) that show they were directly African and appeared to look Black?

When I argueed this same point about the people of ancient India (Harappans), i SHOWED the statue of the black woman, I SHOWED their relationship to the Kassite and old period Dravidians, I SHOWED the fact that the RIG VEDA mentions black people all over it. There isnt a vault of endless documented evidence, the littel there is however

points to that direction.

The same case here, where is the evidence, not postulation, EVIDENCE.
A hurrian statue, a hurrian writing, a hurrian settlement that shows
a migraion from Ethiopia or Kenya... Remember Egypt isnt the ONLY
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--- In Ta_Seti@yahoogroups.com, ray greenidge
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| 20277|2006-08-29 09:16:55|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

there is a dark space within history that you must understand. any time that you speak of history, it details what these people have done and it shows a sense of civility. is history taken as racism, yes because you forget that there is one group of people that really have been let out of history. there are many good professors out there that are white that deal with these same issues, and in there books they tell you about how they have to do certain things in order to be published or to recieve a grant. james henry breasted was one, he created the oriental institute at the university of chicago. he was able to create this musuem with the financial help of the rockefellers. mr breasted wrote 2 books one detailing how the brown skinned people ruled egypt and what we call the middle east. he was later approached and told he had to rewrite the book and show the opposite if he wanted more money. the first book was already published and printed thats how we know. not only that but we must regardless of what race or creed you are must be able to think on our own and use the powers that be and that is your mind. we have enough in history to come to an educated conclusion from strabo, herotodus, josephus flavius and the list goes on. we know of septimius severus(african emperor of rome), kenneth the niger who ruled three providences in wales. why arent these people being taught in the school system or just spoken about period. what about sir morien the black knight,thorhall the black viking or even thorfinn, or what about the formorians. when you look at what people have done then you can say follow me but when your people were the last to be civilised then what can you say. we can never use just book smarts without the sense factor its the sense factor that shows how smart or intelligent you are.it was intelligence that had people go against the norm and prove it. the fact that you made mention that the lemba tribe has something in common with the european jews it backwards its the opposite, the european jews have something in common with the lemba. this site is about kemet and when we truly study what kemet has done as far as travell then we will begin to understand history. you can find egyptian artifacts in just about every culture and it wasnt produced by egyptians, but done by their artisians. this shows that people looked up to this culture and not the other way around. and just as someone had expressed we speak english are we not africans who lost their way. study the travells of the egyptians and then ask yourself if you leave a garrison behind, what will the men do. they will take the women and procreate with, thats why most arabs have the features of the greeks or romans (italians), and those children will begin to speak the language of their mothers. this is what has happened throughout time.

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| 20278|2006-08-29 09:48:32|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

find where the ancient kemetians travelled and then think what has happened to man during his travels. this has to be a thinking minds game other wise we souldnt have such a provblem. this is why i asked a question before who came first the egg or the chicken. its like looking at facial features to try and find similarities. you do the same cultually. and then you take into consideration that man has been naturally traveling upward from the beginnig and if you werent so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipp ancient european gods but the europeans have worshipped african gods(historically). the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moses is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants where dark as well and they were called hamites. so if ham was black wouldt his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldnt he be black as well, and also wouldnt his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of moses. how many pharoahs had the name moses in it.

lightanddarkgotogether wrote:

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There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion. Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> You would have to cite the "Genetics" that state what you report in
> order for me to know what you're referring to as I haven't come
> across this in any available scholarly studies.

>

> As far as I know, genetics links not only the Jews but also the
> Palestinian Arabs to the Kurds and that the one people all of these
> populations shared in their ancestry were the Khurri (Hurrians),
who

> the people of Kamat referred to as "Kharw" and as "Asiatics of the
> army of Mitanni". Thus, genetics reveals current relationships
that

> are independently evidenced through the ancient witness of Kamat.

> The same genetics determined the Lemba to be Jews based on their
> genetic relatedness to other recognized Jews. In fact, if there is
> one group that can be considered to be more genetically Jewish than
> any other, it's a group that isn't even considered to be Jewish
i.e.

> the Shomeriym (Samaritans) . People like to say that they're a
> product of mixed populations due to the fall of YisraEl in 722 BCE
> but the fact is that they're a Jewish colony from c. 400 BCE no
more

> mixed than what had already been common for Jews in general. From
> that point on, they have kept to themselves, preserving their
> genetic distinctiveness to a far greater degree than any other
> Jewish population.

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| 20279|2006-08-29 10:34:11|Li (wiseladyowl)|Re: Genetics prove those who claim to be Jews
are not.|

**Oh wow Nate, you have so much knowledge to share that goes deep into the heart of this
matter. Could you please send me some more info either via email or through the group?
Thanks so much for any further info you can share on this subject.
Peace and light.....
Ladeeowl**

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There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, i'm speaking of a specific "cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion. Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coincidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

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| 20280|2006-08-29 10:44:00|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews are not.|

The Kurds are a mixture of a variety of ancient peoples who populated their area including the Medes.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

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- > Djehuti Sundaka

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>

| 20281|2006-08-29 10:55:29|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

>

>

> --- Djehuti Sundaka

> wrote:

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>> Palestinian Arabs to the Kurds and that the one

>> people all of these

>> populations shared in their ancestry were the Khurri

>> (Hurrians), who

>> the people of Kamat referred to as "Kharw" and as

>> "Asiatics of the

>> army of Mitanni".

>

> Hi

> The Kurds are not descendants of the Hurrians . The

> Hurrians were not Indo-Europeans, they were probably

> Kushites like the Kaska and Hattians.
>
> Clyde

The Kurds are descended from a variety of ancient peoples including the Khurri.

No one said the Khurri were Indo-Europeans.

Having come into history c. 2300 BCE from eastern Anatolia just south of the Caucasus Mountains, they certainly weren't from Kash. Neither the people of Kamat nor any other ancient people (including themselves) ever identified them as having come from Kash.

Djehuti Sundaka

| 20282|2006-08-29 11:21:13|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether" wrote:

>
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>

> Kurds and Arabs do not have this Cohen genetic marker in such a

high

> constant as the Cohen Jewish and the Lembe Jews.

Yes, the Kurds most certainly do.

<http://www.freerepublic.com/focus/f-news/1626606/posts>

Nowhere in the link you present does it state what you report, i.e.
nowhere does it state in any terms that

"Genetics say that these other Jews "Not" be Jews if the Lembe still
are"

And nowhere does it state that the Lemba in general possess the
Cohen marker. As with the other Jewish populations tested, the
Cohen marker is prevalent only among the priestly Lemba, not the
general Lemba population.

Djehuti Sundaka

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| 20283|2006-08-29 11:49:36|cristofori whitakara|Re: Genetics prove those who claim to be Jews are not.

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Djehuti Sundaka wrote:

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Djehuti Sundaka

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> -----
> Get your own web address for just \$1.99/1st yr. We'll help. Yahoo!
Small Business.
>

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| 20284|2006-08-29 12:11:54|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews are not.|

I personally don't know what happened to the people of Elam after the Aryan invasion. Due to information I once read indicating that the people of eastern Iran have a greater genetic affiliation to Aryan descended peoples in great contrast to the peoples of western Iran, I suspect the original people of Elam probably mixed with invading populations but retained a dominate genetic presence in the resulting population of western Iran.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> ty and was the kushite elamites absorbed by the kurds? or are the

people of beluchistan the modern day descendants of the ancient people of elam?

>

> Djehuti Sundaka wrote: The Kurds

are a mixture of a variety of ancient peoples who

> populated their area including the Medes.

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> > the people of Kamat referred to as "Kharw" and as "Asiatics of

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> > army of Mitanni". Thus, genetics reveals current relationships

> that

> > are independently evidenced through the ancient witness of

Kamat.

> > The same genetics determined the Lemba to be Jews based on their

> > genetic relatedness to other recognized Jews. In fact, if there

is

> > one group that can be considered to be more genetically Jewish

> than

> > any other, it's a group that isn't even considered to be Jewish

> i.e.

> > the Shomeriym (Samaritans). People like to say that they're a

> > product of mixed populations due to the fall of YisraEl in 722

BCE

> > but the fact is that they're a Jewish colony from c. 400 BCE no

> more

> > mixed than what had already been common for Jews in general.

From

> > that point on, they have kept to themselves, preserving their

> > genetic distinctiveness to a far greater degree than any other

> > Jewish population.

> >

> > Djehuti Sundaka

> >

> > --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"

> > wrote:

> > >

> > > Silly question,

> > >

> > > A lot of people have posted on here in approval that the Lembe

> > Jews

> > > in Mozambique are Jews, authentic Jews. I would certainly

agree

> > with

> > > that.

> > >

> > > But what baffles me is this:

> > >

> > > Since the Lembe are genetically related to the Cohen Jews of

the

> > > middle east and Europe in a peculiarly unique way (in such a

way

> > that

> > > the signs of their relationship could not be coincidental,

like

> a

> > > one in a billion chance), how then can Genetics say that these

> > other

> > > Jews "Not" be Jews if the Lembe still are?

> > >

> > > If one group is related to another group, then both groups are

> > > related to the same source.

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > > wrote:

> > > >

> > > > Who is and who isn't a priest is a matter of political

> > > perspective.

> > > > According to the P-source, Ezekiel, and Judaism as a whole,

> > > the

> > > > Lewiyim are NOT priests. Only the descendants of Zadok are

> > > > priests. In Deuteronomy, the Lewiyim are priests only due to

it

> > > > having been written by Lewiyim rather than by Zadokim.

> > > >

> > > > The Lewiyim and Zadokim aren't even related as is

biblically

> > > > portrayed. The "Cohen" gene found in the Y-chromosome of

> > priestly

> > > > descended males is not prevalent among Lewiyim. The "Cohen"

> > marker

> > > > identifies men of priestly descent with people of NE

Caucasian

> > > > speaking populations. Such were the Khurri (Hurrians) of the

> > > > Mitanni kingdom who, upon being led by their Aryan (Maryannu)

> > > > aristocracy from the region of Kharran (Haran) into Kna'an,

> > > composed

>>>> nearly 40% of the population of Kna'an during the New

Kingdom

>> and

>>>> were later identified as "Asiatics of the army of Mitanni"

by

>>>> Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the

> reign

>> of

>>>> AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is

>>>> probably derived from the socioeconomic term "hapiru", a

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>>>> applied to nomadic urban outcasts prevalent among the Khurri

>>>> dominated populations. The Lewiym on the other hand, are

>> probably

>>>> of actual predominate Semitic descent arising out of the

>>>> Transjordan region.

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>>>> It's only the Ashkenazi Lewiym that have been shown to have

a

>>> strong

>>>> genetic affiliation with the Khazars. This is in contrast to

>> the

>>>> non-Lewiy Ashkenaziym and all other Jews.

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>>>> Djehuti Sundaka

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| 20285|2006-08-29 13:00:17|clyde winters|Re: Genetics prove those who claim to be Jews are not.|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>

wrote:

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> wrote:

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> > > (Hurrians), who
> > > the people of Kamat referred to as "Kharw" and
> as
> > > "Asiatics of the
> > > army of Mitanni".
> >
> > Hi
> > The Kurds are not descendants of the Hurrians .
> The
> > Hurrians were not Indo-Europeans, they were
> probably
> > Kushites like the Kaska and Hattians.
> >
> > Clyde
>
>
> The Kurds are descended from a variety of ancient
> peoples including
> the Khurri.
>
> No one said the Khurri were Indo-Europeans.
>
> Having come into history c. 2300 BCE from eastern
> Anatolia just
> south of the Caucasus Mountains, they certainly
> weren't from Kash.
> Neither the people of Kamat nor any other ancient
> people (including
> themselves) ever identified them as having come from
> Kash.
>
> Djehuti Sundaka

Hi

Please outline your theory on where the Hurrians came from.

Clyde

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| 20286|2006-08-29 13:02:57|clyde winters|Re: Genetics prove those who claim to be Jews are not.|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

> The Kurds are a mixture of a variety of ancient
> peoples who
> populated their area including the Medes.
>
> Djehuti Sundaka
>

Hi Djehuti

Please present your evidence that the Kurds were
Medes.

Clyde

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| 20287|2006-08-29 13:05:33|israel identity|Original Egyptians.. NON whites and all Israelites
were descendants|

**Original Egyptians.. NON whites and all Israelites were descendants of Egyptians
When whites bred with blacks/browns, 3 possible things take place**

*** White children**

*** Brown/Black children**

*** A mix of both races .. but**

NEVER will all descendants be black nor will they all be white

**Look at the trenches of naked bodies of "Jews" with their milk white skin and tell me
where the blacks are IF they came from the natives of the middle east?**

**Every Israelite was a descendant of black/brown Egyptians, so why can't you pick out these
European "Jews" from any other German, Dutch or Russian in a line up?**

Genetics can not prove the identity of the actual Israelites

**But Every Israelite can be traced to having Egyptian mothers in the
bible.**

///

A guy writes:

OK. I'll bite. how?

///

I will give my master links at the bottom, but I will first give you a quick response

In the flood every one except Noah and crew died.

Out of the 3 sons of Noah the whole earth was replenished

At the tower of Babel, people were scattered out of the middle east to different parts of the world

Those who remained in the middle east are the characters found in the scriptures

A place is the same place no matter what the current politicians decide to call it.

Chaldees or Iraq, the same physical place no matter what it is called.

I use the current names for most people who only have modern maps

Consider the very same land area called Spain, then Mexico, then Texas, then the United states

This very same land area was the very same place. The people and their descendants were still the same people no matter what the politicians called them.

Abraham and Sarah were ancient Chaldeans or Iraqis

The wife of Isaac was an Armenian or Syrian (from an area between northern Syria and southern Turkey)

The mothers of the 12 princes of Israel were Armenians or Syrians

The 12 princes of Israel had one sister, but she had no children and died before the Israelites entered into Egypt

One of the 12 princes was taken into Egypt

11 princes remained in Canaan ... so **who were the mothers of the children of the 11 princes of Israel?**

There were NO other Israelites on earth.

The mothers of the children of Judah and Simeon were Canaanites.

The mother of the tribe of Joseph was the Egyptian girl Asenath.

The 11 princes who remained in Canaan produced all their children before the famine.

AFTER the famine began, they took their children into Egypt.

Remember the first Israelites ever to exist were composed of the 12 princes and their children.. this first generation of Israel's grandchildren is the generation which created all future Israelites to come

Who were the grandchildren of Israel.. Genesis chapter 46

1 Female grandchild of Israel **Serah** (Daughter of Asher). The **ONLY grand daughter of Israel was the daughter of a hand maid, just like Ishmael.**

52 male grandchildren of Israel +Ard, +Arel, +Arodi, +Ashbel, +Becher, +Belah, +Beriah, +Carmi, +Ehi, +Elon, +Ephraim, +Eri, +Ezbon, +Gera, +Guni, +Haggi, +Hamul, +Hanoah, +Heber, +Hezron, +Huppim, +Hushim, +Ishuah, +Isui, +Jachin, +Jahleel, +Jahzeel, +Jamin, +Jemuel, +Jezer, +Jimmah, +Job, +Malchiel, +Manasseh, +Muppim, +Naaman, +Ohad, +Phallu, +Pharez, +Phuvah, +Rosh, +Sered, +Shaul, +Shelah, +Shillem, +Shimron, +Shuni, +Tola, +Zerah:, +Ziphion, +Zohar

Every prince of Israel had multiple sons. They were the only Israelites on earth who migrated into Egypt.

52 Israelite children only had 1 female cousin when they lived in Egypt, so who were the mothers of the great grandchildren of Israel.. but Egyptians

and of course .. the mother of the tribe of Joseph was Asenath the Egyptian girl. Here is the page with the verses and other assertions

http://cloud.prohosting.com/lostribe/egy_israel.htm

The important reason to establish the physical appearance of the pharaohs is to debunk the white Egyptian caper. In some images they appear as though they could have been light, but by looking at all of the images and find the rest are all black/brown that farce can be debunked (Nephritis is a prime example).

We must pick statues / wall paintings where the artist used colors to represent the skin colors.

Images that have not been buried in or subjected to the elements.

The master links to all my pages <http://www.arabisraelites.com/u0000.htm>

zendz



Talk is cheap. Use Yahoo! Messenger to make PC-to-Phone calls. [Great rates starting at 1/min.](#)
| 20288|2006-08-29 13:24:50|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.

You see, just because a group keeps its ethnic name over centuries does not mean that its biology has stayed anywhere near constant. The later history of the Jews offers a lesson on this point. The Ashkenazim, those Jews from eastern Europe who constitute the largest proportion of the identifiable Jewish people existing today, have actually descended from a group of only a few thousand ancestors who lived in and around the territory of Poland about five centuries ago.⁴⁵ The characteristics of those few thousand have come to define the biology of "the Jews" of today--far out of proportion to their number in relation to all Jews before A.D. 1500. The Lembas, the "Black Jews" of southern Africa, show "thoroughly Negroid blood groups."⁴⁶ The Falasha Jews from Ethiopia also differ little from their neighbors in their blood groups.⁴⁷ Likewise, the Bene-Israel group of Jews that developed in the Bombay area of India descended from a mere seven founding families settled there hundreds of years ago. By early in the 20th century their descendants numbered in the tens of thousands, and some of them were absorbed into the population of the state of Israel. But in Bombay they were essentially similar in biological features and speech to their non-Jewish neighbors.⁴⁸ The modern Jewish population as a whole will show a mix of the genes of various subgroups like the Ashkenazim, Lemba, Falashas, and so on that developed historically and biologically in different regions of the world. We have no way to tell how any sample of modern Jews we

might select would relate to the Jews of Lehi's day, except that there is no reason to think today's sample would be very similar.⁴⁹

Donor: But I understand that you can get DNA from old bones. Couldn't you get some of those from tombs of about 600 B.C.? Their DNA would give you approximately what Lehi's DNA was, wouldn't it?

DNA expert: Unfortunately, tombs or burials from that date in the land of Israel are very scarce, and those that have been found almost never contain bones, for whatever reasons. Besides, just imagine the problems involved in overcoming the objections of orthodox Jews to having a scientist meddling with the bones of their ancestors

[http://farms.byu.edu/display.php?](http://farms.byu.edu/display.php?table=jbms&id=231&previous=L3B1YmxpY2F0aW9ucy9ib29rb2Ztb3Jtb252aWV3LnBocA==)

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| 20289|2006-08-29 14:16:12|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

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> --- Djehuti Sundaka

> wrote:

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> > The Kurds are a mixture of a variety of ancient

> > peoples who

> > populated their area including the Medes.

> >

> > Djehuti Sundaka

> >

>

> Hi Djehuti

>

> Please present your evidence that the Kurds were

> Medes.

>

> Clyde

As quoted above, I never said the Kurds were Medes. I said, they are a mixture of a variety of ancient peoples...INCLUDING the Medes.

This general knowlwdge about Kurds that is available from general sources INCLUDING http://en.wikipedia.org/wiki/Kurdish_people

Djehuti Sundaka

| 20290|2006-08-29 14:29:47|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews are not.|

Again, general knowledge on the earliest known geographical location of the Khurri is available from general sources INCLUDING online sources such as <http://history-world.org/hurrians.htm>

Djehuti Sundaka

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>> Khurri

>>>> (Hurrians), who

>>>> the people of Kamat referred to as "Kharw" and

>> as

>>>> "Asiatics of the

>>>> army of Mitanni".

>>>
>>> Hi
>>> The Kurds are not descendants of the Hurrians .
>> The
>>> Hurrians were not Indo-Europeans, they were
>> probably
>>> Kushites like the Kaska and Hattians.
>>>
>>> Clyde
>>
>>
>> The Kurds are descended from a variety of ancient
>> peoples including
>> the Khurri.
>>
>> No one said the Khurri were Indo-Europeans.
>>
>> Having come into history c. 2300 BCE from eastern
>> Anatolia just
>> south of the Caucasus Mountains, they certainly
>> weren't from Kash.
>> Neither the people of Kamat nor any other ancient
>> people (including
>> themselves) ever identified them as having come from
>> Kash.
>>
>> Djehuti Sundaka
>
> Hi
>
> Please outline your theory on where the Hurrians came
> from.
>
> Clyde
>
> _____
> Do You Yahoo!?
> Tired of spam? Yahoo! Mail has the best spam protection around
> <http://mail.yahoo.com>
>
| 20291|2006-08-29 14:58:34|israel_identity|Kurds are|
As quoted above, I never said the Kurds were Medes. I said, they
are a mixture of a variety of ancient peoples...INCLUDING the Medes
///
Kurds are a composite of Persians, Babylonians, Chaldeans.. today we
would call them Iraqis

They are no different than any other Iraqis

They are nothing more than a sect of Muslims which did not exist 2000 years ago.

| 20292|2006-08-29 16:07:41|Paul Kekai Manansala|Ye gods! Ancient volcano could have blasted Atlantis myth|

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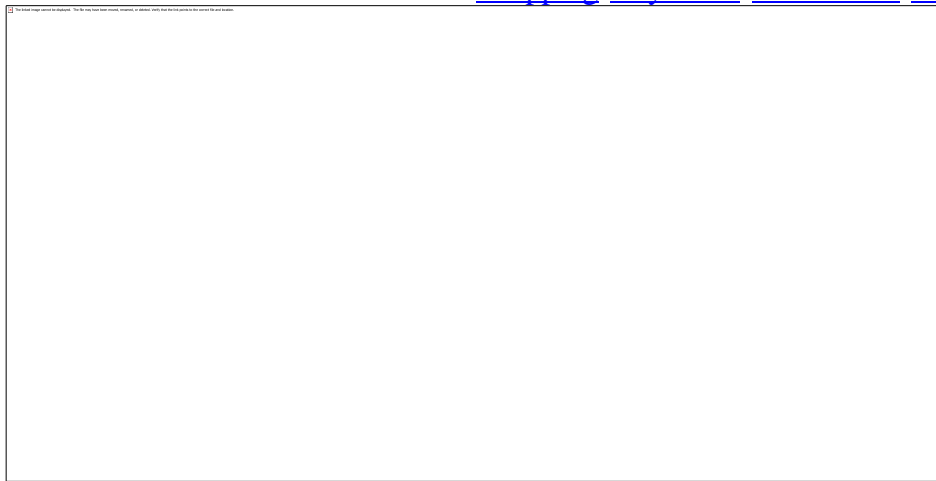
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A volcanic vent near the Kolumbo volcano. The largest of 20 volcanic cones around the islands, it is still very much alive. Using robotic submersibles run by noted Titanic explorer, Robert Ballard, the team peeked 1,500 feet down into Kolumbo.

Courtesy of University of Rhode Island

Ye gods! Ancient volcano could have blasted Atlantis myth

Posted 8/27/2006 10:01 PM ET

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Courtesy Hellenic Ministry of Culture

Ruins from the city of Akrotiri, which the ancient eruption buried in ash, much like Pompeii. Here, a room that was decorated with a fresco that pictured a rocky landscape, blossoming lilies and swallows.

Little wonder the ancients believed in lightning-bolt-throwing gods and smoking monsters emerging from the underworld. As a new marine geology survey of an ancient volcano in the Aegean Sea reveals, they may have been justifiably cowed.

Not much is left of the Santorini Islands, among Greece's prettiest tourist sites. They encircle a massive volcanic crater, where more than 3,500 years ago one of the largest eruptions in recorded history took place. The blast entombed an ancient town, Akrotiri, and seemingly altered the course of world history. And now the survey indicates that the eruption was even more powerful than once believed.

"The Minoan eruption of the Santorini volcano has remained of great interest to geologists, historians, and archeologists because of its possible impact on the Minoan civilization in Crete," notes the survey in the August 22 *Eos* journal. The Minoans were major players in the Eastern Mediterranean from roughly 3,000 B.C. to 1550 B.C, when the ancient Greeks, the same guys who went on to besiege Troy, took over. The late Greek archaeologist Spyridon Marinatos in 1939 proposed that the eruption, a scant 70 miles away from Crete, caused the end of the Minoan civilization.

It was some blast, says volcanologist Haraldur Sigurdsson of the University of Rhode Island, lead author of the *Eos* study. The total volume of material belched from the eruption was a mile-square pile of dirt stacked nine miles high, making the blast about 120 times more powerful than the 1980 eruption of Mount St. Helens, Sigurdsson says. The survey shows the Santorini Islands are surrounded by 530 square miles of volcanic rock on the ocean floor, in places close to the coast up to 260 feet thick.

The rock likely rode across the ocean waves at the time of the eruption, a superheated "pyroclastic" wave of light ash and pumice. In its extent, it exceeded the 1815 Tambora eruption that killed 36,000 in Indonesia, the study concludes, the previous record holder. Ash, pyroclastic flow and tsunami likely combined to similar, deadly effect in the Mediterranean, Sigurdsson says.

"This is extremely exciting news," says an expert on the Late Bronze Age Aegean, Eric Cline, who is currently chairman of the Classics department at George Washington University in Washington, D.C. "If the explosion were so much larger than previously thought, then we may have to look again at the potential impact that it had on Minoan Crete at the time, as well as upon Bronze Age civilizations as far away as Egypt, Turkey, and Mainland Greece."

The undersea survey also shows the nearby undersea volcano, Kolumbo, the largest of 20 volcanic cones around the islands, is still very much alive. An unexpected "widespread hydrothermal vent field was discovered on the floor of the Kolumbo submarine crater," the study says. Using robotic submersibles run by noted Titanic explorer, Robert Ballard, the team peeked 1,500 feet down into Kolumbo.

The floor of the crater is covered with bacterial mats, scattered among the vents, some of them belching 428-degree Fahrenheit steam. Sulfur-rich deposits of lead, iron and precious metals cover the vents.

The key issue for scholars in evaluating the volcano's effect is in resolving a dispute over the exact time of the eruption, Cline says. Some archaeologists, based on pottery and ancient Egyptian inscriptions, put the date at 1500 B.C. Experts in radiocarbon dating put it further back, to at least 1600 B.C. In April, a pair of new radiocarbon reports in *Science* magazine, one based on leaves and twigs buried in the eruption, overlapped to pin the date to between 1613 to 1627 B.C. Egyptologists such as Manfred Bietak of Austria's University of Vienna told *Science* they were unimpressed with the new dates however, so the debate continues.

Sigurðsson is convinced that the blast played a big role in the mythology of the ancient Greeks. "In my mind, personally, the mythology born out of this largest eruption must be responsible for the Atlantis legend," he says, referring to the lost continent of story and song. He also compares the event to the ancient poet Hesiod's work, *The Theogony*, which tells of the world's origins.

"The poem describes the battles between the gods and titans on Mount Olympus in language that nicely describes a volcanic eruption," Sigurðsson says. Stones are thrown, seas boil, smoke belches forth from the earth ? all the stormy drama that mythology can muster. "Hesiod's ancestors lived to tell the tale after seeing something incredible happen in the sea and they interpreted a godly myth to explain what they had survived," he suggests.

Each week, USA TODAY's Dan Vergano combs scholarly journals to present the Science Snapshot, a brief summary of some of the latest findings in scientific research. For past articles, visit [this index page](#).

| 20293|2006-08-29 17:26:14|clyde winters|Re: Genetics prove those who claim to be Jews are not.|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

> Again, general knowledge on the earliest known
> geographical location
> of the Khurri is available from general sources
> INCLUDING online
> sources such as
> <http://history-world.org/hurrians.htm>
>
> Djehuti Sundaka
>

Hi Djehuti

There is nothing here that claims that the Hurrians were Kurds. There is also nothing in the article that says the Hurrians could not have come from Africa.

I have posted evidence that the Hurrians were related to Dravidian speaking people. The Dravidians came from Africa. Where is your evidence that the Hurrians were Kurds, Jews or what ever?

Clyde

>
> --- In Ta_Seti@yahoogroups.com, clyde winters
>
> wrote:
>>
>>
>>
>> --- Djehuti Sundaka
>> wrote:
>>
>>> --- In Ta_Seti@yahoogroups.com, clyde winters
>>>
>>> wrote:
>>>>
>>>>
>>>>
>>>> --- Djehuti Sundaka
>>>> wrote:
>>>>
>>>>> You would have to cite the "Genetics" that
> state
>>>>> what you report in
>>>>> order for me to know what you're referring
> to as
>>> I
>>>>> haven't come
>>>>> across this in any available scholarly
> studies.
>>>
>>>>>
>>>>> As far as I know, genetics links not only
> the
>>> Jews
>>>>> but also the
>>>>> Palestinian Arabs to the Kurds and that the

> one
>>>> people all of these
>>>> populations shared in their ancestry were
> the
>>> Khurri
>>>> (Hurrians), who
>>>> the people of Kamat referred to as "Kharw"
> and
>>> as
>>>> "Asiatics of the
>>>> army of Mitanni".
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>>>> Clyde
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>>> The Kurds are descended from a variety of
> ancient
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>>> the Khurri.
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>>> No one said the Khurri were Indo-Europeans.
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> eastern
>>> Anatolia just
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>>> themselves) ever identified them as having come
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>>> Djehuti Sundaka
>>
>> Hi
>>

> > Please outline your theory on where the Hurrians
> came
> > from.
> >
> > Clyde
> >
> >
> > _____
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| 20294|2006-08-29 17:30:23|clyde winters|Re: Kurds are|
--- israel_identity <israel_identity@yahoo.com> wrote:

> As quoted above, I never said the Kurds were Medes.
> I said, they
> are a mixture of a variety of ancient
> peoples...INCLUDING the Medes
> ///
> Kurds are a composite of Persians, Babylonians,
> Chaldeans.. today we
> would call them Iraqis
> They are no different than any other Iraqis
>
> They are nothing more than a sect of Muslims which
> did not exist 2000
> years ago.
>

Hi
Please support this view with evidence. Most Iraqi
Arabs and Turks do not claim any relationship with
the Kurds. If the Kurds are related to the

Babylonians, their language should betray this reality. What features of the Kurd language relate to the Elamite and Mede languages?

Clyde

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| 20295|2006-08-29 17:32:18|clyde winters|Re: Genetics prove those who claim to be Jews are not.|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

> --- In Ta_Seti@yahoogroups.com, clyde winters

>

> wrote:

>>

>>

>>

>> --- Djehuti Sundaka

>> wrote:

>>

>>> The Kurds are a mixture of a variety of ancient

>>> peoples who

>>> populated their area including the Medes.

>>>

>>> Djehuti Sundaka

>>>

>>

>> Hi Djehuti

>>

>> Please present your evidence that the Kurds were

>> Medes.

>>

>> Clyde

>

>

> As quoted above, I never said the Kurds were Medes.

> I said, they

> are a mixture of a variety of ancient

> peoples...INCLUDING the Medes.

>

> This general knowlwedge about Kurds that is

> available from general

> sources INCLUDING
> http://en.wikipedia.org/wiki/Kurdish_people
>
> Djehuti Sundaka

Hi Djehuti

If the Kurds were the Medes please provide examples from Mede and Kurd languages that support this relationship.

Clyde

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| 20296|2006-08-30 06:51:10|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African influence in everything is just as bad.

----- Original Message -----

From: nate.jackson

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:45 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

find where the ancient kemetians travelled and then think what has happened to man during his travels. this has to be a thinking minds game other wise we couldnt have such a problem. this is why i asked a question before who came first the egg or the chicken. its like looking at facial features to try and find similarities. you do the same culturally. and then you take into consideration that man has been naturally traveling upward from the beginning and if you werent so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipping ancient european gods but the europeans have worshipped african gods(historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name mooses is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black

baby named ham, and his descendants where dark as well and they were called hamites. so if ham was black wouldt his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldnt he be black as well, and also wouldnt his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of moses. how many pharoahs had the name moses in it.

lightanddarkgotoget her wrote:

http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion. Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coicidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

>
> You would have to cite the "Genetics" that state what you report in
> order for me to know what you're referring to as I haven't come

> across this in any available scholarly studies.

>

> As far as I know, genetics links not only the Jews but also the

> Palestinian Arabs to the Kurds and that the one people all of

> these

> populations shared in their ancestry were the Khurri (Hurrians),

> who

> the people of Kamat referred to as "Kharw" and as "Asiatics of

> the

> army of Mitanni". Thus, genetics reveals current relationships

> that

> are independently evidenced through the ancient witness of

> Kamat.

> The same genetics determined the Lemba to be Jews based on

> their

> genetic relatedness to other recognized Jews. In fact, if there is

> one group that can be considered to be more genetically Jewish

> than

> any other, it's a group that isn't even considered to be Jewish

> i.e.

> the Shomeriym (Samaritans) . People like to say that they're a

> product of mixed populations due to the fall of YisraEl in 722

> BCE

> but the fact is that they're a Jewish colony from c. 400 BCE no

> more

> mixed than what had already been common for Jews in general.

> From

> that point on, they have kept to themselves, preserving their

> genetic distinctiveness to a far greater degree than any other

> Jewish population.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether" wrote:

>

>

> > Silly question,

>

>

> > A lot of people have posted on here in approval that the

> Lembe

> Jews

> > in Mozambique are Jews, authentic Jews. I would certainly

> agree

> with

> > that.

> >
> > But what baffles me is this:
> >
> > Since the Lembe are genetically related to the Cohen Jews of
the
> > middle east and Europe in a peculiarly unique way (in such a
way
> that
> > the signs of their relationship could not be coincidental, like
a
> > one in a billion chance), how then can Genetics say that these
> other
> > Jews "Not" be Jews if the Lembe still are?
> >
> > If one group is related to another group, then both groups are
> > related to the same source.
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"
> > wrote:
> > >
> > > Who is and who isn't a priest is a matter of political
> > perspective.
> > > According to the P-source, Ezekiel, and Judaism as a
whole,
the
> > > Lewiym are NOT priests. Only the descendants of Zadok
are
> > > priests. In Deuteronomy, the Lewiym are priests only due to
it
> > > having been written by Lewiym rather than by Zadokiyim.
> > >
> > > The Lewiym and Zadokiyim aren't even related as is
biblically
> > > portrayed. The "Cohen" gene found in the Y-chromosome
of
> priestly
> > > descended males is not prevalent among Lewiym. The
"Cohen"
> marker
> > > identifies men of priestly descent with people of NE
Caucasian
> > > speaking populations. Such were the Khurri (Hurrians) of
the
> > > Mitanni kingdom who, upon being led by their Aryan
(Maryannu)
> > > aristocracy from the region of Kharran (Haran) into Kna'an,

> > composed
> > > nearly 40% of the population of Kna'an during the New Kingdom
> and
> > > were later identified as "Asiatics of the army of Mitanni" by
> > > Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the reign
> of
> > > AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is
> > > probably derived from the socioeconomic term "hapiru", a term
> > > applied to nomadic urban outcasts prevalent among the Khurri
> > > dominated populations. The Lewiym on the other hand, are
> probably
> > > of actual predominate Semitic descent arising out of the
> > > Transjordan region.
> > >
> > > It's only the Ashkenazi Lewiym that have been shown to have a
> > strong
> > > genetic affiliation with the Khazars. This is in contrast to
> the
> > > non-Lewiy Ashkenaziym and all other Jews.
> > >
> > > Djehuti Sundaka
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> > > wrote:
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "elliottandelliottm tg"
> > > > wrote:
> > > > >
> > > > > "It doesn't prove that at all. It shows that tthe ancestry
> of
> > > the
> > > > Jews is mixed. Jews have migrated to many corners of the
> world
> > > and
> > > > mixed with local populations. "
> > > >
> > > > If the Ashkenazi Jews are descendents of the Khazars in

> central
> > > Asia
> > > > then they can not rationally be from the middle
east. This
> > > article is
> > > > a little confusing for the fact that Jews claim to be from
> the
> > > tribe
> > > > of Judah and that all of the other tribes have been
> destroyed
> > > > therefore who are these Levites they are testing?
> > > >
> > > >
> > > >
> > > > The Levites are the hereditary priests of the Jews.
> > > >
> > > > Levites should be the purest Jews from the standpoint of
Y
> > > chromosome
> > > > since Levites are defined by male descent.
> > > >
> > > > Levites, like the high priests or kohanim, are usually
> identified
> > > by
> > > > surname.
> > > >
> > > > Thus, the fact that more than 50 percent of Levites have
> > apparently
> > > > Central Asian male lineage suggests that Ashkenazi are
> probably
> > > mostly
> > > > Central Asian in origin.
> > > >
> > > > Regards,
> > > > Paul Kekai Manansala
> > > >
> > >
> >
>

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They will if enough time is spent in a host population. Just look at the Garifunas. Or look at the Whites of Brazil Both have strong admixture, but many could not tell them apart from a non 'mixed' black or white

----- Original Message -----

From: [Israel identity](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:38 AM

Subject: [Ta_Seti] Original Egyptians.. NON whites and all Israelites were descendants of Egyptians

Original Egyptians.. NON whites and all Israelites were descendants of Egyptians

When whites bred with blacks/browns, 3 possible things take place

*** White children**

*** Brown/Black children**

*** A mix of both races .. but**

NEVER will all descendants be black nor will they all be white

Look at the trenches of naked bodies of "Jews" with their milk white skin and tell me where the blacks are IF they came from the natives of the middle east?

Every Israelite was a descendant of black/brown Egyptians, so why can't you pick out these European "Jews" from any other German, Dutch or Russian in a line up?

Genetics can not prove the identity of the actual Israelites

But Every Israelite can be traced to having Egyptian mothers in the bible.

///

A guy writes:

OK. I'll bite. how?

///

I will give my master links at the bottom, but I will first give you a quick response

In the flood every one except Noah and crew died.

Out of the 3 sons of Noah the whole earth was replenished

At the tower of Babel, people were scattered out of the middle east to different parts of the world

Those who remained in the middle east are the characters found in the scriptures

A place is the same place no matter what the current politicians decide to call it.

Chaldees or Iraq, the same physical place no matter what it is called.

I use the current names for most people who only have modern maps

Consider the very same land area called Spain, then Mexico, then Texas, then the United states

This very same land area was the very same place. The people and their descendants were still the same people no matter what the politicians called them.

Abraham and Sarah were ancient Chaldeans or Iraqis

The wife of Isaac was an Armenian or Syrian (from an area between northern Syria and southern Turkey)

The mothers of the 12 princes of Israel were Armenians or Syrians

The 12 princes of Israel had one sister, but she had no children and died before the Israelites entered into Egypt

One of the 12 princes was taken into Egypt

11 princes remained in Canaan ... so **who were the mothers of the children of the 11 princes of Israel?**

There were NO other Israelites on earth.

The mothers of the children of Judah and Simeon were Canaanites.

The mother of the tribe of Joseph was the Egyptian girl Asenath.

The 11 princes who remained in Canaan produced all their children before the famine.

AFTER the famine began, they took their children into Egypt.

Remember the first Israelites ever to exist were composed of the 12 princes and their children.. this first generation of Israel's grandchildren is the generation which created all future Israelites to come

Who were the grandchildren of Israel.. Genesis chapter 46

1 Female grandchild of Israel **Serah** (Daughter of Asher). The **ONLY grand daughter of Israel was the daughter of a hand maid, just like Ishmael.**

52 male grandchildren of Israel +Ard, +Areli, +Arodi, +Ashbel, +Becher, +Belah, +Beriah, +Carmi, +Ehi, +Elon, +Ephraim, +Eri, +Ezbon, +Gera, +Guni, +Haggi, +Hamul, +Hanoah, +Heber, +Hezron, +Huppim, +Hushim, +Ishuah, +Isui, +Jachin, +Jahleel, +Jahzeel, +Jamin, +Jemuel, +Jezer, +Jinnah, +Job, +Malchiel, +Manasseh, +Muppim, +Naaman, +Ohad, +Phallu, +Pharez, +Phuvah, +Rosh, +Sered, +Shaul, +Shelah, +Shillem, +Shimron, +Shuni, +Tola, +Zerah:, +Ziphion, +Zohar

Every prince of Israel had multiple sons. They were the only Israelites on earth who migrated into Egypt.

52 Israelite children only had 1 female cousin when they lived in Egypt, so who were the mothers of the great grandchildren of Israel.. but Egyptians and of course .. the mother of the tribe of Joseph was Asenath the Egyptian girl. Here is the page with the verses and other assertions http://cloud.prohosting.com/lostribe/egy_israel.htm

The important reason to establish the physical appearance of the pharaohs is to debunk the white Egyptian caper. In some images they appear as though they could have been light, but by looking at all of the images and find the rest are all black/brown that farce can be debunked (Nephritis is a prime example).

We must pick statues / wall paintings where the artist used colors to represent the skin colors.

Images that have not been burried in or subjected to the elements.

The master links to all my pages <http://www.arabisra elites.com/ u0000.htm>

zendz



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| 20298|2006-08-30 06:52:39|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|
paragraphs please.

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:13 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

there is a dark space within history that you must understand. any time that you speak of history, it details what these people have done and it shows a sense of civility. is history taken as racism, yes because you forget that there is one group of people that really have been let out of history. there are many good professors out there that are white that deal with these same issues, and in there books they tell you about how they have to do certain things in order to be published or to recieve a grant. james henry breasted was one, he created the oriental institute at the university of chicago. he was able to create this musuem with the financial help of the rockefellers. mr breasted wrote 2 books one detailing how the brown skinned people ruled egypt and what we call the middle east. he was later approached and told he had to rewrite the book and show the opposite if he wanted more money. the first book was already published and printed thats how we know. not only that but we must regardless of what race or creed you are must be able to think on our own and use the powers that be and that is your mind. we have enough in history to come to an educated conclusion from strabo, herotodus, josephus flavius and the list goes on. we know of septimius severus(african emperor of rome), kenneth the niger who ruled three

providences in wales. why arent these people being taught in the school system or just spoken about period. what about sir morien the black knight, thorhall the black viking or even thorfinn, or what about the formorians. when you look at what people have done then you can say follow me but when your people were the last to be civilised then what can you say. we can never use just book smarts without the sense factor its the sense factor that shows how smart or intelligent you are. it was intelligence that had people go against the norm and prove it. the fact that you made mention that the lemba tribe has something in common with the european jews it backwards its the opposite, the european jews have something in common with the lemba. this site is about kemet and when we truly study what kemet has done as far as travell then we will begin to understand history. you can find egyptian artifacts in just about every culture and it wasnt produced by egyptians, but done by their artisians. this shows that people looked up to this culture and not the other way around. and just as someone had expressed we speak english are we not africans who lost their way. study the travells of the egyptians and then ask yourself if you leave a garrison behind, what will the men do. they will take the women and procreate with, thats why most arabs have the features of the greeks or romans (italians), and those children will begin to speak the language of their mothers. this is what has happened throughout time.

Thats all I'm saying. The problem is that some people here think there is a magical force field that makes white people somehow different in some fundamental way.

Its real simple, two unrelated groups cannot both have the same tradition of lineage backed up by the precise DNA evidence to corroborate it. The odds of that happening are greater if I went to a beach, picked up a grain of sand, left for 500 years, and came back, picked up that same grain of sand on my first try. The odds are astronomically small.

And it is this confusion, this over-doing it of hating white people and pretending they are the architects of everything evil that aggravates me. It's not because I have a love or hate of white people, its because I want to have facts about history, not "The I hate black people" version or the "I hate white people version".

I am still dealing with "Afrocentricists" who swear that there was no MOses because "moses" is a European name. OR earlier I had to deal with someone who swore that only Black Africans could be the root cause of the statues in Central America. If we have no

EVIDENCE, how
can we make a CONCLUSION?

The Hurrians? The Hurrians language and history comes from further north and east of Anatolia, they are not directly descendant of Africans and I have found nothing to indicate they resembled black people. I say this, not because I am deep down hating black people, I say this because thats what the facts show.

I am all for proving that black people were all over history if that is the case. What i haate is i read people give information that goes from A to Z and do not show the steps in between.

THE Hurrians, can someone show me the evidence (settlement patterns, linguistic relationships, cultural identities, related groups) that show they were directly AFrican and appeared to look Black?

When I argueed this same point about the people of ancient India (Harappans), i SHOWED the statue of the black woman, I SHOWED their relationship to the Kassite and old period Dravidians, I SHOWED the fact that the RIG VEDA mentions black people all over it. THERE isnt a vault of endless documented evidence, the littel there is however points to that direction.

The same case here, where is the evidence, not postulation, EVIDENCE.

A hurrian statue, a hurrian writing, a hurrian settlement that shows a migraion from Ethiopia or Kenya... Remember Egypt isnt the ONLY african culture in antiquity guys!

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), ray greenidge wrote:

>

> Lightanddark,

>

> I totally agree with your logic. I will put it this way:

>

> The Lembas are Jews

> The Lembas are genetically related to the Eastern European
Jews
> Therefore the Eastern European Jews are Jews.
>
> I hope this is not too simplistic but you get the point.
>
> Regards,
>
> Ray
>
>
>
> lightanddarkgotoget her wrote:
> Silly question,
>
> A lot of people have posted on here in approval that the Lembe
Jews
> in Mozambique are Jews, authentic Jews. I would certainly
agree
with
> that.
>
> But what baffles me is this:
>
> Since the Lembe are genetically related to the Cohen Jews of
the
> middle east and Europe in a peculiarly unique way (in such a
way
that
> the signs of their relationship could not be coincidental, like a
> one in a billion chance), how then can Genetics say that these
other
> Jews "Not" be Jews if the Lembe still are?
>
> If one group is related to another group, then both groups are
> related to the same source.
>
> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> wrote:
>
>
> > Who is and who isn't a priest is a matter of political
> perspective.
> > According to the P-source, Ezekiel, and Judaism as a whole,
the
> > Lewiyim are NOT priests. Only the descendants of Zadok
are

> > priests. In Deuteronomy, the Lewiym are priests only due to it
> > having been written by Lewiym rather than by Zadowqiym.
> >
> > The Lewiym and Zadowqiym aren't even related as is
biblically
> > portrayed. The "Cohen" gene found in the Y-chromosome of
priestly
> > descended males is not prevalent among Lewiym. The
"Cohen" marker
> > identifies men of priestly descent with people of NE
Caucasian
> > speaking populations. Such were the Khurri (Hurrians) of the
> > Mitanni kingdom who, upon being led by their Aryan
(Maryannu)
> > aristocracy from the region of Kharran (Haran) into Kna'an,
> composed
> > nearly 40% of the population of Kna'an during the New
Kingdom and
> > were later identified as "Asiatics of the army of Mitanni" by
> > Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the
reign
of
> > AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is
> > probably derived from the socioeconomic term "hapiru", a
term
> > applied to nomadic urban outcasts prevalent among the Khurri
> > dominated populations. The Lewiym on the other hand, are
probably
> > of actual predominate Semitic descent arising out of the
> > Transjordan region.
> >
> > It's only the Ashkenazi Lewiym that have been shown to have
a
> strong
> > genetic affiliation with the Khazars. This is in contrast to the
> > non-Lewiy Ashkenaziym and all other Jews.
> >
> > Djehuti Sundaka
> >
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"
> > wrote:
> >
> > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "elliottandelliottm tg"
> > > wrote:
> > > >

>>>> "It doesn't prove that at all. It shows that the ancestry of
>> the
>>>> Jews is mixed. Jews have migrated to many corners of the
world
>> and
>>>> mixed with local populations. "
>>>>
>>>> If the Ashkenazi Jews are descendents of the Khazars in
central
>> Asia
>>>> then they can not rationally be from the middle east. This
>> article is
>>>> a little confusing for the fact that Jews claim to be from
the
>> tribe
>>>> of Judah and that all of the other tribes have been
destroyed
>>>> therefore who are these Levites they are testing?
>>>>
>>>>
>>>
>>> The Levites are the hereditary priests of the Jews.
>>>
>>>> Levites should be the purest Jews from the standpoint of Y
>> chromosome
>>>> since Levites are defined by male descent.
>>>>
>>>> Levites, like the high priests or kohanim, are usually
identified
>> by
>>>> surname.
>>>
>>>> Thus, the fact that more than 50 percent of Levites have
> apparently
>>>> Central Asian male lineage suggests that Ashkenazi are
probably
>> mostly
>>>> Central Asian in origin.
>>>
>>>> Regards,
>>>> Paul Kekai Manansala
>>>
>>
>
>
>
>

>
>
>
>
> -----
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| 20299|2006-08-30 06:52:51|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

I recall you making that claim of the Dravidians migrating from Africa before.

http://www.egyptsearch.com/forums/ultimatebb.cgi?ubb=get_topic;f=8;t=003217

I think Rasol and Djehuti gave some good reasons why that claim was incorrect.

----- Original Message -----

From: [clyde winters](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 7:23 PM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

> Again, general knowledge on the earliest known
> geographical location
> of the Khurri is available from general sources
> INCLUDING online
> sources such as
> <http://history-world.org/hurrians.htm>
>
> Djehuti Sundaka
>

Hi Djehuti

There is nothing here that claims that the Hurrians were Kurds. There is also nothing in the article that says the Hurrians could not have come from Africa.

I have posted evidence that the Hurrians were related

to Dravidian speaking people. The Dravidians came from Africa. Where is your evidence that the Hurrians were Kurds, Jews or what ever?

Clyde

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), clyde winters

>

> wrote:

>>

>>

>>

>> --- Djehuti Sundaka

>> wrote:

>>

>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), clyde winters

>>>

>>> wrote:

>>>>

>>>>

>>>>

>>>> --- Djehuti Sundaka

>>>> wrote:

>>>>

>>>>> You would have to cite the "Genetics" that

> state

>>>>> what you report in

>>>>> order for me to know what you're referring

> to as

>>>> I

>>>>> haven't come

>>>>> across this in any available scholarly

> studies.

>>>

>>>>>

>>>>> As far as I know, genetics links not only

> the

>>> Jews

>>>>> but also the

>>>>> Palestinian Arabs to the Kurds and that the

> one

>>>>> people all of these

>>>>> populations shared in their ancestry were

> the

>>> Khurri

>>>> (Hurrians), who
>>>> the people of Kamat referred to as "Kharw"
> and
>>> as
>>>> "Asiatics of the
>>>> army of Mitanni".
>>>>
>>>> Hi
>>>> The Kurds are not descendants of the Hurrians
> .
>>> The
>>>> Hurrians were not Indo-Europeans, they were
>>> probably
>>>> Kushites like the Kaska and Hattians.
>>>>
>>>> Clyde
>>>
>>>
>>> The Kurds are descended from a variety of
> ancient
>>> peoples including
>>> the Khurri.
>>>
>>> No one said the Khurri were Indo-Europeans.
>>>
>>> Having come into history c. 2300 BCE from
> eastern
>>> Anatolia just
>>> south of the Caucasus Mountains, they certainly
>>> weren't from Kash.
>>> Neither the people of Kamat nor any other
> ancient
>>> people (including
>>> themselves) ever identified them as having come
> from
>>> Kash.
>>>
>>> Djehuti Sundaka
>>
>> Hi
>>
>> Please outline your theory on where the Hurrians
> came
>> from.
>>
>> Clyde

> >
> > _____
> > Do You Yahoo!?
> > Tired of spam? Yahoo! Mail has the best spam
> protection around
> > <http://mail.yahoo.com>
> >
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>

Do You Yahoo!?
Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>

| 20300|2006-08-30 06:53:45|israel_identity|kurds are|

Hi

Please support this view with evidence. Most Iraqi Arabs and Turks do not claim any relationship with the Kurds. If the Kurds are related to the Babylonians, their language should betray this reality. What features of the Kurd language relate to the Elamite and Mede languages?

///

The area of Iran, Iraq, Syria.. most of the middle east were parts of 3 major empires..

People living in the very same land area were identified by being parts of various empires.. they and their descendants were the same families.. living in the same land area..

only thing different was which politicians controlled them in a specific time period...

Before modern transportation people traveled through out the lands.. just like people of the world do today.. but they did not travel as fast or far. Look at the middle east map of the places where Abraham traveled.

The actual history between the time of Noah and the Christians was over 6000 years. We can estimate that by looking at the Egyptian dynasties.. Egyptian history

Assyria, Meads, Babylon, Persian empires.. spread over the same land areas. What the people were called depended on political or religious ties.

Empires start out in one area, they whip their neighbors and then take the surviving males of the whipped party to expand their own military. The middle east empires were composed of males from every land they took.

Israelites are found in the Persian army.. Egyptians.. and in the Israelite armies are found soldiers from other Arab nations .. i.e. Uriah the Hittite.

The Romans did the same.. this is the pattern of expanding empires

<http://www.arabisraelites.com/empires.htm>.

Where ever there was a need for defence or a battle, that is where the military leaders would take soldiers from one area to the next.. and there were no draft dodgers.

One of the benefits of being in those militaries was to plunder, pillage and rape.... no arrest for bad behaviour.. just a pat on the back and something to talk about along the merry way of smiting and smooting

Men were taken from every part of the middle east to every other part. The Israelites were dispersed in 127 Persian Empires in the book of Esther.

\\

Most Iraqi
Arabs and Turks do not claim any relationship with
the Kurds.

///

Most Europeans do not claim any relationship with the "Jews" but we have mountains of marriage and birth records to tie them all together

Date Line NBC, the skeletons they hide in their closets. <http://www.arabisraelites.com/f3000.htm>

As for the language... what we call the Arab language.. a almost uniform language of the middle east never existed. There were dozens of dialects, and speaking a different language does not change who your ancestors were.

Before anyone tries to identify Kurds as an individual race, tell me

#1 Where did they come from in the first place

#2 How many of them have not lived among non "kurds" in the last 6000 years?

#3 Show me one person on earth who can track their ancestors for the last 3000 years

(1) <http://www.arabisraelites.com/f0950.htm>

(2) <http://www.arabisraelites.com/f1000.htm>

(3) <http://www.arabisraelites.com/f2850.htm>tracing trees joke.

Remember the people of the middle east migrated and invaded each other for over 4000 years BC ... so what kind of mixing could happen in 4000 years?

Look at America.. about 200 years and see what a crock pot we are in that short period of history.

Tell me what lands did these kurds begin from. I have an ancient map program and I can plot it on the modern maps of today.

| 20301|2006-08-30 06:54:09|israel identity|The language of modern Kurds does not establish the identity of the|

If the Kurds were the Medes please provide examples from Mede and Kurd languages that support this relationship.

///

No one knows how any ancient languages were actually pronounced, We only know what characters they used.

The modern Kurds do not use any such ancient text from any known culture. Hmmm maybe that means they are from outer space?

There are millions in America who speak English but their ancestors spoke: Italian, French, German, Russia, Chinese..

When people are integrated into other groups they adapt to different languages. Who knows the language of any ancestors of natives of the middle east.

We can not know who our own ancestors were 5000 years ago, how could they.

Here is a site titled Medes, ancestors of the Kurds... but this author could not know any more than any one else

<http://web.olp.net/bgriffin-olp/tpf/IraqHC/IraqHCPt1/img28.html>

What ever language we speak today has nothing to do with the languages our ancestors spoke 5000 years ago. If so a family who's ancestors lived in China for 5000 years before they came here.. If that family now speaks English, that would mean they actually came from England?

And NO, the Kurds do not speak any language of any civilization that existed 5000 years ago

zendz



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| 20302|2006-08-30 08:52:20|mutationman2003|Egyptian Nobel Prize Winner Passes|



Egyptian Nobel Prize winning author Naghib Mahfouz passed away yesterday. While reading the article on his life I was struck by his clearly African features as shown in his photo. For those on this site who know about this subject I was wondering if Egyptians with clearly sub-saharan features are truly accepted as arabs or are they ostracized? My experience here in the western hemisphere would lead me to believe that they would be ostracized, but I have seen many arabs like this that are in privileged positions.

| 20303|2006-08-30 09:11:05|nate jackson|Re: Egyptian Nobel Prize Winner Passes|

it all depends upon the father. if you would look to the egyptian prime minister who called himself the last to sit on the throne of egypt. i do believe that his mother was sudanese. we have to remember that its not a race but a culture. thats why we are having a big pow wow over something as simple as who is a true jew. or are the iranians really true persians. its a form of racism that we cant understand. if i am a barbarian with nothing to show what you have accomplished then i have to assume your role. its like calling someone an indian giver its not a pun on the native americans but a strike against white men, for what they have done in history to the native americans. thats another reason why when we see an arab talking about ancient egyptians its always someone who looks like a european arab. for the ones that are sleep they are to stay asleep.

mutationman2003 wrote:



Egyptian Nobel Prize winning author Naghib Mahfouz passed away yesterday. While reading the article on his life I was struck by his clearly African features as shown in his photo. For those on this site who know about this subject I was wondering if Egyptians with clearly sub-saharan features are truly accepted as arabs or are they ostracized? My experience here in the western hemisphere would lead me to believe that they would be ostracized, but I have seen many arabs like this that are in privileged positions.

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| 20304|2006-08-30 09:31:58|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

i was taught that in order to find true history you must learn everyones history. study the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something. also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it is also fertile. i remember you made a statement about they lost the color in europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and its not just vitamin d that whites started to lack. one deficiency denotes others thats why it called balance and there isnt a quick pill for anything without problems later. in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to

survive and less time trying to invent for humanity. then to copple that on to europe being so small and lacking a lot of resources, you have tribes battling each other for space and resources. read up on european tribes and why were they so violent. thats another reason why you have had invasions for so long and even nowadays. once again we have to speak on reasons and knowledge not out of arrogance. there were stories of the twa people in ireland. the twa are or were the little people of africa, thats why the olmecs left statues of little people, whom historians said were children. the lucky charm people of ireland were the twas and they were the ones that built the stonehenge thats why they wont tell you that they found the same in south africa. the same that has happened all over the world happened in africa. the migration of man, even the egyptians in what the western historians call the book of the dead, say that they are from the beginning of the nile by the mountain of moon where hapi is from. whites are coming and saying that humanity started in africa not me. its not the european that is spreading intelligence, they are saying and have been saying that it is for the elite. africans have always shared insight and knowledge. thats what humanity is all about. im just speaking facts not allusions. find out what kind of ceremony some of the celts did for a coronation for their kings. this isnt me its history. im not saying that africans had their hands in everything but they had a lot to do with a lot of it.

Jaime Pretell wrote:

Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African influence in everything is just as bad.

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:45 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

find where the ancient kemetians travelled and then think what has happened to man during his travels. this has to be a thinking minds game other wise we couldnt have such a problem. this is why i asked a question before who came first the egg or the chicken. its like looking at facial features to try and find similarities. you do the same culturally. and then you take into consideration that man has been naturally traveling upward from the beginning and if you werent so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipping ancient european gods but the europeans have worshipped african gods(historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name mooses is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants where

dark as well and they were called hamites. so if ham was black wouldt his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldnt he be black as well, and also wouldnt his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of moses. how many pharoahs had the name moses in it.

lightanddarkgotoget her wrote:

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation)

[cmd=Retrieve& db=PubMed& list_uids= 10677325& dopt=Citation](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation)

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion. Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coicidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews.

--- In Ta.Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>
> You would have to cite the "Genetics" that state what you report in
> order for me to know what you're referring to as I haven't come
> across this in any available scholarly studies.
>
> As far as I know, genetics links not only the Jews but also the
> Palestinian Arabs to the Kurds and that the one people all of these
> populations shared in their ancestry were the Khurri (Hurrians),
who
> the people of Kamat referred to as "Kharw" and as "Asiatics of the
> army of Mitanni". Thus, genetics reveals current relationships
that

> are independently evidenced through the ancient witness of Kamat.
 > The same genetics determined the Lemba to be Jews based on their
 > genetic relatedness to other recognized Jews. In fact, if there is
 > one group that can be considered to be more genetically Jewish than
 > any other, it's a group that isn't even considered to be Jewish
 i.e.
 > the Shomeriym (Samaritans) . People like to say that they're a
 > product of mixed populations due to the fall of YisraEl in 722 BCE
 > but the fact is that they're a Jewish colony from c. 400 BCE no
 more
 > mixed than what had already been common for Jews in general. From
 > that point on, they have kept to themselves, preserving their
 > genetic distinctiveness to a far greater degree than any other
 > Jewish population.
 >
 > Djehuti Sundaka
 >
 >
 > --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"
 > wrote:
 >
 >
 > > Silly question,
 >
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> > > The Lewiym and Zadokiyim aren't even related as is biblically
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> > > aristocracy from the region of Kharran (Haran) into Kna'an,
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> > > Sheshonq. Abdi-Khepa, the king of Yerushalayim during the
reign
> of
> > > Akhnaten, bore a Khurri name. The term "Ibri" ("Hebrew") is
> > > probably derived from the socioeconomic term "hapiru", a term
> > > applied to nomadic urban outcasts prevalent among the Khurri
> > > dominated populations. The Lewiym on the other hand, are
> probably
> > > of actual predominate Semitic descent arising out of the
> > > Transjordan region.
> > >
> > > It's only the Ashkenazi Lewiym that have been shown to have a
> > strong
> > > genetic affiliation with the Khazars. This is in contrast to
> the
> > > non-Lewi Ashkenaziyim and all other Jews.
> > >
> > > Djehuti Sundaka
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> > > wrote:
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "elliottandelliottm tg"
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>>>> "It doesn't prove that at all. It shows that the ancestry
> of
>>> the
>>>> Jews is mixed. Jews have migrated to many corners of the
> world
>>> and
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>>>> If the Ashkenazi Jews are descendants of the Khazars in
> central
>>> Asia
>>>> then they can not rationally be from the middle east. This
>>> article is
>>>> a little confusing for the fact that Jews claim to be from
> the
>>> tribe
>>>> of Judah and that all of the other tribes have been
> destroyed
>>>> therefore who are these Levites they are testing?
>>>>
>>>>
>>>>
>>>> The Levites are the hereditary priests of the Jews.
>>>>
>>>> Levites should be the purest Jews from the standpoint of Y
>>> chromosome
>>>> since Levites are defined by male descent.
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>>>> Levites, like the high priests or kohanim, are usually
> identified
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>>>> surname.
>>>>
>>>> Thus, the fact that more than 50 percent of Levites have
>> apparently
>>>> Central Asian male lineage suggests that Ashkenazi are
> probably
>>> mostly
>>>> Central Asian in origin.
>>>>
>>>> Regards,
>>>> Paul Kekai Manansala
>>>>
>>>>

> >
>

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| 20305|2006-08-30 09:44:41|nate jackson|Re: Genetics prove those who claim to be Jews are not.-li(wiseladyo|

there is alot out there, mainly you have to read on everyone elses history as well. as one great proffesor said in order to find true history you must study world history. there is a book about black athena, black spark white fire, books by gerald massey, anthony t browder, james w lowen, count volney is just a few. but you must read and then use logic, because what you see now is the same back then, there is nothing new under the sun. only barbarians want to control men. you can contact me anytime to discuss anymatter, thats the only way we can learn. and by the way when you get on egyptian or any african books you must use eastern mentality rather what we have been taught .

"Li (wiseladyowl)" wrote:

Oh wow Nate, you have so much knowledge to share that goes deep into the heart of this matter. Could you please send me some more info either via email or through the group? Thanks so much for any further info you can share on this subject.

Peace and light..... .

Ladeeowl

nate jackson wrote:

find where the ancient kemetians travelled and then think what has happened to man during his travels. this has to be a thinking minds game other wise we souldnt have such a provblem. this is why i asked a question before who came first the egg or the chicken. its like looking at facial features to try and find similarities. you do the same cultually. and then you take into consideration that man has been naturally traveling upward from the beginnig and if you werent so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipp ancient european gods but the europeans have worshipped african gods(historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its

knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name mooses is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants were dark as well and they were called hamites. so if ham was black wouldn't his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldn't he be black as well, and also wouldn't his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of mooses. how many pharaohs had the name mooses in it.

lightanddarkgotoget her wrote:

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation)

[cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation)

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion. Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coincidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

>

> You would have to cite the "Genetics" that state what you report in
> order for me to know what you're referring to as I haven't come
> across this in any available scholarly studies.

>

> As far as I know, genetics links not only the Jews but also the

> Palestinian Arabs to the Kurds and that the one people all of these
 > populations shared in their ancestry were the Khurri (Hurrians),
 who
 > the people of Kamat referred to as "Kharw" and as "Asiatics of the
 > army of Mitanni". Thus, genetics reveals current relationships
 that
 > are independently evidenced through the ancient witness of Kamat.
 > The same genetics determined the Lemba to be Jews based on their
 > genetic relatedness to other recognized Jews. In fact, if there is
 > one group that can be considered to be more genetically Jewish than
 > any other, it's a group that isn't even considered to be Jewish
 i.e.
 > the Shomeriym (Samaritans) . People like to say that they're a
 > product of mixed populations due to the fall of YisraEl in 722 BCE
 > but the fact is that they're a Jewish colony from c. 400 BCE no
 more
 > mixed than what had already been common for Jews in general. From
 > that point on, they have kept to themselves, preserving their
 > genetic distinctiveness to a far greater degree than any other
 > Jewish population.
 >
 > Djehuti Sundaka
 >
 >
 >
 > --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"
 > wrote:
 >
 >
 > > Silly question,
 > >
 > > A lot of people have posted on here in approval that the Lembe
 > > Jews
 > > in Mozambique are Jews, authentic Jews. I would certainly agree
 > > with
 > > that.
 > >
 > > But what baffles me is this:
 > >
 > > Since the Lembe are genetically related to the Cohen Jews of the
 > > middle east and Europe in a peculiarly unique way (in such a way
 > > that
 > > the signs of their relationship could not be coincidental, like
 a
 > > one in a billion chance), how then can Genetics say that these
 > > other
 > > Jews "Not" be Jews if the Lembe still are?
 > >

> > If one group is related to another group, then both groups are
> > related to the same source.
> >
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > wrote:
> > >
> > > Who is and who isn't a priest is a matter of political
> > perspective.
> > > According the the P-source, Ezekiel, and Judaism as a whole,
> the
> > > Lewiym are NOT priests. Only the descendants of Zadowq are
> > > priests. In Deuteronomy, the Lewiym are priests only due to it
> > > having been written by Lewiym rather than by Zadowqiym.
> > >
> > > The Lewiym and Zadowqiym aren't even related as is biblically
> > > portrayed. The "Cohen" gene found in the Y-chromosome of
> priestly
> > > descended males is not prevalent among Lewiym. The "Cohen"
> marker
> > > identifies men of priestly descent with people of NE Caucasian
> > > speaking populations. Such were the Khurri (Hurrians) of the
> > > Mitanni kingdom who, upon being led by their Aryan (Maryannu)
> > > aristocracy from the region of Kharran (Haran) into Kna'an,
> > composed
> > > nearly 40% of the population of Kna'an during the New Kingdom
> and
> > > were later identified as "Asiatics of the army of Mitanni" by
> > > Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the
> reign
> of
> > > AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is
> > > probably derived from the socioeconomic term "hapiru", a term
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| 20306|2006-08-30 11:16:23|olmec982000|Re: Genetics prove those who claim to be Jews are not.|

Hi Nate

Good post. I like to call the little/twa people the Anu, since this the original name given this people by the Egyptians.

I must disagree with you in relation to the Olmec. The Olmec show children in their art , because the socializing of children played an important role in Olmec society.

Among the Olmecs this flame signified the luminous character of knowledge. The Kuno priest wears a conical hat(see Illustration No.6). The evidence of the conical hat on the Kuno priest is important evidence of the Manding in ancient America. The conical hat in Meso-America is associated with Amerindian priesthood and as a symbol of political and religious authority . Leo Wiener (1922, v.II: p.321) wrote that:

"That the kingly and priestly cap of the Magi should have been preserved in America in the identical form, with the identical decoration, and should, besides, have kept the name current for it among the Mandingo [Malinke-Bambara/Manding] people , makes it impossible to admit any other solution than the one that the Mandingoes established the royal offices in Mexico".



Acculturation of children was an important part/duty of the Olmec priesthood. As a result we find many examples of children being provided knowledge by the priest.

The Olmec child is very evident in Olmec art. To the Olmec childhood represent the primitive state of mankind, when man was pure and ignorant of nature. Thus the child in Olmec art represents the human being when he left his creator's hands: uncircumcised and androgynous.

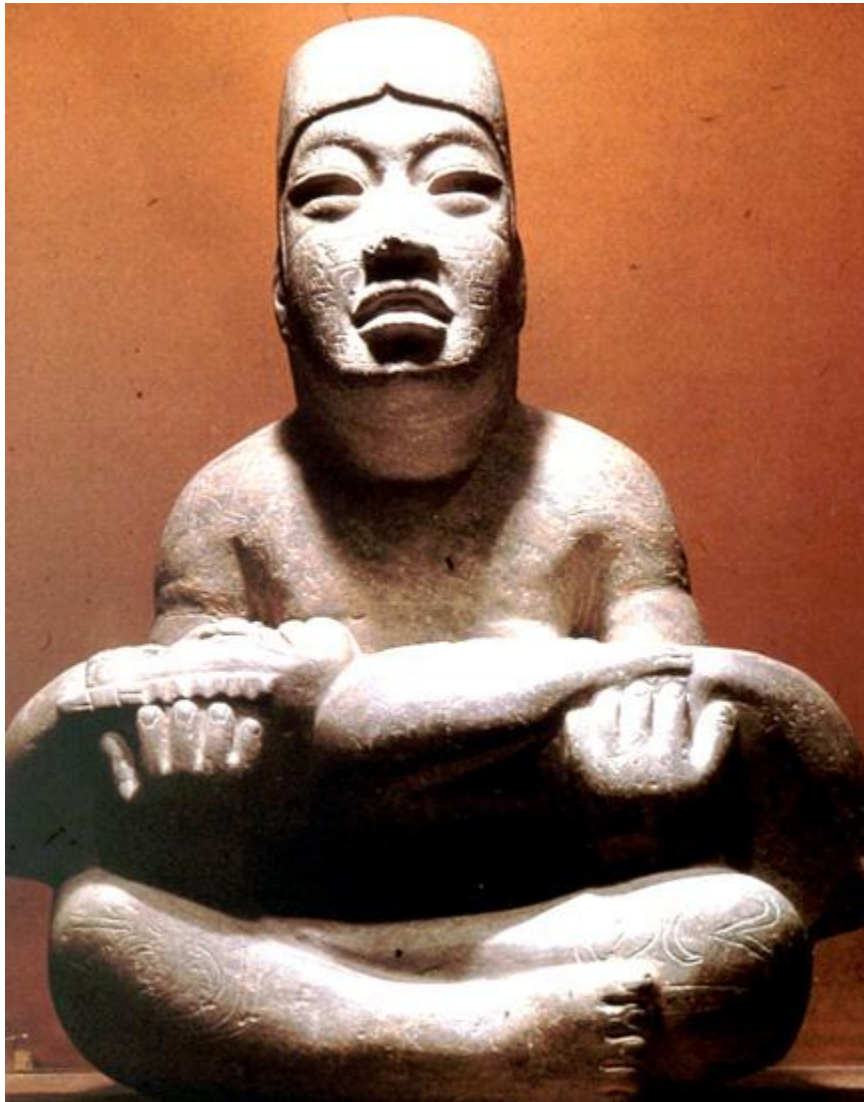
Adults respected children very much. This view is supported by the motifs on Altar No.5 of LaVenta. On this monument we see a personage emerging from the stone altar with the glyph **po gbe** 'Pure Righteousness' on his headdress. He is carrying a babe in his arms resting on his lap.



On the other side of the monument we see two personages, each with a different helmet style. These scenes suggest that the Olmec child was to learn wisdom, this is illustrated by the animated conversation between the child and the priest.



On the right-hand side we see a priest and a child again. This time the priest has a snake on his helmet. Instead of carrying the child on his lap in this scene, the child is carried on the personage's side and wearing a jaguar mask. This indicates that once the child completed the initiation he was recognized a individual to be respected capable of giving advise to adults.



These examples from Olmec iconography make it clear that the Olmec religion is exactly the same as the pre-Islamic religion of the Malinke Bambara.

Clyde

--- In Ta_Seti@yahoogroups.com, nate jackson wrote:

>

> i was taught that in order to find true history you must learn everyones history. study the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something. also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it is also fertile. i remember you made a statement about they lost the color in europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and its not just vitamin d that whites started to lack. one deficiency denotes others thats why it called balance and there isnt a quick pill for anything without problems later. in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less > time trying to invent for humanity. then to copple that on to europe being so small and lacking a lot of resources, you have tribes battling each other for space and resources. read up on european tribes and why were they so violent. thats another reason why you have had invasions for so long and even nowadays. once again we have to speak on reasons and knowledge not out of arrogance. there were stories of the twa people in ireland. the twa are or were the little people of africa, thats why the olmecs left statues of little people, whom historians said where children. the lucky charm people of ireland were the twas and they were the ones that built the stonehenge thats why they wont tell you that they found the same in south africa. the same that has happened all over the world happened in africa.

| 20307|2006-08-30 11:56:23|clyde winters|Re: The language of modern Kurds does not establish the identity of]

--- israel identity <israel_identity@yahoo.com> wrote:

> If the Kurds were the Medes please provide examples
> from Mede and Kurd languages that support this
> relationship.

> ///

> No one knows how any ancient languages were actually
> pronounced, We only know what characters they used.

>

> The modern Kurds do not use any such ancient text
> from any known culture. Hmmm maybe that means they
> are from outer space?

>

> There are millions in America who speak English but
> their ancestors spoke: Italian, French, German,
> Russia, Chinese..

> When people are integrated into other groups they
> adapt to different languages. Who knows the language
> of any ancestors of natives of the middle east.

- >
- >
- > We can not know who our own ancestors were 5000
- > years ago, how could they.
- >
- > Here is a site titled Medes, ancestors of the
- > Kurds... but this author could not know any more
- > than any one else
- >

<http://web.olp.net/bgriffin-olp/tpf/IraqHC/IraqHCpt1/img28.html>

- >
- > What ever language we speak today has nothing to do
- > with the languages our ancestors spoke 5000 years
- > ago. If so a family who's ancestors lived in China
- > for 5000 years before they came here.. If that
- > family now speaks English, that would mean they
- > actually came from England?
- >
- > And NO, the Kurds do not speak any language of any
- > civilization that existed 5000 years ago
- >

Good point. You could not tell where most of us came from by our language because most of us have come from different countries to settle here in America.

Theoretically, this would not be the case for the Kurds who, still, are supposedly living in their ancestral home, and are the representatives of the ancient Medes according to Djehuti. We have fragments of the Mede languages, and a great amount of Elamite linguistic and textual material. If the Kurds have always lived where they presently live as claimed by Djehuti, don't you think they would still carry evidence of their original Mede language. It was the existence of Coptic, a late variety of Egyptian, which led to the decipherment of this dead language.

As a result, if the Kurds are representatives of the ancient inhabitants of the land--they should have Mede elements in their language.

Clyde

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| 20308|2006-08-30 12:07:11|clyde winters|Re: Genetics prove those who claim to be Jews are not.|

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

> I recall you making that claim of the Dravidians

> migrating from Africa before.

>

>

http://www.egyptsearch.com/forums/ultimatebb.cgi?ubb=get_topic;f=8;t=003217

>

> I think Rasol and Djehuti gave some good reasons why

> that claim was incorrect.

Hi Jaime

They base their opinion genetic information. This information is basically speculations and in the case of India may imply some bias . For example in one paper Kivisild claims that, M1 existed among upper caste. Then later he claims that haplogroup M1 does not exist in India. In the next breath we know that according to Quintana-Murci et al 1999, that M1 bears nucleotides at site 16311 in common with M4 at 6311 and HG M5 at 16129 and M34 , yet the Indian M* HGs are different from the African M1. This is ludicris to me.

Genes is just one area of research. The linguistic, anthropological, archaeological evidence on the other hands connects Dravidian and African people. This evidence supercedes the genetic evidence which is being used by Indian Nationalist.

Clyde

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| 20309|2006-08-30 12:24:00|IMJs@webtv.net|OT - Oprah's 'African' Dream Realised [2 articles]|

Alot of lip service is paid about investing in Africa's future, but Oprah is 'walking the walk'.

Oprah's 'African' Dream Realised

BuaNews (Tshwane)
August 21, 2006
By Thapelo Sakoana

Johannesburg - American talk show host Oprah Winfrey has told the girls admitted to her leadership academy here to work hard to be able to enter university anywhere in the world. "I'm going to ensure that every girl who wants to go to university will go, either in South Africa or anywhere in the world, all you have to do is work hard," said Ms Winfrey.

The famous television personality was speaking at a celebratory event on Sunday to welcome 75 learners from Gauteng whose applications to learn at the Oprah Winfrey Leadership Academy for Girls were successful. The school will accommodate 75 learners per grade, for a total of 450 from Grade 7 to 12. Learners from other provinces are yet to be notified about their admission to the school. Accompanied by their parents, the Gauteng girls came to the event without knowing they had been accepted at the academy.

She donated over R100 million four years ago to start the school for girls from previously disadvantaged communities. The 26-building campus boasts a library, a gym, a hostel and a theatre. It is set to provide a "rigorous" yet supportive educational environment to engender high standards of academic achievement and service leadership for girls who show outstanding performance, despite their social circumstances.

Ms Winfrey told the girls and their parents that she once dreamt about a group of girls who were in Africa. In the dream, she could only identify the girls by their faces. "I would see their brown faces but couldn't say their names. I would wake up before they told me their names," she said, adding that she now knew their names - citing the name: Lindiwe.

Because she was "blessed with education", Ms Winfrey said she thought it best to give back to African children in realising her dream. Raised by her grandmother in the rural Mississippi, she said: "I wanted to do this school for disadvantaged girls because I was disadvantaged myself".

And the chosen ones were more than happy to be part of that dream. They

screamed with joy, did a jig, and hugged each other as their names were called out. They will now form part of Class 7 and 8 next year.

Ms Winfrey had words for the girls "ululating" parents. "I want you to know that these are our daughters, I want you to trust me with them. I will create a good education environment for them and the world will know who these girls are." She added that she would come back to South Africa before the school opens on 2 January 2007 and take all parents to its location at Henley-On-Klip in Meyerton for them to see that their children would be at a safe place.

The school is built on about 21.1 hectares of land in Meyerton, south of Johannesburg

She said that there was a major high-tech security system at the school, adding that she would do everything in her power to ensure that the children were in a safe environment.

An ecstatic Busisiwe Zasekhaya (12) of Alexandra, who has been accepted for Grade 7, told BuaNews that she would do her best to make the country proud. "It feels like a dream come true. I will make use of this opportunity to make my aunt and the country proud," she said. Her aunt and legal guardian Sibongile Zasekhaya described the young girl as "bright and hardworking". After completing her studies, Busisiwe said she wanted to become a businesswoman who would help HIV and AIDS orphans.

The principal for the Oprah Winfrey Leadership Academy for Girls, Ms Cordy Mageza also reassured parents about the safety of the girls in the school. "I am sure that these girls will work hard to make you [parents] and the country proud," said Ms Mageza.

--2nd article--

Oprah's school: Pandemonium and shouts of 'Viva!'

SOWETO, South Africa (CNN) -- "Hi Jeff," she said. "Glad you could make it. By the way, I watch you all the time." These were the first words Oprah uttered to me as I held out my hand to greet her stepping off her van, accompanied by her ever-efficient staff. I was floored. Oprah knows who I am? I asked myself. And I had this whole introduction thing planned out. What a woman, disarming as ever, and ever the woman in charge.

I liked her from the start, even more than I did watching her all these

years on television.

We were in Soweto -- a sprawling slum in Johannesburg -- which actually stands for South West Township. Oprah seemed as comfortable here as she would be in a five-star hotel. She walked right into the home of a couple of prospective students who had applied for entry into her exclusive Leadership Academy and had impressed her to the point she wanted to see where they lived and what their lives were like.

As you can imagine, the two girls, cousins actually, were instant celebrities. "Oprah's come to our house," they kept saying. "Our friends will never believe us." Their friends didn't need much convincing. Word in the townships spreads fast. Even before Oprah had taken a tour of the two-room, seven-person shack, women were outside ululating the famous freedom line of the 1980s -- but with a new twist. "Viva, Oprah Winfrey, Viva!," one woman yelled, followed by the chorus line "Viva!" from the rest of the growing crowd.

"You've spent \$40 million on the school so far," I began. "\$40 million and counting," she interrupted. "I think I'll stop at \$50 million. You can build a good school for \$50 million."

Fifty-million dollars anywhere in the world is a lot of money. In South Africa, it's an almost unheard-of amount, especially if it's being spent by one person for the benefit of others. "The money means nothing to me," Oprah continued. "When I look at these girls, I see me. That's why I want to give them everything I didn't have growing up. These are the leaders of tomorrow's Africa."

The Leadership Academy, set on more than 50 acres of land just outside Johannesburg, is a sight to behold. From the classrooms, to the dormitories, to the dining room; to the library, complete with fireplace; to a 600-seat auditorium, where Oprah will be checking up on her girls by video-conferencing -- everything has been made to the highest standards.

"I want this school to be a reflection of me," she says. "I made a promise to Madiba and I intend to keep it." Madiba is the clan name given to former South African President Nelson Mandela. Back in 2002, Oprah asked Mandela what he wanted from her as a gift to the nation. He simply said, "Build me a school." And she did. School begins January 2, 2007.

It's Sunday afternoon and Oprah leaves for Chicago in a few hours. She's invited all 150 girls that have "made the grade" and will be attending her academy. The only thing is: She hasn't told them they have been accepted. She's invited them to an informal get-together. None of the girls suspect Oprah's up to her old tricks.

She springs the surprise. "I called you all here today to let you know that you all be part of the first class of the Oprah Winfrey Leadership Academy," she said.

And then -- PANDEMONIUM!

The girls scream and shout and jump for joy for a good 15 minutes. Their parents, too, are screaming and shouting. Everyone's crying, Oprah's crying, I'm crying. It's an unbelievable scene.

Then Oprah opens up in a way that surprises even her best friend, Gayle King, who was present and is part of the academy. "Some people ask me why I never had children," Oprah says, adding, "Maybe this is the reason. So I can help bring up other peoples' children, your children. I want you to trust me to bring up your children and I promise I'll never let you down." This time there's not a dry eye in the room. I'm bawling by now and wiping away tears on my sleeve. "You're such a crybaby," Graham, my cameraman, says. "I can't help it," is all I can offer.

"What you did back there was simply amazing," I tell Oprah afterward. "You'd have done the same thing, Jeff. Remember, I've seen your stories on CNN," she answers. I'm fighting back tears again. "Hey, give me a hug," she says. "Today is a good day, and I feel my life has come full circle."

| 20310|2006-08-30 13:20:21|cristofori whitakara|Re: OT - Oprah's 'African' Dream Realised [2 articles]]

oprah has lots of money and those of us of african descent with oprah's flow would most definitely do the same.

IMJs@webtv.net wrote:

Alot of lip service is paid about investing in Africa's future, but Oprah is 'walking the walk'.

Oprah's 'African' Dream Realised

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Johannesburg - American talk show host Oprah Winfrey has told the girls admitted to her leadership academy here to work hard to be able to enter university anywhere in the world. "I'm going to ensure that every girl who wants to go to university will go, either in South Africa or

anywhere in the world, all you have to do is work hard," said Ms Winfrey.

The famous television personality was speaking at a celebratory event on Sunday to welcome 75 learners from Gauteng whose applications to learn at the Oprah Winfrey Leadership Academy for Girls were successful. The school will accommodate 75 learners per grade, for a total of 450 from Grade 7 to 12. Learners from other provinces are yet to be notified about their admission to the school. Accompanied by their parents, the Gauteng girls came to the event without knowing they had been accepted at the academy.

She donated over R100 million four years ago to start the school for girls from previously disadvantaged communities. The 26-building campus boasts a library, a gym, a hostel and a theatre. It is set to provide a "rigorous" yet supportive educational environment to engender high standards of academic achievement and service leadership for girls who show outstanding performance, despite their social circumstances.

Ms Winfrey told the girls and their parents that she once dreamt about a group of girls who were in Africa. In the dream, she could only identify the girls by their faces. "I would see their brown faces but couldn't say their names. I would wake up before they told me their names," she said, adding that she now knew their names - citing the name: Lindiwe.

Because she was "blessed with education", Ms Winfrey said she thought it best to give back to African children in realising her dream. Raised by her grandmother in the rural Mississippi, she said: "I wanted to do this school for disadvantaged girls because I was disadvantaged myself".

And the chosen ones were more than happy to be part of that dream. They screamed with joy, did a jig, and hugged each other as their names were called out. They will now form part of Class 7 and 8 next year.

Ms Winfrey had words for the girls "ululating" parents. "I want you to know that these are our daughters, I want you to trust me with them. I will create a good education environment for them and the world will know who these girls are." She added that she would come back to South Africa before the school opens on 2 January 2007 and take all parents to its location at Henley-On-Klip in Meyerton for them to see that their children would be at a safe place.

The school is built on about 21.1 hectares of land in Meyerton, south of Johannesburg

She said that there was a major high-tech security system at the school, adding that she would do everything in her power to ensure that the

children were in a safe environment.

An ecstatic Busisiwe Zasekhaya (12) of Alexandra, who has been accepted for Grade 7, told BuaNews that she would do her best to make the country proud. "It feels like a dream come true. I will make use of this opportunity to make my aunt and the country proud," she said. Her aunt and legal guardian Sibongile Zasekhaya described the young girl as "bright and hardworking". After completing her studies, Busisiwe said she wanted to become a businesswoman who would help HIV and AIDS orphans.

The principal for the Oprah Winfrey Leadership Academy for Girls, Ms Cordy Mageza also reassured parents about the safety of the girls in the school. "I am sure that these girls will work hard to make you [parents] and the country proud," said Ms Mageza.

--2nd article--

Oprah's school: Pandemonium and shouts of 'Viva!'

SOWETO, South Africa (CNN) -- "Hi Jeff," she said. "Glad you could make it. By the way, I watch you all the time." These were the first words Oprah uttered to me as I held out my hand to greet her stepping off her van, accompanied by her ever-efficient staff. I was floored. Oprah knows who I am? I asked myself. And I had this whole introduction thing planned out. What a woman, disarming as ever, and ever the woman in charge.

I liked her from the start, even more than I did watching her all these years on television.

We were in Soweto -- a sprawling slum in Johannesburg -- which actually stands for South West Township. Oprah seemed as comfortable here as she would be in a five-star hotel. She walked right into the home of a couple of prospective students who had applied for entry into her exclusive Leadership Academy and had impressed her to the point she wanted to see where they lived and what their lives were like.

As you can imagine, the two girls, cousins actually, were instant celebrities. "Oprah's come to our house," they kept saying. "Our friends will never believe us." Their friends didn't need much convincing. Word in the townships spreads fast. Even before Oprah had taken a tour of the two-room, seven-person shack, women were outside ululating the famous freedom line of the 1980s -- but with a new twist. "Viva, Oprah Winfrey, Viva!," one woman yelled, followed by the chorus line "Viva!" from the rest of the growing crowd.

"You've spent \$40 million on the school so far," I began. "\$40 million and counting," she interrupted. "I think I'll stop at \$50 million. You can build a good school for \$50 million."

Fifty-million dollars anywhere in the world is a lot of money. In South Africa, it's an almost unheard-of amount, especially if it's being spent by one person for the benefit of others. "The money means nothing to me," Oprah continued. "When I look at these girls, I see me. That's why I want to give them everything I didn't have growing up. These are the leaders of tomorrow's Africa."

The Leadership Academy, set on more than 50 acres of land just outside Johannesburg, is a sight to behold. From the classrooms, to the dormitories, to the dining room; to the library, complete with fireplace; to a 600-seat auditorium, where Oprah will be checking up on her girls by video-conferencing -- everything has been made to the highest standards.

"I want this school to be a reflection of me," she says. "I made a promise to Madiba and I intend to keep it." Madiba is the clan name given to former South African President Nelson Mandela. Back in 2002, Oprah asked Mandela what he wanted from her as a gift to the nation. He simply said, "Build me a school." And she did. School begins January 2, 2007.

It's Sunday afternoon and Oprah leaves for Chicago in a few hours. She's invited all 150 girls that have "made the grade" and will be attending her academy. The only thing is: She hasn't told them they have been accepted. She's invited them to an informal get-together. None of the girls suspect Oprah's up to her old tricks.

She springs the surprise. "I called you all here today to let you know that you all be part of the first class of the Oprah Winfrey Leadership Academy," she said.

And then -- PANDEMONIUM!

The girls scream and shout and jump for joy for a good 15 minutes. Their parents, too, are screaming and shouting. Everyone's crying, Oprah's crying, I'm crying. It's an unbelievable scene.

Then Oprah opens up in a way that surprises even her best friend, Gayle King, who was present and is part of the academy. "Some people ask me why I never had children," Oprah says, adding, "Maybe this is the reason. So I can help bring up other peoples' children, your children. I want you to trust me to bring up your children and I promise I'll never let you down." This time there's not a dry eye in the room. I'm bawling

by now and wiping away tears on my sleeve. "You're such a crybaby," Graham, my cameraman, says. "I can't help it," is all I can offer.

"What you did back there was simply amazing," I tell Oprah afterward. "You'd have done the same thing, Jeff. Remember, I've seen your stories on CNN," she answers. I'm fighting back tears again. "Hey, give me a hug," she says. "Today is a good day, and I feel my life has come full circle."

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| 20311|2006-08-30 13:33:12|cristofori whitakara|Re: Genetics prove those who claim to be Jews are not.|

are the dinka of the sudan the same as the mandinka of the western sudan?

olmec982000 wrote:

Hi Nate

Good post. I like to call the little/twa people the Anu, since this the original name given this people by the Egyptians.

I must disagree with you in relation to the Olmec. The Olmec show children in their art , because the socializing of children played an important role in Olmec society.

Among the Olmecs this flame signified the luminous character of knowledge. The Kuno priest wears a conical hat(see Illustration No.6). The evidence of the conical hat on the Kuno priest is important evidence of the Manding in ancient America. The conical hat in Meso-America is associated with Amerindian priesthood and as a symbol of political and religious authority . Leo Wiener (1922, v.II: p.321) wrote that:

"That the kingly and priestly cap of the Magi should have been preserved in America in the identical form, with the identical decoration, and should, besides, have kept the name current for it among the Mandingo [Malinke-Bambara/ Manding] people , makes it impossible to admit any other solution than the one that the Mandingoes established the royal offices in Mexico".



Acculturation of children was an important part/duty of the Olmec priesthood. As a result we find many examples of children being provided knowledge by the priest.

The Olmec child is very evident in Olmec art. To the Olmec childhood represent the primitive state of mankind, when man was pure and ignorant of nature. Thus the child in Olmec art represents the human being when he left his creator's hands: uncircumcised and androgynous.

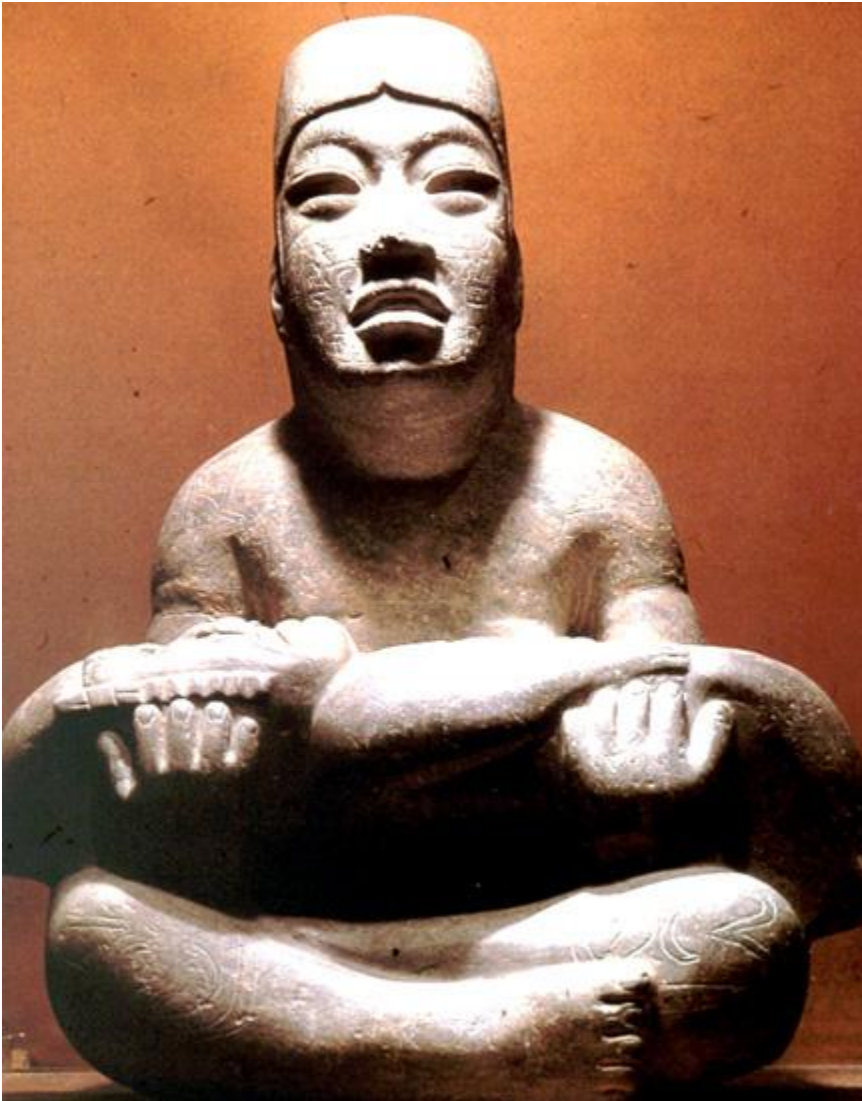
Adults respected children very much. This view is supported by the motifs on Altar No.5 of LaVenta. On this monument we see a personage emerging from the stone altar with the glyph **po gbe** '**Pure Righteousness**' on his headdress. He is carrying a babe in his arms resting on his lap.



On the other side of the monument we see two personages, each with a different helmet style. These scenes suggest that the Olmec child was to learn wisdom, this is illustrated by the animated conversation between the child and the priest.



On the right-hand side we see a priest and a child again. This time the priest has a snake on his helmet. Instead of carrying the child on his lap in this scene, the child is carried on the personage's side and wearing a jaguar mask. This indicates that once the child completed the initiation he was recognized a individual to be respected capable of giving advise to adults.



These examples from Olmec iconography make it clear that the Olmec religion is exactly the same as the pre-Islamic religion of the Malinke Bambara.
Clyde

--- In Ta_Seti@yahoogroups .com, nate jackson wrote:

>

> i was taught that in order to find true history you must learn everyones history. study

the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something. also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it is also fertile. i remember you made a statement about they lost the color in europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and its not just vitamin d that whites started to lack. one deficiency denotes others thats why it called balance and there isnt a quick pill for anything without problems later. in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less

> time trying to invent for humanity. then to copple that on to europe being so small and lacking a lot of resources, you have tribes battling each other for space and resources. read up on european tribes and why were they so violent. thats another reason why you have had invasions for so long and even nowadays. once again we have to speak on reasons and knowledge not out of arrogance. there were stories of the twa people in ireland. the twa are or were the little people of africa, thats why the olmecs left statues of little people, whom historians said where children. the lucky charm people of ireland were the twas and they were the ones that built the stonehenge thats why they wont tell you that they found the same in south africa. the same that has happened all over the world happened in africa.

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| 20312|2006-08-30 13:44:14|IMJs@webtv.net|Medicine In Ancient Egypt|

<http://www.arabworldbooks.com/articles8b.htm>

| 20313|2006-08-30 13:44:41|cristofori whitakara|Re: Genetics prove those who claim to be Jews are not.|

i read this commentary after watching the black/white doll test

<http://www.uthtv.com/umedia/show/2052/link> and would like to know how accurate these figures are?

These are the people who migrated from Africa about 60,000 years ago and settled the entire planet, from South Arabia to China, from Melanesia to the Americas - EVERY ONE OF THESE AREAS HAVE THE ORIGINAL BLACK/NEGRO GENE CALLED THE 'Cde' gene and the 'M' gene. The Cde gene came from the Kong-San of South Africa and travelled all the way to China and from Asia to New Mexico (the Navajo have 30 percent of their genes as Cde). The Chinese have some of that gene. The Kong-San (of South Africa) and the Rwandan and Bantu have the largest amoaunt 70 - 90 percent.

Also, when looking at chromosomes, all people on earth have a PREDOMINANT AFRICAN CHROMOSOME called 'alu' 7. Africans have 95 percent, Europeans/Caucasians have 75 percent, Asians have 60 percent, East Indians (those who look Negroid) have about 90 percent.

On the other hand Africans have 5 percent of the European alu (chromosomes) Europeans have 25 percent, Asians have 40 percent, Black East Indians have 10 percent.

Asians in the area from the Middle East to Northern India are very mixed.

So, IF THERE IS A RACE, IT IS BLACK. THERE IS A BLACK RACE AND THEY ARE BLACK ALL OVER.

What makes a person 'Black' as a race is the fact that Black and brown skin has BLACK MELANIN. Blacks also have black melanin in their brains and in other parts of their bodies.

Hispanics are about 40 percent Black melanin.

Asians are about 35 percent Black melanin and lots of yellow melanin (called carotene - which helps keep the skin from aging when exposed to sunlight)

East Indians from South INDIA - WHO ARE BLACKSKINNED AND CARRY NEGROID GENES ARE ABOUT 90 PERCENT BLACK MELANIN TO 100 PERCENT.

African-Americans are 90 - 100 percent BLACK MELANIN.

clyde winters wrote:

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

> I recall you making that claim of the Dravidians
> migrating from Africa before.

>

>

http://www.egyptsea.rch.com/forums/ultimatebb.cgi?ubb=get_topic;f=8;t=003217

>

> I think Rasol and Djehuti gave some good reasons why
> that claim was incorrect.

Hi Jaime

They base their opinion genetic information. This information is basically speculations and in the case of India may imply some bias. For example in one paper Kivisild claims that, M1 existed among upper caste. Then later he claims that haplogroup M1 does not exist in India. In the next breath we know that according to Quintana-Murci et al 1999, that M1 bears nucleotides at site 16311 in common with M4 at 6311 and HG M5 at 16129 and M34, yet the Indian M* HGs are different from the African M1. This is ludicrous to me.

Genes is just one area of research. The linguistic, anthropological, archaeological evidence on the other hands connects Dravidian and African people. This evidence supercedes the genetic evidence which is being used by Indian Nationalist.

Clyde

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| 20314|2006-08-30 14:42:44|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
>
>
> --- Djehuti Sundaka
> wrote:
>
> > Again, general knowledge on the earliest known
> > geographical location
> > of the Khurri is available from general sources
> > INCLUDING online
> > sources such as
> > <http://history-world.org/hurrians.htm>
> >
> > Djehuti Sundaka
> >
>
> Hi Djehuti
>
> There is nothing here that claims that the Hurrians
> were Kurds. There is also nothing in the article that
> says the Hurrians could not have come from Africa.
>
> I have posted evidence that the Hurrians were related
> to Dravidian speaking people. The Dravidians came from
> Africa. Where is your evidence that the Hurrians were
> Kurds, Jews or what ever?

>
> Clyde

This is now the second time you've chosen to try and have me respond to things I never stated. I never said the Khurri were Kurds. You and everyone who read my post know exactly what I stated. The same goes for the earliest known geographical location of the Khurri and the lack of any known historical identification of them with anyone from K3sh.

Djehuti Sundaka

>
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>
>>
>> --- In Ta_Seti@yahoogroups.com, clyde winters
>>
>> wrote:
>>>
>>>
>>>
>>> --- Djehuti Sundaka
>>> wrote:
>>>
>>>> --- In Ta_Seti@yahoogroups.com, clyde winters
>>>>
>>>> wrote:
>>>>>
>>>>>
>>>>>
>>>>> --- Djehuti Sundaka
>>>>> wrote:
>>>>>
>>>>>> You would have to cite the "Genetics" that
>> state
>>>>>> what you report in
>>>>>> order for me to know what you're referring
>> to as
>>>>> I
>>>>>> haven't come
>>>>>> across this in any available scholarly

> > studies.
> > >
> > > >
> > > > > As far as I know, genetics links not only
> > the
> > > Jews
> > > > but also the
> > > > > Palestinian Arabs to the Kurds and that the
> > one
> > > > > people all of these
> > > > > populations shared in their ancestry were
> > the
> > > Khurri
> > > > (Hurrians), who
> > > > > the people of Kamat referred to as "Kharw"
> > and
> > > as
> > > > "Asiatics of the
> > > > > army of Mitanni".
> > > >
> > > > Hi
> > > > The Kurds are not descendants of the Hurrians
> > .
> > > The
> > > > Hurrians were not Indo-Europeans, they were
> > > > probably
> > > > > Kushites like the Kaska and Hattians.
> > > >
> > > > Clyde
> > > >
> > > >
> > > > The Kurds are descended from a variety of
> > ancient
> > > peoples including
> > > the Khurri.
> > > >
> > > > No one said the Khurri were Indo-Europeans.
> > > >
> > > > Having come into history c. 2300 BCE from
> > eastern
> > > Anatolia just
> > > south of the Caucasus Mountains, they certainly
> > > weren't from Kash.
> > > > Neither the people of Kamat nor any other
> > ancient
> > > > people (including

>>>> themselves) ever identified them as having come
>> from
>>>> Kash.

>>>>
>>>> Djehuti Sundaka

>>>
>>> Hi

>>>
>>> Please outline your theory on where the Hurrians
>> came
>>> from.

>>>
>>> Clyde

>>>

>>>

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| 20315|2006-08-30 14:42:58|Jaime Pretell|Re: Genetics prove those who claim to be Jews are
not.|

Attachments :

Re:nate jackson

i was taught that in order to find true history you must learn everyones history.

And try to consciously avoid your own biases and tunnel vision.

study the history of the europeans and you will read of some african, moor, dark person being
there inventing or governing something.

**As well as many other groups, and vice versa. The fallacy in that sentence is to
equate all of those three as the same.All Moors or Imazhigen were African, but**

not all Imazhigen were dark skinned. Nor were all Africans involved in Europe Imazhigen or Dark skinned.

also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it is also fertile.

Europe is a political delineator. There is no such divide. If you are going to evaluete continents you have to look at Eurasia. Same climates allow for crop and animal migration. And more grains and domesticated animals have come out of Eurasia than any other continent.

The error has always been in assuming continents and their peoples existed and developed in a vacuum and did not have interaction. Obviously Eurasia had plenty of migration within its land mass. And Africa and Eurasi also has points of contact where migration occured even before navigation came in to its own.

i remember you made a statement about they lost the color in europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and its not just vitamin d that whites started to lack. one deficiency denotes others thats why it called balance and there isnt a quick pill for anything without problems later.

Feel free toback up this claim with hard evidence. Populations that had Vitamin D in their diets did not become as light as Northern Europeans.

Just look at the Inuit.



in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less time trying to invent for humanity.

Again you make assumptions. You must not have heard the expression necessity is the mother of invention. If Africa provided, then necessity wasn't as high. Add to that, the fact that less crops and domesticated animals existed through most of Africa except for thefertile north, and you have a much different picture. That is why the Middle East, North Africa, Asia, developed before both Subsaharan Africa and Europe.

there were stories of the twa people in ireland. the twa are or were the little people of africa, thats why the olmecs left statues of little people, whom historians said where children.

Sorry, but you will find smaller body proportions in any place that humidity and heat is high. No need for the twa. Nor is the claim that the pict's were twa credible.

the lucky charm people of ireland were the twas and they were the ones that built the stonehenge thats why they wont tell you that they found the same in south africa. the same that has happened all over the world happened in africa.

The claim that the twa were the ones that buit stonehenge is laughable. What is your evidence for this?

What about the skeleton foun in Stonehenge 2300BC? DNA links it to people in the Alps, not Africa.

the migration of man, even the egyptians in what the western historians call the book of the dead, say that they are from the beginning of the nile by the mountain of moon where hapi is from.

Yes, and mythology has been proven wrong before. Look at all the arguments here on Jewish mythology. So I don't worry to much about that claim.I am sureEgyptian ancestry came from both the South and the North. As evidenced by the findings in Libya.

whites are coming and saying that humanity started in africa not me. its not the european that is spreading intelligence, they are saying and have been saying that it is for the elite. africans have always shared insight and knowledge. thats what humanity is all about. im just speaking facts not allusions.

Humanity is not civilization. Civilization occured in multiple places after migrations of hunter gatherers had spread. No one disputes the African origin of Humanity. It is the claim of African civilization spawning all others that is challenged.

find out what kind of ceremony some of the celts did for a coronation for their kings. this isnt me its history. im not saying that africans had their hands in everything but they had a lot to do with a lot of it.

Again, post your evidence.

Jaime Pretell wrote:

Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African in fluence in everything is just as bad.

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:45 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

find where the ancient kemetians travelled and then think what has happened to man during his travels. this has to be a thinking minds game other wise we souldnt have such a provblem. this is why i asked a question before who came first the egg or the chicken. its like looking at facial features to try and find similarities. you do the same cultually. and then you take into consideration that man has been naturally traveling upward from the beginnig and if you werent so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipp ancient european gods but the europeans have worshipped african gods(historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moses is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants where dark as well and they were called hamites. so if ham was black wouldt his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldnt he be black as well, and also wouldnt his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of moses. how many pharoahs had the name moses in it.

lightanddarkgotoget her wrote:

http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion.

Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coincidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews. --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>
> You would have to cite the "Genetics" that state what you report in
> order for me to know what you're referring to as I haven't come
> across this in any available scholarly studies.
>
> As far as I know, genetics links not only the Jews

but also the

> Palestinian Arabs to the Kurds and that the one
people all of these

> populations shared in their ancestry were the
Khurri (Hurrians),
who

> the people of Kamat referred to as "Kharw" and
as "Asiatics of the

> army of Mitanni". Thus, genetics reveals current
relationships

that

> are independently evidenced through the ancient
witness of Kamat.

> The same genetics determined the Lemba to be
Jews based on their

> genetic relatedness to other recognized Jews. In
fact, if there is

> one group that can be considered to be more
genetically Jewish than

> any other, it's a group that isn't even considered to
be Jewish

i.e.

> the Shomeriym (Samaritans) . People like to say
that they're a

> product of mixed populations due to the fall of
YisraEl in 722 BCE

> but the fact is that they're a Jewish colony from c.
400 BCE no

more

> mixed than what had already been common for
Jews in general. From

> that point on, they have kept to themselves,
preserving their

> genetic distinctiveness to a far greater degree than
any other

> Jewish population.

>

> Djehuti Sundaka

>

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),

"lightanddarkgotogether"

> wrote:

>>

>> Silly question,

>>

> > A lot of people have posted on here in approval
that the Lembe
> Jews
> > in Mozambique are Jews, authentic Jews. I
would certainly agree
> with
> > that.
> >
> > But what baffles me is this:
> >
> > Since the Lembe are genetically related to the
Cohen Jews of the
> > middle east and Europe in a peculiarly unique
way (in such a way
> that
> > the signs of their relationship could not be
coincidental, like
a
> > one in a billion chance), how then can Genetics
say that these
> other
> > Jews "Not" be Jews if the Lembe still are?
> >
> > If one group is related to another group, then
both groups are
> > related to the same source.
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti
Sundaka"
> > wrote:
> > >
> > > Who is and who isn't a priest is a matter of
political
> > perspective.
> > > According the the P-source, Ezekiel, and
Judaism as a whole,
the
> > > Lewiym are NOT priests. Only the
descendants of Zadowq are
> > > priests. In Deuteronomy, the Lewiym are
priests only due to it
> > > having been written by Lewiym rather than
by Zadowqiym.
> > >
> > > The Lewiym and Zadowqiym aren't even
related as is biblically

> > > portrayed. The "Cohen" gene found in the Y-chromosome of
> priestly
> > > descended males is not prevalent among
Lewiym. The "Cohen"
> marker
> > > identifies men of priestly descent with people
of NE Caucasian
> > > speaking populations. Such were the Khurri
(Hurrians) of the
> > > Mitanni kingdom who, upon being led by
their Aryan (Maryannu)
> > > aristocracy from the region of Kharran
(Haran) into Kna'an,
> > composed
> > > nearly 40% of the population of Kna'an
during the New Kingdom
> and
> > > were later identified as "Asiatics of the army
of Mitanni" by
> > > Sheshonq. Abdi-Khepa, the king of
Yerwshalayim during the
reign
> of
> > > AkhnAtn, bore a Khurri name. The term
"Ibriy" ("Hebrew") is
> > > probably derived from the socioeconomic
term "hapiru", a term
> > > applied to nomadic urban outcasts prevalent
among the Khurri
> > > dominated populations. The Lewiym on the
other hand, are
> probably
> > > of actual predominate Semitic descent
arising out of the
> > > Transjordan region.
> > >
> > > It's only the Ashkenazi Lewiym that have
been shown to have a
> > strong
> > > genetic affiliation with the Khazars. This is in
contrast to
> the
> > > non-Lewiy Ashkenaziym and all other Jews.
> > >
> > > Djehuti Sundaka

>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Paul
Kekai Manansala"
>>> wrote:
>>>>
>>>> --- In Ta_Seti@yahoogroups.com,
"elliottandelliottm tg"
>>>> wrote:
>>>>>
>>>>> "It doesn't prove that at all. It shows that
the ancestry
> of
>>> the
>>>>> Jews is mixed. Jews have migrated to
many corners of the
> world
>>> and
>>>>> mixed with local populations. "
>>>>>
>>>>> If the Ashkenazi Jews are descendents of
the Khazars in
> central
>>> Asia
>>>>> then they can not rationally be from the
middle east. This
>>> article is
>>>>> a little confusing for the fact that Jews
claim to be from
> the
>>> tribe
>>>>> of Judah and that all of the other tribes
have been
> destroyed
>>>>> therefore who are these Levites they are
testing?
>>>>>
>>>>>
>>>>
>>>> The Levites are the hereditary priests of the
Jews.
>>>>
>>>>> Levites should be the purest Jews from the
standpoint of Y
>>> chromosome
>>>> since Levites are defined by male descent.

> > > >
> > > > Levites, like the high priests or kohanim,
are usually
> identified
> > by
> > > surname.
> > > >
> > > > Thus, the fact that more than 50 percent of
Levites have
> > apparently
> > > Central Asian male lineage suggests that
Ashkenazi are
> probably
> > mostly
> > > Central Asian in origin.
> > > >
> > > > Regards,
> > > > Paul Kekai Manansala
> > > >
> > >
> >
> >
>

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| 20316|2006-08-30 14:47:03|Jaime Pretell|Re: Egyptian Nobel Prize Winner Passes|
I think people confuse clearly African as meaning discrimination will occur. Plenty of Arabs have obvious 'African' looks. But they do not look clearly Southern. In other words, Colorism.

From: Ta_Seti@yahooogroups.com [mailto:Ta_Seti@yahooogroups.com] **On Behalf Of** mutationman2003
Sent: Wednesday, August 30, 2006 11:50 AM
To: Ta_Seti@yahooogroups.com
Subject: [Ta_Seti] Egyptian Nobel Prize Winner Passes



Egyptian Nobel Prize winning author Naghib Mahfouz passed away yesterday. While reading the article on his life I was struck by his clearly African features as shown in his photo. For those on this site who know about this subject I was wondering if Egyptians with clearly sub-saharan features are truly accepted as arabs or are they ostracized? My experience here in the western hemisphere would lead me to believe that

they would be ostracized, but I have seen many arabs like this that are in privileged positions.

| 20317|2006-08-30 14:55:15|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

>

>

> --- Djehuti Sundaka

> wrote:

>

> > --- In Ta_Seti@yahoogroups.com, clyde winters

> >

> > wrote:

> > >

> > >

> > >

> > > --- Djehuti Sundaka

> > > wrote:

> > >

> > > > The Kurds are a mixture of a variety of ancient

> > > > peoples who

> > > > populated their area including the Medes.

> > > >

> > > > Djehuti Sundaka

> > > >

> > >

> > > Hi Djehuti

> > >

> > > Please present your evidence that the Kurds were

> > > Medes.

> > >

> > > Clyde

> >

> >

> > As quoted above, I never said the Kurds were Medes.

> > I said, they

> > are a mixture of a variety of ancient

> > peoples...INCLUDING the Medes.

> >

> > This general knowlwedge about Kurds that is

> > available from general

> > sources INCLUDING

> > http://en.wikipedia.org/wiki/Kurdish_people

> >

> > Djehuti Sundaka
>
> Hi Djehuti
>
> If the Kurds were the Medes please provide examples
> from Mede and Kurd languages that support this
> relationship.
>
> Clyde

Again, and even after I pointed out what I've clearly stated, you insist on trying to have me respond to something never stated by me. If you doubt, against general current knowlwdge, that the Kurds speak an Indo-Iranian language related to that of the ancient Medes, you're going to have to provide your premise for not accepting the general current knowledge on the subject.

Djehuti Sundaka
| 20318|2006-08-30 15:04:50|clyde winters|Re: Genetics prove those who claim to be Jews are not.
Hi

They are not related.

Clyde

--- cristofori whitakara <boogie_down_black@yahoo.com>
wrote:

> are the dinka of the sudan the same as the mandinka
> of the western sudan?
>
> olmec982000 <olmec982000@yahoo.com> wrote:
> Hi Nate
>
> Good post. I like to call the little/twa people
> the Anu, since this the original name given this
> people by the Egyptians.
>
> I must disagree with you in relation to the Olmec.
> The Olmec show children in their art , because the
> socializing of children played an important role in
> Olmec society.
>

> Among the Olmecs this flame signified the luminous
> character of knowledge. The Kuno priest wears a
> conical hat(see Illustration No.6). The evidence of
> the conical hat on the Kuno priest is important
> evidence of the Manding in ancient America. The
> conical hat in Meso-America is associated with
> Amerindian priesthood and as a symbol of political
> and religious authority . Leo Wiener (1922, v.II:
> p.321) wrote that:
> "That the kingly and priestly cap of the Magi should
> have been preserved in America in the identical
> form, with the identical decoration,and should,
> besides, have kept the name current for it among the
> Mandingo [Malinke-Bambara/Manding] people , makes it
> impossible to admit any other solution than the one
> that the Mandingoes established the royal offices in
> Mexico".

>

>

> Acculturation of children was an important part/duty
> of the Olmec priesthood. As a result we find many
> examples of children being provided knowledge by the
> priest.

>

> The Olmec child is very evident in Olmec art. To the
> Olmec childhood represent the primitive state of
> mankind, when man was pure and ignorant of nature.
> Thus the child in Olmec art represents the human
> being when he left his creator's hands:
> uncircumcised and androgynous.

>

> Adults respected children very much. This view is
> supported by the motifs on Altar No.5 of LaVenta. On
> this monument we see a personage emerging from the
> stone altar with the glyph po gbe 'Pure
> Righteousness' on his headdress. He is carrying a
> babe in his arms resting on his lap.

>

>

> On the other side of the monument we see two
> personages, each with a different helmet style.
> These scenes suggest that the Olmec child was to
> learn wisdom, this is illustrated by the animated
> conversation between the child and the priest.

>

>

>
>
>
> On the right-hand side we see a priest and a child
> again. This time the priest has a snake on his
> helmet. Instead of carrying the child on his lap in
> this scene, the child is carried on the personage's
> side and wearing a jaguar mask. This indicates that
> once the child completed the initiation he was
> recognized a individual to be respected capable of
> giving advise to adults.
>
>
>
> These examples from Olmec iconography make it clear
> that the Olmec religion is exactly the same as the
> pre-Islamic religion of the Malinke Bambara.
> Clyde
>
>
> --- In Ta_Seti@yahoogroups.com, nate jackson
> wrote:
> >
> > i was taught that in order to find true history
> > you must learn everyones history. study the history
> > of the europeans and you will read of some african,
> > moor, dark person being there inventing or governing
> > something. also you must take a look at nature to
> > find balance, its not to take away it is what it is.
> > africa is not only larger than europe it is also
> > fertile. i remember you made a statement about they
> > lost the color in europe because of the diet. you
> > were wrong, they lost their color because of the
> > lack of sun light. and its not just vitamin d that
> > whites started to lack. one deficiency denotes
> > others thats why it called balance and there isnt a
> > quick pill for anything without problems later. in
> > ancient times they were only able to farm maybe four
> > to five months out of the year, due to the climate,
> > so the majority of the time they hunted game for
> > food. its like the people that live in the ghetto
> > rather it be white or black. you spend more time
> > trying to survive and
> > less
> > time trying to invent for humanity. then to copple
> > that on to europe being so small and lacking a lot

> of resources, you have tribes battling each other
> for space and resources. read up on european tribes
> and why were they so violent. thats another reason
> why you have had invasions for so long and even
> nowadays. once again we have to speak on reasons and
> knowledge not out of arrogance. there were stories
> of the twa people in ireland. the twa are or were
> the little people of africa, thats why the olmecs
> left statues of little people, whom historians said
> where children. the lucky charm people of ireland
> were the twas and they were the ones that built the
> stonehenge thats why they wont tell you that they
> found the same in south africa. the same that has
> happened all over the world happened in africa.

>

>

>

>

>

>

> -----

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| 20319|2006-08-30 15:52:51|Paul Kekai Manansala|Re: Egyptian Nobel Prize Winner Passes|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> I think people confuse clearly African as meaning descrimination

will occur.

> PLenty of Arabs have obvious 'African' looks. But they do not look

clearly

> Southern. In other words, Colorism.

>

If you mean dark, then there are also plenty of dark Arabs. It really depends on which particular groups is addressed.

I've seen Sudanese Arabs with straight or wavy hair and prominent nose who were darker than the average African American and darker even than the average Ghanian.

In Cairo, there are Baladi folk with Afros, who look generally black, but are lighter than the average straight-haired Arab of Saudi Arabia.

Regards,

Paul Kekai Manansala

| 20320|2006-08-30 16:03:06|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Re: nate jackson

>

>

> i remember you made a statement about they lost the color in europe

> because of the diet. you were wrong, they lost their color because

of the

> lack of sun light. and its not just vitamin d that whites started to

lack.

> one deficiency denotes others thats why it called balance and there

isnt a

> quick pill for anything without problems later.

>

> Feel free to back up this claim with hard evidence. Populations

that had

> Vitamin D in their diets did not become as light as Northern

Europeans.

>

I think that you should provide the "hard evidence" when ever offering a theory. No theory is accepted by default.

I've already addressed this with "Pere du champ."

There are many people who did not have seafood diets and lived in northern areas who had dark complexions on average.

There are also European populations who have had high seafood diets since the Mesolithic at least.

Light skin may have no more connection with the climate that does red hair or blue eyes, also once thought to be "cold weather adaptation" but in reality providing no real selective advantage for cold climate.

Regards,

Paul Kekai Manansala

| 20321|2006-08-30 18:19:34|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

From: [olmec982000](#)

Among the Olmecs this flame signified the luminous character of knowledge. The Kuno priest wears a conical hat(see Illustration No.6). The evidence of the conical hat on the Kuno priest is important evidence of the Manding in ancient America. The conical hat in Meso-America is associated with Amerindian priesthood and as a symbol of political and religious authority .

I'll wait to see the evidence of the supposed 3000 year old art work of Kuno priests in Africa.

| 20322|2006-08-30 18:20:12|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Never thought it provided anything for the cold. But I would like to see which populations you are talking of and which diets you are talking off. As afar as I know all mountanous populations that where on farm diets lightened.

----- Original Message -----

From: [Paul Kekai Manansala](#)

To: [Ta_Seti@yahooogroups.com](#)

Sent: Wednesday, August 30, 2006 6:03 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In [Ta_Seti@yahooogroups .com](#), "Jaime Pretell" wrote:

>

> Re: nate jackson

>

>

> i remember you made a statement about they lost the color in europe

> because of the diet. you were wrong, they lost their color because of the

> lack of sun light. and its not just vitamin d that whites started to lack.

> one deficiency denotes others that's why it's called balance and there isn't a
> quick pill for anything without problems later.
>
> Feel free to back up this claim with hard evidence. Populations that had
> Vitamin D in their diets did not become as light as Northern Europeans.
>

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Light skin may have no more connection with the climate that does red hair or blue eyes, also once thought to be "cold weather adaptation" but in reality providing no real selective advantage for cold climate.

Regards,
Paul Kekai Manansala

| 20323|2006-08-30 18:20:18|Jaime Pretell|Re: Egyptian Nobel Prize Winner Passes|
Yeah, but which groups tend to be discriminated against the most?

----- Original Message -----

From: [Paul Kekai Manansala](mailto:Paul.Kekai.Manansala)
To: Ta_Seti@yahoogroups.com
Sent: Wednesday, August 30, 2006 5:52 PM
Subject: [Ta_Seti] Re: Egyptian Nobel Prize Winner Passes

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>
> I think people confuse clearly African as meaning discrimination will occur.
> Plenty of Arabs have obvious 'African' looks. But they do not look clearly
> Southern. In other words, Colorism.
>

If you mean dark, then there are also plenty of dark Arabs. It really

depends on which particular groups is addressed.

I've seen Sudanese Arabs with straight or wavy hair and prominent nose who were darker than the average African American and darker event than the average Ghanian.

In Cairo, there are Baladi folk with Afros, who look generally black, but are lighter than the average straight-haired Arab of Saudi Arabia.

Regards,
Paul Kekai Manansala

| 20324|2006-08-30 18:33:54|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Never thought it provided anything for the cold. But I would like

to see which populations you are talking of and which diets you are talking off. As afar as I know all mountanous populations that where on farm diets lightened.

>

Usually the associate this theory with cold climate areas where supposedly there is low UV radiation. That's part of the problem.

There are many tropical altitude habitats with low UV like the rainforest.

Most Siberians don't live within 100 miles of the ocean, and they are as dark as Siberians who live along the coast. Mongolians and Tibetans also have a large percentage of dark complexion people.

What do farm diets have to do with anything? Vitamin D deficiency and rickets was and to an extent still is a serious problem in Tibet, yet I have seen many dark people from that region.

Regards,
Paul Kekai Manansala

| 20325|2006-08-30 18:46:47|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

not all africans eat meat and not only that there were periods when, the majority of africa were vegetarians. but due to certain circumstances rather it be by flight, migrating to a different region and picking upa different culture or whatever it maybe, there were africans who ate what was grown from the earth. so its not just diet, what are uyou trying to say be a little more clearer. your body loses pigmentation when you no longer need it. when you become vitamin d deficient

thats not the only thing that you will be deficient in. the vitamins and minerals in your body depend upon each other. you cant effect one without affecting another.

Never thought it provided anything for the cold. But I would like to see which populations you are talking of and which diets you are talking off. As afar as I know all mountanous populations that where on farm diets lightened.

----- Original Message -----

From: [Paul Kekai Manansala](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 6:03 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Re: nate jackson

>

>

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> lack of sun light. and its not just vitamin d that whites started to
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> one deficiency denotes others thats why it called balance and there
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There are also European populations who have had high seafood diets
since the Mesolithic at least.

Light skin may have no more connection with the climate that does red
hair or blue eyes, also once thought to be "cold weather adaptation"
but in reality providing no real selective advantage for cold climate.

Regards,
Paul Kekai Manansala

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| 20326|2006-08-30 19:27:57|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

diet only plays one role. direct sunlight and uv protection plays another. One factor won't explain all factors. Doesn't discount those factors.

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 8:43 PM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

not all africans eat meat and not only that there were periods when, the majority of africa were vegetarians. but due to certain circumstances rather it be by flight, migrating to a different region and picking up a different culture or whatever it maybe, there were africans who ate what was grown from the earth. so its not just diet, what are you trying to say be a little more clearer. your body loses pigmentation when you no longer need it. when you become vitamin d deficient thats not the only thing that you will be deficient in. the vitamins and minerals in your body depend upon each other. you cant effect one without affecting another.

Never thought it provided anything for the cold. But I would like to see which populations you are talking of and which diets you are talking off. As far as I know all mountainous populations that where on farm diets lightened.

----- Original Message -----

From: [Paul Kekai Manansala](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 6:03 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>
> Re: nate jackson

>
>
> i remember you made a statement about they lost
the color in europe
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> Vitamin D in their diets did not become as light as Northern Europeans.

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Light skin may have no more connection with the climate that does red

hair or blue eyes, also once thought to be "cold weather adaptation"

but in reality providing no real selective advantage for cold climate.

Regards,

Paul Kekai Manansala

| 20327|2006-08-30 19:29:12|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Darker than europeans maybe, but not that much darker. There is still a range of lightening as UV radiation lessens. I do not beleive one factor played a sole role. Which mutation occured in which population, what diets they were eating, etc.

When i said diet, i was basing off this thread:

<http://backintyme.com/odr/viewtopic.php?p=7542#7542>

----- Original Message -----

From: [Paul Kekai Manansala](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 8:27 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>

> Never thought it provided anything for the cold. But I would like to see which populations you are talking of and which diets you are talking off. As afar as I know all mountanous populations that where on farm diets lightened.

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There are many tropical altitude habitats with low UV like the rainforest.

Most Siberians don't live within 100 miles of the ocean, and they are as dark as Siberians who live along the coast. Mongolians and Tibetans also have a large percentage of dark complexion people.

What do farm diets have to do with anything? Vitamin D deficiency and rickets was and to an extent still is a serious problem in Tibet, yet I have seen many dark people from that region.

Regards,

Paul Kekai Manansala

| 20328|2006-08-30 19:31:32|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> diet only plays one role. direct sunlight and uv protection plays

another. One factor won't explain all factors. Doesn't discount those factors.

>

But what's the "hard evidence" for this theory?

The reality is that there is no hard evidence other than a semi-correlation between people with different types of fair skin and low uV areas, with geographically huge exceptions.

These exceptions are mostly not explained by vitamin D in the diet.

Regards,

Paul Kekai Manansala

| 20329|2006-08-30 19:38:38|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

what is the natural movements of man. how did these people find out about each other. one migrating and going into another land mass, just being curious. sorry to tell you this but not all africans are dark skinned. one of the oldest tribes known today are the san people of south africa, and when you look at their features, they have what most would say oriental features. if i have any biases it has to do with a lot of history that isnt being told nor any attempt for it to be in the open. the egyptians werent egyptians they were called kemetians. and these people from kemet or kamat say that they come from further south than kemet. this gets no air time. read what they call the book of the dead. when you look at the pictures that they show as sumerians could not and that they cant even prove to be sumerians. these people were called the black head people. the people that they show are more caucasian. when you take time to look at the shang dynasty and the xi or xia dynasty of china. there was a question of why we have some chinese with african features. like i said before there is a stonehenge in africa its not called stonehenge. and also you want to talk about bones, i hope that you know that there were still neanderthals still roming around the 12 and 13 century. you need to read the book the 13 warrior. you tell me which area in africa wasnt as civilized or as deveioped as asia or eurasia or the middle east, you bring up a location and i will show proof otherwise. the question is why did kemet fall when kush was still going? im sorry about the twa or like someone else has pointed out the anu people were a very brilliant people and intellectual. like what was mentioned before lets take a simple look at cultures and the nature of different people. you have what they call eurasians and they did it by the sword and had perverted behaviors. with the greeks and romans they loved war and most loved homosexuality. they only used their women to procreate with. africans had goddess well before the greeks or romans had any. africans had the ability to see balance and attempted to teach everyone. what is the plight of white men. rather if its ancient or even nowadays. the moors to education to europe and also bathing. the catholic church at that time were the goths and in the 15 century gave a mandate not to read and also not to bath. whites give credit to rome when they should give this credit to africa for teaching rome. rome stole from africa and the greeks and the greeks stole from africa. without women there is no civilization. she bears the next generation, she is life. just as the earth sustains human life, she also sustains human life. when you learn when did white women get a chance to vote? after the civil rights of african americans. not only in egypt was the woman a head figure. but in nubia as well. and there have been many african tribes in different regions that have had african women lead them. i can go on and on but what

will this do nothing you have your views and mind you i am saying views. archeaology, linguistical, cultural , are just a few and they are just pieces and when it is all said and done you have to put the pieces together. then can you provide a theory.

Jaime Pretell wrote:

Re:nate jackson

i was taught that in order to find true history you must learn everyones history.

And try to consciously avoid your own biases and tunnel vision.

study the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something.

As well as many other groups, and vice versa. The fallacy in that sentence is to equate all of those three as the same. All Moors or Imazhigen were African, but not all Imazhigen were dark skinned. Nor were all Africans involved in Europe Imazhigen or Dark skinned.

also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it is also fertile.

Europe is a political delineator. There is no such divide. If you are going to evaluate continents you have to look at Eurasia. Same climates allow for crop and animal migration. And more grains and domesticated animals have come out of Eurasia than any other continent.

The error has always been in assuming continents and their peoples existed and developed in a vacuum and did not have interaction.

Obviously Eurasia had plenty of migration within its land mass. And Africa and Eurasi also has points of contact where migration occured even before navigation came in to its own.

i remember you made a statement about they lost the color in europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and its not just vitamin d that whites started to lack. one deficiency denotes others thats why it called balance and there isnt a quick pill for anything without problems later.

Feel free toback up this claim with hard evidence. Populations that had Vitamin D in their diets did not become as light as Northern Europeans. Just look at the Inuit.



in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less time trying to invent for humanity.

Again you make assumptions. You must not have heard the expression necessity is the mother of invention. If Africa provided, then necessity wasn't as high. Add to that, the fact that less crops and domesticated animals existed through most of Africa except for thefertile north, and you have a much different picture. That is why the Middle East, North Africa, Asia, developed before both Subsaharan Africa and Europe.

there were stories of the twa people in ireland. the twa are or were the little people of africa, thats why the olmecs left statues of little people, whom historians said where children.

Sorry, but you will find smaller body proportions in any place that humidity and heat is high. No need for the twa. Nor is the claim that the pict's were twa credible.

the lucky charm people of ireland were the twas and they were the ones that built the stonehenge thats why they wont tell you that they found the same in south africa. the same that has happened all over the world happened in africa.

The claim that the twa were the ones that buit stonehenge is laughable. What is your evidence for this?

What about the skeleton foun in Stonehenge 2300BC? DNA links it to people in the Alps, not Africa.

the migration of man, even the egyptians in what the western historians call the book of the dead, say that they are from the beginning of the Nile by the mountain of moon where Hapi is from.

Yes, and mythology has been proven wrong before. Look at all the arguments here on Jewish mythology. So I don't worry to much about that claim. I am sure Egyptian ancestry came from both the South and the North. As evidenced by the findings in Libya.

whites are coming and saying that humanity started in africa not me. its not the european that is spreading intelligence, they are saying and have been saying that it is for the elite. africans have always shared insight and knowledge. thats what humanity is all about. im just speaking facts not allusions.

Humanity is not civilization. Civilization ocured in multiple places after migrations of hunter gatherers had spread. No one disputes the African origin of Humanity. It is the claim of African civilization spawning all others that is challenged.

find out what kind of ceremony some of the celts did for a coronation for their kings. this isnt me its history. im not saying that africans had their hands in everything but they had a lot to do with a lot of it.

Again, post your evidence.

Jaime Pretell wrote:

Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African influence in everything is just as bad.

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:45 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

find where the ancient kemetians travelled and then think what has happened to man during his travels. this has to be a thinking minds game other wise we souldnt have such a

problem. this is why i asked a question before who came first the egg or the chicken. its like looking at facial features to try and find similarities. you do the same culturally. and then you take into consideration that man has been naturally traveling upward from the beginning and if you werent so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipp ancient european gods but the europeans have worshipped african gods(historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moes is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants where dark as well and they were called hamites. so if ham was black wouldt his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldnt he be black as well, and also wouldnt his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of moes. how many pharoahs had the name moes in it.

lightanddarkgotoget her wrote:

http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced through both groups

which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion. Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coincidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

>
> You would have to cite the "Genetics" that state what you report in
> order for me to know what you're referring to as I haven't come
> across this in any available scholarly studies.
>
> As far as I know, genetics links not only the Jews but also the
> Palestinian Arabs to the Kurds and that the one people all of these
> populations shared in their ancestry were the Khurri (Hurrians),
who
> the people of Kamat referred to as "Kharw" and as "Asiatics of the
> army of Mitanni". Thus, genetics reveals current relationships
that
> are independently evidenced through the ancient witness

of Kamat.

> The same genetics determined the Lemba to be Jews
based on their
> genetic relatedness to other recognized Jews. In fact, if
there is
> one group that can be considered to be more genetically
Jewish than
> any other, it's a group that isn't even considered to be
Jewish
i.e.
> the Shomeriym (Samaritans) . People like to say that
they're a
> product of mixed populations due to the fall of YisraEl
in 722 BCE
> but the fact is that they're a Jewish colony from c. 400
BCE no
more
> mixed than what had already been common for Jews in
general. From
> that point on, they have kept to themselves, preserving
their
> genetic distinctiveness to a far greater degree than any
other
> Jewish population.

> Djehuti Sundaka

> --- In Ta_Seti@yahoogroups.com, "lightanddarkgotoge
ther"

> wrote:

> >

> > Silly question,

> >

> > A lot of people have posted on here in approval that
the Lembe

> Jews

> > in Mozambique are Jews, authentic Jews. I would
certainly agree

> with

> > that.

> >

> > But what baffles me is this:

> >

> > Since the Lembe are genetically related to the Cohen
Jews of the

> > middle east and Europe in a peculiarly unique way (in such a way
> that
> > the signs of their relationship could not be coincidental, like
a
> > one in a billion chance), how then can Genetics say that these
> other
> > Jews "Not" be Jews if the Lembe still are?
> >
> > If one group is related to another group, then both groups are
> > related to the same source.
> >
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > wrote:
> > >
> > > Who is and who isn't a priest is a matter of political
> > perspective.
> > > According the the P-source, Ezekiel, and Judaism as a whole,
the
> > > Lewiym are NOT priests. Only the descendants of Zadowq are
> > > priests. In Deuteronomy, the Lewiym are priests only due to it
> > > having been written by Lewiym rather than by Zadowqiym.
> > >
> > > The Lewiym and Zadowqiym aren't even related as is biblically
> > > portrayed. The "Cohen" gene found in the Y-chromosome of
> priestly
> > > descended males is not prevalent among Lewiym.
The "Cohen"
> marker
> > > identifies men of priestly descent with people of NE Caucasian
> > > speaking populations. Such were the Khurri (Hurrians) of the
> > > Mitanni kingdom who, upon being led by their Aryan (Maryannu)
> > > aristocracy from the region of Kharran (Haran) into Kna'an,

> > composed
> > > nearly 40% of the population of Kna'an during the
New Kingdom
> and
> > > were later identified as "Asiatics of the army of
Mitanni" by
> > > Sheshonq. Abdi-Khepa, the king of Yerwshalayim
during the
reign
> of
> > > AkhnAtn, bore a Khurri name. The term "Ibriy"
("Hebrew") is
> > > probably derived from the socioeconomic term
"hapiru", a term
> > > applied to nomadic urban outcasts prevalent among
the Khurri
> > > dominated populations. The Lewiym on the other
hand, are
> probably
> > > of actual predominate Semitic descent arising out of
the
> > > Transjordan region.
> > >
> > > It's only the Ashkenazi Lewiym that have been
shown to have a
> > strong
> > > genetic affiliation with the Khazars. This is in
contrast to
> the
> > > non-Lewiy Ashkenaziym and all other Jews.
> > >
> > > Djehuti Sundaka
> > >
> > >
> > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai
Manansala"
> > > wrote:
> > > >
> > > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
"elliottandelliottm tg"
> > > > wrote:
> > > > >
> > > > > "It doesn't prove that at all. It shows that tthe
ancestry
> of
> > > the

> > > > Jews is mixed. Jews have migrated to many
corners of the
> world
> > > and
> > > > mixed with local populations. "
> > > > >
> > > > If the Ashkenazi Jews are descendents of the
Khazars in
> central
> > > Asia
> > > > then they can not rationally be from the middle
east. This
> > > article is
> > > > a little confusing for the fact that Jews claim to
be from
> the
> > > tribe
> > > > of Judah and that all of the other tribes have
been
> destroyed
> > > > therefore who are these Levites they are testing?
> > > > >
> > > > >
> > > >
> > > > The Levites are the hereditary priests of the Jews.
> > > >
> > > > Levites should be the purest Jews from the
standpoint of Y
> > > chromosome
> > > since Levites are defined by male descent.
> > > >
> > > > Levites, like the high priests or kohanim, are
usually
> identified
> > > by
> > > > surname.
> > > >
> > > > Thus, the fact that more than 50 percent of Levites
have
> > apparently
> > > Central Asian male lineage suggests that
Ashkenazi are
> probably
> > > mostly
> > > > Central Asian in origin.
> > > >

> > > Regards,
> > > Paul Kekai Manansala
> > >
> > >
> >
> >
>

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| 20330|2006-08-30 19:46:08|Paul Kekai Manansala|Re: Genetics prove those who claim to be
Jews are not.|

--- In [Ta Seti@yahoogroups.com](#), "Jaime Pretell" wrote:

>

> Darker than europeans maybe, but not that much darker. There is

still a range of lightening as UV radiation lessens.

>

In my experience Tibetans, who I've seen in communities in Nepal are
as dark as maritime Eskimos and Aleuts, who I've seen in the Aleutian
islands.

Tibetans are among the most vitamin D deprived populations in the world.

Regards,

Paul Kekai Manansala

| 20331|2006-08-30 20:00:12|Paul Kekai Manansala|Tibetans, vitamin D deficiency and skin
complexion|

--- In [Ta Seti@yahoogroups.com](#), "Paul Kekai Manansala"
wrote:

>

> --- In [Ta Seti@yahoogroups.com](#), "Jaime Pretell" jaime_pretell@ wrote:

> >

> > Darker than europeans maybe, but not that much darker. There is

> still a range of lightening as UV radiation lessens.

> >

>
> In my experience Tibetans, who I've seen in communities in Nepal are
> as dark as maritime Eskimos and Aleuts, who I've seen in the Aleutian
> islands.
>
> Tibetans are among the most vitamin D deprived populations in the

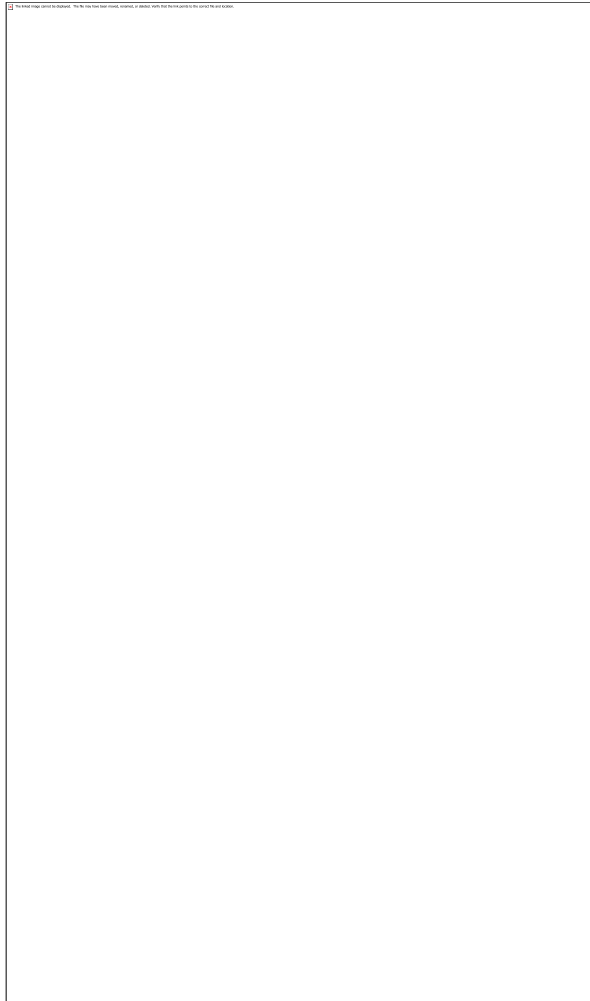
world.
>
> Regards,
> Paul Kekai Manansala
>
| 20332|2006-08-30 20:04:09|Paul Kekai Manansala|Re: Tibetans, vitamin D deficiency and skin
complexion|
My last message didn't come out right.

Here are some pics from the Nepalese Himalayas of mostly Tibetan and closely related peoples like the Sherpas.

Their complexion reminds of what one sees in the Far North of the Americas.

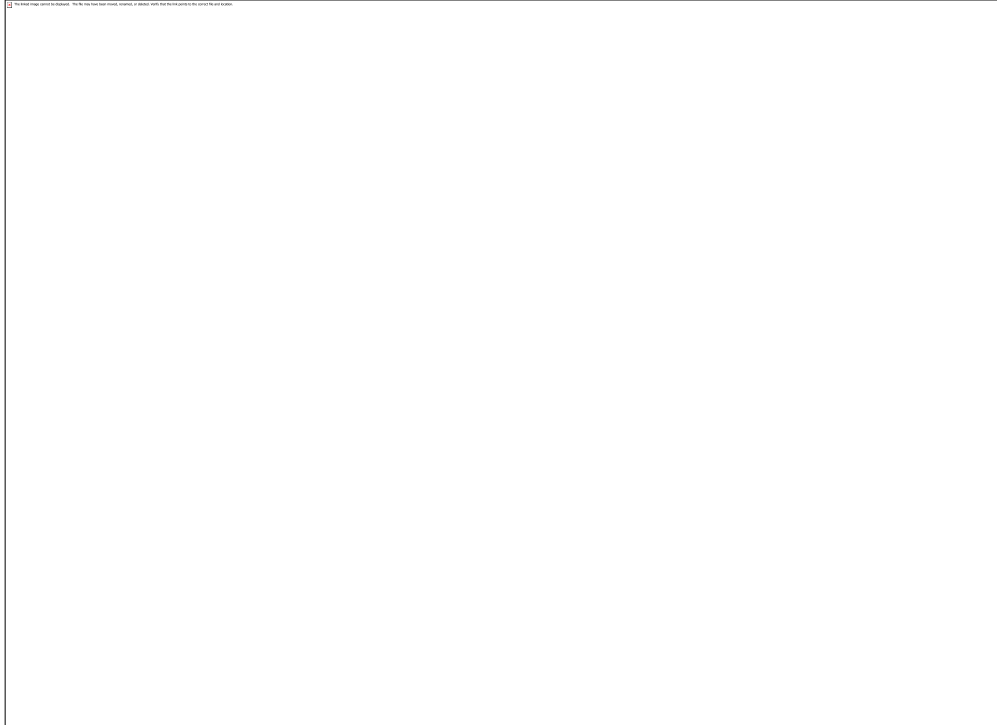
Potraits of Nepali people

There are many different ethnic groups and castes in Nepal, and each have their own physical traits and traditional dress. On my journey I saw and met many interesting people, but photographing them was often not so easy. You can't just shove a camera into someone's face and snap a picture. Doing this upsets people, and when Nepalis talk about the rudeness of tourists this is one subject that frequently comes up. Children often readily agree to have their picture taken, but adults are often quite reluctant.



Four children.

On an afternoon walk near the village of Shivalaya, I came across these four children. When they saw my camera they jumped into formation, and all I had to do was point and shoot. Note the different expressions on each child's face.

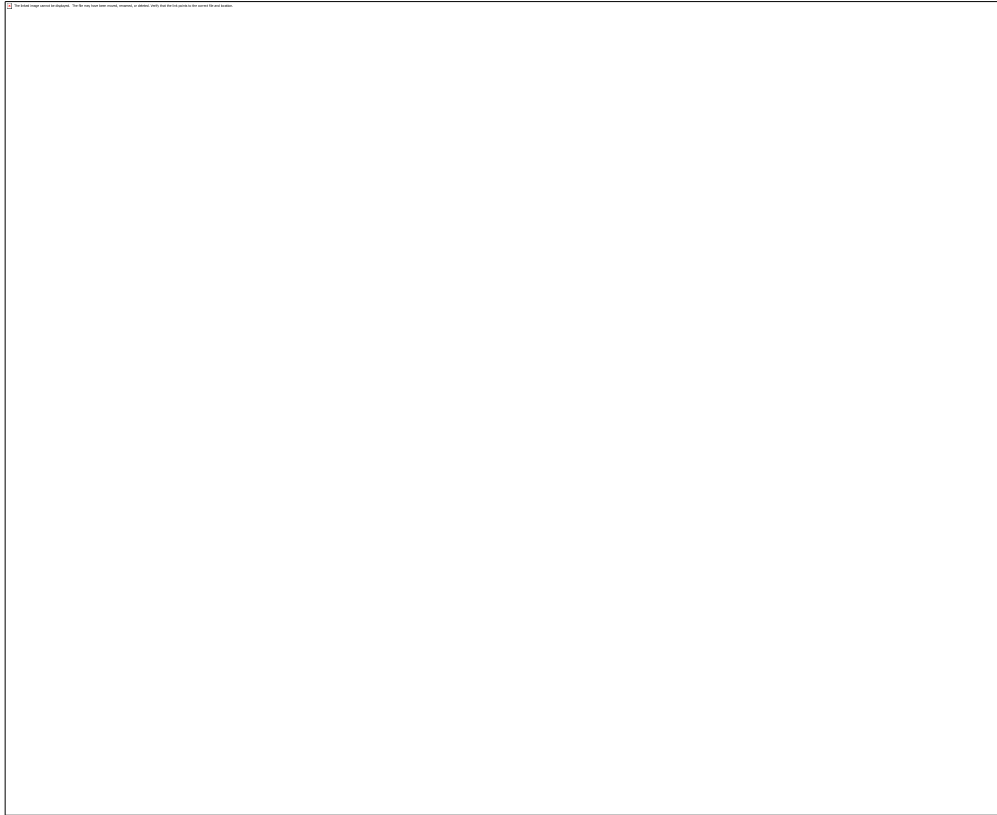


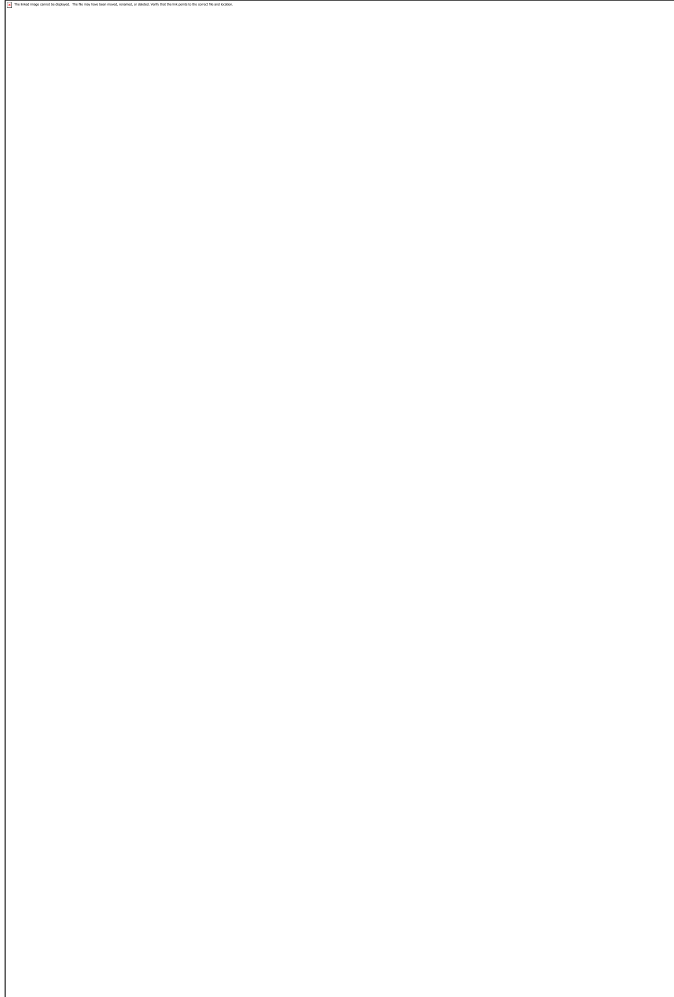
School kids.

These kids were playing near one of the famous Hillary schools. The girls on the left are wearing school uniforms. The girl and the boy on the right obviously come from families too poor to afford proper uniforms. The boy is wearing an adult-sized cap, and his tie is fashioned from an old towel.

Rai woman.

I came across
this woman
when exploring
the town of
Bung. She did
not speak
English and
she didn't
understand the
Nepali phrases
I tried to speak.
However, she
was fascinated
by my camera.
I tried to ask if
I could take her
picture and she
appeared to
agree and
straightened
herself out, but
once I pointed
the camera at
her she became
quite shy and
looked down.



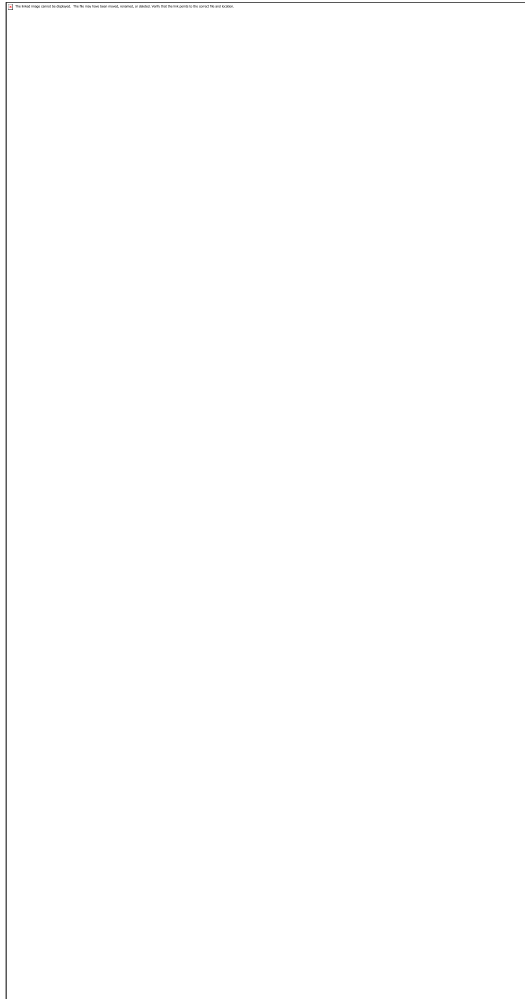


Gentleman, Arun valley.

While walking around the town of Baluwa Besi in the Arun valley I came across this elderly man. I tried speaking to him in Nepali, and he was absolutely delighted. He asked me to take his picture. Once I got set up he put a very proud look on his face. He protested when I tried to leave; I think he wanted me to be his guest for the afternoon and stay for dinner.

Three Tibetan women.

I met these
three young
women in
Thubten
Choling, a
village of
Tibetan
refugees near
Junbesi. They
were quite
outgoing and
giggly, and
were happy to
get their
picture taken.
But when the
abbot of the
village
monastery
came around,
they turned
beet-red and
scattered.



Sherpa woman.

This Sherpa woman runs a trekking lodge in the village of Bhandar. Nara and I had ordered Dal Bhat in a different trekking lodge, and while waiting for lunch to get ready I walked around the village and ran into this lady. She was very friendly and showed me the grounds of the local gompa (monastery), then took me to her own lodge and then asked what I would like to have for lunch. I apologized, and not wanting to offend her and leave her empty-handed I bought a soft drink and ran back down to join Nar

| 20333|2006-08-31 06:34:20|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

this is true and the same goes back to african culture period. most of african tribes had this for their children even kush and kemet, this is the cultural factor. education in africa was a lot different than here in western society, thats why we get confused when we hear parables. parables where used to stimulate ones mind and help them to think, we are taught to follow and do as we are told. there were a group of archaeologist who said that the reasons why the olmecs looked the way they did (their features), was because they were babies. they did not want them to say that they had african features and if im not mistaken they did have some anu with them. logically you would have an uncontrollable urge to spend a lot of energy on your children, when you are in a foriegn place and you want your culture to live on, which is all of our natural instincts. especially when you have to intermingle with the asiatics. their is a question that i love asking and it deals with logic more so anything else. if the aztecs were nomadic where did they get the knowledge to become master builders within a short time span. this is for all to ponder, it helps to tear down walls when speaking of our education system here in america.

olmec982000 wrote:

| Hi Nate

Good post. I like to call the little/twa people the Anu, since this the original name given this people by the Egyptians.

I must disagree with you in relation to the Olmec. The Olmec show children in their art , because the socializing of children played an important role in Olmec society.

Among the Olmecs this flame signified the luminous character of knowledge. The Kuno priest wears a conical hat(see Illustration No.6). The evidence of the conical hat on the Kuno priest is important evidence of the Manding in ancient America. The conical hat in Meso-America is associated with Amerindian priesthood and as a symbol of political and religious authority . Leo Wiener (1922, v.II: p.321) wrote that:

"That the kingly and priestly cap of the Magi should have been preserved in America in the identical form, with the identical decoration, and should, besides, have kept the name current for it among the Mandingo [Malinke-Bambara/ Manding] people , makes it impossible to admit any other solution than the one that the Mandingoes established the royal offices in Mexico".



Acculturation of children was an important part/duty of the Olmec priesthood. As a result we find many examples of children being provided knowledge by the priest.

The Olmec child is very evident in Olmec art. To the Olmec childhood represent the primitive state of mankind, when man was pure and ignorant of nature. Thus the child in Olmec art represents the human being when he left his creator's hands: uncircumcised and androgynous.

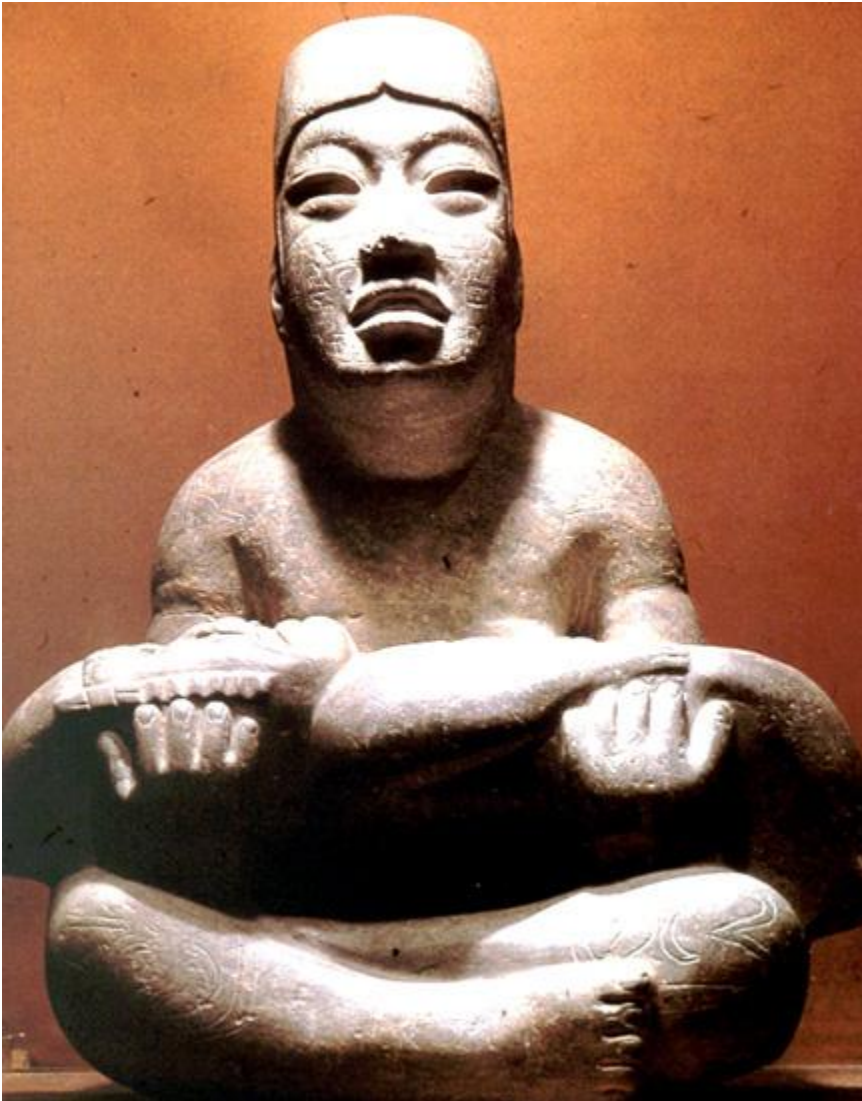
Adults respected children very much. This view is supported by the motifs on Altar No.5 of La Venta. On this monument we see a personage emerging from the stone altar with the glyph **po gbe** 'Pure Righteousness' on his headdress. He is carrying a babe in his arms resting on his lap.



On the other side of the monument we see two personages, each with a different helmet style. These scenes suggest that the Olmec child was to learn wisdom, this is illustrated by the animated conversation between the child and the priest.



On the right-hand side we see a priest and a child again. This time the priest has a snake on his helmet. Instead of carrying the child on his lap in this scene, the child is carried on the personage's side and wearing a jaguar mask. This indicates that once the child completed the initiation he was recognized a individual to be respected capable of giving advise to adults.



These examples from Olmec iconography make it clear that the Olmec religion is exactly the same as the pre-Islamic religion of the Malinke Bambara.
Clyde

--- In Ta_Seti@yahoogroups .com, nate jackson wrote:

>

> i was taught that in order to find true history you must learn everyones history. study

the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something. also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it is also fertile. i remember you made a statement about they lost the color in europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and its not just vitamin d that whites started to lack. one deficiency denotes others thats why it called balance and there isnt a quick pill for anything without problems later. in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less

> time trying to invent for humanity. then to copple that on to europe being so small and lacking a lot of resources, you have tribes battling each other for space and resources. read up on european tribes and why were they so violent. thats another reason why you have had invasions for so long and even nowadays. once again we have to speak on reasons and knowledge not out of arrogance. there were stories of the twa people in ireland. the twa are or were the little people of africa, thats why the olmecs left statues of little people, whom historians said where children. the lucky charm people of ireland were the twas and they were the ones that built the stonehenge thats why they wont tell you that they found the same in south africa. the same that has happened all over the world happened in africa.

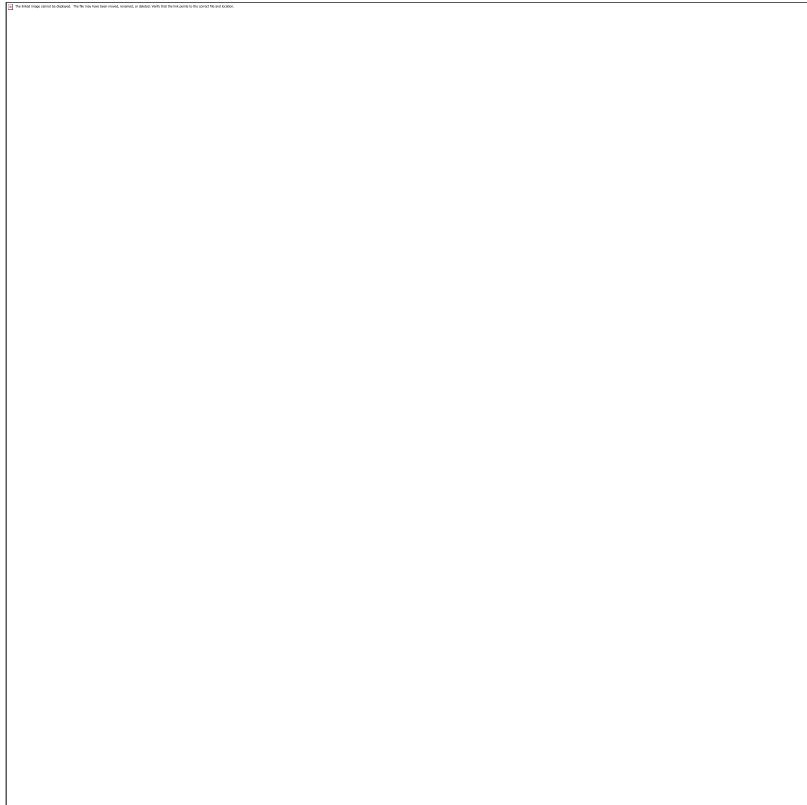
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| 20334|2006-08-31 07:15:35|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Attachments :

And both are considerably lighter than populations in the equatorial belt. There are about six genes (mutations) that allow for change in skin color. All populations would not have all the mutations that have occurred in humanity.

Vitamin D in the diet obviously wasn't enough and skin color adaptation for UV radiation still occurred to various degrees.



Tibetan



Aleut



Inuit

----- Original Message -----

From: [Paul Kekai Manansala](mailto:Paul_Kekai_Manansala)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 9:44 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>

> Darker than europeans maybe, but not that much darker. There is still a range of lightening as UV radiation lessens.

>

In my experience Tibetans, who I've seen in communities in Nepal are as dark as maritime Eskimos and Aleuts, who I've seen in the Aleutian islands.

Tibetans are among the most vitamin D deprived populations in the world.

Regards,
Paul Kekai Manansala

| 20335|2006-08-31 07:19:42|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.

Attachments :

What are those geographically huge exceptions? Again fluctuation in lightness does not mean lightening didn't occur. Which are the people of Mediterranean complexion in the higher latitudes? And what do you think accounts for tis variation, even if general:



----- Original Message -----

From: [Paul Kekai Manansala](mailto:Paul.Kekai.Manansala@hawaii.edu)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 9:31 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>

> diet only plays one role. direct sunlight and uv protection plays another. One factor won't explain all factors. Doesn't discount those factors.

>

But what's the "hard evidence" for this theory?

The reality is that there is no hard evidence other than a semi-correlation between people with different types of fair skin and low uV areas, with geographically huge exceptions.

These exceptions are mostly not explained by vitamin D in the diet.

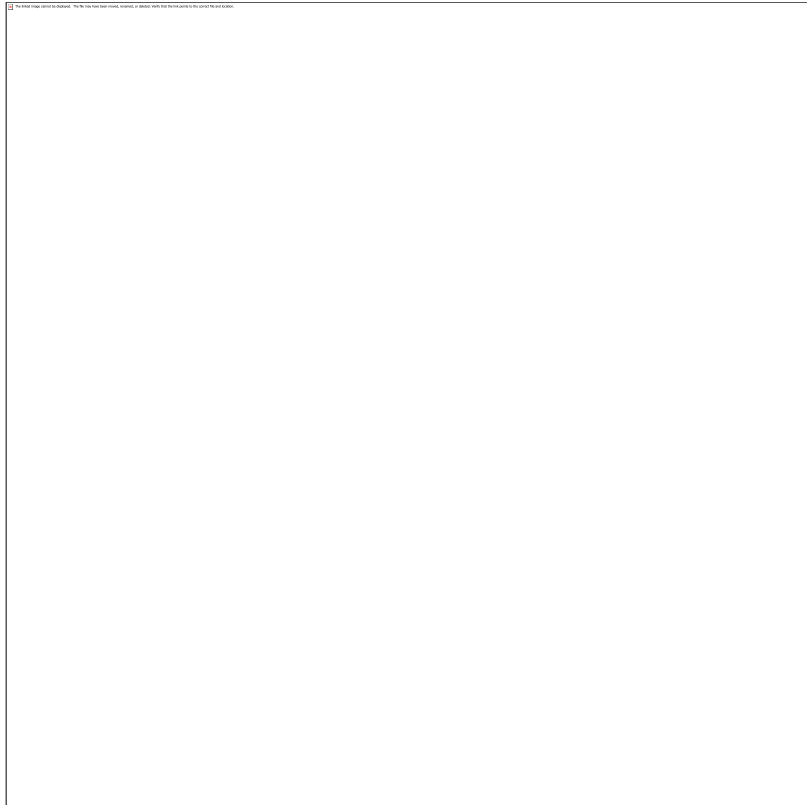
Regards,
Paul Kekai Manansala

| 20336|2006-08-31 07:20:38|Jaime Pretell|Re: Tibetans, vitamin D deficiency and skin complexion|

Attachments :

And both are considerably lighter than populations in the equatorial belt. There are about six genes (mutations) that allow for change in skin color.All populations would not have all the mutations that have occurred in humanity.

Vitamin D in the diet obviously wasn't enough and skin color adaptation for UV radiation still occurred to various degrees.



Tibetan



Aleut



Inuit

----- Original Message -----

From: [Paul Kekai Manansala](mailto:Paul_Kekai_Manansala)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 10:00 PM

Subject: [Ta_Seti] Tibetans, vitamin D deficiency and skin complexion

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" jaime_pretell@ wrote:
> >
> > Darker than europeans maybe, but not that much darker. There is
> still a range of lightening as UV radiation lessens.
> >
>
> In my experience Tibetans, who I've seen in communities in Nepal are
> as dark as maritime Eskimos and Aleuts, who I've seen in the Aleutian

> islands.
>
> Tibetans are among the most vitamin D deprived populations in the world.
>
> Regards,
> Paul Kekai Manansala
>

| 20337|2006-08-31 07:32:10|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, nate jackson wrote:

>

> more so anything else. if the aztecs were nomadic where did they

get the knowledge to become master builders within a short time span.
this is for all to ponder, it helps to tear down walls when speaking
of our education system here in america.

>

The Aztecs used the temples abandoned at Teotihuacan, and they learned temple-building from the Toltecs. The Aztecs credited the Toltecs as the creators of all civilization.

They seemed to have copied much from the architecture of Teotihuacan which they credited to the Toltecs.

Regards,

Paul Kekai Manansala

| 20338|2006-08-31 07:39:10|Paul Kekai Manansala|Re: Tibetans, vitamin D deficiency and skin complexion|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> And both are considerably lighter than populations in the equatorial

belt.

>

Depends on what part of the equatorial belt.

Tibetans are about the same complexion as people in Southeast Asia (where I lived for many years) and the Pacific (which I have visited extensively).

Also from my experience with indigenous Mexicans, particularly Central American Mayas, they are about the same complexion.

They are quite a bit darker on average than Europeans except maybe those who live in the islands of the Mediterranean.

But the main point is that there are few people that have been so deprived of vitamin D in their diet for so long as the Tibetans.

Europe in comparison has had many cultures that used seafood as a main part of their diet. For example, today you have fish and chips in Britain, salmon and eggs in Scandinavia. And southern Europeans eat a lot of fish and shellfish (Mediterranean diet).

The question is whether differences in complexion make enough difference in vitamin D absorption as to become selective for fair skin. I don't see the hard evidence for this case.

Regards,

Paul Kekai Manansala

| 20339|2006-08-31 07:42:56|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> What are those geographically huge exceptions? Again fluctuation in

lightness does not mean lightening didn't occur. Which are the people of Mediterranean complexion in the higher latitudes? And what do you think accounts for this variation, even if general:

>

First we should distinguish between theories that suggest light skin selects for low UV, and others that postulate that dark skin selects for high UV.

With regard to the first contention, we have to look mainly at the low UV areas.

There are maps using the same study that give higher resolution and you can see that Siberian and far northern American populations are darker on average than populations in northern China and Japan.

Mongolians and Tibetans, who generally have much lower vitamin D than either northern Chinese or Japanese, are also in my experience darker than the latter peoples.

You can see already from this map that people living in the lowest UV regions are darker than people from Europe.

Regards,

Paul Kekai Manansala

| 20340|2006-08-31 08:00:19|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

great, excellent, now who were the toltecs and, where did they come from and where did they get their knowledge from.

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, nate jackson wrote:

>

> more so anything else. if the aztecs were nomadic where did they get the knowledge to become master builders within a short time span. this is for all to ponder, it helps to tear down walls when speaking of our education system here in america.

>

The Aztecs used the temples abandoned at Teotihuacan, and they learned temple-building from the Toltecs. The Aztecs credited the Toltecs as the creators of all civilization.

They seemed to have copied much from the architecture of Teotihuacan which they credited to the Toltecs.

Regards,

Paul Kekai Manansala

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| 20341|2006-08-31 08:06:41|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

what are these maps from, what year? what we have to do is remember not just migration but also invasions. northern africa and india as well as the middle east was invaded by different either indo european or even just european tribes. what most historians call berber or gypsie berbers were a mixture of african and barbarians and thats where you get some blonde hair or even blue eyes. they came during the time of rome, but were displaced during the invasion of islam. the same with the arabs in the middle east and northern india, pakistan and iran, the invasion of the indo european.

Jaime Pretell wrote:

What are those geographically huge exceptions? Again fluctuation in lightness does not mean lightening didn't occur. Which are the people of Mediterranean complexion in the higher latitudes? And what do you think accounts for tis variation, even if general:



----- Original Message -----

From: [Paul Kekai Manansala](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 9:31 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>
> diet only plays one role. direct sunlight and uv protection plays
another. One factor won't explain all factors. Doesn't discount
those factors.

>

But what's the "hard evidence" for this theory?

The reality is that there is no hard evidence other than a
semi-correlation between people with different types of fair skin and
low uV areas, with geographically huge exceptions.

These exceptions are mostly not explained by vitamin D in the diet.

Regards,
Paul Kekai Manansala

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| 20342|2006-08-31 08:07:33|Paul Kekai Manansala|Re: Genetics prove those who claim to be
Jews are not.|

--- In Ta_Seti@yahoogroups.com, nate jackson wrote:

>
> great, excellent, now who were the toltecs and, where did they come

from and where did they get their knowledge from.

>

Well, why don't you provide the answer to that question?

Regards,
Paul Kekai Manansala

| 20343|2006-08-31 08:27:36|Paul Kekai Manansala|Re: Genetics prove those who claim to be
Jews are not.|

Let me say that I don't think anyone can plausibly deny the originality of Mesoamerican culture regardless of any external influence.

They had their own creativeness and had unique architecture and arts with their own style. They ruled themselves, created their own cities, monuments, etc.

Regards,

Paul Kekai Manansala

| 20344|2006-08-31 08:40:59|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

why is it so hard to say without some how, people feel as if they are lowering themselves when we give credit to some other. thats problem one when educators dont give the humane answer. there where external influences and not just external but this outside entity intermarried they didnt disappear, they assimilated. without you saying you, you said it but this is where scholars cause problems when the attempt to negate the other.

Paul Kekai Manansala wrote:

Let me say that I don't think anyone can plausibly deny the originality of Mesoamerican culture regardless of any external influence.

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Regards,

Paul Kekai Manansala

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| 20345|2006-08-31 09:32:56|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, nate jackson wrote:

>

> why is it so hard to say without some how, people feel as if they

are lowering themselves when we give credit to some other. thats problem one when educators dont give the humane answer. there where external influences and not just external but this outside entity intermarried they didnt disappear, they assimilated. without you saying you, you said it but this is where scholars cause problems when the attempt to negate the other.

>
>

It's sounds like the Amerindians are the ones getting negated here.

What exactly is your theory and who were the Toltecs?

Regards,

Paul Kekai Manansala

| 20346|2006-08-31 09:47:31|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

The possibility of minor contact has never been disputed. We just haven't seen evidence of it. But that is understandable if it was minor. Assimilation. The claims have been much grander though. Claims of technology being brought over, language being brought over, fashion being brought over, etc. I have to agree with Paul's comment.

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** nate jackson

Sent: Thursday, August 31, 2006 11:39 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

why is it so hard to say without some how, people feel as if they are lowering themselves when we give credit to some other. thats problem one when educators dont give the humane answer. there where external influences and not just external but this outside entity intermarried they didnt disappear, they assimilated. without you saying you, you said it but this is where scholars cause problems when the attempt to negate the other.

Paul Kekai Manansala wrote:

Let me say that I don't think anyone can plausibly deny the originality of Mesoamerican culture regardless of any external influence.

They had their own creativeness and had unique architecture and arts with their own style. They ruled themselves, created their own cities, monuments, etc.

Regards,

Paul Kekai Manansala

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| 20347|2006-08-31 09:55:55|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

the amerindians are being negated here. do we know what kind of studies are they doing on the cherokee tribes. do we know any other studies of the ameri indians. including ancient ameri indians. so you know what christopher colombus wrote about what the ameri indians said about the traders that they have been trading with. when you look at the clothing and the artifacts used on these walls at the temples, what do they resemble or shall i say whom does it resemble.

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, nate jackson wrote:

>

> why is it so hard to say without some how, people feel as if they are lowering themselves when we give credit to some other. thats problem one when educators dont give the humane answer. there where external influences and not just external but this outside entity intermarried they didnt disappear, they assimilated. without you saying you, you said it but this is where scholars cause problems when the attempt to negate the other.

>

>

It's sounds like the Amerindians are the ones getting negated here.

What exactly is your theory and who were the Toltecs?

Regards,

Paul Kekai Manansala

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| 20348|2006-08-31 09:58:07|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> The possibility of minor contact has never been disputed. We just

haven't

> seen evidence of it. But that is understandable if it was minor.

> Assimilation. The claims have been much grander though. Claims of

> technology being brought over, language being brought over, fashion

being

> brought over, etc. I have to agree with Paul's comment.

>

I don't have any problem with technology being brought over. Also think there is evidence of more than "minor" contact.

But the evolution of Mesoamerican civilization is primarily indigenous and can be traced from the formative stages through long lines of development.

Regards,

Paul Kekai Manansala

| 20349|2006-08-31 10:03:23|Li (wiseladyowl)|Re: Genetics prove those who claim to be Jews are not.|

And like I said before what does this all prove to anyone? We all come from the mother land so why are we trying to find ways to disassociate ourselves from her? I hear you loud and clear brother that is why this group is necessary but all this going back and forth over who came from where originally is ludicrous to me since everyone knows it is out of Africa that ALL of mankind ORIGINATED so to go on and on about origins is silly. You must know where you came from to know where you are going and for all the racists who are undercover in here, why do you have problems focusing on your African roots? This to me is insane, you say you are not racist (some of you), yet you have trouble accepting that your roots lie in the belly of a black woman, why?? I have no problems acknowledging ANY of my ppl, the european, the native american nor the african american but that is where the problem begins, accepting any thing that is black. Keep up the good work brother and you might want to keep in touch with my former professor Manu Ampim, he has done a LOT of PRIMARY research on ancient Kemet. You would love interacting with him and learning from him since you seem to be quite educated your self.

Peace and light.....

Ladeeowl

nate jackson wrote:

what is the natural movements of man. how did these people find out about each other. one migrating and going into another land mass, just being curious. sorry to tell you this but not all africans are dark skinned. one of the oldest tribes known today are the san people of south africa, and when you look at their features, they have what most would say oriental features. if i have any biases it has to do with a lot of history that isnt being told nor any attempt for it to be in the open. the egyptians werent egyptians they were called kemetians. and these people from kemet or kamat say that they come from further south than kemet. this gets no air time. read what they call the book of the dead. when you look at the pictures that they show as sumerians could not and that they cant even prove to be sumerians. these people were called the black head people. the people that they show are more caucasian. when you take time to look at the shang dynasty and the xi or xia dynasty of china. there was

a question of why we have some chinese with african features. like i said before there is a stonehenge in africa its not called stonehenge. and also you want to talk about bones, i hope that you know that there were still neanderthals still roming around the 12 and 13 century. you need to read the book the 13 warrior. you tell me which area in africa wasnt as civilized or as deveioped as asia or eurasia or the middle east, you bring up a location and i will show proof otherwise. the question is why did kemet fall when kush was still going? im sorry about the twa or like someone else has pointed out the anu people were a very brilliant people and intellectual. like what was mentioned before lets take a simple look at cultures and the nature of different people. you have what they call eurasians and they did it by the sword and had perverted behaviors. with the greeks and romans they loved war and most loved homosexuality. they only used their women to procreate with. africans had goddess well before the greeks or romans had any. africans had the ability to see balance and attempted to teach everyone. what is the plight of white men. rather if its ancient or even nowadays. the moors to education to europe and also bathing. the catholic church at that time were the goths and in the 15 century gave a mandate not to read and also not to bath. whites give credit to rome when they should give this credit to africa for teaching rome. rome stole from africa and the greeks and the greeks stole from africa. without women there is no civilization. she bears the next generation, she is life. just as the earth sustains human life, she also sustains human life. when you learn when did white women get a chance to vote? after the civil rights of african americans. not only in egypt was the woman a head figure. but in nubia as well. and there have been many african tribes in different regions that have had african women lead them. i can go on and on but what will this do nothing you have your views and mind you i am saying views. archeaology, linguistical, cultural , are just a few and they are just pieces and when it is all said and done you have to put the pieces together. then can you provide a theory.

Jaime Pretell wrote:

Re:nate jackson

i was taught that in order to find true history you must learn everyones history.

And try to consciously avoid your own biases and tunnel vision.

study the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something.

As well as many other groups, and vice versa. The fallacy in that sentence is to equate all of those three as the same. All Moors or Imazhigen were African, but not all Imazhigen were dark skinned. Nor were all Africans involved in Europe Imazhigen or Dark skinned.

also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it is also fertile.

Europe is a political delineator. There is no such divide. If you are going to evaluate continents you have to look at Eurasia. Same climates allow for crop and animal migration. And more grains and domesticated animals have come out of Eurasia than any other continent.

The error has always been in assuming continents and their peoples existed and developed in a vacuum and did not have interaction. Obviously Eurasia had plenty of migration within its land mass. And Africa and Eurasia also has points of contact where migration occurred even before navigation came in to its own.

I remember you made a statement about they lost the color in Europe because of the diet. You were wrong, they lost their color because of the lack of sun light. And it's not just Vitamin D that Whites started to lack. One deficiency denotes others that's why it called balance and there isn't a quick pill for anything without problems later.

Feel free to back up this claim with hard evidence. Populations that had Vitamin D in their diets did not become as light as Northern Europeans.

Just look at the Inuit.



In ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. It's like the people that live in the ghetto rather it be white or black. You spend more time trying to survive and less time trying to invent for humanity.

Again you make assumptions. You must not have heard the expression necessity is the mother of invention. If Africa provided, then necessity wasn't as high. Add to that, the fact that less crops and domesticated animals existed through most of Africa except for the fertile north, and you have a much different picture. That is why the Middle East, North Africa, Asia, developed before both Sub-Saharan Africa and Europe.

There were stories of the Twa people in Ireland. The Twa are or were the little people of Africa, that's why the Olmecs left statues of little people, whom historians said were children.

Sorry, but you will find smaller body proportions in any place that humidity and heat is high. No need for the Twa. Nor is the claim that the Picts were Twa credible.

The lucky charm people of Ireland were the Twas and they were the ones that built the Stonehenge that's why they won't tell you that they found the same in South Africa. The same that has happened all over the world happened in Africa.

The claim that the Twa were the ones that built Stonehenge is laughable. What is your evidence for this?

What about the skeleton foun in Stonehenge 2300BC? DNA links it to people in the Alps, not Africa.

the migration of man, even the egyptians in what the western historians call the book of the dead, say that they are from the beginning of the Nile by the mountain of moon where Hapi is from.

Yes, and mythology has been proven wrong before. Look at all the arguments here on Jewish mythology. So I don't worry to much about that claim. I am sure Egyptian ancestry came from both the South and the North. As evidenced by the findings in Libya.

Whites are coming and saying that humanity started in Africa not me. It's not the European that is spreading intelligence, they are saying and have been saying that it is for the elite. Africans have always shared insight and knowledge. That's what humanity is all about. I'm just speaking facts not allusions.

Humanity is not civilization. Civilization occurred in multiple places after migrations of hunter gatherers had spread. No one disputes the African origin of Humanity. It is the claim of African civilization spawning all others that is challenged.

Find out what kind of ceremony some of the Celts did for a coronation for their kings. This isn't me it's history. I'm not saying that Africans had their hands in everything but they had a lot to do with a lot of it.

Again, post your evidence.

Jaime Pretell wrote:

Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African influence in everything is just as bad.

----- Original Message -----

From: nate.jackson

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:45 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

Find where the ancient Kemetians travelled and then think what has happened to man during his travels. This has to be a thinking man's game otherwise we wouldn't have such a problem. This is why I asked a question before who came first the egg or the chicken. It's like looking at facial features to try and find similarities. You do the same culturally. And then you take into consideration that man has been naturally traveling upward from the beginning and if you weren't so civil you would be looking

for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipp ancient european gods but the europeans have worshipped african gods(historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moises is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants where dark as well and they were called hamites. so if ham was black wouldt his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldnt he be black as well, and also wouldnt his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of moises. how many pharoahs had the name moises in it.

lightanddarkgotoget her wrote:

http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion. Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coincidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

- >
- > You would have to cite the "Genetics" that state what you report in
- > order for me to know what you're referring to as I haven't come
- > across this in any available scholarly studies.
- >
- > As far as I know, genetics links not only the Jews but also the
- > Palestinian Arabs to the Kurds and that

the one people all of these

- > populations shared in their ancestry were the Khurri (Hurrians), who
- > the people of Kamat referred to as "Kharw" and as "Asiatics of the
- > army of Mitanni". Thus, genetics reveals current relationships that
- > are independently evidenced through the ancient witness of Kamat.
- > The same genetics determined the Lemba to be Jews based on their
- > genetic relatedness to other recognized Jews. In fact, if there is
- > one group that can be considered to be more genetically Jewish than
- > any other, it's a group that isn't even considered to be Jewish

i.e.

- > the Shomeriym (Samaritans) . People like to say that they're a
- > product of mixed populations due to the fall of YisraEl in 722 BCE
- > but the fact is that they're a Jewish colony from c. 400 BCE no
- more
- > mixed than what had already been common for Jews in general. From
- > that point on, they have kept to themselves, preserving their
- > genetic distinctiveness to a far greater degree than any other
- > Jewish population.
- >
- > Djehuti Sundaka
- >
- >
- > --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"
- > wrote:
- > >
- > > Silly question,
- > >
- > > A lot of people have posted on here in approval that the Lembe

> Jews
 > > in Mozambique are Jews, authentic
 Jews. I would certainly agree
 > with
 > > that.
 > >
 > > But what baffles me is this:
 > >
 > > Since the Lembe are genetically related
 to the Cohen Jews of the
 > > middle east and Europe in a peculiarly
 unique way (in such a way
 > that
 > > the signs of their relationship could not
 be coincidental, like
 a
 > > one in a billion chance), how then can
 Genetics say that these
 > other
 > > Jews "Not" be Jews if the Lembe still
 are?
 > >
 > > If one group is related to another group,
 then both groups are
 > > related to the same source.
 > >
 > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
 "Djehuti Sundaka"
 > > wrote:
 > > >
 > > > Who is and who isn't a priest is a
 matter of political
 > > perspective.
 > > > According to the P-source, Ezekiel,
 and Judaism as a whole,
 the
 > > > Lewiym are NOT priests. Only the
 descendants of Zadok are
 > > > priests. In Deuteronomy, the Lewiym
 are priests only due to it
 > > > having been written by Lewiym
 rather than by Zadokiyim.
 > > >
 > > > The Lewiym and Zadokiyim aren't
 even related as is biblically
 > > > portrayed. The "Cohen" gene found

in the Y-chromosome of
> priestly
> > > descended males is not prevalent
among Lewiym. The "Cohen"
> marker
> > > identifies men of priestly descent
with people of NE Caucasian
> > > speaking populations. Such were the
Khurri (Hurrians) of the
> > > Mitanni kingdom who, upon being
led by their Aryan (Maryannu)
> > > aristocracy from the region of
Kharran (Haran) into Kna'an,
> > composed
> > > nearly 40% of the population of
Kna'an during the New Kingdom
> and
> > > were later identified as "Asiatics of
the army of Mitanni" by
> > > Sheshonq. Abdi-Khepa, the king of
Yerwshalayim during the
reign
> of
> > > AkhnAtn, bore a Khurri name. The
term "Ibriy" ("Hebrew") is
> > > probably derived from the
socioeconomic term "hapiru", a term
> > > applied to nomadic urban outcasts
prevalent among the Khurri
> > > dominated populations. The Lewiym
on the other hand, are
> probably
> > > of actual predominate Semitic
descent arising out of the
> > > Transjordan region.
> > >
> > > It's only the Ashkenazi Lewiym that
have been shown to have a
> > strong
> > > genetic affiliation with the Khazars.
This is in contrast to
> the
> > > non-Lewiy Ashkenaziym and all
other Jews.
> > >
> > > Djehuti Sundaka

> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com,
"Paul Kekai Manansala"
> > > wrote:
> > > >
> > > > --- In Ta_Seti@yahoogroups.com,
"elliottandelliottm tg"
> > > > wrote:
> > > > >
> > > > > "It doesn't prove that at all. It
shows that tthe ancestry
> of
> > > the
> > > > Jews is mixed. Jews have
migrated to many corners of the
> world
> > > and
> > > > mixed with local populations. "
> > > > >
> > > > > If the Ashkenazi Jews are
descendents of the Khazars in
> central
> > > Asia
> > > > then they can not rationally be
from the middle east.This
> > > article is
> > > > a little confusing for the fact that
Jews claim to be from
> the
> > > tribe
> > > > of Judah and that all of the other
tribes have been
> destroyed
> > > > therefore who are these Levites
they are testing?
> > > > >
> > > > >
> > > >
> > > > The Levites are the hereditary
priests of the Jews.
> > > >
> > > > Levites should be the purest Jews
from the standpoint of Y
> > > chromosome
> > > > since Levites are defined by male

descent.

> > >

> > > Levites, like the high priests or kohanim, are usually

> identified

> > > by

> > > > surname.

> > >

> > > Thus, the fact that more than 50 percent of Levites have

> > apparently

> > > Central Asian male lineage suggests that Ashkenazi are

> probably

> > > mostly

> > > > Central Asian in origin.

> > >

> > > > Regards,

> > > > Paul Kekai Manansala

> > >

> >

>

>

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| 20350|2006-08-31 10:21:06|elliottandelliottmtg|Re: Genetics prove those who claim to be Jews are not.|

Ladeeowl, you make a great point!

-- In Ta_Seti@yahoogroups.com, "Li \\\(wiseladyowl\\)" wrote:

>

> And like I said before what does this all prove to anyone? We all

come from the mother land so why are we trying to find ways to disassociate ourselves from her? I hear you loud and clear brother that is why this group is necessary but all this going back and forth over who came from where originally is ludicrous to me since everyone knows it is out of Africa that ALL of mankind ORIGINATED so to go on and on about origins is silly. You must know where you came from to know where you are going and for all the racists who are undercover in here, why do you have problems focusing on your African roots? This to me is insane, you say you are not racist (some of you), yet you have trouble accepting that your roots lie in the belly of a black woman, why?? I have no problems acknowledging ANY of my ppl, the european, the native american nor the african american but that is where the problem begins, accepting any thing that is black. Keep up the good work brother and you might

> want to keep in touch with my former professor Manu Ampim, he has

done a LOT of PRIMARY research on ancient Kemet. You would love interacting with him and learning from him since you seem to be quite educated your self.

>

> Peace and light.....

> Ladeeowl

>

>

> nate jackson wrote:

> what is the natural movements of man. how did these

people find out about each other. one migrating and going into another land mass, just being curious. sorry to tell you this but not all africans are dark skinned. one of the oldest tribes known today are the san people of south africa, and when you look at their features, they have what most would say oriental features. if i have any biases it has to do with a lot of history that isnt being told nor any attempt for it to be in the open. the egyptians werent egyptians they were called kemetians. and these people from kemet or kamat say that they come from further south than kemet. this gets no air time. read what they call the book of the dead. when you look at the pictures that they show as sumerians could not and that they cant even prove to be sumerians. these people were called the black head people. the people that they show are more caucasian. when you take time to look at the shang dynasty and the xi or

> xia dynasty of china. there was a question of why we have some

chinese with african features. like i said before there is a stonehenge in africa its not called stonehenge. and also you want to talk about bones, i hope that you know that there were still neanderthals still roming around the 12 and 13 century. you need to read the book the 13 warrior. you tell me which area in africa wasnt as civilized or as deveioped as asia or eurasia or the middle east, you bring up a location and i will show proof otherwise. the question is why did kemet fall when kush was still going? im sorry about the twa or like someone else has pointed out the anu people were a very brilliant people and intellectual. like what was mentioned before lets take a simple look at cultures and the nature of different people. you have what they call eurasians and they did it by the sword and had perverted behaviors. with the greeks and romans they loved war and most loved homosexuality. they only used their > women to procreate with. africans had goddess well before the

greeks or romans had any. africans had the ability to see balance and attempted to teach everyone. what is the plight of white men. rather if its ancient or even nowadays. the moors to education to europe and also bathing. the catholic church at that time were the goths and in the 15 century gave a mandate not to read and also not to bath. whites give credit to rome when they should give this credit to africa for teaching rome. rome stole from africa and the greeks and the greeks stole from africa. without women there is no civilization. she bears the next generation, she is life. just as the earth sustains human life, she also sustains human life. when you learn when did white women get a chance to vote? after the civil rights of african americans. not only in egypt was the woman a head figure. but in nubia as well. and there have been many african tribes in different regions that have had african women lead > them. i can go on and on but what will this do nothing you have

your views and mind you i am saying views. archeaology, linguistical, cultural , are just a few and they are just pieces and when it is all said and done you have to put the pieces together. then can you provide a theory.

>

> Jaime Pretell wrote: Re: nate jackson

>

> i was taught that in order to find true history you must

learn everyones history.

- > And try to consciously avoid your own biases and tunnel vision.
- > study the history of the europeans and you will read of some

african, moor, dark person being there inventing or governing something.

- > As well as many other groups, and vice versa. The fallacy in

that sentence is to equate all of those three as the same. All Moors or Imazhigen were African, but not all Imazhigen were dark skinned. Nor were all Africans involved in Europe Imazhigen or Dark skinned.
> also you must take a look at nature to find balance, its not to

take away it is what it is. africa is not only larger than europe it is also fertile.

- > Europe is a political delineator. There is no such divide. If

you are going to evaluate continents you have to look at Eurasia. Same climates allow for crop and animal migration. And more grains and domesticated animals have come out of Eurasia than any other continent.

- > The error has always been in assuming continents and their

peoples existed and developed in a vacuum and did not have interaction. Obviously Eurasia had plenty of migration within its land mass. And Africa and Eurasi also has points of contact where migration occurred even before navigation came in to its own.

- > i remember you made a statement about they lost the color in

europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and its not just vitamin d that whites started to lack. one deficiency denotes others thats why it called balance and there isnt a quick pill for anything without problems later.

- > Feel free to back up this claim with hard evidence. Populations

that had Vitamin D in their diets did not become as light as Northern Europeans.

- > Just look at the Inuit.

>

- > in ancient times they were only able to farm maybe four to five

months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less time trying to invent for humanity.

> Again you make assumptions. You must not have heard the

expression necessity is the mother of invention. If Africa provided, then necessity wasn't as high. Add to that, the fact that less crops and domesticated animals existed through most of Africa except for the fertile north, and you have a much different picture. That is why the Middle East, North Africa, Asia, developed before both Sub-Saharan Africa and Europe.

> there were stories of the twa people in ireland. the twa are or

were the little people of africa, thats why the olmecs left statues of little people, whom historians said where children.

> Sorry, but you will find smaller body proportions in any place

that humidity and heat is high. No need for the twa. Nor is the claim that the pict's were twa credible.

> the lucky charm people of ireland were the twas and they were

the ones that built the stonehenge thats why they wont tell you that they found the same in south africa. the same that has happened all over the world happened in africa.

> The claim that the twa were the ones that built stonehenge is

laughable. What is your evidence for this?

> What about the skeleton found in Stonehenge 2300BC? DNA links it

to people in the Alps, not Africa.

> the migration of man, even the Egyptians in what the western

historians call the book of the dead, say that they are from the beginning of the Nile by the mountain of moon where Hapi is from.

> Yes, and mythology has been proven wrong before. Look at all the

arguments here on Jewish mythology. So I don't worry too much about that claim. I am sure Egyptian ancestry came from both the South and the North. As evidenced by the findings in Libya.

> Whites are coming and saying that humanity started in Africa

not me. it's not the European that is spreading intelligence, they are saying and have been saying that it is for the elite. Africans have always shared insight and knowledge. That's what humanity is all about. I'm just speaking facts not allusions.

> Humanity is not civilization. Civilization occurred in multiple

places after migrations of hunter gatherers had spread. No one disputes the African origin of Humanity. It is the claim of African civilization spawning all others that is challenged.

> find out what kind of ceremony some of the celts did for a

coronation for their kings. this isnt me its history. im not saying that africans had their hands in everything but they had a lot to do with a lot of it.

> Again, post your evidence.

>

> Jaime Pretell wrote:

> Some of those claims are dubious. I understand that

African contributions have been neglected, but to try to find African influence in everything is just as bad.

> ----- Original Message -----

> From: nate jackson

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, August 29, 2006 11:45 AM

> Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be

Jews are not.

>

>

> find where the ancient kemetians travelled and then think what

has happened to man during his travels. this has to be a thinking minds game other wise we souldnt have such a provblem. this is why i asked a question before who came first the egg or the chicken. its like looking at facial features to try and find similarities. you do the same cultually. and then you take into consideration that man has been naturally traveling upward from the beginnig and if you werent so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipp ancient european gods but the europeans have worshipped african gods (historically). the black madonna and the child nursing is nothing more than isis and heru. when you find the

> whole name of paris then you will understand even more. oxford

gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moses is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system

which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants were dark as well and they were called hamites. so if ham was black wouldn't his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldn't he be black as well, and also wouldn't his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know > is for you to look into it yourself. it already told you when

speaking of moses. how many pharaohs had the name moses in it.

>

> lightanddarkgotogether wrote:

<http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

> cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation

>

> There you go, let me know which way you plan to discredit. I am not

> talking about a general genetic link, im speaking of a

> specific "cohen" genetic link that is traced through both groups

> which both have claimed orally and through tradition that their

> ancestors were the priests (the cohenim) of Judaic religion.

> Now... fascinatingly enough, if we discredit BOTH as fabrications,

> then here's the funny thing. How did the two "unrelated" groups end

> up sharing the very genetic marker that would back up their claim.

>

> Surely there wasn't ANOTHER group of "Fake jews" that also

practiced

> Judaism at least 1200 - 2000 years ago who somehow found themselves

> parallel with the "real Jews" whom we cannot find anywhere.

>

> Or are you going to say that the genetic marker that validates

their

> claim is just a one in a billion coincidence.

>

> Kurds and Arabs do not have this cohen genetic marker in such a

high

> constant as the Cohen Jewish and the Lembe Jews.

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> >

> > You would have to cite the "Genetics" that state what you report

in

> > order for me to know what you're referring to as I haven't come

> > across this in any available scholarly studies.

> >

> > As far as I know, genetics links not only the Jews but also the

> > Palestinian Arabs to the Kurds and that the one people all of

these

> > populations shared in their ancestry were the Khurri (Hurrians),

> who

> > the people of Kamat referred to as "Kharw" and as "Asiatics of

the

> > army of Mitanni". Thus, genetics reveals current relationships

> that

> > are independently evidenced through the ancient witness of Kamat.

> > The same genetics determined the Lemba to be Jews based on their

> > genetic relatedness to other recognized Jews. In fact, if there

is

> > one group that can be considered to be more genetically Jewish

than

> > any other, it's a group that isn't even considered to be Jewish

> i.e.

> > the Shomeriym (Samaritans). People like to say that they're a

> > product of mixed populations due to the fall of YisraEl in 722

BCE

> > but the fact is that they're a Jewish colony from c. 400 BCE no

> more

> > mixed than what had already been common for Jews in general. From

> > that point on, they have kept to themselves, preserving their

> > genetic distinctiveness to a far greater degree than any other

> > Jewish population.

> >

> > Djehuti Sundaka

> >

> >

> > --- In Ta_Seti@yahoogroups.com, "lightanddarkgottogether"

> > wrote:

> > >

> > > Silly question,

> > >

>>> A lot of people have posted on here in approval that the Lembe
>> Jews
>>> in Mozambique are Jews, authentic Jews. I would certainly agree
>> with
>>> that.

>>>

>>> But what baffles me is this:

>>>

>>> Since the Lembe are genetically related to the Cohen Jews of

the

>>> middle east and Europe in a peculiarly unique way (in such a

way

>> that

>>> the signs of their relationship could not be coincidental,

like

> a

>>> one in a billion chance), how then can Genetics say that these

>> other

>>> Jews "Not" be Jews if the Lembe still are?

>>>

>>> If one group is related to another group, then both groups are

>>> related to the same source.

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>>> wrote:

>>>>

>>>> Who is and who isn't a priest is a matter of political

>>>> perspective.

>>>> According to the P-source, Ezekiel, and Judaism as a whole,

> the

>>>> Lewiyim are NOT priests. Only the descendants of Zadok are

>>>> priests. In Deuteronomy, the Lewiyim are priests only due to

it

>>>> having been written by Lewiyim rather than by Zadokiyim.

>>>>

>>>> The Lewiyim and Zadokiyim aren't even related as is biblically

>>>> portrayed. The "Cohen" gene found in the Y-chromosome of

>> priestly

>>>> descended males is not prevalent among Lewiyim. The "Cohen"

>> marker

>>>> identifies men of priestly descent with people of NE

Caucasian

>>>> speaking populations. Such were the Khurri (Hurrians) of the
>>>> Mitanni kingdom who, upon being led by their Aryan (Maryannu)
>>>> aristocracy from the region of Kharran (Haran) into Kna'an,
>>> composed
>>>> nearly 40% of the population of Kna'an during the New Kingdom
>> and
>>>> were later identified as "Asiatics of the army of Mitanni" by
>>>> Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the
> reign
>> of
>>>> AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is
>>>> probably derived from the socioeconomic term "hapiru", a term
>>>> applied to nomadic urban outcasts prevalent among the Khurri
>>>> dominated populations. The Lewiym on the other hand, are
>> probably
>>>> of actual predominate Semitic descent arising out of the
>>>> Transjordan region.
>>>>
>>>> It's only the Ashkenazi Lewiym that have been shown to have a
>>> strong
>>>> genetic affiliation with the Khazars. This is in contrast to
>> the
>>>> non-Lewiy Ashkenaziym and all other Jews.
>>>>
>>>> Djehuti Sundaka
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>>>> wrote:
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>>> wrote:
>>>>>>
>>>>>> "It doesn't prove that at all. It shows that tthe

ancestry

>> of
>>>> the
>>>>>> Jews is mixed. Jews have migrated to many corners of the
>> world
>>>> and
>>>>>> mixed with local populations."
>>>>>>
>>>>>> If the Ashkenazi Jews are descendents of the Khazars in
>> central

>>>> Asia
>>>>> then they can not rationally be from the middle east.This
>>>> article is
>>>>> a little confusing for the fact that Jews claim to be

from

>> the
>>>> tribe
>>>>> of Judah and that all of the other tribes have been
>> destroyed
>>>>> therefore who are these Levites they are testing?
>>>>>
>>>>>
>>>>>
>>>>> The Levites are the hereditary priests of the Jews.
>>>>>
>>>>> Levites should be the purest Jews from the standpoint of Y
>>>> chromosome
>>>>> since Levites are defined by male descent.
>>>>>
>>>>> Levites, like the high priests or kohanim, are usually
>> identified
>>>> by
>>>>> surname.
>>>>>
>>>>> Thus, the fact that more than 50 percent of Levites have
>>> apparently
>>>>> Central Asian male lineage suggests that Ashkenazi are
>> probably
>>>> mostly
>>>>> Central Asian in origin.
>>>>>
>>>>> Regards,
>>>>> Paul Kekai Manansala

>>>>>

>>>>

>>>

>>

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| 20351|2006-08-31 10:21:31|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

where do the first miniature step pyramid and the first manmade mountain or conical pyramid appear in america? on the very ceremonial court and platform where four of the african type heads were found in the holy city capital of the olmec world, la venta. even among the maya, where the american anthropologist dr. hammond has found 2000b.c. villages, no pyramids appear until much later. of course, the americans introduced innovations, as they continue to build pyramids long after the egyptians and nubians had stopped, even down to the time of the aztecs. but who can categorically deny the possibility of a stimulus from these outsiders at the beginning? why would the americans build a pyramid three and a half million cubic feet in volume beside these colossal stone heads when they had never built one before? why would they place it on a north south axis, as all egyptian and nubian pyramids are placed, when they had never used this axial orientation in erecting buildings in earlier settlements? why would their

pyramids combine the same double function, tomb and temple, and their own great pyramid in the olmec-influenced city of teotihuacan have a pyramidal base almost identical in proportion to that of the base of the great pyramid in egypt? why should the pyramid at teotihuacan also serve as does the egyptian great pyramid, as an astronomical observatory and geodetic marker? why should some of the mexican pyramids have a moveable capstones for this purpose as do some of the egyptrian counterparts? and why should the mexican be found using the same standards of measurements developed by the mathmatecians and astronomers as the Nile valley?

Jaime Pretell wrote:

The possibility of minor contact has never been disputed. We just haven't seen evidence of it. But that is understandable if it was minor. Assimilation. The claims have been much grander though. Claims of technology being brought over, language being brought over, fashion being brought over, etc. I have to agree with Paul's comment.

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@ yahoogroups. com] **On Behalf Of** nate jackson

Sent: Thursday, August 31, 2006 11:39 AM

To: Ta_Seti@yahoogroups .com

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

why is it so hard to say without some how, people feel as if they are lowering themselves when we give credit to some other. thats problem one when educators dont give the humane answer. there where external influences and not just external but this outside entity intermarried they didnt disappear, they assimilated. without you saying you, you said it but this is where scholars cause problems when the attempt to negate the other.

Paul Kekai Manansala wrote:

Let me say that I don't think anyone can plausibly deny the originality of Mesoamerican culture regardless of any external influence.

They had their own creativeness and had unique architecture and arts with their own style. They ruled themselves, created their own cities, monuments, etc.

Regards,
Paul Kekai Manansala

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[All-new Yahoo! Mail](#) - Fire up a more powerful email and get things done faster.

| 20352|2006-08-31 10:30:43|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

i would love to do this. and in reality i think the biggest problem that we are having as a human race is getting away from the worshipping of the goddess. it softens our insight, where as just worshipping a male god has us thinking of just conquering. through out time we have viewed woman as the sign of justice and equality. thats where we need to go back to. to talk about judaism without mentioning her mother, egyptian way of life is absurd. and even egypt's mother kush. but when you listen you hear western ideology all over again. our ancestors left us signs all over the earth for us when we find that we are lost, these signs were created to awaken us and find home. let them do what they think they are doing. jaime showed a site with a people that were never truly the original but who populated with these people in northern europe. there is a book called the lies my teacher told me. in this book it talks of how whites were leaving the european colonies and living with the native americans. the colonies set an order that that would be an illegal act. they were leaving for democracy, just as interracial marriages. history repeats itself, there is absolutely nothing new under the sun.

"Li (wiseladyowl)" wrote:

And like I said before what does this all prove to anyone? We all come from the mother land so why are we trying to find ways to disassociate ourselves from her? I hear you loud and clear brother that is why this group is necessary but all this going back and forth over who came from where originally is ludicrous to me since everyone knows it is out of Africa that ALL of mankind ORIGINATED so to go on and on about origins is silly. You must know where you came from to know where you are going and for all the racists who are undercover in here, why do you have problems focusing on your African roots? This to me is insane, you say you are not racist (some of you), yet you have trouble accepting that your roots lie in the belly of a black woman, why?? I have no problems acknowledging ANY of my ppl, the european, the native american nor the african american but that is where the problem begins, accepting any thing that is black. Keep up the good work brother and you might want to keep in touch with my former professor Manu Ampim, he has done a LOT of PRIMARY research on ancient Kemet. You would love interacting with him and learning from him since you seem to be quite educated your self.

Peace and light.....

Ladeeowl

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at the pictures that they show as sumerians could not and that they cant even prove to be sumerians. these people were called the black head people. the people that they show are more caucasian. when you take time to look at the shang dynasty and the xi or xia dynasty of china. there was a question of why we have some chinese with african features. like i said before there is a stonehenge in africa its not called stonehenge. and also you want to talk about bones, i hope that you know that there were still neanderthals still roming around the 12 and 13 century. you need to read the book the 13 warrior. you tell me which area in africa wasnt as civilized or as deveioped as asia or eurasia or the middle east, you bring up a location and i will show proof otherwise. the question is why did kemet fall when kush was still going? im sorry about the twa or like someone else has pointed out the anu people were a very brilliant people and intellectual. like what was mentioned before lets take a simple look at cultures and the nature of different people. you have what they call eurasians and they did it by the sword and had perverted behaviors. with the greeks and romans they loved war and most loved homosexuality. they only used their women to procreate with. africans had goddess well before the greeks or romans had any. africans had the ability to see balance and attempted to teach everyone. what is the plight of white men. rather if its ancient or even nowadays. the moors to education to europe and also bathing. the catholic church at that time were the goths and in the 15 century gave a mandate not to read and also not to bath. whites give credit to rome when they should give this credit to africa for teaching rome. rome stole from africa and the greeks and the greeks stole from africa. without women there is no civilization. she bears the next generation, she is life. just as the earth sustains human life, she also sustains human life. when you learn when did white women get a chance to vote? after the civil rights of african americans. not only in egypt was the woman a head figure. but in nubia as well. and there have been many african tribes in different regions that have had african women lead them. i can go on and on but what will this do nothing you have your views and mind you i am saying views. archeaology, linguistical, cultural , are just a few and they are just pieces and when it is all said and done you have to put the pieces together. then can you provide a theory.

Jaime Pretell wrote:

Re:nate jackson

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And try to consciously avoid your own biases and tunnel vision.

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The error has always been in assuming continents and their peoples existed and developed in a vacuum and did not have interaction. Obviously Eurasia had plenty of migration within its land mass. And Africa and Eurasi also has points of contact where migration occurred even before navigation came in to its own.

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Feel free to back up this claim with hard evidence. Populations that had Vitamin D in their diets did not become as light as Northern Europeans.

Just look at the Inuit.



in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less time trying to invent for humanity.

Again you make assumptions. You must not have heard the expression necessity is the mother of invention. If Africa provided, then necessity wasn't as high. Add to that, the fact that less crops and domesticated animals existed through most of Africa except for the fertile north, and you have a much different picture. That is why the Middle East, North Africa, Asia, developed before both Sub-Saharan Africa and Europe.

there were stories of the twa people in ireland. the twa are or were the little people of africa, thats why the olmecs left statues of little people, whom historians said were children.

Sorry, but you will find smaller body proportions in any place that humidity and heat is high. No need for the twa. Nor is the claim that the pict's were twa credible.

the lucky charm people of ireland were the twas and they were the ones that built the stonehenge thats why they wont tell you that they found the

same in south africa. the same that has happened all over the world happened in africa.

The claim that the twa were the ones that built stonehenge is laughable. What is your evidence for this?

What about the skeleton found in Stonehenge 2300BC? DNA links it to people in the Alps, not Africa.

the migration of man, even the Egyptians in what the western historians call the book of the dead, say that they are from the beginning of the Nile by the mountain of moon where Hapi is from.

Yes, and mythology has been proven wrong before. Look at all the arguments here on Jewish mythology. So I don't worry too much about that claim. I am sure Egyptian ancestry came from both the South and the North. As evidenced by the findings in Libya.

Whites are coming and saying that humanity started in Africa not me. It's not the European that is spreading intelligence, they are saying and have been saying that it is for the elite. Africans have always shared insight and knowledge. That's what humanity is all about. I'm just speaking facts not allusions.

Humanity is not civilization. Civilization occurred in multiple places after migrations of hunter gatherers had spread. No one disputes the African origin of Humanity. It is the claim of African civilization spawning all others that is challenged.

Find out what kind of ceremony some of the Celts did for a coronation for their kings. This isn't me it's history. I'm not saying that Africans had their hands in everything but they had a lot to do with a lot of it.

Again, post your evidence.

Jaime Pretell wrote:

Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African influence in everything is just as bad.

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:45 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

Find where the ancient Kemetians travelled and then think what has happened to man during his travels. This has to be a thinking man's game otherwise we wouldn't have such a problem. This is why I asked a question before who came first the egg or the chicken. It's like looking at facial features to try and find similarities. You do

the same culturally. and then you take into consideration that man has been naturally traveling upward from the beginning and if you weren't so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worship ancient european gods but the europeans have worshipped african gods(historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moses is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants were dark as well and they were called hamites. so if ham was black wouldn't his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldn't he be black as well, and also wouldn't his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of moses. how many pharaohs had the name moses in it.

lightanddarkgotoget her wrote:

<http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

cmd=Retrieve& db=PubMed& list_uids=10677325& dopt=Citation

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion.

Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coincidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> You would have to cite the "Genetics" that state what you report in
> order for me to know what you're referring to as I haven't come
> across this in any available scholarly

studies.

- >
- > As far as I know, genetics links not only the Jews but also the
- > Palestinian Arabs to the Kurds and that the one people all of these
- > populations shared in their ancestry were the Khurri (Hurrians),
- who
- > the people of Kamat referred to as "Kharw" and as "Asiatics of the
- > army of Mitanni". Thus, genetics reveals current relationships
- that
- > are independently evidenced through the ancient witness of Kamat.
- > The same genetics determined the Lemba to be Jews based on their
- > genetic relatedness to other recognized Jews. In fact, if there is
- > one group that can be considered to be more genetically Jewish than
- > any other, it's a group that isn't even considered to be Jewish
- i.e.
- > the Shomeriym (Samaritans) . People like to say that they're a
- > product of mixed populations due to the fall of YisraEl in 722 BCE
- > but the fact is that they're a Jewish colony from c. 400 BCE no
- more
- > mixed than what had already been common for Jews in general. From
- > that point on, they have kept to themselves, preserving their
- > genetic distinctiveness to a far greater degree than any other
- > Jewish population.
- >
- > Djehuti Sundaka
- >
- >
- > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
- "lightanddarkgotogether"
- > wrote:

> >
> > Silly question,
> >
> > A lot of people have posted on here in approval that the Lembe
> Jews
> > in Mozambique are Jews, authentic Jews. I would certainly agree
> with
> > that.
> >
> > But what baffles me is this:
> >
> > Since the Lembe are genetically related to the Cohen Jews of the
> > middle east and Europe in a peculiarly unique way (in such a way
> that
> > the signs of their relationship could not be coincidental, like
> a
> > one in a billion chance), how then can Genetics say that these
> other
> > Jews "Not" be Jews if the Lembe still are?
> >
> > If one group is related to another group, then both groups are
> > related to the same source.
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
"Djehuti Sundaka"
> > wrote:
> > >
> > > Who is and who isn't a priest is a matter of political
> > perspective.
> > > According to the P-source, Ezekiel, and Judaism as a whole,
the
> > > Lewiyim are NOT priests. Only the descendants of Zadok are
> > > priests. In Deuteronomy, the Lewiyim are priests only due to it
> > > having been written by Lewiyim

rather than by Zadowqiym.

- > > >
- > > > The Lewiym and Zadowqiym aren't even related as is biblically
- > > > portrayed. The "Cohen" gene found in the Y-chromosome of
- > priestly
- > > > descended males is not prevalent among Lewiym. The "Cohen"
- > marker
- > > > identifies men of priestly descent with people of NE Caucasian
- > > > speaking populations. Such were the Khurri (Hurrians) of the
- > > > Mitanni kingdom who, upon being led by their Aryan (Maryannu)
- > > > aristocracy from the region of Kharran (Haran) into Kna'an,
- > > composed
- > > > nearly 40% of the population of Kna'an during the New Kingdom
- > and
- > > > were later identified as "Asiatics of the army of Mitanni" by
- > > > Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the
- reign
- > of
- > > > AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is
- > > > probably derived from the socioeconomic term "hapiru", a term
- > > > applied to nomadic urban outcasts prevalent among the Khurri
- > > > dominated populations. The Lewiym on the other hand, are
- > probably
- > > > of actual predominate Semitic descent arising out of the
- > > > Transjordan region.
- > > >
- > > > It's only the Ashkenazi Lewiym that have been shown to have a
- > > strong
- > > > genetic affiliation with the Khazars.

This is in contrast to

> the
> > non-Lewiy Ashkenaziym and all
other Jews.
> > >
> > > Djehuti Sundaka
> > >
> > >
> > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
"Paul Kekai Manansala"
> > > wrote:
> > > >
> > > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
"elliottandelliottm tg"
> > > > wrote:
> > > > >
> > > > > "It doesn't prove that at all. It
shows that tthe ancestry
> of
> > > the
> > > > Jews is mixed. Jews have
migrated to many corners of the
> world
> > > and
> > > > mixed with local populations. "
> > > > >
> > > > > If the Ashkenazi Jews are
descendents of the Khazars in
> central
> > > Asia
> > > > then they can not rationally be
from the middle east.This
> > > article is
> > > > a little confusing for the fact that
Jews claim to be from
> the
> > > tribe
> > > > of Judah and that all of the other
tribes have been
> destroyed
> > > > therefore who are these Levites
they are testing?
> > > > >
> > > > >
> > > >
> > > > The Levites are the hereditary
priests of the Jews.

>>>>
>>>> Levites should be the purest Jews
from the standpoint of Y
>>> chromosome
>>>> since Levites are defined by male
descent.
>>>>
>>>> Levites, like the high priests or
kohanim, are usually
> identified
>>> by
>>>> surname.
>>>>
>>>> Thus, the fact that more than 50
percent of Levites have
>> apparently
>>>> Central Asian male lineage
suggests that Ashkenazi are
> probably
>>> mostly
>>>> Central Asian in origin.
>>>>
>>>> Regards,
>>>> Paul Kekai Manansala
>>>>
>>>
>>
>

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| 20353|2006-08-31 10:30:49|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Oh I fully understand later migration patterns have altered these schematics. Berbers were not Gypsies. Gypsies were the Romani, who migrated out of India. We have had migrations from Africa to Europe and viceversa. But the key things to remember are that genetic markers can tell us when those migrations occurred. So we can factor in anomalies.

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** nate jackson

Sent: Thursday, August 31, 2006 11:06 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

what are these maps from, what year? what we have to do is remember not just migration but also invasions. northern africa and india as well as the middle east was invaded by different either indo european or even just european tribes. what most historians call berber or gypsie berbers were a mixture of african and barbarians and thats where you get some blonde hair or even blue eyes. they came during the time of rome, but were displaced during the invasion of islam. the same with the arabs in the middle east and northern india, pakistan and iran, the invasion of the indo european.

Jaime Pretell wrote:

What are those geographically huge exceptions? Again fluctuation in lightness does not mean lightening didn't occur. Which are the people of Mediterranean complexion in the higher latitudes? And what do you think accounts for this variation, even if general:



----- Original Message -----

From: [Paul Kekai Manansala](#)

To: [Ta_Seti@yahoogroups .com](#)

Sent: Wednesday, August 30, 2006 9:31 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In [Ta_Seti@yahoogroups .com](#), "Jaime Pretell" wrote:

>

> diet only plays one role. direct sunlight and uv protection plays another. One factor won't explain all factors. Doesn't discount those factors.

>

But what's the "hard evidence" for this theory?

The reality is that there is no hard evidence other than a semi-correlation between people with different types of fair skin and low uV areas, with geographically huge exceptions.

These exceptions are mostly not explained by vitamin D in the diet.

Regards,
Paul Kekai Manansala

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| 20354|2006-08-31 10:35:09|Li|Out of Africa|

Let's bring some perspective to this discussion, if we have scientific research proving the Out of Africa theory or the one group or set of mothers providing the people that we see today, than why do we spend so much time arguing over what group had contact with whom?? Would we not ALL have had contact with each other? Would we not pass something on from the ORIGINAL group? This would explain all of the similarities in various ethnic groups that have no explanation for why they have the same customs or practices that another group has. Now what gets retained and by whom is another complex issue because varying factors in the new surroundings would either make them give something up or adapt to the surroundings if necessary so that they could survive like the Eskimo's who eat raw fish to make up for vitamin D. This really is not so hard to fathom unless you are an undercover racist or self hater trying to distance yourself from your African roots. We are made from the same mold but have adapted and created our own realities to which we feel comfortable so to argue or hate is silly to me once you know who and where you originated from. This is in no way a put down of the various cultures that have sprung up from the original only an acknowledgement of the original. We all come from our parents who raised us and just as we give them credit for raising us why is it so hard for some to recognize the original mother?? If they would accept the original we might not have the problems we are having now how about that???

Peace and light.....

Ladeeowl

| 20355|2006-08-31 10:41:46|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

the real question is what is similar and to what nationality and culture and what is absolutely amerindian? you see the conical head thing comes from africa as well. not only do we have the pyramids, but we also have the dress of the high priest, the astrology, the calender, and the use of spiritual concepts. this goes back to what olmec was referring to, teaching their young in order for it to live on. where you two have only speculated on the contrary. we are talking about reading in between the lines, thats what true scholars do , because there isnt going to be the whole history written all the time. or maybe its that our history is so old and so wise that it never stops from being passed along. you see thats civil. now the other question is whose history is as old and are we jealous. aristotle was intelligent when he learned from africans and attempted to teach his people what he learned. in fact there was a greek that was killed because he tried to teach his people and they called him evil and a liar.

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> The possibility of minor contact has never been disputed. We just haven't

> seen evidence of it. But that is understandable if it was minor.

> Assimilation. The claims have been much grander though. Claims of

> technology being brought over, language being brought over, fashion being

> brought over, etc. I have to agree with Paul's comment.

>

I don't have any problem with technology being brought over. Also think there is evidence of more than "minor" contact.

But the evolution of Mesoamerican civilization is primarily indigenous and can be traced from the formative stages through long lines of development.

Regards,
Paul Kekai Manansala

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| 20356|2006-08-31 10:42:18|Li (wiseladyowl)|Re: Genetics prove those who claim to be Jews are not.

Thank you brother Elliott, now lets see what the racists come up with to get away from this fact lol.

elliottandelliottmtg wrote:

Ladeeowl, you make a great point!

-- In Ta_Seti@yahoogroups.com, "Li \ (wiseladyowl\)"

wrote:

>

> And like I said before what does this all prove to anyone? We all come from the mother land so why are we trying to find ways to disassociate ourselves from her? I hear you loud and clear brother that is why this group is necessary but all this going back and forth over who came from where originally is ludicrous to me since everyone knows it is out of Africa that ALL of mankind ORIGINATED so to go on and on about origins is silly. You must know where you came from to know where you are going and for all the racists who are undercover in here, why do you have problems focusing on your African roots? This to me is insane, you say you are not racist (some of you), yet you have trouble accepting that your roots lie in the belly of a black woman, why?? I have no problems acknowledging ANY of my ppl, the european, the native american nor the african american but that is where the problem begins, accepting any thing that is black. Keep up the good work brother and you might

> want to keep in touch with my former professor Manu Ampim, he has done a LOT of PRIMARY research on ancient Kemet. You would love interacting with him and learning from him since you seem to be quite educated your self.

>

> Peace and light.....

> Ladeeowl

>

>

> nate jackson wrote:

> what is the natural movements of man. how did these people find out about each other. one migrating and going into another land mass, just being curious. sorry to tell you this but not all africans are dark skinned. one of the oldest tribes known today are the san people of south africa, and when you look at their features, they have what most would say oriental features. if i have any biases it has to do with a lot of history that isnt being told nor any attempt for it to be in the open. the egyptians werent egyptians they were called kemetians. and these people from kemet or kamat say that they come from further south than kemet. this gets no air time. read what they call the book of the dead. when you look at the pictures that they show as sumerians could not and that they cant even prove to be sumerians. these people were called the black head people. the people that they show are more caucasian. when you take time to look at the shang dynasty and the xi or

> xia dynasty of china. there was a question of why we have some chinese with african features. like i said before there is a stonehenge in africa its not called stonehenge. and also you want to talk about bones, i hope that you know that there were still

neanderthals still roming around the 12 and 13 century. you need to read the book the 13 warrior. you tell me which area in africa wasnt as civilized or as deveioped as asia or eurasia or the middle east, you bring up a location and i will show proof otherwise. the question is why did kemet fall when kush was still going? im sorry about the twa or like someone else has pointed out the anu people were a very brilliant people and intellectual. like what was mentioned before lets take a simple look at cultures and the nature of different people. you have what they call eurasians and they did it by the sword and had perverted behaviors. with the greeks and romans they loved war and most loved homosexuality. they only used their > women to procreate with. africans had goddess well before the greeks or romans had any. africans had the ability to see balance and attempted to teach everyone. what is the plight of white men. rather if its ancient or even nowadays. the moors to education to europe and also bathing. the catholic church at that time were the goths and in the 15 century gave a mandate not to read and also not to bath. whites give credit to rome when they should give this credit to africa for teaching rome. rome stole from africa and the greeks and the greeks stole from africa. without women there is no civilization. she bears the next generation, she is life. just as the earth sustains human life, she also sustains human life. when you learn when did white women get a chance to vote? after the civil rights of african americans. not only in egypt was the woman a head figure. but in nubia as well. and there have been many african tribes in different regions that have had african women lead > them. i can go on and on but what will this do nothing you have your views and mind you i am saying views. archeaology, linguistical, cultural , are just a few and they are just pieces and when it is all said and done you have to put the pieces together. then can you provide a theory.

>

> Jaime Pretell wrote: Re: nate jackson

>

> i was taught that in order to find true history you must learn everyones history.

> And try to consciously avoid your own biases and tunnel vision.

> study the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something.

> As well as many other groups, and vice versa. The fallacy in that sentence is to equate all of those three as the same. All Moors or Imazhigen were African, but not all Imazhigen were dark skinned. Nor were all Africans involved in Europe Imazhigen or Dark skinned.

> also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it

is also fertile.

> Europe is a political delineator. There is no such divide. If you are going to evaluate continents you have to look at Eurasia. Same climates allow for crop and animal migration. And more grains and domesticated animals have come out of Eurasia than any other continent.

> The error has always been in assuming continents and their peoples existed and developed in a vacuum and did not have interaction. Obviously Eurasia had plenty of migration within its land mass. And Africa and Eurasia also has points of contact where migration occurred even before navigation came in to its own.

> I remember you made a statement about they lost the color in Europe because of the diet. You were wrong, they lost their color because of the lack of sun light. And it's not just Vitamin D that whites started to lack. One deficiency denotes others that's why it called balance and there isn't a quick pill for anything without problems later.

> Feel free to back up this claim with hard evidence. Populations that had Vitamin D in their diets did not become as light as Northern Europeans.

> Just look at the Inuit.

>

> In ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. It's like the people that live in the ghetto rather it be white or black. You spend more time trying to survive and less time trying to invent for humanity.

> Again you make assumptions. You must not have heard the expression necessity is the mother of invention. If Africa provided, then necessity wasn't as high. Add to that, the fact that less crops and domesticated animals existed through most of Africa except for the fertile north, and you have a much different picture. That is why the Middle East, North Africa, Asia, developed before both Sub-Saharan Africa and Europe.

> There were stories of the Twa people in Ireland. The Twa are or were the little people of Africa, that's why the Olmecs left statues of little people, whom historians said were children.

> Sorry, but you will find smaller body proportions in any place that humidity and heat is high. No need for the Twa. Nor is the claim that the Picts were Twa credible.

> The lucky charm people of Ireland were the Twas and they were the ones that built the Stonehenge that's why they won't tell you that they found the same in South Africa. The same that has happened all over the world happened in Africa.

> The claim that the Twa were the ones that built Stonehenge is laughable. What is your evidence for this?

> What about the skeleton found in Stonehenge 2300BC? DNA links it to people in the Alps, not Africa.

> the migration of man, even the Egyptians in what the western historians call the Book of the Dead, say that they are from the beginning of the Nile by the mountain of Moon where Hapi is from.

> Yes, and mythology has been proven wrong before. Look at all the arguments here on Jewish mythology. So I don't worry too much about that claim. I am sure Egyptian ancestry came from both the South and the North. As evidenced by the findings in Libya.

> Whites are coming and saying that humanity started in Africa not me. It's not the European that is spreading intelligence, they are saying and have been saying that it is for the elite. Africans have always shared insight and knowledge. That's what humanity is all about. I'm just speaking facts not allusions.

> Humanity is not civilization. Civilization occurred in multiple places after migrations of hunter gatherers had spread. No one disputes the African origin of Humanity. It is the claim of African civilization spawning all others that is challenged.

> Find out what kind of ceremony some of the Celts did for a coronation for their kings. This isn't me it's history. I'm not saying that Africans had their hands in everything but they had a lot to do with a lot of it.

> Again, post your evidence.

>

> Jaime Pretell wrote:

> Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African influence in everything is just as bad.

> ----- Original Message -----

> From: Nate Jackson

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, August 29, 2006 11:45 AM

> Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

>

>

> Find where the ancient Kemetians travelled and then think what has happened to man during his travels. This has to be a thinking man's game otherwise we wouldn't have such a problem. This is why I asked a question before who came first the egg or the chicken. It's like looking at facial features to try and find similarities. You do the same culturally. And then you take into consideration that man has been naturally traveling upward from the beginning and if you weren't so civil you would be looking for the fertile crescent, where civilization can flourish. What did Alexander say when he went into Babylon, historically we know that Egypt had them in monuments and

technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipping ancient european gods but the europeans have worshipped african gods (historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the

- > whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moses is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants were dark as well and they were called hamites. so if ham was black wouldnt his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldnt he be black as well, and also wouldnt his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know
- > is for you to look into it yourself. it already told you when speaking of moses. how many pharaohs had the name moses in it.
- >
- > lightanddarkgotoget her wrote:
http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation
- >
- > There you go, let me know which way you plan to discredit. I am not
- > talking about a general genetic link, im speaking of a
- > specific "cohen" genetic link that is traced through both groups
- > which both have claimed orally and through tradition that their
- > ancestors were the priests (the cohenim) of Judaic religion.
- > Now... fascinatingly enough, if we discredit BOTH as fabrications,
- > then here's the funny thing. How did the two "unrelated" groups end
- > up sharing the very genetic marker that would back up their claim.
- >
- > Surely there wasn't ANOTHER group of "Fake jews" that also practiced
- > Judaism at least 1200 - 2000 years ago who somehow found themselves
- > parallel with the "real Jews" whom we cannot find anywhere.
- >
- > Or are you going to say that the genetic marker that validates their
- > claim is just a one in a billion coincidence.
- >
- > Kurds and Arabs do not have this cohen genetic marker in such a

high

> constant as the Cohen Jewish and the Lembe Jews.

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> >

> > You would have to cite the "Genetics" that state what you report in

> > order for me to know what you're referring to as I haven't come

> > across this in any available scholarly studies.

> >

> > As far as I know, genetics links not only the Jews but also the

> > Palestinian Arabs to the Kurds and that the one people all of these

> > populations shared in their ancestry were the Khurri (Hurrians),

> who

> > the people of Kamat referred to as "Kharw" and as "Asiatics of the

> > army of Mitanni". Thus, genetics reveals current relationships

> that

> > are independently evidenced through the ancient witness of Kamat.

> > The same genetics determined the Lemba to be Jews based on their

> > genetic relatedness to other recognized Jews. In fact, if there

is

> > one group that can be considered to be more genetically Jewish than

> > any other, it's a group that isn't even considered to be Jewish

> i.e.

> > the Shomeriym (Samaritans) . People like to say that they're a

> > product of mixed populations due to the fall of YisraEl in 722 BCE

> > but the fact is that they're a Jewish colony from c. 400 BCE no

> more

> > mixed than what had already been common for Jews in general. From

> > that point on, they have kept to themselves, preserving their

> > genetic distinctiveness to a far greater degree than any other

> > Jewish population.

> >

> > Djehuti Sundaka

> >

> >

> > --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"

> > wrote:

> > >

> > > Silly question,

> > >

> > > A lot of people have posted on here in approval that the Lembe

>> Jews
>>> in Mozambique are Jews, authentic Jews. I would certainly agree
>> with
>>> that.
>>>
>>> But what baffles me is this:
>>>
>>> Since the Lembe are genetically related to the Cohen Jews of
the
>>> middle east and Europe in a peculiarly unique way (in such a
way
>> that
>>> the signs of their relationship could not be coincidental,
like
> a
>>> one in a billion chance), how then can Genetics say that these
>> other
>>> Jews "Not" be Jews if the Lembe still are?
>>>
>>> If one group is related to another group, then both groups are
>>> related to the same source.
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
>>> wrote:
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>>>> Who is and who isn't a priest is a matter of political
>>> perspective.
>>>> According to the P-source, Ezekiel, and Judaism as a whole,
> the
>>>> Lewiym are NOT priests. Only the descendants of Zadok are
>>>> priests. In Deuteronomy, the Lewiym are priests only due to
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>>>> The Lewiym and Zadokim aren't even related as is biblically
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>> priestly
>>>> descended males is not prevalent among Lewiym. The "Cohen"
>> marker
>>>> identifies men of priestly descent with people of NE
Caucasian
>>>> speaking populations. Such were the Khurri (Hurrians) of the
>>>> Mitanni kingdom who, upon being led by their Aryan (Maryannu)
>>>> aristocracy from the region of Kharran (Haran) into Kna'an,
>>> composed
>>>> nearly 40% of the population of Kna'an during the New Kingdom

>> and
>>>> were later identified as "Asiatics of the army of Mitanni" by
>>>> Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the
> reign
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>>>> probably derived from the socioeconomic term "hapiru", a term
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>>>> dominated populations. The Lewiym on the other hand, are
>> probably
>>>> of actual predominate Semitic descent arising out of the
>>>> Transjordan region.
>>>>
>>>> It's only the Ashkenazi Lewiym that have been shown to have a
>>> strong
>>>> genetic affiliation with the Khazars. This is in contrast to
>> the
>>>> non-Lewiy Ashkenaziym and all other Jews.
>>>>
>>>> Djehuti Sundaka
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
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>> world
>>>> and
>>>>>> mixed with local populations. "
>>>>>>
>>>>>> If the Ashkenazi Jews are descendents of the Khazars in
>> central
>>>> Asia
>>>>>> then they can not rationally be from the middle east. This
>>>> article is
>>>>>> a little confusing for the fact that Jews claim to be
from
>> the
>>>> tribe

>>>>> of Judah and that all of the other tribes have been
>> destroyed
>>>>> therefore who are these Levites they are testing?
>>>>>
>>>>>
>>>>>
>>>>> The Levites are the hereditary priests of the Jews.
>>>>>
>>>>> Levites should be the purest Jews from the standpoint of Y
>>>> chromosome
>>>>> since Levites are defined by male descent.
>>>>>
>>>>> Levites, like the high priests or kohanim, are usually
>> identified
>>>> by
>>>>> surname.
>>>>>
>>>>> Thus, the fact that more than 50 percent of Levites have
>>> apparently
>>>>> Central Asian male lineage suggests that Ashkenazi are
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>>>>>
>>>>> Regards,
>>>>> Paul Kekai Manansala
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> -----
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| 20357|2006-08-31 10:42:37|Li (wiseladyowl)|Re: Genetics prove those who claim to be Jews
are not.

Thank you brother Nate, we must find common ground on which to focus and the mother figure is sacred everywhere. We can all relate to the concept of protective mother can we not? Who raises us and tells us to be nice and polite? Mom of course and if we live in a world where mom is respected, this world would be so much more civilized but alas we do not but surely we can start with this group??

nate jackson wrote:

i would love to do this. and in reality i think the biggest problem that we are having as a human race is getting away from the worshipping of the goddess. it softens our insight, where as just worshipping a male god has us thinking of just conquering. through out time we have viewed woman as the sign of justice and equality. thats where we need to go back to. to talk about judaism without mentioning her mother, egyptian way of life is absurd. and even egypt's mother kush. but when you listen you hear western ideology all over again. our ancestors left us signs all over the earth for us when we find that we are lost, these signs were created to awaken us and find home. let them do what they think they are doing. jaime showed a site with a people that were never truly the original but who populated with these people in northern europe. there is a book called the lies my teacher told me. in this book it talks of how whites were leaving the european

colonies and living with the native americans. the colonies set an order that that would be an illegal act. they were leaving for democracy, just as interracial marriages. history repeats itself, there is absolutely nothing new under the sun.

"Li (wiseladyowl) " wrote:

And like I said before what does this all prove to anyone? We all come from the mother land so why are we trying to find ways to disassociate ourselves from her? I hear you loud and clear brother that is why this group is necessary but all this going back and forth over who came from where originally is ludicrous to me since everyone knows it is out of Africa that ALL of mankind ORIGINATED so to go on and on about origins is silly. You must know where you came from to know where you are going and for all the racists who are undercover in here, why do you have problems focusing on your African roots? This to me is insane, you say you are not racist (some of you), yet you have trouble accepting that your roots lie in the belly of a black woman, why?? I have no problems acknowledging ANY of my ppl, the european, the native american nor the african american but that is where the problem begins, accepting any thing that is black. Keep up the good work brother and you might want to keep in touch with my former professor Manu Ampim, he has done a LOT of PRIMARY research on ancient Kemet. You would love interacting with him and learning from him since you seem to be quite educated your self.

Peace and light.....

Ladeeowl

nate jackson wrote:

what is the natural movements of man. how did these people find out about each other. one migrating and going into another land mass, just being curious. sorry to tell you this but not all africans are dark skinned. one of the oldest tribes known today are the san people of south africa, and when you look at their features, they have what most would say oriental features. if i have any biases it has to do with a lot of history that isnt being told nor any attempt for it to be in the open. the egyptians werent egyptians they were called kemetians. and these people from kemet or kamat say that they come from further south than kemet. this gets no air time. read what they call the book of the dead. when you look at the pictures that they show as sumerians could not and that they cant even prove to be sumerians. these people were called the black head people. the people that they show are more caucasian. when you take time to look at the shang dynasty and the xi or xia dynasty of china. there was a question of why we have some chinese with african features. like i said before there is a stonehenge in africa its not called stonehenge. and also you want to talk about bones, i hope that you know that there were still neanderthals still roming around the 12 and 13 century. you need to read the book the 13 warrior. you tell me which area in africa wasnt as civilized or as deveioped as asia or eurasia or the middle east, you bring

up a location and i will show proof otherwise. the question is why did kemet fall when kush was still going? im sorry about the twa or like someone else has pointed out the anu people were a very brilliant people and intellectual. like what was mentioned before lets take a simple look at cultures and the nature of different people. you have what they call eurasians and they did it by the sword and had perverted behaviors. with the greeks and romans they loved war and most loved homosexuality. they only used their women to procreate with. africans had goddess well before the greeks or romans had any. africans had the ability to see balance and attempted to teach everyone. what is the plight of white men. rather if its ancient or even nowadays. the moors to education to europe and also bathing. the catholic church at that time were the goths and in the 15 century gave a mandate not to read and also not to bath. whites give credit to rome when they should give this credit to africa for teaching rome. rome stole from africa and the greeks and the greeks stole from africa. without women there is no civilization. she bears the next generation, she is life. just as the earth sustains human life, she also sustains human life. when you learn when did white women get a chance to vote? after the civil rights of african americans. not only in egypt was the woman a head figure. but in nubia as well. and there have been many african tribes in different regions that have had african women lead them. i can go on and on but what will this do nothing you have your views and mind you i am saying views. archeaology, linguistical, cultural , are just a few and they are just pieces and when it is all said and done you have to put the pieces together. then can you provide a theory.

Jaime Pretell wrote:

Re:nate jackson

i was taught that in order to find true history you must learn everyones history.

And try to consciously avoid your own biases and tunnel vision.

study the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something.

As well as many other groups, and vice versa. The fallacy in that sentence is to equate all of those three as the same. All Moors or Imazhigen were African, but not all Imazhigen were dark skinned. Nor were all Africans involved in Europe Imazhigen or Dark skinned.

also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it is also fertile.

Europe is a political delineator. There is no such divide. If you are going to evaluate continents you have to look at Eurasia. Same climates allow for crop and animal migration. And more grains and domesticated animals have come out of Eurasia than any other continent.

The error has always been in assuming continents and their peoples existed and developed in a vacuum and did not have interaction. Obviously Eurasia had plenty of migration within its land mass. And Africa and Eurasi also has points of contact where migration occured even before navigation came in to its own.

i remember you made a statement about they lost the color in europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and its not just vitamin d that whites started to lack. one deficiency denotes others thats why it called balance and there isnt a quick pill for anything without problems later.

Feel free toback up this claim with hard evidence. Populations that had Vitamin D in their diets did not become as light as Northern Europeans. Just look at the Inuit.



in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less time trying to invent for humanity.

Again you make assumptions. You must not have heard the expression necessity is the mother of invention. If Africa provided, then necesity wasn't as high. Add to that, the fact that less crops and domesticated animals existed through most of Africa except for thefertile north, and you have a much different picture. That is why the Middle East, North Africa, Asia, developed before both Subsaharan Africa and Europe.

there were stories of the twa people in ireland. the twa are or were the little people of africa, thats why the olmecs left statues of little people, whom historians said where children.

Sorry, but you will find smaller body proportions in any place that humidity and heat is high. No need for the twa. Nor is the claim that the pict's were twa credible.

the lucky charm people of ireland were the twas and they were the ones that built the stonehenge thats why they wont tell you that they found the same in south africa. the same that has happened all over the world happened in africa.

The claim that the twa were the ones that buit stonehenge is laughable. What is your evidence for this?

What about the skeleton foun in Stonehenge 2300BC? DNA links it to people in the Alps, not Africa.

the migration of man, even the egyptians in what the western historians call the book of the dead, say that they are from the beginning of the Nile by the mountain of moon where hapi is from.

Yes, and mythology has been proven wrong before. Look at all the arguments here on Jewish mythology. So I don't worry too much about that claim. I am sure Egyptian ancestry came from both the South and the North. As evidenced by the findings in Libya.

whites are coming and saying that humanity started in africa not me. its not the european that is spreading intelligence, they are saying and have been saying that it is for the elite. africans have always shared insight and knowledge. thats what humanity is all about. im just speaking facts not allusions.

Humanity is not civilization. Civilization occurred in multiple places after migrations of hunter gatherers had spread. No one disputes the African origin of Humanity. It is the claim of African civilization spawning all others that is challenged.

find out what kind of ceremony some of the celts did for a coronation for their kings. this isnt me its history. im not saying that africans had their hands in everything but they had a lot to do with a lot of it.

Again, post your evidence.

Jaime Pretell wrote:

Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African influence in everything is just as bad.

----- Original Message -----

From: [nate jackson](#)

To: [Ta_Seti@yahoogroups.com](#)

Sent: Tuesday, August 29, 2006 11:45 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

find where the ancient kemetians travelled and then think what has happened to man during his travels. this has to be a thinking minds game other wise we couldnt have such a problem. this is why i asked a question before who came first the egg or the chicken. its like looking at facial features to try and find similarities. you do the same culturally. and then you take into consideration that man has been naturally traveling upward from the beginning and if you werent so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say

when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipp ancient european gods but the europeans have worshipped african gods(historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moles is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants where dark as well and they were called hamites. so if ham was black wouldt his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldnt he be black as well, and also wouldnt his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of moles. how many pharoahs had the name moles in it.

lightanddarkgotoget her wrote:

<http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

cmd=Retrieve& db=PubMed& list_uids=10677325& dopt=Citation

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced

through both groups
which both have claimed orally and through
tradition that their
ancestors were the priests (the cohenim) of
Judaic religion.

Now... fascinatingly enough, if we discredit
BOTH as fabrications,
then here's the funny thing. How did the
two "unrelated" groups end
up sharing the very genetic marker that
would back up their claim.

Surely there wasn't ANOTHER group of
"Fake jews" that also practiced
Judaism at least 1200 - 2000 years ago who
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| 20358|2006-08-31 10:44:51|Li (wiseladyowl)|Re: Genetics prove those who claim to be Jews are not.

Thank you brother Elliott, now lets see what the racists come up with to get away from this fact lol.

elliottandelliottmtg wrote:

Ladeeowl, you make a great point!

-- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Li \\\(wiseladyowl\\)" wrote:

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>

> nate jackson wrote:

> what is the natural movements of man. how did these people find out about each other. one migrating and going into another land mass, just being curious. sorry to tell you this but not all africans are dark skinned. one of the oldest tribes known today are the san people of south africa, and when you look at their features, they have what most would say oriental features. if i have any biases it has to do with a lot of history that isnt being told nor any attempt for it to be in the open. the egyptians werent egyptians they were called kemetians. and these people from kemet or kamat say that they come from further south than kemet. this gets no air time. read what they call the book of the dead. when you look at the pictures that they show as sumerians could not and that they cant even prove to be sumerians. these people were called the black head people. the people that they show are more caucasian. when you take

time to look at the shang dynasty and the xi or
> xia dynasty of china. there was a question of why we have some
chinese with african features. like i said before there is a
stonehenge in africa its not called stonehenge. and also you want to
talk about bones, i hope that you know that there were still
neanderthals still roming around the 12 and 13 century. you need to
read the book the 13 warrior. you tell me which area in africa wasnt
as civilized or as deveioeped as asia or eurasia or the middle east,
you bring up a location and i will show proof otherwise. the question
is why did kemet fall when kush was still going? im sorry about the
twa or like someone else has pointed out the anu people were a very
brilliant people and intellectual. like what was mentioned before
lets take a simple look at cultures and the nature of different
people. you have what they call eurasians and they did it by the
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loved war and most loved homosexuality. they only used their
> women to procreate with. africans had goddess well before the
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also bathing. the catholic church at that time were the goths and in
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whites give credit to rome when they should give this credit to
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sustains human life, she also sustains human life. when you learn
when did white women get a chance to vote? after the civil rights of
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> them. i can go on and on but what will this do nothing you have
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> i was taught that in order to find true history you must
learn everyones history.
> And try to consciously avoid your own biases and tunnel vision.
> study the history of the europeans and you will read of some
african, moor, dark person being there inventing or governing
something.
> As well as many other groups, and vice versa. The fallacy in

that sentence is to equate all of those three as the same. All Moors or Imazhigen were African, but not all Imazhigen were dark skinned. Nor were all Africans involved in Europe Imazhigen or Dark skinned.

> also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it is also fertile.

> Europe is a political delineator. There is no such divide. If you are going to evaluate continents you have to look at Eurasia. Same climates allow for crop and animal migration. And more grains and domesticated animals have come out of Eurasia than any other continent.

> The error has always been in assuming continents and their peoples existed and developed in a vacuum and did not have interaction. Obviously Eurasia had plenty of migration within its land mass. And Africa and Eurasi also has points of contact where migration occurred even before navigation came in to its own.

> i remember you made a statement about they lost the color in europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and its not just vitamin d that whites started to lack. one deficiency denotes others thats why it called balance and there isnt a quick pill for anything without problems later.

> Feel free to back up this claim with hard evidence. Populations that had Vitamin D in their diets did not become as light as Northern Europeans.

> Just look at the Inuit.

>

> in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less time trying to invent for humanity.

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> Sorry, but you will find smaller body proportions in any place that humidity and heat is high. No need for the twa. Nor is the claim that the pict's were twa credible.

> the lucky charm people of ireland were the twas and they were

the ones that built the stonehenge that's why they won't tell you that they found the same in south africa. the same that has happened all over the world happened in africa.

> The claim that the two were the ones that built stonehenge is laughable. What is your evidence for this?

> What about the skeleton found in Stonehenge 2300BC? DNA links it to people in the Alps, not Africa.

> the migration of man, even the Egyptians in what the western historians call the book of the dead, say that they are from the beginning of the Nile by the mountain of Moon where Hapi is from.

> Yes, and mythology has been proven wrong before. Look at all the arguments here on Jewish mythology. So I don't worry too much about that claim. I am sure Egyptian ancestry came from both the South and the North. As evidenced by the findings in Libya.

> Whites are coming and saying that humanity started in Africa not me. It's not the European that is spreading intelligence, they are saying and have been saying that it is for the elite. Africans have always shared insight and knowledge. That's what humanity is all about. I'm just speaking facts not allusions.

> Humanity is not civilization. Civilization occurred in multiple places after migrations of hunter gatherers had spread. No one disputes the African origin of Humanity. It is the claim of African civilization spawning all others that is challenged.

> Find out what kind of ceremony some of the Celts did for a coronation for their kings. This isn't me it's history. I'm not saying that Africans had their hands in everything but they had a lot to do with a lot of it.

> Again, post your evidence.

>

> Jaime Pretell wrote:

> Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African influence in everything is just as bad.

> ----- Original Message -----

> From: Nate Jackson

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, August 29, 2006 11:45 AM

> Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

>

>

> Find where the ancient Kemetians travelled and then think what has happened to man during his travels. This has to be a thinking man's game otherwise we wouldn't have such a problem. This is why I asked a question before who came first the egg or the chicken. It's like looking at facial features to try and find similarities. You do

the same culturally. and then you take into consideration that man has been naturally traveling upward from the beginning and if you weren't so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worship ancient european gods but the europeans have worshipped african gods (historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the

- > whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moses is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants were dark as well and they were called hamites. so if ham was black wouldn't his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldn't he be black as well, and also wouldn't his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know
- > is for you to look into it yourself. it already told you when speaking of moses. how many pharaohs had the name moses in it.
- >
- > lightanddarkgatoget her wrote:
http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation
- >
- > There you go, let me know which way you plan to discredit. I am not
- > talking about a general genetic link, im speaking of a
- > specific "cohen" genetic link that is traced through both groups
- > which both have claimed orally and through tradition that their
- > ancestors were the priests (the cohenim) of Judaic religion.
- > Now... fascinatingly enough, if we discredit BOTH as fabrications,
- > then here's the funny thing. How did the two "unrelated" groups end
- > up sharing the very genetic marker that would back up their claim.
- >
- > Surely there wasn't ANOTHER group of "Fake jews" that also practiced
- > Judaism at least 1200 - 2000 years ago who somehow found themselves
- > parallel with the "real Jews" whom we cannot find anywhere.
- >

> Or are you going to say that the genetic marker that validates their
> claim is just a one in a billion coincidence.
>
> Kurds and Arabs do not have this cohen genetic marker in such a high
> constant as the Cohen Jewish and the Lembe Jews.
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"
> wrote:
> >
> > You would have to cite the "Genetics" that state what you report in
> > order for me to know what you're referring to as I haven't come
> > across this in any available scholarly studies.
> >
> > As far as I know, genetics links not only the Jews but also the
> > Palestinian Arabs to the Kurds and that the one people all of these
> > populations shared in their ancestry were the Khurri (Hurrians),
> > who
> > the people of Kamat referred to as "Kharw" and as "Asiatics of the
> > army of Mitanni". Thus, genetics reveals current relationships
> > that
> > are independently evidenced through the ancient witness of Kamat.
> > The same genetics determined the Lemba to be Jews based on their
> > genetic relatedness to other recognized Jews. In fact, if there is
> > one group that can be considered to be more genetically Jewish than
> > any other, it's a group that isn't even considered to be Jewish
> > i.e.
> > the Shomeriym (Samaritans) . People like to say that they're a
> > product of mixed populations due to the fall of YisraEl in 722
> > BCE
> > but the fact is that they're a Jewish colony from c. 400 BCE no
> > more
> > mixed than what had already been common for Jews in general. From
> > that point on, they have kept to themselves, preserving their
> > genetic distinctiveness to a far greater degree than any other
> > Jewish population.
> >
> > Djehuti Sundaka
> >
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "lightanddarkgotoge ther"

> > wrote:
> > >
> > > Silly question,
> > >
> > > A lot of people have posted on here in approval that the Lembe
> > Jews
> > > in Mozambique are Jews, authentic Jews. I would certainly agree
> > with
> > > that.
> > >
> > > But what baffles me is this:
> > >
> > > Since the Lembe are genetically related to the Cohen Jews of
the
> > > middle east and Europe in a peculiarly unique way (in such a
way
> > that
> > > the signs of their relationship could not be coincidental,
like
> a
> > > one in a billion chance), how then can Genetics say that these
> > other
> > > Jews "Not" be Jews if the Lembe still are?
> > >
> > > If one group is related to another group, then both groups are
> > > related to the same source.
> > >
> > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"
> > > wrote:
> > > >
> > > > Who is and who isn't a priest is a matter of political
> > > > perspective.
> > > > According to the P-source, Ezekiel, and Judaism as a whole,
> > > the
> > > > Lewiym are NOT priests. Only the descendants of Zadok are
> > > > priests. In Deuteronomy, the Lewiym are priests only due to
it
> > > > having been written by Lewiym rather than by Zadokiyim.
> > > >
> > > > The Lewiym and Zadokiyim aren't even related as is biblically
> > > > portrayed. The "Cohen" gene found in the Y-chromosome of
> > priestly
> > > > descended males is not prevalent among Lewiym. The "Cohen"
> > > marker
> > > > identifies men of priestly descent with people of NE
Caucasian

>>>> speaking populations. Such were the Khurri (Hurrians) of the
>>>> Mitanni kingdom who, upon being led by their Aryan (Maryannu)
>>>> aristocracy from the region of Kharran (Haran) into Kna'an,
>>> composed
>>>> nearly 40% of the population of Kna'an during the New Kingdom
>> and
>>>> were later identified as "Asiatics of the army of Mitanni" by
>>>> Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the
> reign
>> of
>>>> AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is
>>>> probably derived from the socioeconomic term "hapiru", a term
>>>> applied to nomadic urban outcasts prevalent among the Khurri
>>>> dominated populations. The Lewiym on the other hand, are
>> probably
>>>> of actual predominate Semitic descent arising out of the
>>>> Transjordan region.
>>>>
>>>> It's only the Ashkenazi Lewiym that have been shown to have a
>>> strong
>>>> genetic affiliation with the Khazars. This is in contrast to
>> the
>>>> non-Lewiy Ashkenaziym and all other Jews.
>>>>
>>>> Djehuti Sundaka
>>>>
>>>>
>>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"
>>>> wrote:
>>>>>
>>>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "elliottandelliottm tg"
>>>>> wrote:
>>>>>>
>>>>>> "It doesn't prove that at all. It shows that tthe
ancestry
>> of
>>>> the
>>>>>> Jews is mixed. Jews have migrated to many corners of the
>> world
>>>> and
>>>>>> mixed with local populations. "
>>>>>>
>>>>>> If the Ashkenazi Jews are descendents of the Khazars in
>> central
>>>> Asia
>>>>>> then they can not rationally be from the middle east.This

>>>> article is
>>>>> a little confusing for the fact that Jews claim to be
from
>> the
>>>> tribe
>>>>> of Judah and that all of the other tribes have been
>> destroyed
>>>>> therefore who are these Levites they are testing?
>>>>>
>>>>>
>>>>>
>>>>> The Levites are the hereditary priests of the Jews.
>>>>>
>>>>> Levites should be the purest Jews from the standpoint of Y
>>>> chromosome
>>>>> since Levites are defined by male descent.
>>>>>
>>>>> Levites, like the high priests or kohanim, are usually
>> identified
>>>> by
>>>>> surname.
>>>>>
>>>>> Thus, the fact that more than 50 percent of Levites have
>>> apparently
>>>>> Central Asian male lineage suggests that Ashkenazi are
>> probably
>>>> mostly
>>>>> Central Asian in origin.
>>>>>
>>>>> Regards,
>>>>> Paul Kekai Manansala
>>>>>
>>>>
>>>
>>
>
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> -----
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>

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| 20359|2006-08-31 10:46:39|nate jackson|Re: Genetics prove those who claim to be Jews are
not.|
well does your map note this.

Jaime Pretell wrote:

Oh I fully understand later migration patterns have altered these schematics. Berbers were not Gypsies. Gypsies were the Romani, who migrated out of India. We have had migrations from Africa to Europe and viceversa. But the key things to remember are that genetic markers can tell us when those migrations occurred. So we can factor in anomalies.

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@yahoogroups. com] **On Behalf Of** nate jackson
Sent: Thursday, August 31, 2006 11:06 AM
To: Ta_Seti@yahoogroups .com
Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

what are these maps from, what year? what we have to do is remember not just migration but also invasions. northern africa and india as well as the middle east was invaded by different either indo european or even just european tribes. what most historians call berber or gypsie berbers were a mixture of african and barbarians and thats where you get some blonde hair or even blue eyes. they came during the time of rome, but were displaced during the invasion of islam. the same with the arabs in the middle east and northern india, pakistan and iran, the invasion of the indo european.

Jaime Pretell wrote:

What are those geographically huge exceptions? Again fluctuation in lightness does not mean lightening didn't occur. Which are the people of Mediterranean complexion in the higher latitudes? And what do you think accounts for tis variation, even if general:



----- Original Message -----

From: [Paul Kekai Manansala](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 9:31 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> diet only plays one role. direct sunlight and uv protection plays another. One factor won't explain all factors. Doesn't discount those factors.

>

But what's the "hard evidence" for this theory?

The reality is that there is no hard evidence other than a semi-correlation between people with different types of fair skin and low uV areas, with geographically huge exceptions.

These exceptions are mostly not explained by vitamin D in the diet.

Regards,

Paul Kekai Manansala

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| 20360|2006-08-31 10:55:11|nate jackson|Re: Genetics prove those who claim to be Jews are not.|

i propose that we should probably leave this two jokers alone, this is hendering us for gaining more insight on other things. such as learning more on the xia and shang dynasty of china. the ancient africans in europe and the legacy of what they left. and other africans that left legacies behind. there are markers all over the world and we shouldnt be so caught up in fighting but gaining more insight of what is real.

"Li (wiseladyowl)" wrote:

And like I said before what does this all prove to anyone? We all come from the mother land so why are we trying to find ways to disassociate ourselves from her? I hear you loud and clear brother that is why this group is necessary but all this going back and forth over who came from where originally is ludicrous to me since everyone knows it is out of Africa that ALL of mankind ORIGINATED so to go on and on about origins is silly. You must know where you came from to know where you are going and for all the racists who are undercover in here, why do you have problems focusing on your African roots? This to me is insane, you say you are not racist (some of you), yet you have trouble accepting that your roots lie in the belly of a black woman, why?? I have no problems acknowledging ANY of my ppl, the european, the native american nor the african american but that is where the problem begins, accepting any thing that is black. Keep up the good work brother and you might want to keep in touch with my former professor Manu Ampim, he has done a LOT of PRIMARY research on ancient Kemet. You would love interacting with him and learning from him since you seem to be quite educated your self.

Peace and light.....

Ladeeowl

nate jackson wrote:

what is the natural movements of man. how did these people find out about each other. one migrating and going into another land mass, just being curious. sorry to tell you this but not all africans are dark skinned. one of the oldest tribes known today are the san people of south africa, and when you look at their features, they have what most would say oriental features. if i have any biases it has to do with a lot of history that isnt being told nor any attempt for it to be in the open. the egyptians werent egyptians they were called kemetians. and these people from kemet or kamat say that they come from further south than kemet. this gets no air time. read what they call the book of the dead. when you look at the pictures that they show as sumerians could not and that they cant even prove to be sumerians. these people were called the black head people. the people that they show are more caucasian. when you take time to look at the shang dynasty and the xi or xia dynasty of china. there was a question of why we have some chinese with african features. like i said before there is a stonehenge in africa its not called stonehenge. and also

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Jaime Pretell wrote:

Re:nate jackson

i was taught that in order to find true history you must learn everyones history.

And try to consciously avoid your own biases and tunnel vision.

study the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something.

As well as many other groups, and vice versa. The fallacy in that sentence is to equate all of those three as the same.All Moors or Imazhigen were African, but not all Imazhigen were dark skinned. Nor were all Africans involved in Europe Imazhigen or Dark skinned.

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To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:45 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

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went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipp ancient european gods but the europeans have worshipped african gods(historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moises is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants where dark as well and they were called hamites. so if ham was black wouldt his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldnt he be black as well, and also wouldnt his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of moises. how many pharoahs had the name moises in it.

lightanddarkgotoget her wrote:

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cmd=Retrieve& db=PubMed& list_uids=10677325& dopt=Citation

There you go, let me know which way you plan to discredit. I am not

talking about a general genetic link, im
speaking of a
specific "cohen" genetic link that is traced
through both groups
which both have claimed orally and through
tradition that their
ancestors were the priests (the cohenim) of
Judaic religion.
Now... fascinatingly enough, if we discredit
BOTH as fabrications,
then here's the funny thing. How did the
two "unrelated" groups end
up sharing the very genetic marker that
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Surely there wasn't ANOTHER group of
"Fake jews" that also practiced
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Or are you going to say that the genetic
marker that validates their
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Kurds and Arabs do not have this cohen
genetic marker in such a high
constant as the Cohen Jewish and the
Lembe Jews.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti
Sundaka"
wrote:

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that state what you report in
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referring to as I haven't come
> across this in any available scholarly
studies.
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> As far as I know, genetics links not only
the Jews but also the
> Palestinian Arabs to the Kurds and that
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the Khurri (Hurrians),
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> the people of Kamat referred to as
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> > Since the Lembe are genetically related
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> > If one group is related to another group,
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> > > --- In Ta_Seti@yahoogroups.com,
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> > > >
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> > > > >
> > > > >
> > > >
> > > > The Levites are the hereditary
priests of the Jews.
> > > >
> > > > Levites should be the purest Jews
from the standpoint of Y
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> > > > since Levites are defined by male
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> > > >

> > > Levites, like the high priests or
kohanim, are usually
> identified
> > > by
> > > surname.
> > >
> > > Thus, the fact that more than 50
percent of Levites have
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suggests that Ashkenazi are
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> > >
> > > Regards,
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> > >
> >
> >
>

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| 20361|2006-08-31 11:11:11|nate jackson|Re: Genetics prove those who claim to be Jews are not.
absolutely!!!! and thats what it is all about.

"Li (wiseladyowl)" wrote:

Thank you brother Nate, we must find common ground on which to focus and the mother figure is sacred everywhere. We can all relate to the concept of protective mother can we not? Who raises us and tells us to be nice and polite? Mom of course and if we live in a world where mom is respected, this world would be so much more civilized but alas we do not but surely we can start with this group??

nate jackson wrote:

i would love to do this. and in reality i think the biggest problem that we are having as a human race is getting away from the worshipping of the goddess. it softens our insight, where as just worshipping a male god has us thinking of just conquering. through out time we have viewed woman as the sign of justice and equality. thats where we need to go back to. to talk about judaism without mentioning her mother, egyptian way of life is absurd. and even egypt's mother kush. but when you listen you hear western ideology all over again. our ancestors left us signs all over the earth for us when we find that we are lost, these signs were created to awaken us and find home. let them do what they think they are doing. jaime showed a site with a people that were never truly the original but who populated with these people in northern europe. there is a book called the lies my teacher told me. in this book it talks of how whites were leaving the european colonies and living with the native americans. the colonies set an order that that would be an illegal act. they were leaving for democracy, just as interracial marriages. history repeats itself, there is absolutely nothing new under the sun.

"Li (wiseladyowl) " wrote:

And like I said before what does this all prove to anyone? We all come from the mother land so why are we trying to find ways to disassociate ourselves from her? I hear you loud and clear brother that is why this group is necessary but all this going back and forth over who came from where originally is ludicrous to me since everyone knows it is out of Africa that ALL of mankind ORIGINATED so to go on and on about origins is silly. You must know where you came from to know where you are going and for all the racists who are undercover in here, why do you have problems focusing on your African roots? This to me is insane, you say you are not racist (some of you), yet you have trouble accepting that your roots lie in the belly of a black woman, why?? I have no problems acknowledging ANY of my ppl, the european, the native american nor the african american but that is where the problem begins, accepting any thing that is black. Keep up the good work brother and you might want to keep in touch with my former professor Manu Ampim, he has done a LOT of PRIMARY research on ancient Kemet. You would love interacting with him and learning from him since you seem to be quite educated your self.

Peace and light.....

Ladeeowl

nate jackson wrote:

what is the natural movements of man. how did these people find out about each other. one migrating and going into another land mass, just

being curious. sorry to tell you this but not all africans are dark skinned. one of the oldest tribes known today are the san people of south africa, and when you look at their features, they have what most would say oriental features. if i have any biases it has to do with a lot of history that isnt being told nor any attempt for it to be in the open. the egyptians werent egyptians they were called kemetians. and these people from kemet or kamat say that they come from further south than kemet. this gets no air time. read what they call the book of the dead. when you look at the pictures that they show as sumerians could not and that they cant even prove to be sumerians. these people were called the black head people. the people that they show are more caucasian. when you take time to look at the shang dynasty and the xi or xia dynasty of china. there was a question of why we have some chinese with african features. like i said before there is a stonehenge in africa its not called stonehenge. and also you want to talk about bones, i hope that you know that there were still neanderthals still roming around the 12 and 13 century. you need to read the book the 13 warrior. you tell me which area in africa wasnt as civilized or as deveioped as asia or eurasia or the middle east, you bring up a location and i will show proof otherwise. the question is why did kemet fall when kush was still going? im sorry about the twa or like someone else has pointed out the anu people were a very brilliant people and intellectual. like what was mentioned before lets take a simple look at cultures and the nature of different people. you have what they call eurasians and they did it by the sword and had perverted behaviors. with the greeks and romans they loved war and most loved homosexuality. they only used their women to procreate with. africans had goddess well before the greeks or romans had any. africans had the ability to see balance and attempted to teach everyone. what is the plight of white men. rather if its ancient or even nowadays. the moors to education to europe and also bathing. the catholic church at that time were the goths and in the 15 century gave a mandate not to read and also not to bath. whites give credit to rome when they should give this credit to africa for teaching rome. rome stole from africa and the greeks and the greeks stole from africa. without women there is no civilization. she bears the next generation, she is life. just as the earth sustains human life, she also sustains human life. when you learn when did white women get a chance to vote? after the civil rights of african americans. not only in egypt was the woman a head figure. but in nubia as well. and there have been many african tribes in different regions that have had african women lead them. i can go on and on but what will this do nothing you have your views and mind you i am saying views. archeaology, linguistical, cultural , are just a few and they are just pieces and when it is all said and done you have to put the pieces together. then can you provide a theory.

Jaime Pretell wrote:

Re:nate jackson

i was taught that in order to find true history you must learn everyone's history.

And try to consciously avoid your own biases and tunnel vision.

study the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something.

As well as many other groups, and vice versa. The fallacy in that sentence is to equate all of those three as the same. All Moors or Imazhigen were African, but not all Imazhigen were dark skinned. Nor were all Africans involved in Europe Imazhigen or Dark skinned.

also you must take a look at nature to find balance, it's not to take away it is what it is. africa is not only larger than europe it is also fertile.

Europe is a political delineator. There is no such divide. If you are going to evaluate continents you have to look at Eurasia. Same climates allow for crop and animal migration. And more grains and domesticated animals have come out of Eurasia than any other continent.

The error has always been in assuming continents and their peoples existed and developed in a vacuum and did not have interaction. Obviously Eurasia had plenty of migration within its land mass. And Africa and Eurasi also has points of contact where migration occurred even before navigation came in to its own.

i remember you made a statement about they lost the color in europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and it's not just vitamin d that whites started to lack. one deficiency denotes others that's why it called balance and there isn't a quick pill for anything without problems later.

Feel free to back up this claim with hard evidence. Populations that had Vitamin D in their diets did not become as light as Northern Europeans.

Just look at the Inuit.



in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. it's like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less time trying to invent for humanity.

Again you make assumptions. You must not have heard the expression necessity is the mother of invention. If Africa provided, then necessity wasn't as high. Add to that, the fact that less crops and domesticated animals existed through most of Africa except for the fertile north, and you have a much different picture. That is why the Middle East, North

Africa, Asia, developed before both Subsaharan Africa and Europe.

there were stories of the twa people in ireland. the twa are or were the little people of africa, thats why the olmecs left statues of little people, whom historians said where children.

Sorry, but you will find smaller body proportions in any place that humidity and heat is high. No need for the twa. Nor is the claim that the pict's were twa credible.

the lucky charm people of ireland were the twas and they were the ones that built the stonehenge thats why they wont tell you that they found the same in south africa. the same that has happened all over the world happened in africa.

The claim that the twa were the ones that buit stonehenge is laughable. What is your evidence for this?

What about the skeleton foun in Stonehenge 2300BC? DNA links it to people in the Alps, not Africa.

the migration of man, even the egyptians in what the western historians call the book of the dead, say that they are from the beginning of the Nile by the mountain of moon where hapi is from.

Yes, and mythology has been proven wrong before. Look at all the arguments here on Jewish mythology. So I don't worry to much about that claim. I am sure Egyptian ancestry came from both the South and the North. As evidenced by the findings in Libya.

whites are coming and saying that humanity started in africa not me. its not the european that is spreading intelligence, they are saying and have been saying that it is for the elite. africans have always shared insight and knowledge. thats what humanity is all about. im just speaking facts not allusions.

Humanity is not civilization. Civilization occured in multiple places after migrations of hunter gatherers had spread. No one disputes the African origin of Humanity. It is the claim of African civilization spawning all others that is challenged.

find out what kind of ceremony some of the celts did for a coronation for their kings. this isnt me its history. im not saying that africans had their hands in everything but they had a lot to do with a lot of it.

Again, post your evidence.

Jaime Pretell wrote:

Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African influence in everything is just as bad.

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:45 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

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> > > >
> > > > Levites, like the high priests or
kohanim, are usually
> identified
> > > by
> > > > surname.
> > > >
> > > > Thus, the fact that more than 50
percent of Levites have
> > apparently
> > > > Central Asian male lineage
suggests that Ashkenazi are
> probably
> > > mostly
> > > > Central Asian in origin.
> > > >
> > > > Regards,
> > > > Paul Kekai Manansala
> > > >
> > >
> >
>

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| 20362|2006-08-31 11:13:38|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, nate jackson wrote:

>

> where do the first miniature step pyramid and the first manmade mountain or conical pyramid appear in america? on the very ceremonial court and platform where four of the african type heads were found in the holy city capital of the olmec world, la venta. even among the maya, where the american anthropologistdr. hammond has found 2000b.c. villages, no pyramids appear until much later.

>

Yes, but the Olmecs small "pyramid" is believed to have developed from earthen mounds that were made earlier.

>

>why would their pyramids combine the same double function, tomb and temple, and their own great pyramid in the olmec-influenced city of teotihuacan have a pyramidal base almost identical in proportion to that of the base of the great pyramid in egypt?

>

The general interpretation is that Mesoamerican pyramids acted as temples and Egyptian pyramids as tombs.

In either case, Mesoamerican pyramids were topped with temple buildings and had special access often in the form of stairways for those who took part in temple rituals.

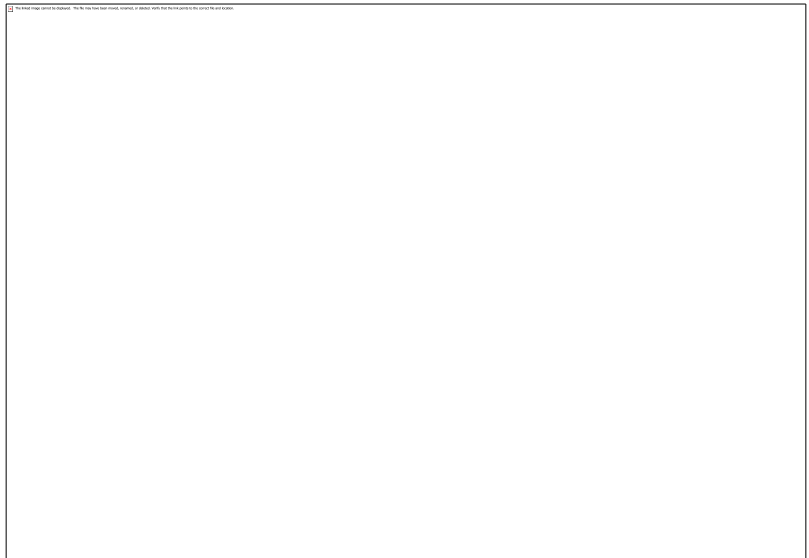
If you had to look for a direct parallel, Angkor Wat or Borodudur would be closer, both having stepped architecture and access for worshippers. Also both being closer in time to the other.

The Mesoamerican pyramid appears at a period when Egyptian pyramid-building had long ceased and well after Djoser's stepped pyramid. Teotihuacan was built thousands of years after the Great Pyramid.

If there was stimulus it would make more sense to have come from Nubia, but the Nubian pyramids were again much different architecturally.

If you're saying that some ideas of pyramids were brought over by Africans long ago and these later evolved into Mesoamerican pyramid that's one thing, but if you're insisting that the creators of Teotihuacan must have been genetic descendents of anybody, then I'd say we're into negating the creations of the indigenous people.

Why is it important anyway? If Amerindians come ultimately from a black womb, then why is it important to link them genetically (racially?) with Olmecs?



Nubian pyramid



Teotihuacan

Regards,

Paul Kekai Manansala

| 20363|2006-08-31 12:28:31|Vernessa McVay|Re: OT - Oprah's 'African' Dream Realised [2 articles]|

Hey...folks can say whatever they want to about that sista. She's taking care of business.

--- IMJs@webtv.net wrote:

>

> Alot of lip service is paid about investing in

> Africa's future, but

> Oprah is 'walking the walk'.

>

>

>

>

> Oprah's 'African' Dream Realised

>

> BuaNews (Tshwane)

> August 21, 2006

> By Thapelo Sakoana

>

> Johannesburg - American talk show host Oprah Winfrey

> has told the girls

> admitted to her leadership academy here to work hard

> to be able to enter

> university anywhere in the world. "I'm going to

> ensure that every girl

> who wants to go to university will go, either in

> South Africa or

> anywhere in the world, all you have to do is work

> hard," said Ms

> Winfrey.

>

> The famous television personality was speaking at a

> celebratory event on

> Sunday to welcome 75 learners from Gauteng whose

> applications to learn

> at the Oprah Winfrey Leadership Academy for Girls

- > were successful. The
- > school will accommodate 75 learners per grade, for a
- > total of 450 from
- > Grade 7 to 12. Learners from other provinces are yet
- > to be notified
- > about their admission to the school. Accompanied by
- > their parents, the
- > Gauteng girls came to the event without knowing they
- > had been accepted
- > at the academy.
- >
- > She donated over R100 million four years ago to
- > start the school for
- > girls from previously disadvantaged communities. The
- > 26-building campus
- > boasts a library, a gym, a hostel and a theatre. It
- > is set to provide a
- > "rigorous" yet supportive educational environment to
- > engender high
- > standards of academic achievement and service
- > leadership for girls who
- > show outstanding performance, despite their social
- > circumstances.
- >
- > Ms Winfrey told the girls and their parents that she
- > once dreamt about a
- > group of girls who were in Africa. In the dream, she
- > could only identify
- > the girls by their faces. "I would see their brown
- > faces but couldn't
- > say their names. I would wake up before they told me
- > their names," she
- > said, adding that she now knew their names - citing
- > the name: Lindiwe.
- >
- > Because she was "blessed with education", Ms Winfrey
- > said she thought it
- > best to give back to African children in realising
- > her dream. Raised by
- > her grandmother in the rural Mississippi, she said:
- > "I wanted to do this
- > school for disadvantaged girls because I was
- > disadvantaged myself".
- >
- > And the chosen ones were more than happy to be part
- > of that dream. They

- > screamed with joy, did a jig, and hugged each other
- > as their names were
- > called out. They will now form part of Class 7 and 8
- > next year.
- >
- > Ms Winfrey had words for the girls "ululating"
- > parents. "I want you to
- > know that these are our daughters, I want you to
- > trust me with them. I
- > will create a good education environment for them
- > and the world will
- > know who these girls are." She added that she would
- > come back to South
- > Africa before the school opens on 2 January 2007 and
- > take all parents to
- > its location at Henley-On-Klip in Meyerton for them
- > to see that their
- > children would be at a safe place.
- >
- > The school is built on about 21.1 hectares of land
- > in Meyerton, south of
- > Johannesburg
- > She said that there was a major high-tech security
- > system at the school,
- > adding that she would do everything in her power to
- > ensure that the
- > children were in a safe environment.
- >
- > An ecstatic Busisiwe Zasekhaya (12) of Alexandra,
- > who has been accepted
- > for Grade 7, told BuaNews that she would do her best
- > to make the country
- > proud. "It feels like a dream come true. I will make
- > use of this
- > opportunity to make my aunt and the country proud,"
- > she said. Her aunt
- > and legal guardian Sibongile Zasekhaya described the
- > young girl as
- > "bright and hardworking". After completing her
- > studies, Busisiwe said
- > she wanted to become a businesswoman who would help
- > HIV and AIDS
- > orphans.
- >
- > The principal for the Oprah Winfrey Leadership
- > Academy for Girls, Ms

> Cordy Mageza also reassured parents about the safety
> of the girls in the
> school. " I am sure that these girls will work hard
> to make you
> [parents] and the country proud," said Ms Mageza.
>
>
> --2nd article--
>
>
> Oprah's school: Pandemonium and shouts of 'Viva!'
>
> SOWETO, South Africa (CNN) -- "Hi Jeff," she said.
> "Glad you could make
> it. By the way, I watch you all the time." These
> were the first words
> Oprah uttered to me as I held out my hand to greet
> her stepping off her
> van, accompanied by her ever-efficient staff. I was
> floored. Oprah knows
> who I am? I asked myself. And I had this whole
> introduction thing
> planned out. What a woman, disarming as ever, and
> ever the woman in
> charge.
>
> I liked her from the start, even more than I did
> watching her all these
> years on television.
> We were in Soweto -- a sprawling slum in
> Johannesburg -- which actually
> stands for South West Township. Oprah seemed as
> comfortable here as she
> would be in a five-star hotel. She walked right into
> the home of a
> couple of prospective students who had applied for
> entry into her
> exclusive Leadership Academy and had impressed her
> to the point she
> wanted to see where they lived and what their lives
> were like.
>
> As you can imagine, the two girls, cousins actually,
> were instant
> celebrities. "Oprah's come to our house," they kept
> saying. "Our friends

> will never believe us." Their friends didn't need
> much convincing. Word
> in the townships spreads fast. Even before Oprah had
> taken a tour of the
> two-room, seven-person shack, women were outside
> ululating the famous
> freedom line of the 1980s -- but with a new twist.
> "Viva, Oprah Winfrey,
> Viva!," one woman yelled, followed by the chorus
> line "Viva!" from the
> rest of the growing crowd.
>
> "You've spent \$40 million on the school so far," I
> began. "\$40 million
> and counting," she interrupted. "I think I'll stop
> at \$50 million. You
> can build a good school for \$50 million."
> Fifty-million dollars anywhere in the world is a lot
> of money. In South
> Africa, it's an almost unheard-of amount, especially
> if it's being spent
> by one person for the benefit of others. "The money
> means nothing to
> me," Oprah continued. "When I look at these girls, I
> see me. That's why
> I want to give them everything I didn't have growing
> up. These are the
> leaders of tomorrow's Africa."
>
> The Leadership Academy, set on more than 50 acres of
> land just outside
> Johannesburg, is a sight to behold. From the
> classrooms,

=== message truncated ===

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| 20364|2006-08-31 13:26:40|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

From what i understood the Toltec actually were a Nomadic group themselves who conqueredsaqued Teotihuacan.

Teotihuacan seems to have been a mutiethnic city that housed Zapotec, Nahua, Mixtec and Mayan peoples.

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** nate jackson
Sent: Thursday, August 31, 2006 10:59 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

great, excellent, now who were the toltecs and, where did they come from and where did they get their knowledge from.

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, nate jackson wrote:

>

> more so anything else. if the aztecs were nomadic where did they get the knowledge to become master builders within a short time span.

this is for all to ponder, it helps to tear down walls when speaking of our education system here in america.

>

The Aztecs used the temples abandoned at Teotihuacan, and they learned temple-building from the Toltecs. The Aztecs credited the Toltecs as the creators of all civilization.

They seemed to have copied much from the architecture of Teotihuacan which they credited to the Toltecs.

Regards,
Paul Kekai Manansala

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| 20365|2006-08-31 13:58:18|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

There is no "Negro" gene. And the cDe gene did not come from the San. They are just the oldest population to have it.

----- Original Message -----

From: [cristofori whitakara](mailto:cristofori_whitakara)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 4:26 PM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

i read this commentary after watching the black/white doll test <http://www.uthtv.com/umedia/show/2052/link> and would like to know how accurate these figures are?

These are the people who migrated from Africa about 60,000 years ago and settled the entire planet, from South Arabia to China, from Melanesia to the Americas - EVERY ONE OF THESE AREAS HAVE THE ORIGINAL BLACK/NEGRO GENE CALLED THE 'Cde' gene and the 'M' gene. The Cde gene came from the Kong-San of South Africa and travelled all the way to China and from Asia to New Mexico (the Navajo have 30 percent of their genes as Cde). The Chinese have some of that gene. The Kong-San (of South Africa) and the Rwandan and Bantu have the largest amoount 70 - 90 percent.

Also, when looking at chromosomes, all people on earth have a PREDOMINANT AFRICAN CHROMOSOME called 'alu' 7. Africans have 95 percent, Europeans/Caucasian s have 75 percent, Asians have 60 percent, East Indians (those who look Negroid) have about 90 percent.

On the other hand Africans have 5 percent of the European alu (chromosomes) Europeans have 25 percent, Asians have 40 percent, Black East Indians have 10 percent.

Asians in the area from the Middle East to Northern India are very mixed.

So, IF THERE IS A RACE, IT IS BLACK. THERE IS A BLACK RACE AND THEY ARE BLACK ALL OVER.

What makes a person 'Black' as a race is the fact that Black and brown skin has BLACK MELANIN. Blacks also have black melanin in their brains and in other parts of their bodies.

Hispanics are about 40 percent Black melanin.

Asians are about 35 percent Black melanin and lots of yellow melanin (called carotene - which helps keep the skin from aging when exposed to sunlight)

East Indians from South INDIA - WHO ARE BLACKSKINNED AND CARRY NEGROID GENES ARE ABOUT 90 PERCENT BLACK MELANIN TO 100 PERCENT.

African-Americans are 90 - 100 percent BLACK MELANIN.

clyde winters wrote:

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

> I recall you making that claim of the Dravidians
> migrating from Africa before.

>

>

http://www.egyptsearich.com/forums/ultimatebb.cgi?ubb=get_topic;f=8;t=003217

>

> I think Rasol and Djehuti gave some good reasons why
> that claim was incorrect.

Hi Jaime

They base their opinion genetic information. This information is basically speculations and in the case of India may imply some bias. For example in one paper Kivisild claims that, M1 existed among upper caste. Then later he claims that haplogroup M1 does not exist in India. In the next breath we know that according to Quintana-Murci et al 1999, that M1 bears nucleotides at site 16311 in common with M4 at 6311 and HG M5 at 16129 and M34, yet the Indian M* HGs are different from the African M1. This is ludicrous to me.

Genes is just one area of research. The linguistic, anthropological, archaeological evidence on the other hands connects Dravidian and African people. This evidence supercedes the genetic evidence which is being used by Indian Nationalist.

Clyde

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| 20366|2006-08-31 14:03:09|Jaime Pretell|Re: Out of Africa|

The problem is when some people try to claim being African somehow makes you closer to that ancestry than those outside of Africa or being selective based on skin color in designating populations around the world as 'more' African in decent than others. They all are Afrodescent.

----- Original Message -----

From: [Li](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 31, 2006 1:31 PM

Subject: [Ta_Seti] Out of Africa

Let's bring some perspective to this discussion, if we have scientific research proving the Out of Africa theory or the one group or set of mothers providing the people that we see today, than why do we spend so much time arguing over what group had contact with whom?? Would we not ALL have had contact with each other? Would we not pass something on from the ORIGINAL group? This would explain all of the similarities in various ethnic groups that have no explanation for why they have the same customs or practices that another group has. Now what gets retained and by whom is another complex issue because varying factors in the new surroundings would either make them give something up or adapt to the surroundings if necessary so that they could survive like the Eskimo's who eat raw fish to make up for vitamin D. This really is not so hard to fathom unless you are an undercover racist or self hater trying to distance yourself from your African roots. We are made from the same mold but have adapted and created our own realities to which we feel comfortable so to argue or hate is silly to me once you know who and where you originated from. This is in no way a put down of the various cultures that have sprung up from the original only an acknowledgement of the original. We all come from our parents who raised us and just as we give them credit for raising us why is it so hard for some to recognize the original mother?? If they would accept the original we might not have the problems we are having now how about that???

Peace and light.....

Ladeeowl

| 20367|2006-08-31 14:09:29|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 31, 2006 1:41 PM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

the real question is what is similar and to what nationality and culture and what is absolutely amerindian? you see the conical head thing comes from africa as well.

Where is the evidence this supposed conical hat comes from African influences?

not only do we have the pyramids,

Pyramids have been found all over the world. The method of construction and purpose is different though. Caral in SA predates the Olmec pyramids by 1000 years. And where is the evidence of expanding Mande or Bambara constructing pyramids in their own homelands.

but we also have the dress of the high priest, the astrology, the calendar, and the use of spiritual concepts.

I see a lot of grasping at straws trying to find things that some subjectively are claiming as similar while ignoring all else that is dissimilar.

Aristotle was intelligent when he learned from Africans and attempted to teach his people what he learned. In fact there was a Greek that was killed because he tried to teach his people and they called him evil and a liar.

Aristotle did not go to Egypt until he was an elder, if at all. He would have possibly gone with Alexander in his travels.

The Greek you are thinking of is Socrates. And I do not believe he ever went to Egypt, although his disciple Plato did, I believe. Egypt was revered by the Greeks as an older culture. Just like Babylon. Just like Rome would revere Greece and Egypt.

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>
> The possibility of minor contact has never been disputed. We
just
haven't
> seen evidence of it. But that is understandable if it was minor.
> Assimilation. The claims have been much grander though.
Claims of
> technology being brought over, language being brought over,
fashion
being
> brought over, etc. I have to agree with Paul's comment.
>

I don't have any problem with technology being brought over.
Also
think there is evidence of more than "minor" contact.

But the evolution of Mesoamerican civilization is primarily indigenous and can be traced from the formative stages through long lines of development.

Regards,
Paul Kekai Manansala

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| 20368|2006-08-31 14:16:41|Jaime Pretell|Myths about Africa, Africans, and African History: The Student's "T|

Myths about Africa, Africans, and African History: The Student's "Ten Commandments"

Introduction. Myths about various people and places can develop and become popular in a society for a variety of reasons. Europeans and North Americans have developed myths about Africa, Africans and African history in the context of their enslavement of Africans, their colonization of Africa, and their history of racism. Racism perpetuated and perpetuates myths about Black people to denigrate them and to "prove" that they have no worthy history. This distortion of African history served and serves the purpose of the social, political, and economic subordination of African people on both sides of the Atlantic. These myths ultimately concern Africa and Africans, the continent and people at the origin of the Black diaspora. The primary way in which racism denigrates African experience is by creating negative images and stereotypes of Africans and their history. Racism accounts for most of the myths about Africa circulating in North America and more broadly today. A more recent and less important source of myths about Africa and African history comes from within the African community itself. In order to re-instill a sense of dignity and respect for African history denied by racist myths, some scholars and activists have invented new myths about Africans and African history that are not supported by evidence or that serve to elevate Africans at the expense of other people (such as Latin Americans). These latter myths are largely positive stereotypes of Africans, but are wrong nevertheless.

Many of the ten myths referred to below have become "common knowledge" and widely accepted in American society, in both Black and White communities. It is necessary to discuss and unlearn them before we proceed with learning new things about Africa. Because unlearning these popular myths is very important for learning new things about Africa, I call them the student's "Ten Commandments." Knowing that these myths are wrong should be your foundational knowledge about Africa, its peoples and history.

Myth One. Africa has no ancient cultures, histories or civilizations and has therefore made no meaningful contributions to world history. Subsidiary to this, the values that Westerners hold dear today like political freedom and democracy had and have no tradition or history in Africa.

False. This is one of the most fundamental of all the myths and is so strong because African slaves, as dishonored people, were stripped of their history and the dignity and pride that accompanied it. Africans not only built so many ancient cultures, kingdoms, civilizations, and empires that one person can scarcely remember let alone adequately study them (those of you who have studied History 191 will know this already) but Africa was the center of one of the oldest of all civilizations, Egypt, from which the ancient Greeks, so favored in Western history, borrowed and learned (Egyptians also borrowed and learned from the Greeks, in their time, as the Mediterranean Sea on which both Greece and Egypt were located, was a zone of cultural intercommunication.) Finally, citizen participation, autonomy, and local decision-making are significant themes in African political history. Like other areas of the world, Africa experienced significant historical tensions between political centralization and absolute power, on the one hand, and tendencies toward local autonomy and individuality, on the other. The Western world and ancient Greece have neither a monopoly nor a patent on the forms of government we now know and value as "democracy."

Myth Two. Africans are primarily tribespeople; Africans are organized first and foremost into tribes while Europeans are primarily organized into nations.

False. The word "tribe" is a European word, not an African one. It is a term originating in the Judeo-Christian tradition (the "tribes" of Israel) that Europeans have historically used to name Africans, not a term that Africans have historically used to refer to themselves. No one, in any case, knows precisely what a tribe is. There is no agreed upon definition because the word is not scientific or precise in any sense?it is an invented category. Essentially designating an "ethnic group," the term "tribe" is employed by people who consider themselves "normal" to refer to others who they consider to be unlike themselves in a negative way. Thus Americans will immediately think of Africans as tribes, but talk about Norwegians, French, Mexicans, Poles or African Americans as "ethnic groups" or "nations." In the West, "tribe" carries the connotation of socially backward, not advanced or sophisticated, and therefore Westerners employ it liberally to refer to Africans because they mistakenly believe these are primary African characteristics (this, like most of the other myths, is part of the inheritance of racism). A further problem arises because in Africa today you will hear many Africans refer to themselves as members of tribes. This usage comes from an acceptance of the European terminology by some Africans, a terminology that was employed so much during the colonial period (the early 20th century) that many Africans have internalized it and continue to use the term. Like Americans, however, Africans are unlikely to employ the term "tribe" to refer to Europeans. Because some Africans employ the term "tribe" to refer to themselves, however, does not make "tribe" any more legitimate than when Europeans employ it.

Myth Three. Africans are essentially primitive in lifestyle, art and technology because few or no innovations took or take place in Africa.

False. Mention the derogatory word "primitive" (which, of course nobody thinks they are nor wants to be called) and many people in North America think straight away of Africa and Africans. How many times do we still hear of "primitive" people living in the forest here or there? Primitive has no scientific definition. Like "tribe" it is an epithet, a bad name, that Europeans/Americans have traditionally applied to people who live differently than they do, especially those who do not employ or have the kinds of technology Westerners today daily live with. Africans do not have a "primitive" lifestyle, art and technology, they have African lifestyles, arts and technologies that vary a great deal according to ecology, personal and group preferences, economic status, and a host of other factors. Each African society has produced and continues to produce its own innovations in technology, government, social structure, art, and literature. And some Africans employ some of the most sophisticated technology today available. Many telephone systems newly installed in African cities, for instance, take advantage of communications technologies that are well ahead of those available to you, the local telephone customer in the United States. Everyone reading this essay on myths would protest the insult if someone called them a "primitive tribesperson" to their face? or even behind their backs! Claiming someone is "primitive" does not reveal anything about them; it is an insult. Keep that word out of my classroom.

Myth Four. Africans have no literary, philosophical and historical traditions in either the recent or the far past.

False. Africans have literary and historical traditions reaching back to the dawn of civilization. Although writing was developed on its own in Egypt and several other ancient African civilizations, writing as a technology came late to much of Africa, during the 19th and early 20th centuries. But literary and historical traditions do not depend exclusively on writing. Verbal literature remained, and even today with the spread of writing as a technology of communication remains vibrant across Africa. Great African literary classics like Sundiata, an epic that stems from historical events in the 13th century, have been preserved as oral literature and subsequently written down for the enjoyment and edification of those who read. Africans have long excelled in the verbal arts and, where writing has a longer tradition, have also excelled in written literatures over the last centuries. For humanity as a whole, writing is a relatively new technology in which several African societies participated before the modern era, but humans had both a well developed sense and appreciation for history and a fascinating literature long before the prevalence of writing as a technology.

Myth Five. All Africans are black. To be African is to be black. Africans are not culturally diverse. Africans share an essentially unified culture

False. The majority of Africans have skin colors which in the United States, operating under the "one drop" rule, would be classified as "black." But not everyone thinks like Americans, and this includes Africans. Africans come in a wide variety of skin colors

and physical types that many Africans find significant among themselves. Most African cultures distinguish between, and have words to describe, different shades of skin color and hair types. In many societies, prejudices based upon these observed physical differences exist. Africans range from an almost dark blue-black skin color to a very light skin color that would "pass" in the United States as socially white. In addition to "indigenous" Africans whose ancestors remained on the continent (remember that all humans are Africans and their ancestors ultimately were Africans), there are immigrant Africans from all parts of the world. Immigrants to Africa compose only a small proportion of the African population. Africa has been connected to the wider world since the ancestors of non-Africans left Africa for Europe and Asia. It is therefore not surprising that, like anywhere else in the world, immigrants have come to live in Africa and in the process became Africans, just as Europeans and Africans became Americans in the Americas. Some immigrants to Africa are ancient immigrants like Persians and Arabs among the Swahili of East Africa, Arabs in North Africa, or Indonesians among the Malagasy. Most immigrants, however, are newer, having arrived during the last several hundred years or even in the last couple of decades. Newer immigrant Africans come primarily from Europe (especially France, England, Portugal and Holland) and Asia (especially India, China, Lebanon and Indonesia). Again, a comparison can be made with the United States. In North America the population consists of indigenous peoples (Native Americans) and those who immigrated voluntarily or forcefully (mainly Europeans and Africans, but people from all parts of the world). The existence of indigenous people and immigrants is also true in Africa, but there the indigenous Africans represent the vast majority instead of the minority. To claim that an Hispanic person is not an American citizen because she is Hispanic, or that an African American is not an American because he is African in origin, or that a Norwegian American is not American because her grandparents came from Europe (or because her far ancestors ultimately came from Africa) is nonsense and insulting. This is also true in Africa. If we tell African immigrants they are not truly Africans, or African citizens, they would probably either laugh at our ignorance or slap us in the face. In any case, they would show us their African passports.

Myth Six. Africa is one country and the people there speak a language called ?African.?

False. The African continent contains more than 50 countries that are joined together in the Organization of African Unity. Africans speak thousands of different languages organized into five main language families. There are both important diversities and fundamental cultural similarities across Africa, as across any continent

Myth Seven. Africa is mostly jungle, with some desert, and is highly overpopulated.

False. Very little of Africa is jungle. It is true that Africa contains the largest stand of equatorial forest in the world, but like any other continent, and perhaps even more so, Africa is a continent of tremendous ecological and geographical diversity. The continent possesses the largest desert in the world, high snowy mountains, rich tropical forest, open grassland, mixed savanna (grasslands and trees), pine forests, temperate

climates?pick a climate anywhere in the world (except Antarctica) and you can find it somewhere in Africa. Africa lies both inside and outside of the tropics, is massive, and has tremendous elevation differences. North American media reports on Africa often suggest that population control is desperately necessary, that Africa is brimming with people. Africa has only slightly more population per square mile than does North America. There are vast areas of Africa as large as North America itself (Africa being 3 1/2 times as large as the United States) that are almost totally unpopulated. Many African nations have very high rates of population growth, which can pose serious challenges for weak economies and fragile ecologies. These are kinds of problems that face many other nations in the world too.

Myth Eight. North Africa is not a part of Africa.

False. North Africa is often conceptually removed from the rest of Africa because (1) its people are, on average, of lighter skin color than the majority of Africans as a whole and (2) Arabic and Arab influences are more noticeable there than anywhere else in Africa. It is indeed important to understand North Africa, or at least parts of it, as part of what we commonly call "the Middle East." At the same time, North Africa is an integral part of Africa itself, being a part of the continent. North Americans (both Black and White) are often uncomfortable with the idea of African diversity and are often quick to therefore separate North Africa from West, Central, East and South Africa. To make a comparison closer to home, removing North Africa from Africa is like removing the American South or West from America because each of the two areas contains distinct characteristics and unique cultures and has populations which are, on average, darker in skin color than those in the north and northwest. Cutting parts of continents off in such, a summary and unjustified (not to mention racist) manner because they do not fit preconceived notions is, of course, ridiculous.

Myth Nine. Africans are not normal people. There are two very different versions of this fundamental myth. Form A: Everything Africans do is worthless, a failure, and Africans can essentially only do bad things; Africans have no part in the history of civilization. Form B: Everything Africans do is perfect, worthy, harmonious, better than anything anybody else can or did do; Africans are the only or the primary origin of **all** civilization, especially Western Civilization and even the ancient Native American civilizations.

False. Let us begin with form A of the Myth. The idea that Africans have made no contribution to civilization is and has been the key Western myth of Africa and Africans. It is a myth, like other Western myths, born of racism and ignorance. It is related to all the preceding myths we have discussed. In this myth, Westerners see Africans not as competent and creative human beings like themselves but as stunted, "primitive tribespeople," incapable of doing anything right, interesting, or worthwhile. Now let us turn to Form B of this myth, which is the flip opposite of the Western myth. The idea that Africans have a better civilization than others and in fact are the origin of everybody else's civilization originates as an attempt to correct the lies perpetuated by the Western myth. It arises from the struggle to claim a rightful dignity and a respectable place in world history and civilization for Africans. To note the greatness of African civilizations

and their contributions to Western civilizations is accurate. The relationships and contributions of Ancient Egypt to the civilizations of the Ancient Mediterranean (especially Greece), for example, have been historically underplayed by Western historians over the last several centuries. On the other hand, societies borrow from each other and Africans have incorporated elements of other cultures and civilizations into their own societies just as much as they have contributed to others. To claim that Africans are the single or primary origin of Western and Latin American civilizations (versus the fact that Africans have made significant contributions to those civilizations, just as they have received from them), is now common in some social circles. This myth does not rest on real evidence and reproduces the myth that civilization and culture originated only in ONE place and spread from there to everywhere else (in academic jargon this theory of civilization is known as "hyperdiffusionism" and has always been associated with racism; it was used effectively by the West to denigrate Africans and bolster racism). To claim that Africans invented civilization for Europeans and Latin Americans is as insulting to them as the claim that Europeans were the origin of all civilization is to Africans.

Both of these versions of the myth that Africans are not normal people are wrong because Africans are not robots, they are human beings like everyone else. Africans love, hate, fear, promote excellence, tear down societies, build civilizations, wage war, appreciate diversity, act intolerant, cry, sing, are born, die, make good art, make bad art, fashion social justice, act like tyrants: they do and feel everything that everyone else does. Restoring Africans to their proper place in world history and civilization means neither seeing Africans merely as stereotypes?as devils or as angels?but as complex individuals building complex and varied societies and civilizations, doing the kinds of things that humans anywhere else in the world do.

Myth Ten. African history is basically a history of poverty, ignorance, slavery, violence, failure?of negative things. It is therefore both boring and depressing to study.

False. How could I, as a professor and human being, devote my teaching career to such a "depressing" topic as African history if this myth were true? African history is a total mix. Some of the more depressing aspects of African history are concentrated in the last two centuries, the modern times, in which Africa has been subordinated in the world economy. These experiences will feature prominently in this course, which includes African history during the time of the slave trade and colonization. If we look into Africa's past we find much that is positive and uplifting that more than counterbalances many of Africa's problems today. To see African history only as negative is the equivalent, say, of considering European history and achievements only by the scores of wars that have been fought on that continent or by narrowing our vision to the Holocaust only. In this class we will explore a range of African experiences, from cultural and intellectual achievements to the scourges of slavery and colonization.

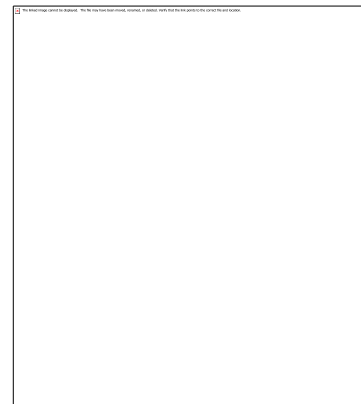
Put your myths aside, come, and learn about Africa and Africans in modern history.

Ramses II's last journey

The first of the 1,500 artefacts planned for exhibition at the Grand Egyptian Museum overlooking the Giza Plateau has arrived safe and sound. [Nevine El-Aref](#) joined Ramses II's 'royal' cavalcade on its all-night procession

Downtown Cairo did not sleep last Friday night. Its streets were enlivened with the scene of a huge carnival, with hundred of thousands of Cairenes leaving their homes to line the pavements and bridges as they bade farewell to the red granite colossus of the 19th-dynasty Pharaoh Ramses II. The colossus, the central point of Bab Al-Hadid Square since 1954, was now making the overnight journey to its new home at the Grand Egyptian Museum (GEM) overlooking the Giza Plateau.

As the 'royal' cavalcade rolled through the streets, where thousands of policemen were deployed in a bid to form a cordon allowing for the safe passage of the convoy, people stood at their windows and balconies waving, clapping, whistling and ululating to greet the pharaoh, while others climbed buses, cars and buildings trying to catch the last glimpse of this familiar downtown landmark. As he passed the Qasr Al-Dubara Church in Qasr Al-Aini Street, the church bell rang to salute the great king. "Ramses, Ramses, we are going to miss you!" "Grandfather, where are you going when you leave us?" "Love you, love you Ramses!" the people cried at every stage of Ramses's final journey to the



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Ramses II's journey from Bab Al-Hadid Square to the Grand Egyptian Museum; Ahmed El-Gharabawi, the driver of the truck which pulled the two flatbed vehicles carrying Ramses II's statue; Hosni addressing the press

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GEM, where, it is hoped, he will spend the rest of his days.

Looking into the face of Ramses II you can easily appreciate his beautiful smile. "I think the king is very happy today," Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA) told *Al-Ahram Weekly*. Hawass went on to say that if Ramses could speak he would say how grateful he was for the move from such a polluted square, which over time has turned into a jungle of flyovers and buildings. "Ramses would have cursed us from his tomb if we had not gotten his statue out of this inconceivable chaos of pollution," Hawass claimed.

This is the third time this statue of Ramses II has been moved. The first time was 3,000 years ago when, shortly after it was carved in an Aswan quarry. Ancient Egyptians ferried it down the Nile to Mit Rahina, now a village 30km from the Giza Plateau, where it was installed at the Great Temple of Ptah. In 1882 the granite statue was found broken in six pieces. All attempts made at the time to restore and re-erect it *in situ* failed, and it remained as it was found until 1954 when President Gamal Abdel-Nasser decided to use the statue of Ramses to symbolise the authentic Egyptian roots of the new republic by erecting it in front of Cairo's main railway station. In February 1954 the minister of governmental affairs at the time, Abdel-Latif El-Boghdadi, undertook to move the statue to Bab Al-Hadid (now Ramses Square) where the sculpture of Egypt's renaissance carved by artist Mahmoud Mokhtar was then displayed. The statue was transported to Bab Al-Hadid Square on a tank by the military engineering department to celebrate the second anniversary of the 1952 Revolution, and Mokhtar's masterpiece was re-erected in front of Cairo University.

At the square in front of the station -- henceforth named Ramses Station -- the statue was restored and reassembled by the insertion of huge iron bars inside the body. A fountain was built in front of it, and it soon became one of Cairo's most famous landmarks, providing a backdrop for several famous Egyptian movie scenes and songs.

Over the decades, however, as the square was subjected to massive urban development, the statue was buried under a maze of cement structures and flyovers and could scarcely be seen. It was Culture Minister Farouk Hosni who first suggested removing the statue from its current location at

Ramses Square to save it from the corrosive fumes at the busy intersection. Several possible locations were suggested. At first it was thought it might be returned to its original home at Mit Rahina, but the small Mit Rahina Bridge could not have supported the weight of the 83- tonne statue. It was then suggested that it be placed in Giza's Rimayah Square, or at the entrance to the Cairo Opera House, but it was feared that in time these sites would be as badly affected by traffic fumes and congestion as Ramses Square. In 2002, the GEM was chosen to be the permanent location to house such a magnificent colossus. The site will give the statue better protection; in any case, environmental conditions on the relatively remote plateau are much more suitable. The statue will also fit in well with the Ancient Egyptian atmosphere of both the plateau and the new museum complex. The pharaoh seemed lost at the Ramses Square intersection of at least three major thoroughfares and both the main rail and underground metro lines. "These environmental conditions, combined with the extensive vibrations from the intense traffic, were bound to have a negative effect on the future of the statue," Hosni said.

When building begins on the GEM the statue will find itself enclosed in the new structure .

"Placing him within the scenario of the GEM will allow us to solve this arduous equation," Hosni told the *Weekly*. "A gigantic statue of one of the most celebrated kings of Ancient Egypt will be inside the biggest museum in the world.

"I always dreamed of moving the statue, but the only obstacle that I had to face was its safe transportation," Hosni said, adding that as a previous student of Ahmed Osman, the artist who led the restoration project of Ramses II's statue in 1954 at Bab Al-Hadid, he knew all the details of its restoration from Osman's lectures.

Abdel-Hamid Qutb, the SCA engineer responsible for the move, said that before any transportation plan could be approved dozens of archaeologists and photographers documented, drew and photographed every square inch and every angle of the monument, which remained under scaffolding until the move. Architects were also among the working team. A pampered patient, the statue was monitored every half- hour, and its weaker parts noted in an

attempt to ensure maximum protection during the move.

Qutb pointed out that architectural documentation of the statue was carried out according to the latest technology, with 30 million points on the statue's body being highlighted and monitored to reveal the type of mould used to restore it when it first arrived in the square in 1954. The statue's weak points were also examined so these could be taken into consideration during the move.

Studies reveal that although the statue is carved of a strong material (red granite), it has been seriously affected by the polluted environment around the square. Its red colour has altered, and some fractures have appeared in the middle of the back and in the area between its legs. These parts have been restored and missing parts replaced by a similar material brought from Aswan. Radar examination showed the iron bars that were used to combine the statue's six pieces during its first restoration, along with different types of mould to plaster and glue the pieces together. Granite shreds were also used to hide the mould and to make the statue to look as if it was in one piece.

Qutb said that after the completion of sufficient archeological, geological, and architectural studies, along with other studies proposing different means of transport and methods used to dismantle the statue and re-erect it at its new home, a decision was made to remove it as it was, in one piece. The chairman of the Arab Contractors Company, Ibrahim Mahlab, announced that in order to guarantee the secure dismantling, transportation and re-erection of the statue, his company would use some of the techniques utilised by the Ancient Egyptians during the construction of the Giza Pyramids. Other safeguards included covering the statue with foam rubber, which was supported on all sides by large wooden bars. Mahlab added the statue in its cage would be hung on a steel bridge like a pendulum in an attempt to allow it free movement while the vehicles were travelling over the Monib Bridge and descending the small incline.

Three trials were implemented to check and experience the weight of the statue on the vehicles, the bridge and the roads. "It was necessary to train the engineers and workmen sociologically and technically to prepare for handling the real statue on 25 August," Mahlab said. The first two trials

took place using limestone blocks of a similar weight, but the third one on 28 July used a replica of the real colossus.

Even in view of its successful completion, the trial run highlighted some important steps that were taken before the real event. Some tree branches bordering the Mansouriya road had to be cut, and the raised pavements separating the two lanes of Qasr Al-Aini Street and the Corniche were removed.

After a ten-hour journey the statue arrived safe and sound at the GEM, where thousands of people waited to welcome it.

"I could not sleep all night long," Hosni confessed when the royal cavalcade arrived at the GEM. "I am overwhelmed by a special emotion that I cannot describe. It is a feeling of joy mixed with worry. Finally, Ramses is where he belongs."

Farouk Abdel-Salam, first undersecretary at the Ministry of Culture, said he was completely satisfied with the move and described the progress as "very accurate and efficient". He added that in the forthcoming year the statue would be completely cleaned and restored, after which it would be moved to its permanent location in the yet unbuilt foyer of the GEM. The GEM's restoration laboratory, the electricity station, storehouses and fire extinguisher zone have already been constructed.

"It is the museum of eternity," Abdel-Salam says. "The GEM will stand as a beacon to one of the world's first civilisations." Nestled between the Giza Pyramids and the modern city of Cairo, at the juncture of the dry desert and fertile flood plain, the GEM will be a portal to the past. It will provide a new edge to the plateau, with the layout of its exhibition galleries organised in such a way that the visual lines to the Pyramids will be seen through a prism of light. According to Hosni the GEM's façade will be constructed of translucent alabaster, allowing daylight to penetrate inside the galleries. The museum complex will centre on the Dunal Eye, an area containing the main exhibition spaces around which will spread a network of streets, piazzas and bridges linking the museum's many sections.

Abdel-Salam told the *Weekly* that the GEM was set to be the world's largest museum -- larger than the Metropolitan Museum in the United States and the Louvre in France. He

announced that a board of trustees headed by Mrs Suzanne Mubarak had been set up in an attempt to put into effect the fund-raising campaign already launched in Egypt and abroad. A Web site calling on Egyptians and foreigners to shoulder part of the burden of bringing the GEM to light has also been launched.

The idea of creating a new museum to house the best of Egypt's national treasures arose from an urgent need for exhibition space. After much debate a site was finally chosen at Giza, and President Mubarak laid the foundation stone on 4 February 2002. The museum aims to create the best environment to display the priceless treasures now exhibited in the crowded Egyptian Museum, with better lighting and more information so as to do justice to Egypt's heritage. The mission of the museum is to preserve, document, conserve, research and exhibit collections, as well as to educate and entertain visitors. The GEM will not, however, replace the Egyptian Museum in Tahrir Square altogether, as the latter will continue to house 10,000 masterpieces of Pharaonic art and sculpture from various historical periods.

As one of the chief enthusiasts of the new museum, Hawass announced that the SCA was looking into the possible removal of the statue of Ramses II's daughter Princess Merit-Amun, now exhibited in the open air museum at Akhmin in Sohag, so it could be put on show beside her father at the GEM. Hawass is also calling on UNESCO to collaborate with scientist Farouk El-Baz to study how to transport King Khufu's solar boat from its original location on the Giza Plateau to the GEM. He pointed out that the present location was not the best for such a unique monument.

"Studying all these projects is a step toward selecting all monuments from being exhibited in squares and streets in order to return them to where they belong," Hawass told the *Weekly*. He pointed out that the Ancient Egyptians did not sculpt these gigantic statues to stand in urban spaces but to decorate temples, shrines and tombs.

A driving philosophy

THE REAL face behind the success of the move belongs to 65-year-old Ahmed El-Gharabawi, the driver of the truck

which pulled the two flatbed vehicles carrying Ramses II's statue. His efficiency and wide experience in transporting petrol and combustible materials helped El-Gharabawi to deliver the statue safe and sound, and on time, to the GEM. A husband and a father of five children, El-Gharabawi says he is not afraid of anything. "Transporting an 83-tonne statue for 35kms is nothing," he told the *Weekly*. "In my 40 years of experience I have delivered much heavier loads and equipment over the length and breadth of Egypt. On the contrary, it is one of the smallest weights I have pulled." El-Gharabawi conceded, however, that his last trip with Ramses II was totally different from his usual endeavours. It was the first time he had pulled a great king through such a clamorous atmosphere. "The 10-hour journey was the best time of my life. I have never seen thousands of people singing all night long and walking for miles just to bid farewell to King Ramses II," he said. "In all my previous trips, silence, darkness and the road were my company, along with my true and sincere friend, the vehicle's steering wheel."

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| 20370|2006-08-31 16:29:24|Li (wiseladyowl)|Re: Genetics prove those who claim to be Jews are not.
Exactly!

nate jackson wrote:

i propose that we should probably leave this two jokers alone, this is hendering us for gaining more insight on other things. such as learning more on the xia and shang dynasty of china. the ancient africans in europe and the legacy of what they left. and other africans that left legacies behind. there are markers all over the world and we shouldnt

be so caught up in fighting but gaining more insight of what is real.

"Li (wiseladyowl) " wrote:

And like I said before what does this all prove to anyone? We all come from the mother land so why are we trying to find ways to disassociate ourselves from her? I hear you loud and clear brother that is why this group is necessary but all this going back and forth over who came from where originally is ludicrous to me since everyone knows it is out of Africa that ALL of mankind ORIGINATED so to go on and on about origins is silly. You must know where you came from to know where you are going and for all the racists who are undercover in here, why do you have problems focusing on your African roots? This to me is insane, you say you are not racist (some of you), yet you have trouble accepting that your roots lie in the belly of a black woman, why?? I have no problems acknowledging ANY of my ppl, the european, the native american nor the african american but that is where the problem begins, accepting any thing that is black. Keep up the good work brother and you might want to keep in touch with my former professor Manu Ampim, he has done a LOT of PRIMARY research on ancient Kemet. You would love interacting with him and learning from him since you seem to be quite educated your self.

Peace and light.....

Ladeeowl

nate jackson wrote:

what is the natural movements of man. how did these people find out about each other. one migrating and going into another land mass, just being curious. sorry to tell you this but not all africans are dark skinned. one of the oldest tribes known today are the san people of south africa, and when you look at their features, they have what most would say oriental features. if i have any biases it has to do with a lot of history that isnt being told nor any attempt for it to be in the open. the egyptians werent egyptians they were called kemetians. and these people from kemet or kamat say that they come from further south than kemet. this gets no air time. read what they call the book of the dead. when you look at the pictures that they show as sumerians could not and that they cant even prove to be sumerians. these people were called the black head people. the people that they show are more caucasian. when you take time to look at the shang dynasty and the xi or xia dynasty of china. there was a question of why we have some chinese with african features. like i said before there is a stonehenge in africa its not called stonehenge. and also you want to talk about bones, i hope that you know that there were still neanderthals still roming around the 12 and 13 century. you need to read the book the 13 warrior. you tell me which area in africa wasnt as civilized or as deveioped as asia or eurasia or the middle east, you bring up a location and i will show proof otherwise. the question is why did kemet fall when kush was still going? im sorry about the twa or like

someone else has pointed out the anu people were a very brilliant people and intellectual. like what was mentioned before lets take a simple look at cultures and the nature of different people. you have what they call eurasians and they did it by the sword and had perverted behaviors. with the greeks and romans they loved war and most loved homosexuality. they only used their women to procreate with. africans had goddess well before the greeks or romans had any. africans had the ability to see balance and attempted to teach everyone. what is the plight of white men. rather if its ancient or even nowadays. the moors to education to europe and also bathing. the catholic church at that time were the goths and in the 15 century gave a mandate not to read and also not to bath. whites give credit to rome when they should give this credit to africa for teaching rome. rome stole from africa and the greeks and the greeks stole from africa. without women there is no civilization. she bears the next generation, she is life. just as the earth sustains human life, she also sustains human life. when you learn when did white women get a chance to vote? after the civil rights of african americans. not only in egypt was the woman a head figure. but in nubia as well. and there have been many african tribes in different regions that have had african women lead them. i can go on and on but what will this do nothing you have your views and mind you i am saying views. archaeology, linguistical, cultural , are just a few and they are just pieces and when it is all said and done you have to put the pieces together. then can you provide a theory.

Jaime Pretell wrote:

Re:nate jackson

i was taught that in order to find true history you must learn everyones history.

And try to consciously avoid your own biases and tunnel vision.

study the history of the europeans and you will read of some african, moor, dark person being there inventing or governing something.

As well as many other groups, and vice versa. The fallacy in that sentence is to equate all of those three as the same. All Moors or Imazhigen were African, but not all Imazhigen were dark skinned. Nor were all Africans involved in Europe Imazhigen or Dark skinned.

also you must take a look at nature to find balance, its not to take away it is what it is. africa is not only larger than europe it is also fertile.

Europe is a political delineator. There is no such divide. If you are going to evaluate continents you have to look at Eurasia. Same climates allow for crop and animal migration. And more grains and domesticated animals have come out of Eurasia than any other continent.

The error has always been in assuming continents and their peoples existed and developed in a vacuum and did not have interaction. Obviously Eurasia had plenty of migration within

its land mass. And Africa and Eurasi also has points of contact where migration occurred even before navigation came in to its own.

i remember you made a statement about they lost the color in europe because of the diet. you were wrong, they lost their color because of the lack of sun light. and its not just vitamin d that whites started to lack. one deficiency denotes others thats why it called balance and there isnt a quick pill for anything without problems later.

Feel free to back up this claim with hard evidence. Populations that had Vitamin D in their diets did not become as light as Northern Europeans.

Just look at the Inuit.



in ancient times they were only able to farm maybe four to five months out of the year, due to the climate, so the majority of the time they hunted game for food. its like the people that live in the ghetto rather it be white or black. you spend more time trying to survive and less time trying to invent for humanity.

Again you make assumptions. You must not have heard the expression necessity is the mother of invention. If Africa provided, then necessity wasn't as high. Add to that, the fact that less crops and domesticated animals existed through most of Africa except for the fertile north, and you have a much different picture. That is why the Middle East, North Africa, Asia, developed before both Subsaharan Africa and Europe.

there were stories of the twa people in ireland. the twa are or were the little people of africa, thats why the olmecs left statues of little people, whom historians said were children.

Sorry, but you will find smaller body proportions in any place that humidity and heat is high. No need for the twa. Nor is the claim that the pict's were twa credible.

the lucky charm people of ireland were the twas and they were the ones that built the stonehenge thats why they wont tell you that they found the same in south africa. the same that has happened all over the world happened in africa.

The claim that the twa were the ones that built stonehenge is laughable. What is your evidence for this?

What about the skeleton found in Stonehenge 2300BC? DNA links it to people in the Alps, not Africa.

the migration of man, even the egyptians in what the western historians call the book of the dead, say that they are from the beginning of the Nile by the mountain of moon where hapi is from.

Yes, and mythology has been proven wrong before. Look at all the arguments here on Jewish mythology. So I don't worry too much about that claim. I am sure Egyptian ancestry came

from both the South and the North. As evidenced by the findings in Libya.

whites are coming and saying that humanity started in africa not me. its not the european that is spreading intelligence, they are saying and have been saying that it is for the elite. africans have always shared insight and knowledge. thats what humanity is all about. im just speaking facts not allusions.

Humanity is not civilization. Civilization occurred in multiple places after migrations of hunter gatherers had spread. No one disputes the African origin of Humanity. It is the claim of African civilization spawning all others that is challenged.

find out what kind of ceremony some of the celts did for a coronation for their kings. this isnt me its history. im not saying that africans had their hands in everything but they had a lot to do with a lot of it.

Again, post your evidence.

Jaime Pretell wrote:

Some of those claims are dubious. I understand that African contributions have been neglected, but to try to find African influence in everything is just as bad.

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, August 29, 2006 11:45 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

find where the ancient kemetians travelled and then think what has happened to man during his travels. this has to be a thinking minds game other wise we couldnt have such a problem. this is why i asked a question before who came first the egg or the chicken. its like looking at facial features to try and find similarities. you do the same culturally. and then you take into consideration that man has been naturally traveling upward from the beginning and if you werent so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipping ancient european gods but the

Europeans have worshipped African gods (historically). The Black Madonna and the Child Nursing is nothing more than Isis and Heru. When you find the whole name of Paris then you will understand even more. Oxford gets its knowledge from Africa when the Moors established the University of Cordova. This knowledge came from Djenné, Mali in Africa. The name Moses is African; it is Egyptian, not Hebrew. His Hebrew name was Tov. He was taught in the Egyptian beliefs system which was a way of life, not a religion. They say in the Bible that the people come from Noah and his wife and they had a black baby named Ham, and his descendants were dark as well and they were called Hamites. So if Ham was black, wouldn't his mother and father be black as well. Then there is a brother named Shem and he resided in Northern Africa and Arabia. Wouldn't he be black as well, and also wouldn't his descendants be called Shemites instead of Semites. By the way, Shem in Hebrew means name and Ham means hot. I can go deeper into the Egyptian spiritual beliefs and show the similarities of Egyptian and Hebrewism or Judaism, but in order for you to truly know is for you to look into it yourself. It already told you when speaking of Moses. How many pharaohs had the name Moses in it.

lightanddarkgotoget her wrote:

<http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, I'm speaking of a specific "Cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their

ancestors were the priests (the cohenim) of Judaic religion.
Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coincidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

wrote:

>

> You would have to cite the "Genetics" that state what you report in
> order for me to know what you're referring to as I haven't come
> across this in any available scholarly studies.

>

> As far as I know, genetics links not only the Jews but also the
> Palestinian Arabs to the Kurds and that the one people all of these
> populations shared in their ancestry were the Khurri (Hurrians),
who

> the people of Kamat referred to as "Kharw" and as "Asiatics of the
> army of Mitanni". Thus, genetics reveals current relationships

that

> are independently evidenced through the ancient witness of Kamat.

> The same genetics determined the Lemba to be Jews based on their

> genetic relatedness to other recognized Jews. In fact, if there is

> one group that can be considered to be more genetically Jewish than

> any other, it's a group that isn't even considered to be Jewish

i.e.

> the Shomeriym (Samaritans) . People like to say that they're a

> product of mixed populations due to the fall of YisraEl in 722 BCE

> but the fact is that they're a Jewish colony from c. 400 BCE no

more

> mixed than what had already been common for Jews in general. From

> that point on, they have kept to themselves, preserving their

> genetic distinctiveness to a far greater degree than any other

> Jewish population.

>

> Djehuti Sundaka

>

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "lightanddarkgotogether"

> wrote:

>

>

> > Silly question,

>

> > A lot of people have posted on here in approval that the Lembe

> Jews

> > in Mozambique are Jews, authentic Jews. I would certainly agree

> with

> > that.

>

> > But what baffles me is this:

>

> > Since the Lembe are genetically related
to the Cohen Jews of the
> > middle east and Europe in a peculiarly
unique way (in such a way
> that
> > the signs of their relationship could not
be coincidental, like
a
> > one in a billion chance), how then can
Genetics say that these
> other
> > Jews "Not" be Jews if the Lembe still
are?
> >
> > If one group is related to another group,
then both groups are
> > related to the same source.
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
"Djehuti Sundaka"
> > wrote:
> > >
> > > Who is and who isn't a priest is a
matter of political
> > perspective.
> > > According to the P-source, Ezekiel,
and Judaism as a whole,
the
> > > Lewiym are NOT priests. Only the
descendants of Zadok are
> > > priests. In Deuteronomy, the Lewiym
are priests only due to it
> > > having been written by Lewiym
rather than by Zadokiyim.
> > >
> > > The Lewiym and Zadokiyim aren't
even related as is biblically
> > > portrayed. The "Cohen" gene found
in the Y-chromosome of
> priestly
> > > descended males is not prevalent
among Lewiym. The "Cohen"
> marker
> > > identifies men of priestly descent
with people of NE Caucasian
> > > speaking populations. Such were the

Khurri (Hurrians) of the
 > > > Mitanni kingdom who, upon being
 led by their Aryan (Maryannu)
 > > > aristocracy from the region of
 Kharran (Haran) into Kna'an,
 > > composed
 > > > nearly 40% of the population of
 Kna'an during the New Kingdom
 > and
 > > > were later identified as "Asiatics of
 the army of Mitanni" by
 > > > Sheshonq. Abdi-Khepa, the king of
 Yerwshalayim during the
 reign
 > of
 > > > AkhnAtn, bore a Khurri name. The
 term "Ibriy" ("Hebrew") is
 > > > probably derived from the
 socioeconomic term "hapiru", a term
 > > > applied to nomadic urban outcasts
 prevalent among the Khurri
 > > > dominated populations. The Lewiym
 on the other hand, are
 > probably
 > > > of actual predominate Semitic
 descent arising out of the
 > > > Transjordan region.
 > > >
 > > > It's only the Ashkenazi Lewiym that
 have been shown to have a
 > > strong
 > > > genetic affiliation with the Khazars.
 This is in contrast to
 > the
 > > > non-Lewiy Ashkenaziym and all
 other Jews.
 > > >
 > > > Djehuti Sundaka
 > > >
 > > >
 > > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
 "Paul Kekai Manansala"
 > > > wrote:
 > > > >
 > > > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
 "elliottandelliottm tg"

> > > wrote:
> > > >
> > > > "It doesn't prove that at all. It
shows that the ancestry
> of
> > the
> > > > Jews is mixed. Jews have
migrated to many corners of the
> world
> > and
> > > > mixed with local populations. "
> > > >
> > > > If the Ashkenazi Jews are
descendants of the Khazars in
> central
> > Asia
> > > > then they can not rationally be
from the middle east. This
> > article is
> > > > a little confusing for the fact that
Jews claim to be from
> the
> > tribe
> > > > of Judah and that all of the other
tribes have been
> destroyed
> > > > therefore who are these Levites
they are testing?
> > > >
> > > >
> > >
> > > The Levites are the hereditary
priests of the Jews.
> > >
> > > Levites should be the purest Jews
from the standpoint of Y
> > chromosome
> > > since Levites are defined by male
descent.
> > >
> > > Levites, like the high priests or
kohanim, are usually
> identified
> > by
> > > surname.
> > >

> > > > Thus, the fact that more than 50
percent of Levites have
> > apparently
> > > Central Asian male lineage
suggests that Ashkenazi are
> probably
> > > mostly
> > > Central Asian in origin.
> > > >
> > > > Regards,
> > > > Paul Kekai Manansala
> > > >
> > >
> >
> >
>

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| 20371|2006-08-31 17:57:16|kcamm23063|Re: Myths about Africa, Africans, and African History: The Student'

Jaime, this is interesting, but I would like to know if you are the author of the essay? If you are not, can you provide the author's name? Much appreciated.

Forward,
Karen

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

wrote:

>

>

> Myths about Africa, Africans, and African History: The

Student's "Ten Commandments"

>

> Introduction. Myths about various people and places can develop

and become popular in a society for a variety of reasons. Europeans and North Americans have developed myths about Africa, Africans and African history in the context of their enslavement of Africans, their colonization of Africa, and their history of racism. Racism perpetuated and perpetuates myths about Black people to denigrate them and to "prove" that they have no worthy history. This distortion of African history served and serves the purpose of the social, political, and economic subordination of African people on both sides of the Atlantic. These myths ultimately concern Africa and Africans, the continent and people at the origin of the Black diaspora. The primary way in which racism denigrates African experience is by creating negative images and stereotypes of Africans and their history. Racism accounts for most of the myths about Africa circulating in North America and more broadly today. A more recent and less important source of myths about Africa and African history comes from within the African community itself. In order to re-instill a sense of dignity and respect for African history denied by racist myths, some scholars and activists have invented new myths about Africans and African history that are not supported by evidence or that serve to elevate Africans at the expense of other people (such as Latin Americans). These latter myths are largely positive stereotypes of Africans, but are wrong nevertheless.

>

> Many of the ten myths referred to below have become "common

knowledge" and widely accepted in American society, in both Black and White communities. It is necessary to discuss and unlearn them before we proceed with learning new things about Africa. Because unlearning these popular myths is very important for learning new things about Africa, I call them the student's "Ten Commandments." Knowing that these myths are wrong should be your foundational knowledge about Africa, its peoples and history.

>

>

>

> -----

>

> Myth One. Africa has no ancient cultures, histories or

civilizations and has therefore made no meaningful contributions to world history. Subsidiary to this, the values that Westerners hold dear today like political freedom and democracy had and have no tradition or history in Africa.

>

> False. This is one of the most fundamental of all the myths and is

so strong because African slaves, as dishonored people, were stripped of their history and the dignity and pride that accompanied it.

Africans not only built so many ancient cultures, kingdoms, civilizations, and empires that one person can scarcely remember let alone adequately study them (those of you who have studied History 191 will know this already) but Africa was the center of one of the oldest of all civilizations, Egypt, from which the ancient Greeks, so favored in Western history, borrowed and learned (Egyptians also borrowed and learned from the Greeks, in their time, as the Mediterranean Sea on which both Greece and Egypt were located, was a zone of cultural intercommunication.) Finally, citizen participation, autonomy, and local decision-making are significant themes in African political history. Like other areas of the world, Africa experienced significant historical tensions between political centralization and absolute power, on the one hand, and tendencies toward local autonomy and individuality, on the other. The Western world and ancient Greece have neither a monopoly nor a patent on the forms of government we now know and value as "democracy."

>

>

> Myth Two. Africans are primarily tribespeople; Africans are

organized first and foremost into tribes while Europeans are primarily organized into nations.

>

> False. The word "tribe" is a European word, not an African one.

It is a term originating in the Judeo-Christian tradition (the "tribes" of Israel) that Europeans have historically used to name Africans, not a term that Africans have historically used to refer to themselves. No one, in any case, knows precisely what a tribe is. There is no agreed upon definition because the word is not scientific or precise in any sense-it is an invented category.

Essentially designating an "ethnic group," the term "tribe" is employed by people who consider themselves "normal" to refer to others who they consider to be unlike themselves in a negative way. Thus Americans will immediately think of Africans as tribes, but talk about Norwegians, French, Mexicans, Poles or African Americans as "ethnic groups" or "nations." In the West, "tribe" carries the connotation of socially backward, not advanced or sophisticated, and therefore Westerners employ it liberally to refer to Africans because they mistakenly believe these are primary African characteristics (this, like most of the other myths, is part of the inheritance of racism). A further problem arises because in Africa today you will hear many Africans refer to themselves as members of tribes. This usage comes from an acceptance of the European terminology by some Africans, a terminology that was employed so much during the colonial period (the early 20th century) that many Africans have internalized it and continue to use the term. Like Americans, however, Africans are unlikely to employ the term "tribe" to refer to Europeans. Because some Africans employ the term "tribe" to refer to themselves, however, does not make "tribe" any more legitimate than when Europeans employ it.

>

>

> Myth Three. Africans are essentially primitive in lifestyle, art

and technology because few or no innovations took or take place in Africa.

>

> False. Mention the derogatory word "primitive" (which, of course

nobody thinks they are nor wants to be called) and many people in North America think straight away of Africa and Africans. How many times do we still hear of "primitive" people living in the forest here or there? Primitive has no scientific definition. Like "tribe" it is an epithet, a bad name, that Europeans/Americans have traditionally applied to people who live differently than they do, especially those who do not employ or have the kinds of technology Westerners today daily live with. Africans do not have a "primitive" lifestyle, art and technology, they have African lifestyles, arts and technologies that vary a great deal according to ecology, personal and group preferences, economic status, and a host of other factors. Each African society has produced and continues to produce its own innovations in technology, government, social structure, art, and literature. And some Africans employ some of the most sophisticated technology today available. Many telephone systems newly installed in African cities, for instance, take advantage of communications technologies that are well ahead of those available to you, the local

telephone customer in the United States. Everyone reading this essay on myths would protest the insult if someone called them a "primitive tribesperson" to their face-or even behind their backs! Claiming someone is "primitive" does not reveal anything about them; it is an insult. Keep that word out of my classroom.

>

>

> Myth Four. Africans have no literary, philosophical and historical traditions in either the recent or the far past.

>

> False. Africans have literary and historical traditions reaching

back to the dawn of civilization. Although writing was developed on its own in Egypt and several other ancient African civilizations, writing as a technology came late to much of Africa, during the 19th and early 20th centuries. But literary and historical traditions do not depend exclusively on writing. Verbal literature remained, and even today with the spread of writing as a technology of communication remains vibrant across Africa. Great African literary classics like Sundiata, an epic that stems from historical events in the 13th century, have been preserved as oral literature and subsequently written down for the enjoyment and edification of those who read. Africans have long excelled in the verbal arts and, where writing has a longer tradition, have also excelled in written literatures over the last centuries. For humanity as a whole, writing is a relatively new technology in which several African societies participated before the modern era, but humans had both a well developed sense and appreciation for history and a fascinating literature long before the prevalence of writing as a technology.

>

>

> Myth Five. All Africans are black. To be African is to be black.

Africans are not culturally diverse. Africans share an essentially unified culture

>

> False. The majority of Africans have skin colors which in the

United States, operating under the "one drop" rule, would be classified as "black." But not everyone thinks like Americans, and this includes Africans. Africans come in a wide variety of skin colors and physical types that many Africans find significant among themselves. Most African cultures distinguish between, and have words to describe, different shades of skin color and hair types. In many societies, prejudices based upon these observed physical

differences exist. Africans range from an almost dark blue-black skin color to a very light skin color that would "pass" in the United States as socially white. In addition to "indigenous" Africans whose ancestors remained on the continent (remember that all humans are Africans and their ancestors ultimately were Africans), there are immigrant Africans from all parts of the world. Immigrants to Africa compose only a small proportion of the African population. Africa has been connected to the wider world since the ancestors of non-Africans left Africa for Europe and Asia. It is therefore not surprising that, like anywhere else in the world, immigrants have come to live in Africa and in the process became Africans, just as Europeans and Africans became Americans in the Americas. Some immigrants to Africa are ancient immigrants like Persians and Arabs among the Swahili of East Africa, Arabs in North Africa, or Indonesians among the Malagasy. Most immigrants, however, are newer, having arrived during the last several hundred years or even in the last couple of decades. Newer immigrant Africans come primarily from Europe (especially France, England, Portugal and Holland) and Asia (especially India, China, Lebanon and Indonesia). Again, a comparison can be made with the United States. In North America the population consists of indigenous peoples (Native Americans) and those who immigrated voluntarily or forcefully (mainly Europeans and Africans, but people from all parts of the world). The existence of indigenous people and immigrants is also true in Africa, but there the indigenous Africans represent the vast majority instead of the minority. To claim that an Hispanic person is not an American citizen because she is Hispanic, or that an African American is not an American because he is African in origin, or that a Norwegian American is not American because her grandparents came from Europe (or because her far ancestors ultimately came from Africa) is nonsense and insulting. This is also true in Africa. If we tell African immigrants they are not truly Africans, or African citizens, they would probably either laugh at our ignorance or slap us in the face. In any case, they would show us their African passports.

>

>

> Myth Six. Africa is one country and the people there speak a

language called "African."

>

> False. The African continent contains more than 50 countries that

are joined together in the Organization of African Unity. Africans speak thousands of different languages organized into five main language families. There are both important diversities and

fundamental cultural similarities across Africa, as across any continent

>

>

> Myth Seven. Africa is mostly jungle, with some desert, and is

highly overpopulated.

>

> False. Very little of Africa is jungle. It is true that Africa

contains the largest stand of equatorial forest in the world, but like any other continent, and perhaps even more so, Africa is a continent of tremendous ecological and geographical diversity. The continent possesses the largest desert in the world, high snowy mountains, rich tropical forest, open grassland, mixed savanna (grasslands and trees), pine forests, temperate climates-pick a climate anywhere in the world (except Antarctica) and you can find it somewhere in Africa. Africa lies both inside and outside of the tropics, is massive, and has tremendous elevation differences. North American media reports on Africa often suggest that population control is desperately necessary, that Africa is brimming with people. Africa has only slightly more population per square mile than does North America. There are vast areas of Africa as large as North America itself (Africa being 3 1/2 times as large as the United States) that are almost totally unpopulated. Many African nations have very high rates of population growth, which can pose serious challenges for weak economies and fragile ecologies. These are kinds of problems that face many other nations in the world too.

>

>

> Myth Eight. North Africa is not a part of Africa.

>

> False. North Africa is often conceptually removed from the rest of

Africa because (1) its people are, on average, of lighter skin color than the majority of Africans as a whole and (2) Arabic and Arab influences are more noticeable there than anywhere else in Africa. It is indeed important to understand North Africa, or at least parts of it, as part of what we commonly call "the Middle East." At the same time, North Africa is an integral part of Africa itself, being a part of the continent. North Americans (both Black and White) are often uncomfortable with the idea of African diversity and are often quick to therefore separate North Africa from West, Central, East and South Africa. To make a comparison closer to home, removing North Africa from Africa is like removing the American South or West from America because each of the two areas contains distinct

characteristics and unique cultures and has populations which are, on average, darker in skin color than those in the north and northwest. Cutting parts of continents off in such, a summary and unjustified (not to mention racist) manner because they do not fit preconceived notions is, of course, ridiculous.

>

>

> Myth Nine. Africans are not normal people. There are two very

different versions of this fundamental myth. Form A: Everything Africans do is worthless, a failure, and Africans can essentially only do bad things; Africans have no part in the history of civilization. Form B: Everything Africans do is perfect, worthy, harmonious, better than anything anybody else can or did do; Africans are the only or the primary origin of all civilization, especially Western Civilization and even the ancient Native American civilizations.

>

> False. Let us begin with form A of the Myth. The idea that

Africans have made no contribution to civilization is and has been the key Western myth of Africa and Africans. It is a myth, like other Western myths, born of racism and ignorance. It is related to all the preceding myths we have discussed. In this myth, Westerners see Africans not as competent and creative human beings like themselves but as stunted, "primitive tribespeople," incapable of doing anything right, interesting, or worthwhile. Now let us turn to Form B of this myth, which is the flip opposite of the Western myth. The idea that Africans have a better civilization than others and in fact are the origin of everybody else's civilization originates as an attempt to correct the lies perpetuated by the Western myth. It arises from the struggle to claim a rightful dignity and a respectable place in world history and civilization for Africans. To note the greatness of African civilizations and their contributions to Western civilizations is accurate. The relationships and contributions of Ancient Egypt to the civilizations of the Ancient Mediterranean (especially Greece), for example, have been historically underplayed by Western historians over the last several centuries. On the other hand, societies borrow from each other and Africans have incorporated elements of other cultures and civilizations into their own societies just as much as they have contributed to others. To claim that Africans are the single or primary origin of Western and Latin American civilizations (versus the fact that Africans have made significant contributions to those civilizations, just as they have received from them), is now common in some social circles. This myth does not rest on real evidence and

reproduces the myth that civilization and culture originated only in ONE place and spread from there to everywhere else (in academic jargon this theory of civilization is known as "hyperdiffusionism" and has always been associated with racism; it was used effectively by the West to denigrate Africans and bolster racism). To claim that Africans invented civilization for Europeans and Latin Americans is as insulting to them as the claim that Europeans were the origin of all civilization is to Africans.

>

> Both of these versions of the myth that Africans are not normal

people are wrong because Africans are not robots, they are human beings like everyone else. Africans love, hate, fear, promote excellence, tear down societies, build civilizations, wage war, appreciate diversity, act intolerant, cry, sing, are born, die, make good art, make bad art, fashion social justice, act like tyrants: they do and feel everything that everyone else does. Restoring Africans to their proper place in world history and civilization means neither seeing Africans merely as stereotypes-as devils or as angels-but as complex individuals building complex and varied societies and civilizations, doing the kinds of things that humans anywhere else in the world do.

>

>

> Myth Ten. African history is basically a history of poverty,

ignorance, slavery, violence, failure-of negative things. It is therefore both boring and depressing to study.

>

> False. How could I, as a professor and human being, devote my

teaching career to such a "depressing" topic as African history if this myth were true? African history is a total mix. Some of the more depressing aspects of African history are concentrated in the last two centuries, the modern times, in which Africa has been subordinated in the world economy. These experiences will feature prominently in this course, which includes African history during the time of the slave trade and colonization. If we look into Africa's past we find much that is positive and uplifting that more than counterbalances many of Africa's problems today. To see African history only as negative is the equivalent, say, of considering European history and achievements only by the scores of wars that have been fought on that continent or by narrowing our vision to the Holocaust only. In this class we will explore a range of African experiences, from cultural and intellectual achievements to the scourges of slavery and colonization.

>

> Put your myths aside, come, and learn about Africa and Africans in

modern history.

>

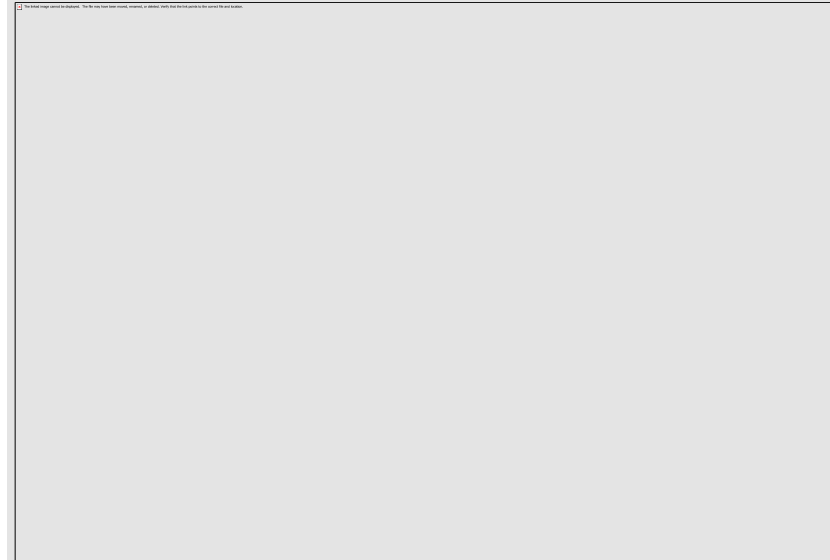
| 20372|2006-08-31 19:47:01|Jaime Pretell|On Pyramid claims|

Attachments :

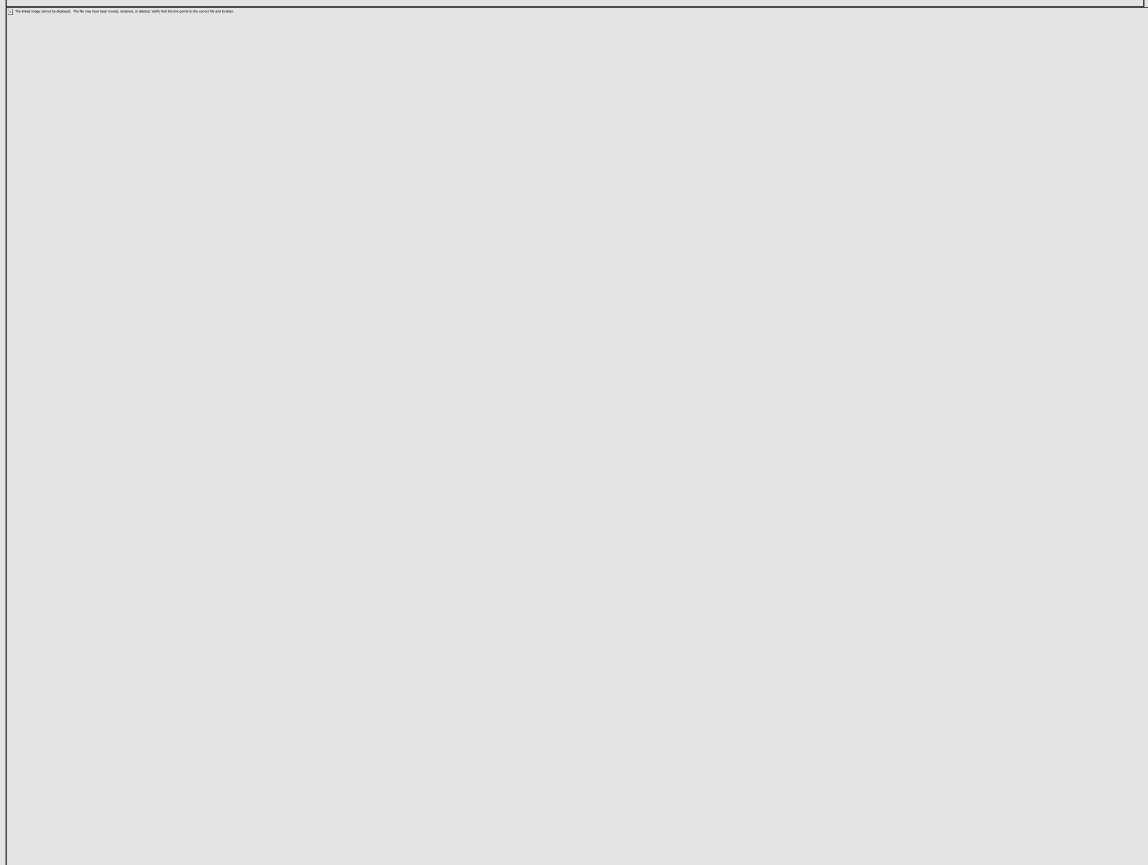
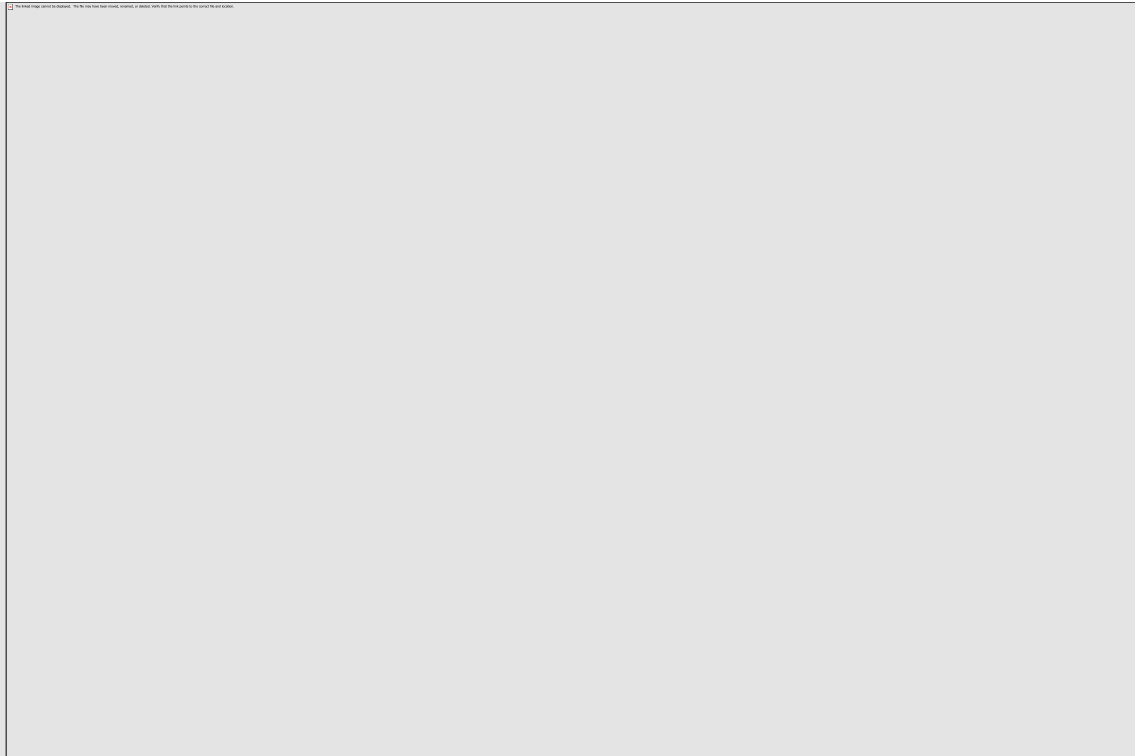
From: [Nate Jackson](#)

Where does the first miniature step pyramid and the first manmade mountain or conical pyramid appear in America ?

Caral for the first.



Define a ?conical? pyramid. You mean circular? Not sure which pyramids you are talking about that look like this in Egypt, but I know the Yucatan has some of the Earliest in the Americas. Not the Olmec though. Cuicuilco is not Olmec.



On the very ceremonial court and platform where four of the African type heads were found in the holy city capital of the Olmec world, La Venta.

As I have shown, you are wrong.

Even among the Maya, where the American anthropologist. Hammond has found 2000 B.C. villages; no pyramids appear until much later.

You do realize the Olmec predate the Maya right?

Of course, the Americans introduced innovations, as they continue to build pyramids long after the Egyptians and Nubians had stopped, even down to the time of the Aztecs.

Pyramids in Caral predate the Sudan area, and Egypt is about the same time. The Earliest Pyramid of North Africa is the Djoser Pyramid, 27th Century BC, just like Caral. The earliest Ziggurat was built in 4300-3500BC in Eridu. The earliest American pyramid is of course in Caral.

But who can categorically deny the possibility of a stimulus from these outsiders at the beginning?

I can.

Why would the Americans build a pyramid three and a half million cubic feet in volume beside these colossal stone heads when they had never built one before?

Cause they already had.

Why would they place it on a north south axis, as all Egyptian and Nubian pyramids are placed, when they had never used this axial orientation in erecting buildings in earlier settlements?

I will wait for your evidence of this claim of orientation and non-orientation of other pyramids.

why would their pyramids combine the same double function, tomb and temple, and their own great pyramid in the Olmec-influenced city of Teotihuac□ have a pyramidal base almost identical in proportion to that of the base of the great pyramid in Egypt?

No Olmec tombs found. Therefore, this claim is incorrect. Egyptian pyramids did not have temples on top of them. Also 755 feet wide is not the same as 738 feet.

Why should the pyramid at Teotihuac□ also serve as does the Egyptian great pyramid, as an astronomical observatory and geodetic marker?

Again, I will wait on your evidence before I explore that.

Why should some of the Mexican pyramids have moveable capstones for this purpose, as do some of the Egyptian counterparts?

Again, evidence.

And why should the Mexican be found using the same standards of measurements developed by the mathematicians and astronomers as the Nile valley?

Again evidence. For this claim

| 20373|2006-08-31 19:47:16|Jaime Pretell|Re: Egyptian Nobel Prize Winner Passes|

And isn't portraying all Europeans with that same erroneous brush just as bad?

----- Original Message -----

From: nate.jackson

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 11:09 AM

Subject: Re: [Ta_Seti] Egyptian Nobel Prize Winner Passes

it all depends upon the father. if you would look to the egyptian prime minister who called himself the last to sit on the throne of egypt. i do believe that his mother was sudanese. we have to remember that its not a race but a culture. thats why we are having a big pow wow over something as simple as who is a true jew. or are the iranians really true persians. its a form of racism that we cant understand. if i am a barbarian with nothing to show what you have accomplished then i have to assume your role. its like calling someone an indian giver its not a pun on the native americans but a strike against white men, for what they have done in history to the native americans. thats another reason why when we see an arab talking about ancient egyptians its always someone who looks like a european arab. for the ones that are sleep they are to stay asleep.

mutationman2003 wrote:



Egyptian Nobel Prize winning author Naghib Mahfouz passed away yesterday. While reading the article on his life I was struck by his clearly African features as shown in his photo. For those on this site who know about this subject I was wondering if Egyptians with clearly sub-saharan features are truly accepted as arabs or are they ostracized? My experience here in the western hemisphere would lead me to

believe that they would be ostracized, but I have seen many arabs like this that are in privileged positions.

Stay in the know. Pulse on the new Yahoo.com. [Check it out.](#)

| 20374|2006-08-31 19:47:19|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.-li(wiseladyo|

And there are plenty of books that contradict some of those books you mentioned. Read both and weight the evidence trying to be as unbiased as you can.

----- Original Message -----

From: [nate jackson](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 11:39 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.-li(wiseladyowl)

there is alot out there, mainly you have to read on everyone elses history as well. as one great proffesor said in order to find true history you must study world history. there is a book about black athena, black spark white fire, books by gerald massey, anthony t browder, james w lowen, count volney is just a few. but you must read and then use logic, because what you see now is the same back then, there is nothing new under the sun. only barbarians want to control men. you can contact me anytime to discuss anymatter, thats the only way we can learn. and by the way when you get on egyptian or any african books you must use eastern mentality rather what we have been taught .

"Li (wiseladyowl) " wrote:

Oh wow Nate, you have so much knowledge to share that goes deep into the heart of this matter. Could you please send me some more info either via email or through the group? Thanks so much for any further info you can share on this subject.

Peace and light..... .

Ladeeowl

nate jackson wrote:

find where the ancient kemetians travelled and then think what has happened to man during his travels. this has to be a thinking minds game other wise we souldnt have such a provblem. this is why i asked a question before who came first the egg or the chicken. its like looking at facial features to try and find similarities. you do the same cultually. and then you take into consideration that man has been naturally traveling upward from the beginnig and if you werent so civil you would be looking for the fertile crescent, where civilization can flourish. what did alexander say when he went into babylon, historically we know that egypt had them in monuments and technology. now what did alexander say when he entered egypt this is where apollo and zeus originated from. africans have yet to worshipp ancient european gods but the europeans have worshipped african gods(historically) . the black madonna and the child nursing is nothing more than isis and heru. when you find the whole name of paris then you will understand even more. oxford gets its knowledge from africa when the moors established the university of cordova. this knowledge came from djenne, mali in africa. the name moses is african it is egyptian not hebrew. his hebrew name was tov. he was taught in the egyptian beliefs system which was a way of life not a religion. they say in the bible that the people come from noah and his wife and they had a black baby named ham, and his descendants where dark as well and they were called hamites. so if ham was black wouldt his mother and father be black as well. then there is a brother name shem and he resided in northern africa and arabia. wouldnt he be black as well, and also wouldnt his descendants be called shemites instead of semites. by the way shem in hebrew means name and ham means hot. i can go deeper into the egyptian spiritual beliefs and show the similarities of egyptian and hebrewism or judaism, but in order for you to truly know is for you to look into it yourself. it already told you when speaking of moses. how many pharoahs had the name moses

in it.

lightanddarkgotoget her wrote:

http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation

There you go, let me know which way you plan to discredit. I am not talking about a general genetic link, im speaking of a specific "cohen" genetic link that is traced through both groups which both have claimed orally and through tradition that their ancestors were the priests (the cohenim) of Judaic religion. Now... fascinatingly enough, if we discredit BOTH as fabrications, then here's the funny thing. How did the two "unrelated" groups end up sharing the very genetic marker that would back up their claim.

Surely there wasn't ANOTHER group of "Fake jews" that also practiced Judaism at least 1200 - 2000 years ago who somehow found themselves parallel with the "real Jews" whom we cannot find anywhere.

Or are you going to say that the genetic marker that validates their claim is just a one in a billion coincidence.

Kurds and Arabs do not have this cohen genetic marker in such a high constant as the Cohen Jewish and the Lembe Jews. --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

>
> You would have to cite the "Genetics" that state what you report in
> order for me to know what you're referring to as I haven't come

> across this in any available scholarly studies.

>

> As far as I know, genetics links not only the Jews but also the

> Palestinian Arabs to the Kurds and that the one people all of these

> populations shared in their ancestry were the Khurri (Hurrians),

who

> the people of Kamat referred to as "Kharw" and as "Asiatics of the

> army of Mitanni". Thus, genetics reveals current relationships

that

> are independently evidenced through the ancient witness of Kamat.

> The same genetics determined the Lemba to be Jews based on their

> genetic relatedness to other recognized Jews. In fact, if there is

> one group that can be considered to be more genetically Jewish than

> any other, it's a group that isn't even considered to be Jewish

i.e.

> the Shomeriym (Samaritans) . People like to say that they're a

> product of mixed populations due to the fall of YisraEl in 722 BCE

> but the fact is that they're a Jewish colony from c. 400 BCE no

more

> mixed than what had already been common for Jews in general. From

> that point on, they have kept to themselves, preserving their

> genetic distinctiveness to a far greater degree than any other

> Jewish population.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"

> wrote:

> >
> > Silly question,
> >
> > A lot of people have posted on here in approval
that the Lembe
> Jews
> > in Mozambique are Jews, authentic Jews. I
would certainly agree
> with
> > that.
> >
> > But what baffles me is this:
> >
> > Since the Lembe are genetically related to the
Cohen Jews of the
> > middle east and Europe in a peculiarly unique
way (in such a way
> that
> > the signs of their relationship could not be
coincidental, like
a
> > one in a billion chance), how then can Genetics
say that these
> other
> > Jews "Not" be Jews if the Lembe still are?
> >
> > If one group is related to another group, then
both groups are
> > related to the same source.
> >
> > --- In Ta_Seti@yahoogroups.com, "Djehuti
Sundaka"
> > wrote:
> > >
> > > Who is and who isn't a priest is a matter of
political
> > perspective.
> > > According to the P-source, Ezekiel, and
Judaism as a whole,
the
> > > Lewiyim are NOT priests. Only the
descendants of Zadok are
> > > priests. In Deuteronomy, the Lewiyim are
priests only due to it
> > > having been written by Lewiyim rather than
by Zadokiyim.

> > >
 > > > The Lewiym and Zadowqiym aren't even
 related as is biblically
 > > > portrayed. The "Cohen" gene found in the Y-
 chromosome of
 > priestly
 > > > descended males is not prevalent among
 Lewiym. The "Cohen"
 > marker
 > > > identifies men of priestly descent with people
 of NE Caucasian
 > > > speaking populations. Such were the Khurri
 (Hurrians) of the
 > > > Mitanni kingdom who, upon being led by
 their Aryan (Maryannu)
 > > > aristocracy from the region of Kharran
 (Haran) into Kna'an,
 > > composed
 > > > nearly 40% of the population of Kna'an
 during the New Kingdom
 > and
 > > > were later identified as "Asiatics of the army
 of Mitanni" by
 > > > Sheshonq. Abdi-Khepa, the king of
 Yerwshalayim during the
 reign
 > of
 > > > AkhnAtn, bore a Khurri name. The term
 "Ibriy" ("Hebrew") is
 > > > probably derived from the socioeconomic
 term "hapiru", a term
 > > > applied to nomadic urban outcasts prevalent
 among the Khurri
 > > > dominated populations. The Lewiym on the
 other hand, are
 > probably
 > > > of actual predominate Semitic descent
 arising out of the
 > > > Transjordan region.
 > > >
 > > > It's only the Ashkenazi Lewiym that have
 been shown to have a
 > > strong
 > > > genetic affiliation with the Khazars. This is
 in contrast to
 > the

> > > non-Lewiy Ashkenaziym and all other Jews.
> > >
> > > Djehuti Sundaka
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Paul
Kekai Manansala"
> > > wrote:
> > > >
> > > > --- In Ta_Seti@yahoogroups.com,
"elliottandelliottm tg"
> > > > wrote:
> > > > >
> > > > > "It doesn't prove that at all. It shows that
tthe ancestry
> of
> > > the
> > > > Jews is mixed. Jews have migrated to
many corners of the
> world
> > > and
> > > > mixed with local populations. "
> > > > >
> > > > > If the Ashkenazi Jews are descendents of
the Khazars in
> central
> > > Asia
> > > > then they can not rationally be from the
middle east.This
> > > article is
> > > > a little confusing for the fact that Jews
claim to be from
> the
> > > tribe
> > > > of Judah and that all of the other tribes
have been
> destroyed
> > > > therefore who are these Levites they are
testing?
> > > > >
> > > > >
> > > >
> > > The Levites are the hereditary priests of the
Jews.
> > > >
> > > > Levites should be the purest Jews from the

standpoint of Y
> > > chromosome
> > > > since Levites are defined by male descent.
> > > >
> > > > Levites, like the high priests or kohanim,
are usually
> identified
> > > by
> > > > surname.
> > > >
> > > > Thus, the fact that more than 50 percent of
Levites have
> > apparently
> > > Central Asian male lineage suggests that
Ashkenazi are
> probably
> > > mostly
> > > > Central Asian in origin.
> > > >
> > > > Regards,
> > > > Paul Kekai Manansala
> > > >
> > >
> >
> >
>

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| 20375|2006-08-31 19:47:49|Jaime Pretell|The Paleo-Etiology of Human Skin Tone|

Attachments :

Paul, those questions you raised are addressed in Frank's paper:

The Paleo-Etiology of Human Skin Tone

Essays on the Color Line and the One-Drop Rule

by [Frank W Sweet](#)

December 15, 2002

The growing consensus for an out-of-Africa scenario of modern human dispersal has produced a two-part puzzle of regional variation. Since the last glacial maximum, Europeans developed fairer complexions than any other group on earth, fairer even than others at the same or higher latitudes. Equatorial Native Americans, in contrast, failed to turn very dark over the same time period, despite living at the same latitudes as Africans and Melanesians. This essay suggests a two-part solution. Compared to other high-latitude dwellers, European diet was uniquely cereal-based and so deficient in vitamin D. Compared to other low-latitude dwellers, the ancestors of Native Americans had already lost the alleles necessary for dark brown skin before they crossed Beringia. This essay comprises two parts. Part 1 introduces the puzzle. Part 2 presents the solution.

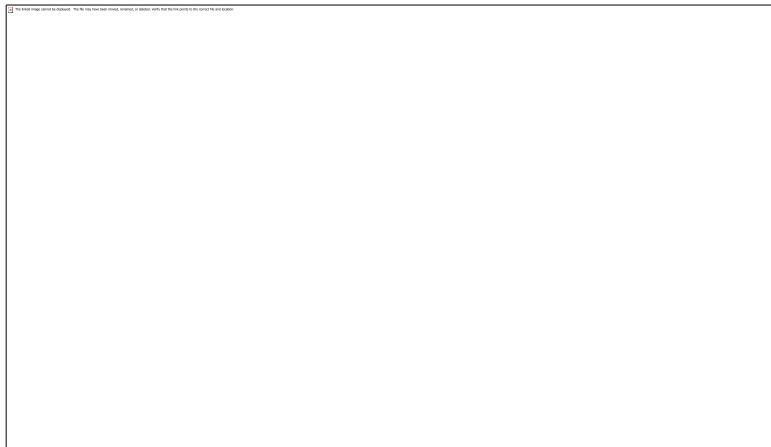
I. The Puzzle: Skin Tone

Two factors combine to turn global human skin tone variation into a puzzle of adaptation: exceptions to the latitude rule and lack of time. The first factor is that regional variation of human skin tone, which has been known and mapped for centuries, corresponds roughly to latitude?the lower the latitude, the darker the native complexion. And yet, Europeans and equatorial Native Americans are exceptions. Both are much lighter than other groups at the same latitudes. The second factor is that the traditional explanation, that Europeans had more time to adapt, no longer holds water. Out-of-Africa scenarios, wherein modern humans colonized the globe starting 50-60 millennia ago but did not interbreed with prior humans occupying Eurasia, dramatically shorten the time available for regional variations to evolve anywhere. Consider first the latitude rule and its exceptions. We shall discuss the impact of out-of-Africa later.

Actual Skin Tone Variation

The most straightforward way of showing precisely how skin color (or any other trait, for that matter) varies regionally is with a map of iso-lines?contours of the trait?s values. The following three maps illustrate this point. The first two show actual skin color variation. The third map

reveals that European hair color varies in step with European skin color.

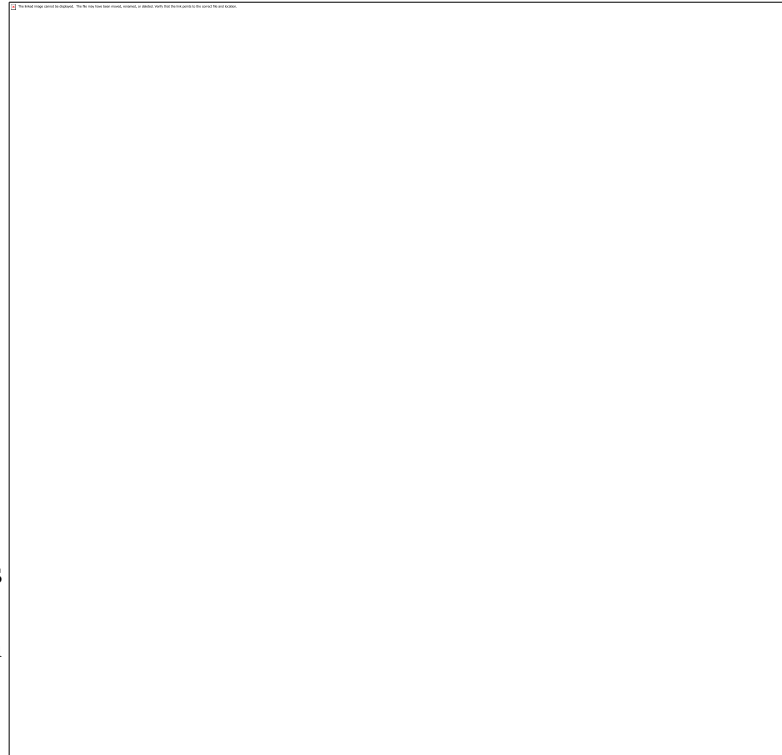


At left is the most widely published map of native skin darkness variation around the world. It was originally produced in 1941 using complexion data collected in the 1930s by an Italian anthropologist (Biasutti 1941, 192). The map appears with little change in at least

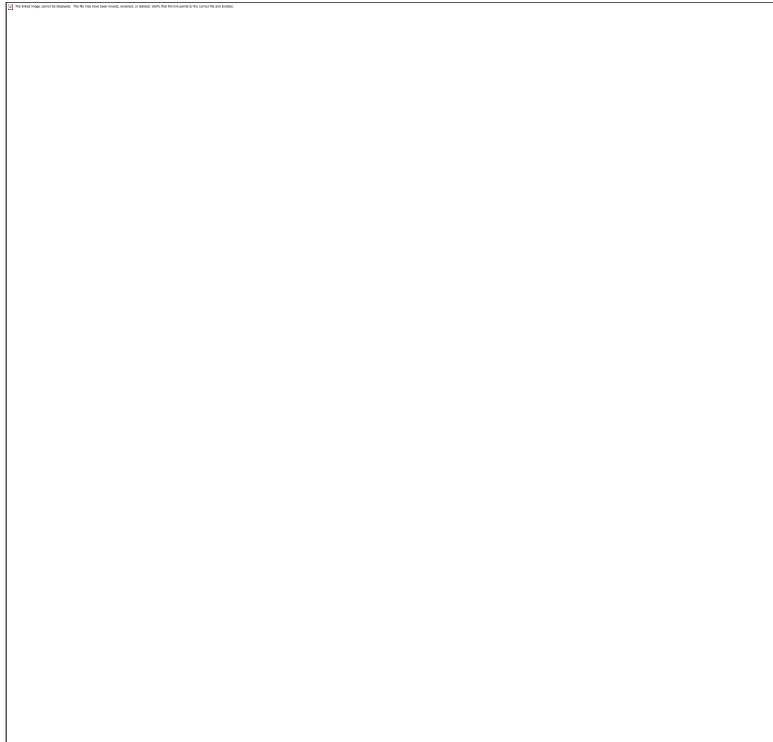
a half-dozen recent works, including (Jurmain and others 2000, 421) and (Cavalli-Sforza, Menozzi, and Piazza 1994, 145). The version at right is taken from Jurmain.

It may be of interest to know that the band of Berbers who appear as fairer than Spaniards in the above figure do not really exist. The light-colored intra-coastal stripe from Casablanca to Tunisia is merely an accidental artifact of the copying process from Biasutti. It appears in no other publication of this figure. Also, the reader should notice the small text note within the above figure from Jurmain. It says that: "these [Biasutti's] data are, unfortunately, the best available." As it turns out, this complaint is not entirely accurate.

C. Loring Brace and Ashley Montagu updated Biasutti's data in 1977. The following three corrections are among their most important. They more precisely depicted different complexion shades among Australian Aborigines. They showed that the northern Lapps (Saami) of Finland are swarthier than Scandinavians. They completely redrew central Africa and repositioned the iso-complexion gradient contours within Madagascar, Indonesia, Burma, and elsewhere. This more up-to-date and more accurate map is depicted below, as taken from (Brace 2000, 296). It also appears in (Robins 1991, 187), incorrectly attributed to Biasutti. A similar map appears in (Blum 1961) from (Fleure 1945).

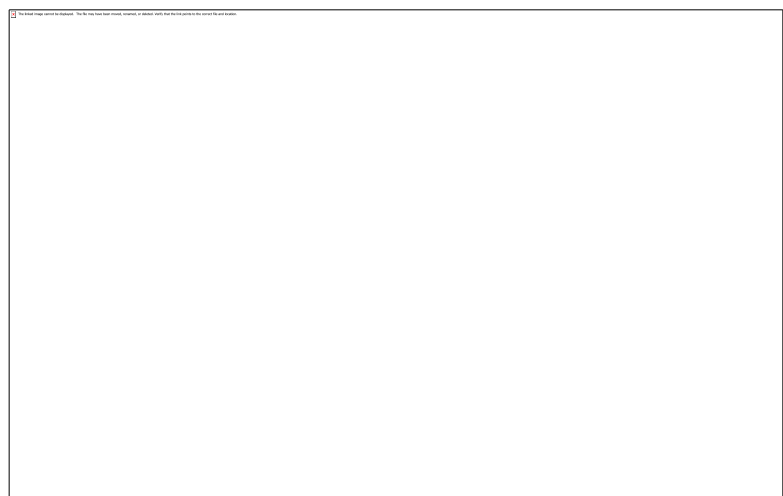


The most eye-catching feature on the above maps is that the lightest complexion on earth is native only to the region within 600 miles of the Baltic and North seas. The feature is unique on the globe. One can further grasp its uniqueness by examining a similar plot of iso-color contour lines for the color gradients of human head hair. The figure below appears in (Cavalli-Sforza, Menozzi, and Piazza 1994, 267), although it was first published in (Coon 1939, 270-71). This map of head hair gradients shows that blondes are also native only to the region within 600 miles of the Baltic and North seas. With two minor exceptions, the genetic trait for blonde hair precisely matches that for fair complexion. Even the black-haired and beige-skinned Saami of northern Lapland can be discerned in both maps. (The two minor exceptions are the fair-skinned but brown-haired people of Bordeaux and the blonde but swarthy descendants of the Volga Rus.)



To be sure, not every researcher is comfortable with the above complexion maps. Their data were collected by comparing people with von Luschan's ceramic tiles, numbered 1-36 from white to black. Some prefer supposedly more objective readings, taken with portable reflectance spectrophotometers (Robins 1991, 98-99). Others object to the whole idea of interpolating sample points to derive cline contours. As Robins put it, "for regions where no information existed, Biasutti simply filled in the map by extrapolation [sic: Robins clearly meant interpolation] from findings obtained in other [adjacent] areas!" (Robins 1991, 188) Hence, to avoid criticism, some researchers prefer simply to present tables or maps with unconnected sample points, such as the one below (Jablonski and Chaplin 2000). Unfortunately, this makes it nearly impossible to spot patterns.

In any event, tables with unconnected data points, and maps with or without interpolated cline contours, all tell the same story: Europeans have lighter skin (and hair) than any other group on earth. Conversely, equatorial Native Americans are not even remotely as dark as other groups at the same latitude. The traditional explanation was that Europeans had had more time to adapt. The traditional explanation no longer works.



Strong OOA2 Creates the Puzzle

Why did Europeans become pink even as Mongols and Inuits at the same or higher latitudes remained brown? Why did Mayas and Incas fail to become as dark brown as Africans or Melanesians of the same latitude? The older scenario of multiregional evolution avoided the puzzle by affirming that the ancestors of modern Europeans had lived there for 250 millennia (ten thousand generations), whereas northeast Asia and the New World were populated, respectively, only 20 and 12 millennia ago (a few hundred generations), not enough time for natural selection to act. A review of the multiregional scenario and of three increasingly strong out-of-Africa scenarios may make this clearer.

In 1960, scholarly consensus had settled that the first members of genus *Homo* (*erectus* or *ergaster*, depending on terminology) emerged in Africa about two million years ago and dispersed throughout Eurasia starting about one million years ago. It was believed that modern humans evolved from older forms simultaneously in China, Southeast Asia, Europe, and Africa. Because this happened over a period of one million years, regional variation did not need explanation. Indeed, forty years ago, it was routinely believed that each of the "races" was an "incipient subspecies" that had evolved independently (Jordan 1968, 584). Modern Chinese have a high incidence of shovel-shaped incisors because their ancestral *H. erectus* had shovel-shaped incisors (Coon 1962, 454). Australian Aborigines have sloping foreheads because their ancestral *H. erectus* had sloping foreheads (Klein 1999, 504). Modern Europeans have fair complexion because their ancestral *H. neanderthalensis* had fair complexions (Brace 2000, 300), and so forth. Observed regional variation in skin tone did not pose a puzzle because it supported and was supported by multiregional evolution.

Since 1990, widespread consensus has been reached that a second dispersal out of Africa occurred between 50 and 60 millennia ago and that this dispersal comprised anatomically modern humans. That this second dispersal actually took place, even though modern humans may have already evolved in Eurasia, is the weakest form of a hypothesis hereinafter called Out-of-Africa 2 (OOA2, for short). A very few scholars still insist that no such dispersal as OOA2 ever happened (Wolpoff, Hawks, and Caspari 2000). These holdouts do not object to multiple people movements having occurred between Africa and Eurasia throughout the late Pleistocene. It is the idea of a "first" anatomically modern human dispersal that is objectionable. Either way, acceptance of this weakest form of OOA2 did not seriously challenge the prior view of regional complexion variation. Presumably, the African newcomers simply interbred with the local anatomically modern human populations, perhaps darkening them a bit, but having little other effect.

Since 1995, an even stronger OOA2 hypothesis has been adopted by a less widespread but still significant majority. This stronger version says that anatomically modern humans were a new species that first appeared only in Africa. It denies that locally evolved modern humans already lived in Eurasia. It says that OOA2 dispersal is precisely what initially seeded Eurasia with anatomically modern humans, who may have then interbred with local archaic humans. A minority opposition believes that anatomically modern humans had already evolved simultaneously throughout Eurasia and that, although the OOA2 dispersal may have actually

happened, and it may have brought new cultural technologies, it was biologically insignificant (Wolpoff and others 2001).

This stronger form of OOA2 began to undermine the old explanation of regional complexion variation. If African newcomers were a new species, only marginally able to interbreed with local archaic humans, then why should their hybrid descendants inherit the local (archaic human) complexion phenotype everywhere? The answer focused on timing differences. It was said that Europeans were unique because only they had had time to adapt. They alone fully adapted to their latitude because only their Neandertal ancestors had been cold-adapted for 250 millennia. Archaic-modern hybrids did not reach northeastern Asia until 20 millennia ago and did not populate the Arctic or the equatorial New World until 12 millennia ago?not enough time for them to turn pink or dark brown, respectively.

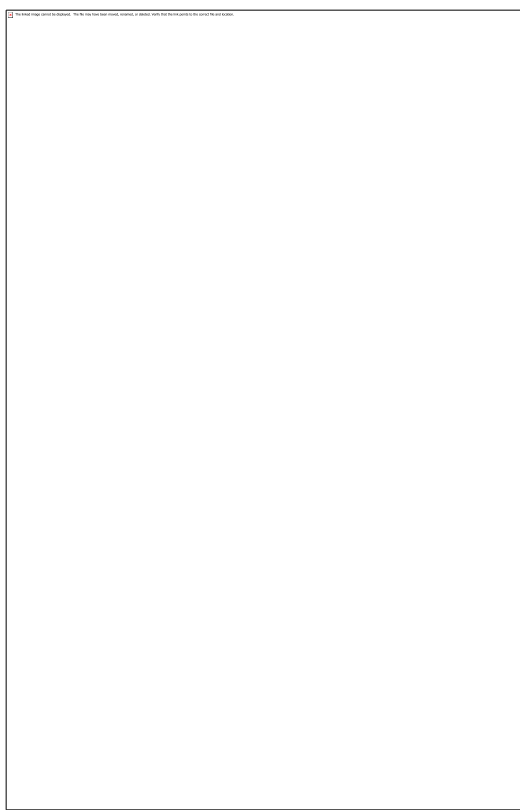
Since 2000, the strongest OOA2 hypothesis has emerged, advocated by a slim majority. It says that the dispersal of African-evolved anatomically modern humans represented a new bio-species. It says that modern humans totally replaced the populations of older species (*H. erectus*, *H. neanderthalensis*, *H. heidelbergensis*) everywhere, with little or no hybridization. A large minority opposition suggests that miscegenation could have happened, either by gene flow before OOA2 or by interbreeding after the dispersal (Relethford 2001, 54-66).

This strongest version of the OOA2 scenario is well supported by molecular evidence. Two sets of Neandertal-modern DNA comparisons have been made, one from Feldhofer in western Europe, the other from Mesmaiskaya in the northern Caucasus. Both show a *neanderthalensis-sapiens* split 370 to 850 millennia ago, using *Pan troglodytes* as outgroup (Relethford 2001, 178-87). This finding challenges the relevance of Neandertal adaptations, to modern human regional variation. Additionally, phylogeographic analyses of mtDNA and SR-Y clades, suggest that the region around the Baltic and North Seas was depopulated during the last glacial maximum and only re-colonized after 16 millennia ago (Torroni and others 2001). People took refuge in Spain and Italy during the last glaciation. Consequently, any clear regional variation, such as the complexion pattern actually seen, must have evolved after they returned. In fact, SR-Y studies

(Underhill and others 2001) suggest that the New World was colonized before post-glacial Europe was re-colonized. Apparently, Beringia re-submerged before the Alpine glaciers receded.

Evidence from Art

Admittedly, the notion that circum-Baltic European lightening took place after the last glacial maximum, not before, demands independent evidence. Two lines of artistic evidence corroborate it: Magdalenian cave art and Egyptian sculpture. The hunting scene above, one of many examples showing dark-brown bowmen shooting medium-brown deer, was painted in what is now France fifteen to thirteen millennia ago. Judging by



the artists' palettes, Europeans then had not yet lost their brown complexion.

Regarding Egypt, it is alleged (Sturm, Box, and Ramsay 1998) that, "the first depiction of variable pigmentation in man dates back to about 1300 BC and was found on the walls of the tomb of Sethos I." As it turns out, this is too late. The earliest such depiction is a statue painted in Egypt in 2613 BC, nearly five millennia ago. It portrays Prince Rahotep and his Consort Nefret, of the Old Kingdom, early Fourth Dynasty (Kahane 1967). He is brown. She is pink.

Of course, nothing above is meant to imply that pre-LGM Europeans were as dark as Africans. Evidence suggests that early modern humans had a medium complexion, like that of today's Khoisan or Ethiopians. The very dark complexion of central Africans also seems to be a recent adaptation (Semino and others 2002). To be sure, prior studies had suggested Mbuti pygmies as most resembling the first moderns, but current molecular evidence points to the Khoisan and Ethiopians.

Also, nothing above suggests that every group on earth has had enough time to adapt locally. Polynesians began colonizing the Pacific (Santa Cruz, Vanatu) three millennia ago, and finished up in New Zealand less than one millennium ago (Sykes 2001). The point is that, if Europeans had enough time to become pink, then so did Asians, Inuits, Aleuts, and Saami. For that matter, if Europeans had enough time to become pink, then equatorial Native Americans had enough time to become dark brown.

Summarizing, the strongest version of OOA2, supported by molecular evidence, gives Europeans no more time on site to develop their world-unique complexion than it gives to light brown Asians at European latitudes, or to light brown Native Americans at African latitudes. And so, the questions are: why are Europeans pink? Why are Mayas and Incas not dark brown? Some obviously visible regional adaptations do not seem to have had enough time to become fixed, and yet there they are. Other expected adaptations have had just as much time to unfold, and yet there they are not.

II. The Solution: Solar UV, Diet, and Genes

Three factors explain the odd distribution of global skin tone variation under the strong OOA2 scenario (as mentioned, nothing needs explaining under the MRE scenario). The first factor applies to everyone. Overwhelming clinical and experimental evidence reveals that epidermal melanin's adaptive role is to regulate the amount of solar ultraviolet penetrating to the dermal layer—enough UV for vitamin D synthesis but not so much as to destroy folate. The second applies to Europeans. Humans ingest vitamin D from certain foods, which supplements that synthesized from solar UV. The third applies to Native Americans. The very dark complexion of

Africans, Andaman Islanders, Melanesians, and Australian Aborigines requires at least five genes working in concert. Once the trait is lost in a population, it cannot be regained.

Skin Melanin Blocks Solar Ultraviolet

As mentioned earlier, the default human complexion is apparently the light brown of the Khoisan and Ethiopian peoples. It is easy to see one's own complexion as normal and others as needing explanation, but this is an illusion. The map below, for example, shows that C.S. Coon saw everyone from Norway southwards to and including Senegambia, Ethiopia, and Sri Lanka as of the "Caucasoid subspecies" (Coon 1962, 6-7). In fact, both the deep darkness of the Bantu people and the extraordinary near-albino lightness of the Scandinavians seem to be relatively recent and selectively driven adaptations. One is a paleness adaptation. The other is a darkness adaptation. Recent evidence suggests two different mechanisms to explain the two different adaptations.

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The darkness adaptation enhances folic acid (folate) synthesis. Too little epidermal melanin for low latitudes allows intense UV to penetrate the skin, preventing or degrading folic acid synthesis, thus reducing folate levels. In pregnant females this produces neural tube defects in the fetus, causing such congenital abnormalities as craniorachischisis, anencephalus, and spina bifida. High levels of distributed epidermal melanin blocks UV and enables normal gestation at low latitudes (Jablonski and Chaplin 2000). Admittedly,

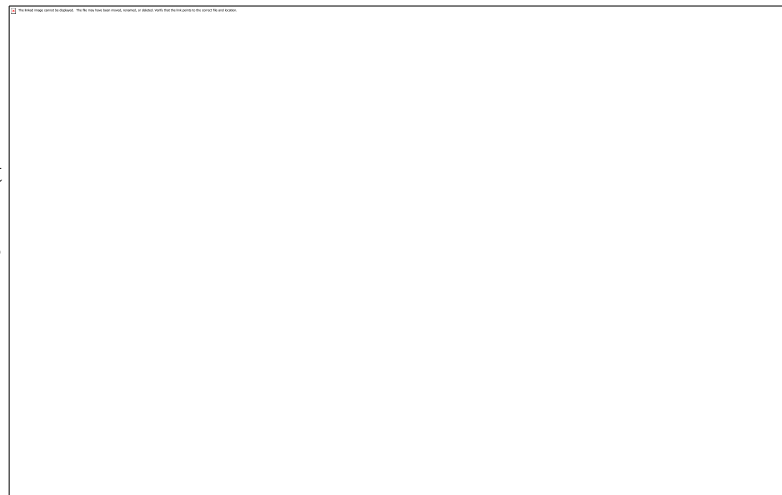
some prior authors (Robins 1991, 210) had not seen evidence that fair-skinned residents of low latitudes suffered worse from folate deficiency than dark-skinned ones, but a collection of recent studies cited by Jablonski and Chaplin provide just such evidence. Hence, it seems confirmed that the darkness adaptation overcomes a threat to Darwinian fitness in its most unalloyed form—rate of successful reproduction.

The lightness adaptation enhances calciferol (vitamin D) synthesis. Too much epidermal melanin for the latitude blocks UV penetration essential to the dermal synthesis of calciferol or vitamin D. Vitamin D deficiency causes skeletal neonatal abnormalities (skull, chest, and leg malformations), rickets being the best known. Again, some mid-twentieth-century authors were not convinced that dark-skinned residents of temperate regions were more susceptible to rickets than light-skinned ones. But public health studies in the U.S. and Europe collected so much evidence of this, that vitamin D is now routinely added to milk in the West for precisely this reason. Hence, the paleness adaptation also overcomes a direct Darwinian threat to successful reproduction.

Other explanations have been offered. Some have suggested that vitamin D synthesis alone suffices to produce the global pattern of skin tone (Loomis 1967), but this sole-cause hypothesis has not withstood scrutiny. Others have suggested that dark complexion reduces the incidence of skin cancer, improves thermoregulation (ability to sweat), or camouflages the hunter. Others say that light skin is less at risk from cold injury. Some speculate that skin tone is merely an unselected by-product of adaptations to disease and parasites (Robins 1991, 187-211). But such hypotheses suffer from one of three flaws. Either they propose adaptations to a non-Darwinian threat (skin cancer strikes long after offspring are on their own), they assume that one complexion extreme or the other is the norm (in fact, both extremes are adaptations), or they lack clinical or experimental evidence.

Both adaptations, paleness and darkness, are positively selected for by natural selection to allow only the most beneficial amount of solar UV to penetrate the skin. The map below (Jablonski and Chaplin 2000) depicts: ?Predicted shading of skin colors for indigenous humans based on the results of a linear regression model in which skin reflectance (at 685 nm) for indigenous peoples in both hemispheres was allowed to respond to annual average UVMED for both hemispheres.? In other words, it shows what the regional variation of complexion would look like, *if skin tone depended solely on solar ultraviolet radiation*. The cited paper argues that both skin tone extremes are adaptations to solar UV, and so the trait's regional variation depends only on sunlight intensity at ultraviolet wavelengths. On the plus side, the paper is extremely persuasive.

Compare the Jablonski-Chaplin map with actual skin tone measurements around the world, as depicted in Part I, above. The prediction is surprisingly accurate at the low latitudes of the Old World. The Jablonski-Chaplin hypothesis is confirmed in that variations in skin tone displayed by natives of lands within twenty-five degrees of the equator in Africa and Asia may indeed have evolved in response to solar ultraviolet radiation.



On the minus side, their argument suffers from three major discrepancies. First, the Jablonski-Chaplin map predicts Native South Americans of Colombia, Venezuela, and coastal Peru to be as dark as equatorial Africans. In fact, they are not much darker than native North Americans. Second, the Jablonski-Chaplin map predicts the Saami of Lapland, the Inuit people of Greenland and Canada, and the Aleuts of the Bering Sea and northern Siberia to be lighter-skinned than Scandinavians. In fact, they are darker. Third, the Jablonski-Chaplin map predicts a band of people stretching around the globe at 55 degrees north latitude (the natives of Kazakhstan, Irkutsk, Ulan Bator, northernmost Manchuria, the Aleutians, Juneau, Hudsons Bay, and Labrador) to be as fair as Danes. In fact, they are much darker.

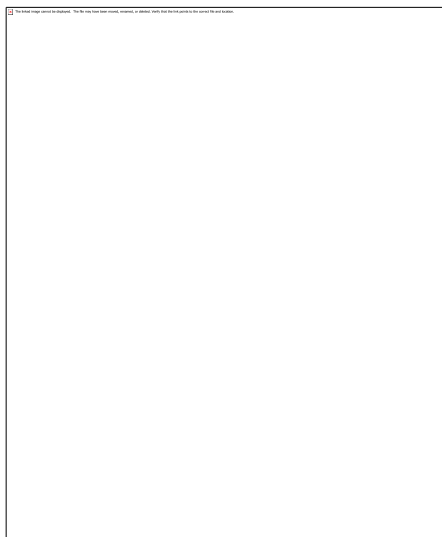
Incidentally, the Jablonski prediction map has been widely published in the popular press (sometimes with attribution and sometimes without). It has appeared in the February 2001 *Discover* magazine and in the Winter 2000 *California Wild* magazine, and at several Internet sites. Oddly, the popular press often labels the map as showing actual skin tone distribution. *California Wild* said that its "patterns illustrate three zones of human skin tone." *Discover* said that the map shows "the skin colors of indigenous people across the globe." Of course, Jablonski and Chaplin would agree that it shows no such thing. It portrays prediction, not measurement.

In short, Jablonski and Chapel convincingly demonstrate that skin tone was naturally selected, via two different adaptations, to block just enough UV penetration to enable both folic acid and vitamin D synthesis. But their explanation alone does not suffice to explain this paper's central puzzle. Two more points are necessary. The first focuses on dietary vitamin D to explain how and why Europeans became uniquely fair-complexioned, with lighter tone than any other group on earth, regardless of latitude. The second discusses the heredity of complexion to explain why equatorial Native Americans have not become as dark as equatorial Africans.

Vitamin D was Also Available in Diet of Pre-LGM Europeans

Understanding that the paleness adaptation is designed to enhance vitamin D synthesis is key to solving the European half of the puzzle. Other animals also produce vitamin D and store it in their fat, just as humans do. The table at left shows the vitamin D content of common foods, as published by the National Institutes of Health (<http://www.cc.nih.gov/ccc/supplements/vitd.html>).

Prehistoric people did not consume fortified milk or cereal, of course. But, judging from their cave art and artifacts, they certainly ingested significant amounts of meat and fish. Assuming adequate caloric intake, their dietary content was well within the range of the current USDA recommended daily allowance (400 IU), especially when added to the vitamin D synthesized in the skin from sunlight. Late Paleolithic Europeans' risk of neonatal defects caused by vitamin D deficiency was mitigated by two independent factors: solar UV and diet. Jablonski and Chaplin show that, as modern humans migrated away from the equator to Europe, Siberia, the Arctic, and Beringia, the paleness adaptation compensated for decreased solar ultraviolet. This left them with the light brown or beige complexion common to everyone above the 55th parallel except Europeans.



Then, European diet changed with farming. European agriculture began about ten millennia ago in the Near East and spread to the Baltic by five millennia ago (Cavalli-Sforza, Menozzi, and Piazza 1994, 215-16, 256-57) (Chicago 1974, 16:304). As in Asia, Africa, and America, the advent of agriculture saw a dietary shift from meat to grains. This reduced dietary vitamin D intake among farming peoples and so perhaps lightened their complexions slightly via the paleness adaptation. It was probably not significant outside Europe because domestic grains (corn, wheat, oats, sorghum, millet, rice) do not grow without intensive modern agricultural

techniques above about 55 degrees of latitude. Higher latitudes are just too cold?the growing season is too short?to let crops compete successfully with herds as food source. Consequently, even post-Neolithic high-latitude peoples continued to have a diet rich in meat (and so, vitamin D). These include the Inuit (seagoing mammals), Aleuts (fish), Saami (reindeer), Mongols (horses), and Native North Americans (bison).

Only one spot on the globe enables economically competitive grain production above the 55th parallel. It is where the warm Gulf Stream washes into the North and Baltic Seas, keeping temperatures moderate despite dim near-Arctic sunlight. Around the planet, only circum-Baltic farmers could switch to a grain diet devoid of vitamin D, in a place where sunlight also lacked UV. And so, the extreme of the paleness adaptation is found only within 600 miles of this unique spot on earth.

The main objection to this hypothesis is its recency. Five or six millennia seems too short a time for such a genetic change. Three supporting arguments come to mind. First, as mentioned, acceptance of the strongest version of OOA2 unavoidably shortens the time available for any modern human regional variation, and yet variations are clearly present. Second, the European adult lactose tolerance adaptation was also inarguably caused by the Neolithic revolution?herding in this case (no one suggests that Paleolithic hunters milked their prey before spearing it)?and so it must have unfolded in the same time frame. Third, paleness and lactose tolerance are both neotenuous adaptations that merely delay an existing developmental change until later in the organism?s life (until past its life-span, in these cases). Skin, like hair, normally darkens at puberty (Relethford, Lees, and Bayard 1985). And females, who have other neotenuous features (associated with human sexual dimorphism) are slightly lighter-skinned on average than men (Rebato and others 1999). The point is that neotenuous adaptations can be very fast indeed?as fast as one generation for some salamanders (Gould 1977, 319). [Otherwise important distinctions among neoteny, paedomorphosis, and postdisplacement are irrelevant to the point being made.]

An alternative explanation is that the extraordinary paleness of Europeans was due to sexual selection?it was more attractive to the opposite sex (Cavalli-Sforza, Menozzi, and Piazza 1994, 145). The problem with this speculation is that sexual selection normally results in a trait?s strong sexual dimorphism. Incidentally, Cavalli-Sforza also advocates a Neolithic time frame for both the paleness and lactose tolerance adaptations, but offers no mechanism for the former. Ultimately, it all depends on evidence. The hypothesis presented here will be contradicted when someone finds evidence as early as Magdalenian cave art, that Paleolithic Europeans were as fair complexioned as Neolithic Europeans.

Once Lost, Dark Skin Could Not be Regained by Native Americans

Understanding that several genes must work together to produce the darkness adaptation is key to solving the Native American half of the puzzle. Since 1910, researchers have known that human skin pigmentation is polygenic, depending on just a few codominant additive genes of essentially two alleles each. We have known that complexion is polygenic, rather than the result of one gene with many alleles, because breeding of palest with darkest yields a spectrum of offspring genotypes from the same parents, not just the four Mendelian ones. We have known

that human pigmentation genes are additive and codominant because half the offspring of differently skin-toned parents have a complexion between that of their parents, no matter how similar the parents. We have known that at least three genes are involved because histograms of population skin reflectance yield continuous, not discrete, values (Stern 1973, 443-65), (Cavalli-Sforza and Bodmer 1971, 527-31).

Where knowledge has improved over the past century has been in precisely how many genes are involved and their specific loci. As of 1998, five human pigmentation genes had been identified. Their symbols and genome loci are: ?TYR? at 11q14-21, ?TYRP1? at 9p23, ?TYRP2? at 13q31-32, ?P? at 15q11.2-12, and ?MC1R? at 16q24.3 (Sturm, Box, and Ramsay 1998). Subsequent work has identified five non-synonymous polymorphisms at the MC1R site (Rana and others 1999). Polymorphisms have been related to phenotype (Harding and others 2000). And gene-enzyme-protein reaction chains have been identified (Kanetsky and others 2002).

Much of the genetic mechanism remains to be unraveled but one conclusion is pertinent to this essay. Several independent genes must work in concert to produce the deepest complexion?the extreme of the darkness adaptation. Many things can go wrong and, when they do, the result is a lighter complexion. For instance, deleterious mutations at the five loci above result in various forms of albinism, whether the patient?s heritage is dark or pale. In other words, there are many random ways ?accidentally? to evolve a light complexion. But no genetic defect can make the child of light-skinned parents come out dark. [Nelson?s syndrome does this, but it is due to a pituitary tumor, not to a mutation, nor to genetic variability (Robins 1991, 125-26).]

This essay suggests that as modern humans migrated into northeastern Asia, they became lighter in response to two selective pressures. Less darkness was needed to protect against folic acid destruction by solar UV penetrating the dermal layer and causing neonatal neural defects. And more paleness was needed to enhance vitamin D synthesis which, together with calciferol ingested in meat, prevented neonatal skeletal malformations. But these adaptations functioned by the loss of genetic coding for dark complexion. The gene pool of the Native Americans who crossed through the Beringia bottleneck and populated the New World no longer had all the needed genes. The genetic variability subsequently available to their descendants simply did not include alleles at the five loci necessary to produce dark brown offspring.

* * * * *

In conclusion, this essay has tried to show that the growing consensus for an out-of-Africa scenario of modern human dispersal has produced a two-part puzzle of regional variation. Europeans and equatorial Native Americans are both too light for their latitudes. One would expect Europeans to have a light brown complexion like everyone else at or above 55 degrees. One would expect equatorial Native Americans to be dark brown. The puzzle does not exist in a multiregional evolution scenario because MRE explains differences as either primordial (Coon 1962) or the result of differing duration of residence (Brace 2000). This essay has offered falsifiable explanations that exploit recent genetic and anthropological findings to suggest that Europeans are unique because their diet became uniquely cereal-based and so deficient in vitamin D. Native Americans had already lost the alleles necessary for dark brown skin before they crossed Beringia.

Essays on the Color Line and the One-Drop Rule

The ?Race? Notion

- [The Paleo-Etiology of Human Skin Tone](#)
- [Afro-European Genetic Admixture in the United States](#)
- [The Heredity of ?Racial? Traits](#)
- [The Perception of ?Racial? Traits](#)
- [The Rate of Black-to-White ?Passing?](#)

The Color Line

- [Features of Today?s Endogamous Color Line](#)
- [The Invention of the Color Line: 1691](#)
- [Why Did Virginia?s Rulers Invent a Color Line?](#)
- [How the Law Decided if You Were Black or White: The Early 1800s](#)
- [Barbadian South Carolina: A Class-Based Color Line](#)
- [Antebellum Louisiana and Alabama: Two Color Lines, Three Endogamous Groups](#)
- [No Color Line in Spanish Florida](#)
- [The Color Line Created African-American Ethnicity in the North](#)

The One-Drop Rule

- [Features of Today?s One-Drop Rule](#)
- [The Invention of the One-Drop Rule in the 1830s North](#)
- [Why Did Northerners Invent a One-Drop Rule?](#)
- [The Antebellum South Rejects the One-Drop Rule](#)
- [The One-Drop Rule in the Postbellum North and Upper South](#)
- [The One-Drop Rule Arrives in the Postbellum Lower South](#)
- [Jim Crow Triumph of the One-Drop Rule](#)
- [Why Did One-Drop Become Nationwide Tradition?](#)

Presentations

- [Presenting the Triumph of the One-Drop Rule](#)

| 20376|2006-08-31 19:51:16|Jaime Pretell|On history and perspective.|

Nate Jackson wrote:

What are the natural movements of man? How did these people find out about each other? One migrating and going into another land mass, just being curious. Sorry to tell you this but not all Africans are dark skinned.

You are not telling me anything new with that statement. That is why I always dispute the claim of Africa being Black. Not because I have anything against the components that are Black, but because it assumes the parts that are not should be invisible.

One of the oldest tribes known today are the san people of South Africa , and when you look at their features, they have what most would say oriental features.

Epicanthic folds, but those are not exclusive to Asian populations.

If I have any biases, it has to do with a lot of history that is not being told or any attempt for it to be in the open.

I have biases against both Eurocentrism and Afrocentrism (and Mixiecentrism and Australocentrism as well) I like digging into history and finding out what is the truth as best we know it. I find many people in all the camps have valid points, but are obscured (and blind themselves with their own agendas/interests)

The Egyptians were not Egyptians they were called Khemetians.

No, they were not. Anglicizing a name based on the Egyptian word is as incorrect as the Greeks changing the Theban name Hikuptah to Aiguptus is. People of Khemet were either Kemet, Kemet(y), Remet, Remet n Kemet, Kemeti, but not Khemetians.

Moreover, these people from Khemet or Kamat say that they come from further south than Khemet.

Could be. At least a part of their culture. Predynastic Egypt shows influences from both North and South. The North cannot be ignored either, like Libya .

This gets no airtime. Read what they call the book of the dead. When you look at the pictures that they show as Sumerians could not and that they cannot even prove to be Sumerians.

Not sure what you are claiming here.

These people were called the black head people. The people that they show are more Caucasian.

OK Gotcha. The problem is you are stuck with the mythology of a dividing line between the mythical Black and White races. No such dividing line. Tell me something, where the black headed people black headed and white bodied? How do you know it was not their black hair? Maybe to people that have dark skin and hair, a person only with dark hair it would look like the only part that is dark is the head. Just as speculative as claiming they were dark skinned because they called them black headed.

When you take time to look at the Shang dynasty and the Xi or Xia dynasty of China .

I have. And I have read some of the speculative claims here. Still have not seen anything that is conclusive enough to back up claims such as Clyde ?s.

There was a question of why we have some Chinese with African features.

You call them African features, but they are just human features. Common in many parts of the world. Broad features are not exclusive to Africa , nor does it mean that some African migration occurred in later years. No reason why those features were not there since the times of the first migration out of Africa .

As I said before there is a Stonehenge in Africa, it is not called Stonehenge .

Could be. Does not mean they are related. I am sure Africans had full capacity to raise a bunch of blocks and put them in a circle.

Moreover, you want to talk about bones, I hope that you know that there were still Neanderthals still roaming around the 12 and 13 century. You need to read the book the 13 warrior.

You are kidding me, right? Don't you know Michael Crichton wrote that book on a bet?

The bet was to write Beowulf in such a way that it sounded historically accurate.

You tell me which area in Africa was not as civilized or as developed as Asia or Eurasia or the Middle East , you bring up a location and I will show proof otherwise.

Feel free to define developed. To me stasis societies are just as developed as highly advanced technical societies. However, if you are referring to them as more developed, show me the KhoiSans' high level of technology.

The question is why did Khemet fall when Kush was still going.

Which Egyptian period are you speaking about? Are you talking about when Kush conquered Egypt ?

I am sorry about the Twa or as someone else has pointed out the Anu people were a very brilliant people and intellectual.

Could be. What is the evidence for your claim of this as part of a civilization though, and what are you considering the parameters of what is needed to be considered ?brilliant and intellectual?

Like what was mentioned before lets take a simple look at cultures and the nature of different people. You have what they call Eurasians and they did it by the sword and had perverted behaviors.

Oh so you think Eurasians were all painted with the same brush just like Eurocentrics painted Africans?

With the Greeks and Romans, they loved war and most loved homosexuality.

Greece had many sub cultures. Feel free to show these claims for all of Greece .

They only used their women to procreate with.

Funny, their mythology talks about love with women to the level of stupidity tons of times.

Africans had goddess well before the Greeks or Romans had any.

Of course. Africa existed before Greece or Rome . However, goddesses have existed in Europe since the first humans moved to the area.

Africans had the ability to see balance and attempted to teach everyone.

Ah yes, the myth that all Europeans are corrupt and all Africans are blessed. Sorry, don?t buy it.

What is the plight of white men?

The same as all other men?

Rather if it is ancient or even nowadays.

Still the same.

The Moors took education to Europe and bathing.

Sorry, they just reintroduced it. It had been there before.

The Catholic Church at that time was the Goths and in the 15 century gave a mandate not to read and not to bath.

Interesting claim on the CC. Feel free to expound.

Whites give credit to Rome when they should give this credit to Africa for teaching Rome .

Rome learned many things from many places. They also spread knowledge to the places they went to.

Rome stole from Africa and the Greeks and the Greeks stole from Africa .

Sure they stole and pillaged. All empires have each time they conquered. But not civilization, nor all their knowledge.

Without women, there is no civilization.

I agree.

She bears the next generation, she is life. Just as the earth sustains human life, she also sustains human life. When you learn when did white women get a chance to vote? After the civil rights of African Americans.

Sorry, but one is not the cause of the other. It is called a confluence of movements.

Moreover, a moment in history that called for radical change. Sure when helped the other, but one cannot claim freedom for the other.

Not only in Egypt was the woman a head figure. But in Nubia as well. And there have been many African tribes in different regions that have had African women lead them.

Look at European history. It has occurred there as well. Moreover, not all of Africa has done this. Again, the myth that all of Europe and all of Africa has had one type of though process.

I can go on and on but what will this do nothing you have your views and mind you I am saying views. archaeology, linguistic, cultural , are just a few and they are just pieces and when it is all said and done you have to put the pieces together. Then can you provide a theory.

Already have many times.

"Li (wiseladyowl) " wrote:

And as I said before what does this all prove to anyone? We all come from the motherland so why are we trying to find ways to disassociate ourselves from her?

We are not. However, some feel that certain people deserve to claim the motherland more because of recency and thus are more special.

I hear you loud and clear brother that is why this group is necessary but all this going back and forth over who came from where originally is ludicrous to me since everyone knows it is out of Africa that ALL of mankind ORIGINATED so to go on and on about origins is silly.

Very true.

You must know where you came from to know where you are going and for all the racists who are undercover in here, why do you have problems focusing on your African roots? This to me is insane, you say you are not racist (some of you), yet you have trouble accepting that your roots lie in the belly of a black woman, why?

LOL. I have no problem claiming I came from a Black woman. I just have a problem claiming all civilizations where started by some mythological super group who called themselves Black.

I have no problems acknowledging ANY of my ppl, the European, the Native American nor the African American but that is where the problem begins, accepting any thing that is black.

Depends on what you refer to as Black. I consider those that identify themselves as Black, as such and those that do not, as something else. I have West African ancestry. In the Americas , they called themselves Black. Even my Malgache ancestors called themselves Black.

Keep up the good work brother and you might want to keep in touch with my former professor Manu Ampim, he has done a LOT of PRIMARY research on ancient Khemet. You would love interacting with him and learning from him since you seem to be quite educated yourself.

Isn't he a member on this message group? I disagree with many of his claims, but he does sound like an intelligent person.

Nate Jackson wrote:

I propose that we should probably leave these two jokers alone;

Jokers? So you consider logical challenge to your belief a joke. It speaks volumes as to how your beliefs came about.

this is hindering us for gaining more insight on other things. Such as learning more on the Xia and Shang dynasty of china.

What about them?

The ancient Africans in Europe and the legacy of what they left.

A hell of a lot of Europeans. They are all African decent.

And other Africans that left legacies behind. There are markers all over the world and we should not be so caught up in fighting but gaining more insight of what is real.

Same thing.

| 20377|2006-08-31 19:52:18|Paul Kekai Manansala|Re: The Paleo-Etiology of Human Skin Tone|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Paul, those questions you raised are addressed in Frank's paper:

>

Not really. There still is a lack of convincing evidence.

Mainly one sees that the data is inconsistent with the hypothesis.

Regards,

Paul Kekai Manansala

| 20378|2006-08-31 19:52:56|Jaime Pretell|Re: Tibetans, vitamin D deficiency and skin complexion|

Sherpas always remind me of my Amerindian ancestors the Quechua. :)

----- Original Message -----

From: [Paul Kekai Manansala](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 30, 2006 10:03 PM

Subject: [Ta_Seti] Re: Tibetans, vitamin D deficiency and skin complexion

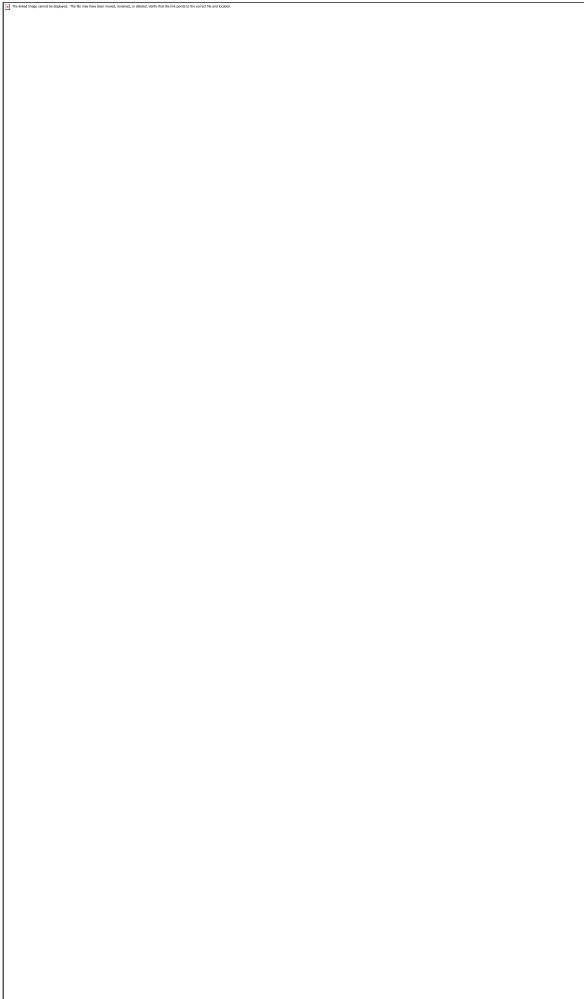
My last message didn't come out right.

Here are some pics from the Nepalese Himalayas of mostly Tibetan and closely related peoples like the Sherpas.

Their complexion reminds of what one sees in the Far North of the Americas.

Potraits of Nepali people

There are many different ethnic groups and castes in Nepal, and each have their own physical traits and traditional dress. On my journey I saw and met many interesting people, but photographing them was often not so easy. You can't just shove a camera into someone's face and snap a picture. Doing this upsets people, and when Nepalis talk about the rudeness of tourists this is one subject that frequently comes up. Children often readily agree to have their picture taken, but adults are often quite reluctant.

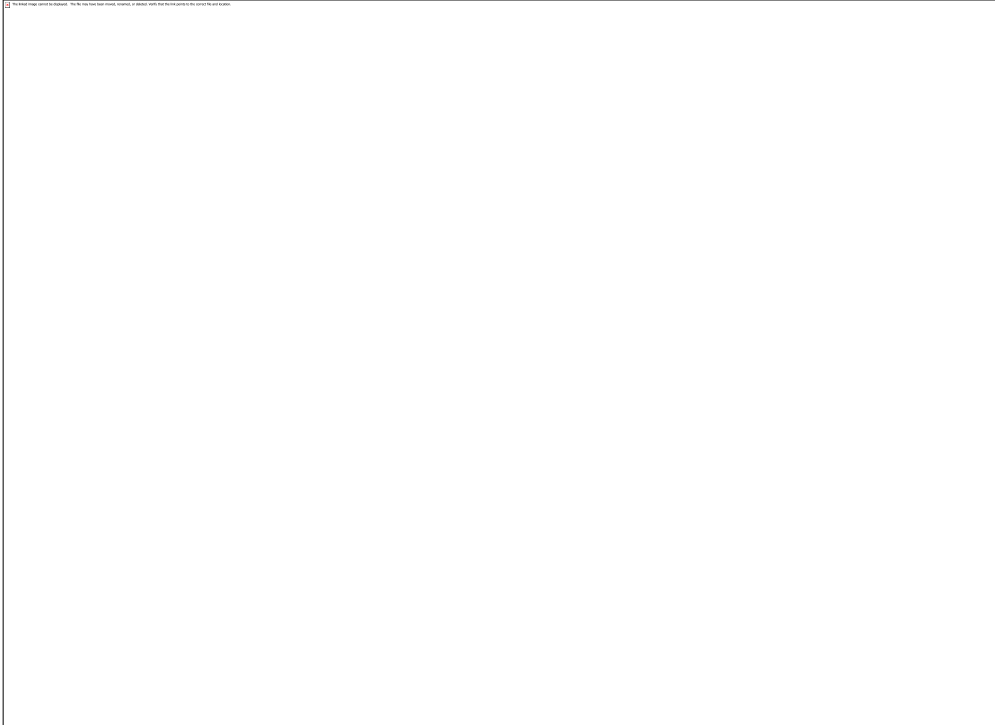


Four children.

On an afternoon walk near the village of Shivalaya, I came across these four children. When they saw my camera they jumped into formation, and all I had to do was point and shoot. Note the different expressions on each child's face.

School kids.

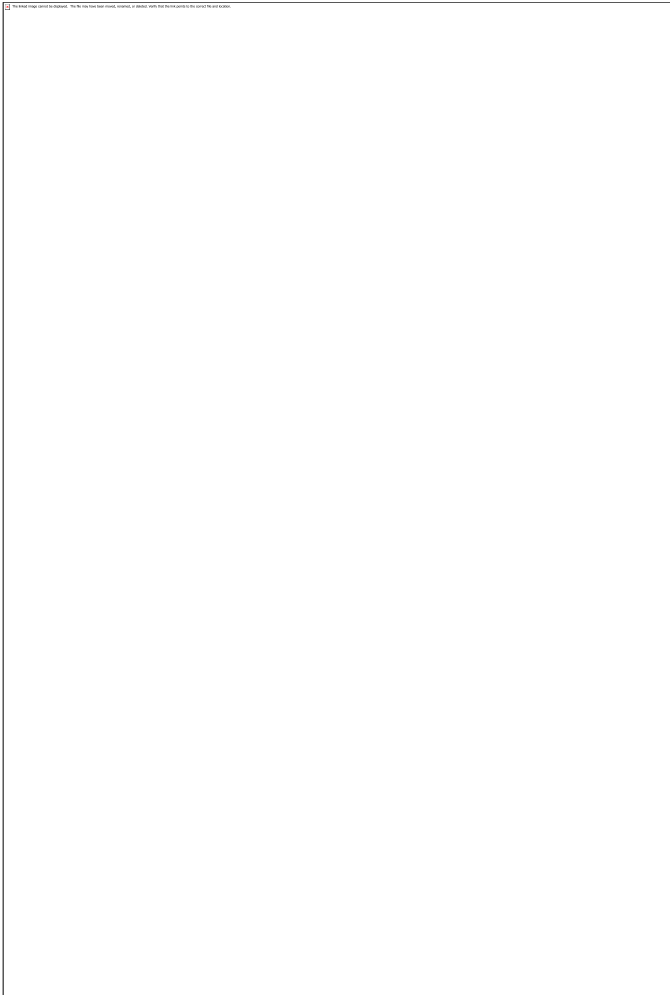
These kids were playing near one of the famous Hillary schools. The girls on the left are wearing school uniforms. The girl and the boy on the right obviously come from families too poor to afford proper uniforms. The boy is wearing an adult-sized cap, and his tie is fashioned from an old towel.



Rai woman.

I came across
this woman
when exploring
the town of
Bung. She did
not speak
English and
she didn't
understand the
Nepali phrases
I tried to speak.
However, she
was fascinated
by my camera.
I tried to ask if
I could take her
picture and she
appeared to
agree and
straightened
herself out, but
once I pointed
the camera at
her she became
quite shy and
looked down.

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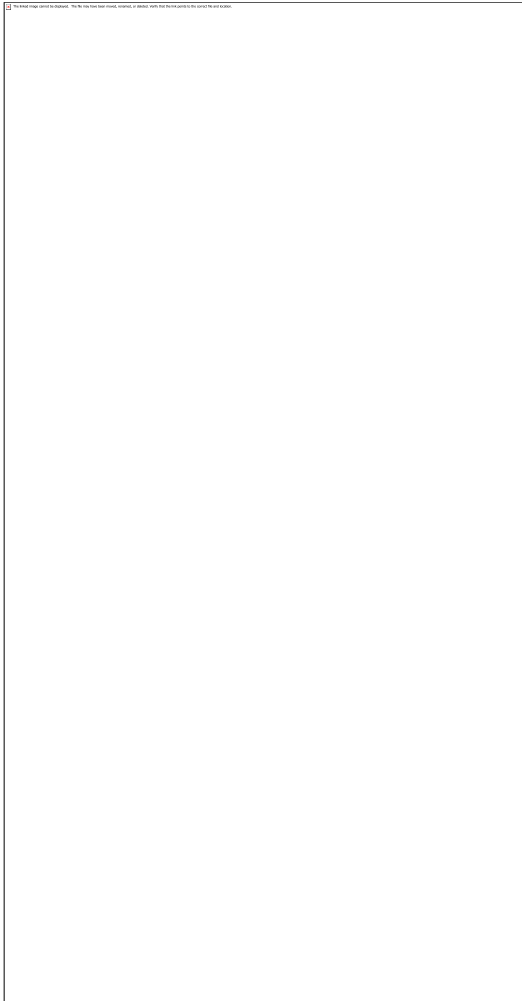
Gentleman, Arun valley.

While walking around the town of Baluwa Besi in the Arun valley I came across this elderly man. I tried speaking to him in Nepali, and he was absolutely delighted. He asked me to take his picture. Once I got set up he put a very proud look on his face. He protested when I tried to leave; I think he wanted me to be his guest for the afternoon and stay for dinner.

Three Tibetan women.

I met these
three young
women in
Thubten
Choling, a
village of
Tibetan
refugees near
Junbesi. They
were quite
outgoing and
giggly, and
were happy to
get their
picture taken.
But when the
abbot of the
village
monastery
came around,
they turned
beet-red and
scattered.

THESE PHOTOS WERE TAKEN BY THE AUTHOR. THEY ARE NOT FOR SALE, REPRODUCTION, OR ADAPTATION WITHOUT THE AUTHOR'S PERMISSION.



Sherpa woman.

This Sherpa woman runs a trekking lodge in the village of Bhandar. Nara and I had ordered Dal Bhat in a different trekking lodge, and while waiting for lunch to get ready I walked around the village and ran into this lady. She was very friendly and showed me the grounds of the local gompa (monastery), then took me to her own lodge and then asked what I would like to have for lunch. I apologized, and not wanting to offend her and leave her empty-handed I bought a soft drink and ran back down to join Nar

| 20379|2006-08-31 19:55:15|Jaime Pretell|Re: Myths about Africa, Africans, and African History: The Student'|

Attachments :

Naw. I just agreed with what he wrote. He lived in Madagascar (lucky bastard).



Pier M. Larson
Associate Professor
[Department of History](#)

----- Original Message -----

From: [kcamm23063](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 31, 2006 7:46 PM

Subject: [Ta_Seti] Re: Myths about Africa, Africans, and African History: The Student's "Ten Commandments"

Jaime, this is interesting, but I would like to know if you are the author of the essay? If you are not, can you provide the author's name? Much appreciated.

Forward,
Karen

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

wrote:

>

>

> Myths about Africa, Africans, and African History: The Student's "Ten Commandments"

>

> Introduction. Myths about various people and places can develop and become popular in a society for a variety of reasons. Europeans and North Americans have developed myths about Africa, Africans and African history in the context of their enslavement of Africans, their colonization of Africa, and their history of racism. Racism perpetuated and perpetuates myths about Black people to denigrate them and to "prove" that they have no worthy history. This distortion of African history served and serves the purpose of the social, political, and economic subordination of African people on both sides of the Atlantic. These myths ultimately concern Africa and Africans, the continent and people at the origin of the Black diaspora. The primary way in which racism denigrates African experience is by creating negative images and stereotypes of Africans and their history. Racism accounts for most of the myths about Africa circulating in North America and more broadly today. A more recent and less important source of myths about Africa and African history comes from within the African community itself. In order to re-install a sense of dignity and respect for African history denied by racist myths, some scholars and activists have invented new myths about Africans and African history that are not supported by evidence or that serve to elevate Africans at the expense of other people (such as Latin Americans). These latter myths are largely positive stereotypes of Africans, but are wrong nevertheless.

>

> Many of the ten myths referred to below have become "common knowledge" and widely accepted in American society, in both Black and White communities. It is necessary to discuss and unlearn them before we proceed with learning new things about Africa. Because unlearning these popular myths is very important for learning new things about Africa, I call them the student's "Ten Commandments. " Knowing that these myths are wrong should be your foundational knowledge about Africa, its peoples and history.

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> Myth One. Africa has no ancient cultures, histories or civilizations and has therefore made no meaningful contributions to world history. Subsidiary to this, the values that Westerners hold dear today like political freedom and democracy had and have no tradition or history in Africa.

>

> False. This is one of the most fundamental of all the myths and is so strong because African slaves, as dishonored people, were stripped of their history and the dignity and pride that accompanied it. Africans not only built so many ancient cultures, kingdoms, civilizations, and empires that one person can scarcely remember let alone adequately study them (those of you who have studied History 191 will know this already) but Africa was the center of one of the oldest of all civilizations, Egypt, from which the ancient Greeks, so favored in Western history, borrowed and learned (Egyptians also borrowed and learned from the Greeks, in their time, as the Mediterranean Sea on which both Greece and Egypt were located, was a zone of cultural intercommunication.) Finally, citizen participation, autonomy, and local decision-making are significant themes in African political history. Like other areas of the world, Africa experienced significant historical tensions between political centralization and absolute power, on the one hand, and tendencies toward local autonomy and individuality, on the other. The Western world and ancient Greece have neither a monopoly nor a patent on the forms of government we now know and value as "democracy."

>

>

> Myth Two. Africans are primarily tribespeople; Africans are organized first and foremost into tribes while Europeans are primarily organized into nations.

>

> False. The word "tribe" is a European word, not an African one.

It is a term originating in the Judeo-Christian tradition (the "tribes" of Israel) that Europeans have historically used to name Africans, not a term that Africans have historically used to refer to themselves. No one, in any case, knows precisely what a tribe is. There is no agreed upon definition because the word is not scientific or precise in any sense-it is an invented category. Essentially designating an "ethnic group," the term "tribe" is employed by people who consider themselves "normal" to refer to others who they consider to be unlike themselves in a negative way. Thus Americans will immediately think of Africans as tribes, but talk about Norwegians, French, Mexicans, Poles or African Americans as "ethnic groups" or "nations." In the West, "tribe" carries the connotation of socially backward, not advanced or sophisticated, and therefore Westerners employ it liberally to refer to Africans because they mistakenly believe these are primary African characteristics (this, like most of the other myths, is part of the inheritance of racism). A further problem arises because in Africa today you will hear many Africans refer to themselves as members of tribes. This usage comes from an acceptance of the European terminology by some Africans, a terminology that was employed so much during the colonial period (the early 20th century) that many Africans have internalized it and continue to use the term. Like Americans, however, Africans are unlikely to employ the term "tribe" to refer to Europeans. Because some Africans employ the term "tribe" to refer to themselves, however, does not make "tribe" any more legitimate than when Europeans employ it.

>

>

> Myth Three. Africans are essentially primitive in lifestyle, art and technology because few or no innovations took or take place in Africa.

>

> False. Mention the derogatory word "primitive" (which, of course nobody thinks they are nor wants to be called) and many people in North America think straight away of Africa and Africans. How many times do we still hear of "primitive" people living in the forest here or there? Primitive has no scientific definition. Like "tribe" it is an epithet, a bad name, that Europeans/Americans have traditionally applied to people who live differently than they do, especially those who do not employ or have the kinds of technology Westerners today daily live with. Africans do not have a "primitive" lifestyle, art and technology, they have African lifestyles, arts and technologies that vary a great deal according to ecology, personal and group preferences, economic status, and a host of other factors. Each African society has produced and continues to produce its own innovations in technology, government, social structure, art, and

literature. And some Africans employ some of the most sophisticated technology today available. Many telephone systems newly installed in African cities, for instance, take advantage of communications technologies that are well ahead of those available to you, the local telephone customer in the United States. Everyone reading this essay on myths would protest the insult if someone called them a "primitive tribesperson" to their face-or even behind their backs! Claiming someone is "primitive" does not reveal anything about them; it is an insult. Keep that word out of my classroom.

>

>

> Myth Four. Africans have no literary, philosophical and historical traditions in either the recent or the far past.

>

> False. Africans have literary and historical traditions reaching back to the dawn of civilization. Although writing was developed on its own in Egypt and several other ancient African civilizations, writing as a technology came late to much of Africa, during the 19th and early 20th centuries. But literary and historical traditions do not depend exclusively on writing. Verbal literature remained, and even today with the spread of writing as a technology of communication remains vibrant across Africa. Great African literary classics like Sundiata, an epic that stems from historical events in the 13th century, have been preserved as oral literature and subsequently written down for the enjoyment and edification of those who read. Africans have long excelled in the verbal arts and, where writing has a longer tradition, have also excelled in written literatures over the last centuries. For humanity as a whole, writing is a relatively new technology in which several African societies participated before the modern era, but humans had both a well developed sense and appreciation for history and a fascinating literature long before the prevalence of writing as a technology.

>

>

> Myth Five. All Africans are black. To be African is to be black. Africans are not culturally diverse. Africans share an essentially unified culture

>

> False. The majority of Africans have skin colors which in the United States, operating under the "one drop" rule, would be classified as "black." But not everyone thinks like Americans, and this includes Africans. Africans come in a wide variety of skin colors and physical types that many Africans find significant among themselves. Most African cultures distinguish between, and have words to describe, different shades of skin color and hair types. In many societies, prejudices based upon these observed physical

differences exist. Africans range from an almost dark blue-black skin color to a very light skin color that would "pass" in the United States as socially white. In addition to "indigenous" Africans whose ancestors remained on the continent (remember that all humans are Africans and their ancestors ultimately were Africans), there are immigrant Africans from all parts of the world. Immigrants to Africa compose only a small proportion of the African population. Africa has been connected to the wider world since the ancestors of non-Africans left Africa for Europe and Asia. It is therefore not surprising that, like anywhere else in the world, immigrants have come to live in Africa and in the process became Africans, just as Europeans and Africans became Americans in the Americas. Some immigrants to Africa are ancient immigrants like Persians and Arabs among the Swahili of East Africa, Arabs in North Africa, or Indonesians among the Malagasy. Most immigrants, however, are newer, having arrived during the last several hundred years or even in the last couple of decades. Newer immigrant Africans come primarily from Europe (especially France, England, Portugal and Holland) and Asia (especially India, China, Lebanon and Indonesia). Again, a comparison can be made with the United States. In North America the population consists of indigenous peoples (Native Americans) and those who immigrated voluntarily or forcefully (mainly Europeans and Africans, but people from all parts of the world). The existence of indigenous people and immigrants is also true in Africa, but there the indigenous Africans represent the vast majority instead of the minority. To claim that an Hispanic person is not an American citizen because she is Hispanic, or that an African American is not an American because he is African in origin, or that a Norwegian American is not American because her grandparents came from Europe (or because her far ancestors ultimately came from Africa) is nonsense and insulting. This is also true in Africa. If we tell African immigrants they are not truly Africans, or African citizens, they would probably either laugh at our ignorance or slap us in the face. In any case, they would show us their African passports.

>

>

> Myth Six. Africa is one country and the people there speak a language called "African."

>

> False. The African continent contains more than 50 countries that are joined together in the Organization of African Unity. Africans speak thousands of different languages organized into five main language families. There are both important diversities and fundamental cultural similarities across Africa, as across any continent

>

>

> Myth Seven. Africa is mostly jungle, with some desert, and is highly overpopulated.

>

> False. Very little of Africa is jungle. It is true that Africa contains the largest stand of equatorial forest in the world, but like any other continent, and perhaps even more so, Africa is a continent of tremendous ecological and geographical diversity. The continent possesses the largest desert in the world, high snowy mountains, rich tropical forest, open grassland, mixed savanna (grasslands and trees), pine forests, temperate climates-pick a climate anywhere in the world (except Antarctica) and you can find it somewhere in Africa. Africa lies both inside and outside of the tropics, is massive, and has tremendous elevation differences. North American media reports on Africa often suggest that population control is desperately necessary, that Africa is brimming with people. Africa has only slightly more population per square mile than does North America. There are vast areas of Africa as large as North America itself (Africa being 3 1/2 times as large as the United States) that are almost totally unpopulated. Many African nations have very high rates of population growth, which can pose serious challenges for weak economies and fragile ecologies. These are kinds of problems that face many other nations in the world too.

>

>

> Myth Eight. North Africa is not a part of Africa.

>

> False. North Africa is often conceptually removed from the rest of Africa because (1) its people are, on average, of lighter skin color than the majority of Africans as a whole and (2) Arabic and Arab influences are more noticeable there than anywhere else in Africa. It is indeed important to understand North Africa, or at least parts of it, as part of what we commonly call "the Middle East." At the same time, North Africa is an integral part of Africa itself, being a part of the continent. North Americans (both Black and White) are often uncomfortable with the idea of African diversity and are often quick to therefore separate North Africa from West, Central, East and South Africa. To make a comparison closer to home, removing North Africa from Africa is like removing the American South or West from America because each of the two areas contains distinct characteristics and unique cultures and has populations which are, on average, darker in skin color than those in the north and northwest. Cutting parts of continents off in such, a summary and unjustified (not to mention racist) manner because they do not fit preconceived notions is, of course, ridiculous.

>

>

> Myth Nine. Africans are not normal people. There are two very different versions of this fundamental myth. Form A: Everything Africans do is worthless, a failure, and Africans can essentially only do bad things; Africans have no part in the history of civilization. Form B: Everything Africans do is perfect, worthy, harmonious, better than anything anybody else can or did do; Africans are the only or the primary origin of all civilization, especially Western Civilization and even the ancient Native American civilizations.

>

> False. Let us begin with form A of the Myth. The idea that Africans have made no contribution to civilization is and has been the key Western myth of Africa and Africans. It is a myth, like other Western myths, born of racism and ignorance. It is related to all the preceding myths we have discussed. In this myth, Westerners see Africans not as competent and creative human beings like themselves but as stunted, "primitive tribespeople," incapable of doing anything right, interesting, or worthwhile. Now let us turn to Form B of this myth, which is the flip opposite of the Western myth. The idea that Africans have a better civilization than others and in fact are the origin of everybody else's civilization originates as an attempt to correct the lies perpetuated by the Western myth. It arises from the struggle to claim a rightful dignity and a respectable place in world history and civilization for Africans. To note the greatness of African civilizations and their contributions to Western civilizations is accurate. The relationships and contributions of Ancient Egypt to the civilizations of the Ancient Mediterranean (especially Greece), for example, have been historically underplayed by Western historians over the last several centuries. On the other hand, societies borrow from each other and Africans have incorporated elements of other cultures and civilizations into their own societies just as much as they have contributed to others. To claim that Africans are the single or primary origin of Western and Latin American civilizations (versus the fact that Africans have made significant contributions to those civilizations, just as they have received from them), is now common in some social circles. This myth does not rest on real evidence and reproduces the myth that civilization and culture originated only in ONE place and spread from there to everywhere else (in academic jargon this theory of civilization is known as "hyperdiffusionism" and has always been associated with racism; it was used effectively by the West to denigrate Africans and bolster racism). To claim that Africans invented civilization for Europeans and Latin Americans is as insulting to them as the claim that Europeans were the origin of all civilization is to Africans.

>
> Both of these versions of the myth that Africans are not normal people are wrong because Africans are not robots, they are human beings like everyone else. Africans love, hate, fear, promote excellence, tear down societies, build civilizations, wage war, appreciate diversity, act intolerant, cry, sing, are born, die, make good art, make bad art, fashion social justice, act like tyrants: they do and feel everything that everyone else does. Restoring Africans to their proper place in world history and civilization means neither seeing Africans merely as stereotypes- as devils or as angels-but as complex individuals building complex and varied societies and civilizations, doing the kinds of things that humans anywhere else in the world do.

>
>
> Myth Ten. African history is basically a history of poverty, ignorance, slavery, violence, failure-of negative things. It is therefore both boring and depressing to study.

>
> False. How could I, as a professor and human being, devote my teaching career to such a "depressing" topic as African history if this myth were true? African history is a total mix. Some of the more depressing aspects of African history are concentrated in the last two centuries, the modern times, in which Africa has been subordinated in the world economy. These experiences will feature prominently in this course, which includes African history during the time of the slave trade and colonization. If we look into Africa's past we find much that is positive and uplifting that more than counterbalances many of Africa's problems today. To see African history only as negative is the equivalent, say, of considering European history and achievements only by the scores of wars that have been fought on that continent or by narrowing our vision to the Holocaust only. In this class we will explore a range of African experiences, from cultural and intellectual achievements to the scourges of slavery and colonization.

>
> Put your myths aside, come, and learn about Africa and Africans in modern history.

>

| 20380|2006-08-31 20:10:52|Paul Kekai Manansala|Re: The Paleo-Etiology of Human Skin Tone|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Paul, those questions you raised are addressed in Frank's paper:

> The Paleo-Etiology of Human Skin Tone

> This essay suggests a two-part solution. Compared to other high-latitude dwellers, European diet was uniquely cereal-based and so deficient in vitamin D.
>

What's the evidence of this?

Europe is a rather small continent with abundant coastlines.

Many Europeans have had high seafood diets since the Mesolithic at least.

>

Compared to other low-latitude dwellers, the ancestors of Native Americans had already lost the alleles necessary for dark brown skin before they crossed Beringia.
>

Not really true either.

He doesn't mention what "alleles" those would happen to be either.

> And yet, Europeans and equatorial Native Americans are exceptions.

Both are much lighter than other groups at the same latitudes. >
>

Again here his statement regarding equatorial Native Americans does not agree with the data he presents or I think with general observation.

>

With two minor exceptions, the genetic trait for blonde hair precisely matches that for fair complexion. Even the black-haired and beige-skinned Saami of northern Lapland can be discerned in both maps. (The two minor exceptions are the fair-skinned but brown-haired people of Bordeaux and the blonde but swarthy descendants of the Volga Rus.)
>

I'm not even sure what he means here.

There was no "genetic trait" identified for European fair skin until fairly recently, and this will still have to pass the test of time and review.

>

> This stronger form of OOA2 began to undermine the old explanation of

regional complexion variation. If African newcomers were a new species, only marginally able to interbreed with local archaic humans, then why should their hybrid descendants inherit the local (archaic human) complexion phenotype everywhere? The answer focused on timing differences. It was said that Europeans were unique because only they had had time to adapt. They alone fully adapted to their latitude because only their Neandertal ancestors had been cold-adapted for 250 millennia.

>

Well here's the weakest part of his argument.

He buys C. Loring Brace's Neanderthals = white folk hypothesis. Wrong!

Regards,

Paul Kekai Manansala

| 20381|2006-08-31 20:19:03|Alex van Deelen|Using younger MtDNA lines as reference point|

From: <http://www.u.arizona.edu/~bedford/mitochondrialdna%20for%20posting.htm>

" # It's too bad the reference standard didn't become the sequence believed to be the oldest sequence, "mitochondrial Eve" from Africa. It would have made it more transparent to track mutations that stayed, mutations that reverted, and unchanging code as populations diverged in the last 150,000 years ago. (European sequence as standard is odd). "

Does anyone know more about this, whether this will be changed?

Alex

| 20382|2006-08-31 20:26:58|Paul Kekai Manansala|Re: Using younger MtDNA lines as reference point|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> From:

<http://www.u.arizona.edu/~bedford/mitochondrialdna%20for%20posting.htm>

>

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> sequence believed to be the oldest sequence, "mitochondrial
> Eve" from Africa. It would have made it more transparent to
> track mutations that stayed, mutations that reverted, and
> unchanging code as populations diverged in the last 150,000
> years ago. (European sequence as standard is odd). "

>

> Does anyone know more about this, whether this will be changed?

>

> Alex

>

It doesn't make sense basically, although now the use of "mutation" is no longer politically correct. It's supposed to be referred to as a "genetic change" or something like that.

Regards,

Paul Kekai Manansala

| 20383|2006-08-31 21:03:03|olmec982000|Re: Genetics prove those who claim to be Jews are not.|

Hi Jaime,

Here is the evidence of conical hats and pyramids among the Bambara-Malinke of West Africa.

-- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

>

> ----- Original Message -----

> From: nate jackson

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, August 31, 2006 1:41 PM

> Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

>

>

> the real question is what is similar and to what nationality and culture and what is absolutely amerindian? you see the conical head thing comes from africa as well.

>

> Where is the evidence this supposed conical hat comes from African influences?

>



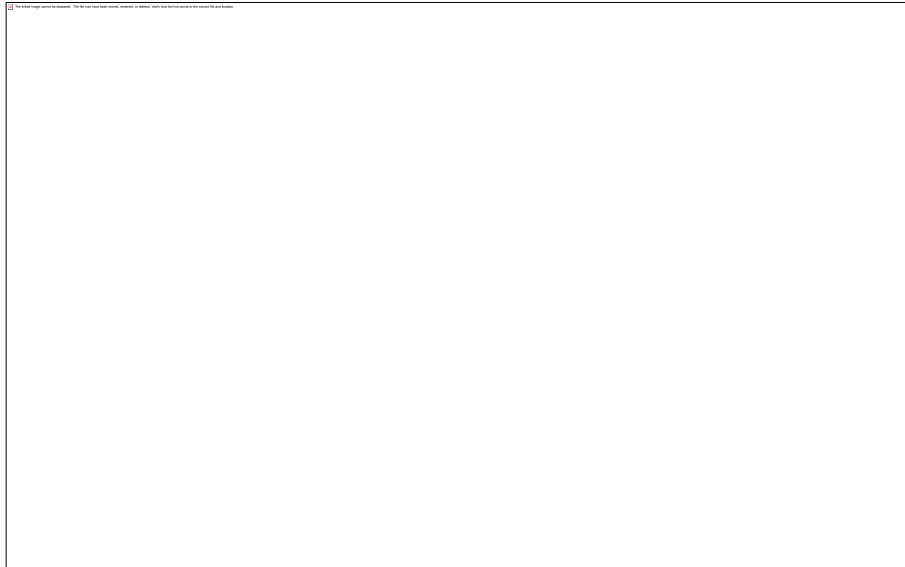
and



> not only do we have the pyramids,
>

> Pyramids have been found all over the world. The method of construction and purpose is different though. Caral in SA predates the Olmec pyramids by 1000 years. And where is the evidence of expanding Mande or Bambara constructing pyramids in their own homelands.

>



Clyde

| 20384|2006-08-31 21:17:25|olmec982000|Re: Genetics prove those who claim to be Jews are not.|

Below I will try to resend the material.

Clyde

--- In Ta_Seti@yahoogroups.com, "olmec982000" wrote:

>

>

> Hi Jaime,

>

> Here is the evidence of conical hats and pyramids among the
> Bambara-Malinke of West Africa.

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> -- In Ta_Seti@yahoogroups.com, "Jaime Pretell" jaime_pretell@
> wrote:

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>>

>> ----- Original Message -----

> > From: nate jackson
> > To: Ta_Seti@yahoogroups.com
> > Sent: Thursday, August 31, 2006 1:41 PM
> > Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews
> are not.

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> >

>



>

> [http://us.a2.yahoofs.com/groups/g_12081631/dbdd/___sr_/a5bc.jpg?grQo.9EB\
> hRJXZvpJ]

>

> Clyde

>

| 20385|2006-08-31 21:48:58|Jaime Pretell|Re: Genetics prove those who claim to be Jews are
not.|

----- Original Message -----

From: olmec982000

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 31, 2006 11:15 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

> >

> > Pyramids have been found all over the world. The method of
> construction and purpose is different though. Caral in SA predates the
> Olmec pyramids by 1000 years. And where is the evidence of expanding
> Mande or Bambara constructing pyramids in their own homelands.

> >



>

Please show me how old this house is.

I hope you are not claiming this is a predecessor for a Mesoamerican pyramid.

| 20386|2006-08-31 21:50:38|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Attachments :



The Tomb of Askia in Gao is a a good example of the Sahel style of mud mosque, as found throughout Mali

Taken: 25 November 2002

Photographer: Mark Moxon

Location: Gao

Country: Mali

[Mark Moxon 1995-2006](#)

OK a Mosque? Hey, at least chose one that we can buy.



Sankoré mosque in the dusty town of Timbuktu is of a typical Malian design; it's made of mud, has wooden spikes sticking out of it and has a loudspeaker strapped to its tower so the muezzin can remind everyone to pray

Taken: 17 November 2002

Photographer: Mark Moxon

Location: Timbuktu

Country: Mali

Too bad none are 3000 years old.

----- Original Message -----

From: olmec982000

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 31, 2006 11:15 PM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

Below I will try to resend the material.

Clyde

--- In Ta_Seti@yahoogroups.com, "olmec982000" wrote:



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> > From: nate jackson
> > To: Ta_Seti@yahoogroups.com
> > Sent: Thursday, August 31, 2006 1:41 PM
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> >
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> 
> [http://us.a2.yahooofs.com/groups/g_12081631/dbdd/___sr_/a5bc.jpg?
grQo.9EB\
> hRJXZvpJ]
>
> Clyde
>

| 20387|2006-08-31 22:12:35|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> The Tomb of Askia in Gao is a a good example of the Sahel style of mud mosque, as found throughout Mali

>

>

They could have been making mud platforms much earlier, and these would not have survived over time like stone architecture.

The Dogon grain storage is similar are reminds me of the Nubian architecture.



Dogon Grain Storage



Telem ruins

Regards,

Paul Kekai Manansala

| 20388|2006-09-01 03:56:47|clyde winters|Re: Genetics prove those who claim to be Jews are not.|

--- Jaime Pretell <jaime_pretell@hotmail.com> wrote:

>

> ----- Original Message -----

> From: olmec982000

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, August 31, 2006 11:15 PM

> Subject: [Ta_Seti] Re: Genetics prove those who
> claim to be Jews are not.

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>

>

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> own homelands.
> > >
> >
> >
> Please show me how old this house is.
>
> I hope you are not claiming this is a predecessor
> for a Mesoamerican pyramid.
>

Hi Jaime

Of course not. I just wanted to illustrate that this
architectual ability existed.

Clyde

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around

<http://mail.yahoo.com>

| 20389|2006-09-01 08:00:41|Jaime Pretell|Re: Genetics prove those who claim to be Jews are
not.|

Just looked up Tibet. Higher UV radiation than most of China. Higher incidence of cataracts because of it
too. 60% higher in Tibet than Beijing.

As one member of the other message board asked:

odocoileus wrote: Am I misreading PKM's argument here? Mongolia and Tibet both have fierce
UV radiation at certain times of the year - they are both high altitude plateaus. The Mongolian
and Tibetan traditional diets are both unusually high in milk and meat. Between intense UV and
diets almost exclusively meat and dairy, would they not get enough vit D?

That is to say, Frank's approach would in fact predict fairly dark skin for Mongolians and
Tibetans.

----- Original Message -----

From: [Paul Kekai Manansala](mailto:Paul_Kekai_Manansala)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 31, 2006 9:42 AM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>

> What are those geographically huge exceptions? Again fluctuation in
lightness does not mean lightening didn't occur. Which are the people
of Mediterranean complexion in the higher latitudes? And what do you

think accounts for this variation, even if general:

>

First we should distinguish between theories that suggest light skin selects for low UV, and others that postulate that dark skin selects for high UV.

With regard to the first contention, we have to look mainly at the low UV areas.

There are maps using the same study that give higher resolution and you can see that Siberian and far northern American populations are darker on average than populations in northern China and Japan.

Mongolians and Tibetans, who generally have much lower vitamin D than either northern Chinese or Japanese, are also in my experience darker than the latter peoples.

You can see already from this map that people living in the lowest UV regions are darker than people from Europe.

Regards,
Paul Kekai Manansala

| 20390|2006-09-01 08:02:27|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.|

Still researching the veracity of Odolicious claims. I think Odilicious might have a point. Those with high milk and meat diets would be better protected than those with vegetarian diets in Mongolia and Tibet. It would be interesting to see how that factor may be playing a role. Also fluctuation in UV exposure.

A number of studies over the past 20 ? 30 years have highlighted the continued high prevalence of vitamin D deficiency among the Asian communities in the United Kingdom (14), and among young children in countries such as Turkey, Greece, Mongolia, Tibet, China, Ethiopia (15), Saudi Arabia (16), Iran, Kuwait, the United Arab Emirates, India (17), and Pakistan. Furthermore there have been an increasing number of reports of vitamin D deficiency in dark-skinned immigrant communities in Australia (18), New Zealand and Europe, and in African-American infants in the USA (19).

The reasons for vitamin D deficiency in countries, such as China, **Mongolia and Tibet**, are clearly related to **the high latitude and long and cold winters reducing the UV light exposure of the skin**. In the Middle East, however, other mechanisms have been shown to play major roles. These include religious and social customs, such as purdah and the tradition of veiling, which preclude the mother and young infant from sunlight, and prolonged breastfeeding without vitamin D supplementation (20). In Ethiopia, vitamin D deficiency is associated with protein-energy-malnutrition and the lack of sunlight exposure (15). In the USA, rickets occurs characteristically in **African-American infants who are breastfed, thus melanin pigmentation and the lack of vitamin D in breast-milk appear to be major factors**, although recently

Carpenter and colleagues have suggested that low dietary calcium intakes associated with weaning may play a role. The reasons for the high prevalence of vitamin D deficiency and rickets in Asian children in the UK have been extensively researched. **Melanin pigmentation, extensive skin coverage by clothing, and low calcium and vitamin D intakes associated with vegetarian diets have all been indicted.** Clements (21) some 15 years ago provided a convincing explanation by which the low calcium intakes and decreased bioavailability of calcium in the traditional vegetarian diets were responsible for exacerbating vitamin D deficiency in the Asian community.

The epidemiology of vitamin D and calcium deficiency

<http://www.medicina.ufmg.br/ped/workshop/peffifor.pdf>

----- Original Message -----

From: [Jaime Pretell](#)

To: Ta_Seti@yahoogroups.com

Sent: Friday, September 01, 2006 6:21 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

Just looked up Tibet. Higher UV radiation than most of China. Higher incidence of cataracts because of it too. 60% higher in Tibet than Beijing.

As one member of the other message board asked:

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That is to say, Frank's approach would in fact predict fairly dark skin for Mongolians and Tibetans.

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Regards,
Paul Kekai Manansala

| 20391|2006-09-01 08:02:28|Jaime Pretell|Re: Genetics prove those who claim to be Jews are not.
More:

Cultural practices have had signi

ficant effects on rates of change of integumentary pigmentation in human populations that have undergone migrations, especially in the last 20,000 or so years. The first modern human inhabitants of Tibet, for instance, were clad, not naked. The skin of modern Tibetans is lighter than would be predicted from the annual average UVMED alone probably because of the relative recency of their migration and because the obligate wearing of clothes has meant that the areas of skin available for previtamin D₃ synthesis (such as the face) had to remain relatively unpigmented.

http://www.bgsu.edu/departments/chem/faculty/leontis/chem447/PDF_files/Jablonski_skin_color_2000.pdf

----- Original Message -----

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To: Ta_Seti@yahoogroups.com

Sent: Friday, September 01, 2006 6:21 AM

Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

Just looked up Tibet. Higher UV radiation than most of China. Higher incidence of cataracts because of it too. 60% higher in Tibet than Beijing.

As one member of the other message board asked:

odocoileus wrote: Am I misreading PKM's argument here? Mongolia and Tibet both have fierce UV radiation at certain times of the year - they are both high altitude plateaus. The Mongolian and Tibetan traditional diets are both unusually high in milk and meat. Between intense UV and diets almost exclusively meat and dairy, would they not get enough vit D?

That is to say, Frank's approach would in fact predict fairly dark skin for Mongolians and Tibetans.

----- Original Message -----

From: [Paul Kekai Manansala](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, August 31, 2006 9:42 AM

Subject: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> What are those geographically huge exceptions? Again fluctuation in lightness does not mean lightening didn't occur. Which are the people of Mediterranean complexion in the higher latitudes? And what do you think accounts for tis variation, even if general:

>

First we should distinguish between theories that suggest light skin selects for low UV, and others that postulate that dark skin selects for high UV.

With regard to the first contention, we have to look mainly at the low UV areas.

There are maps using the same study that give higher resolution and you can see that Siberian and far northern American populations are darker on average than populations in northern China and Japan.

Mongolians and Tibetans, who generally have much lower vitamin D than either northern Chinese or Japanese, are also in my experience darker than the latter peoples.

You can see already from this map that people living in the lowest UV regions are darker than people from Europe.

Regards,

Paul Kekai Manansala

| 20392|2006-09-01 08:21:10|Paul Kekai Manansala|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Just looked up Tibet. Higher UV radiation than most of China. Higher

incidence of cataracts because of it too. 60% higher in Tibet than Beijing.

>

Jaime, you posted a number of knee-jerk reactions devoid of true research.

Most Mongolians don't live at high altitude.

Also there are no studies based on altitude and complexion. Austrians and Swiss who live at high altitudes have not been shown to be darker than those who live on the plains.

I live in a flood plain in Sacramento right near the Sierra Nevada mountains and certainly the people in the Sierra don't get more uV than we do throughout the year.

Also, your posts suggest that Tibetans do get vitamin D from their diets, but Tibet is notorious for vitamin D deficiency/rickets and it comes also from low dietary intake. Many Tibetans drink milk straight from the animal and not store-bought milk enriched with vitamin D, which is a modern thing anyway.

Now let's take the theory of complexion and vitamin D conversion of sunlight.

In low uV areas, which are mostly cold weather areas, people tend to cover up to prevent exposure to cold.

So less skin is actually able to directly absorb sunlight. Now what is that actual difference in vitamin D absorption between someone with dark skin and light skin. This is something we don't see addressed.

I haven't seen any studies suggesting dark skinned people are more susceptible to rickets than light-skinned people.

The causes of rickets are deficiencies in diet and possibly lack of sunlight, not skin complexion. Or if skin complexion plays a factor in so far appears to be a minor one.

"The calcium and vitamin D tablet is an absolutely life-saving supplement that's needed for these children and this culture to survive," said Nancy Harris, M.D., of the Terma Foundation, who noted that there is no vitamin D in the Tibetan diet."

http://www.tibet.ca/en/wtnarchive/2003/9/8_2.html

"The reasons for vitamin D deficiency in countries, such as China, Mongolia and are clearly related to the high latitude and long and cold winters reducing the UV light exposure of the skin."

--- <http://www.medicina.ufmg.br/ped/workshop/pettifor.pdf>

"Vitamin D is not found in foods on the Tibetan Plateau, and the only other recourse would be vitamin D pill supplements."

<http://www.terma.org/rickets.html>

Regards,

Paul Kekai Manansala

| 20393|2006-09-01 08:30:25|Jaime Pretell|Re: The Paleo-Etiology of Human Skin Tone|

Attachments :

fwsweet wrote:

odocoileus wrote:

Am I misreading PKM's argument here? Mongolia and Tibet both have fierce UV radiation at certain times of the year - they are both high altitude plateaus.

I think that there may be a misunderstanding about my study. Look at the following images. This is a map of actual incident UV on the planet's surface as measured by satellite.



This is a map of actual native skin tone as measured by several sources.



The puzzle that I addressed is the discrepancy between those two maps. I did not consider anyone else's opinion as to incident UV--only what was measured by satellite. I did not consider anyone else's opinion as to actual native skin tone--only what was measured by the researchers. Some people may believe that one or both of those maps are wrong. If so, I look forward to seeing such persons peer-review publish maps of their own. Until then, those are my sources.

Given those two maps, the only thing that I set out to do was hypothesize a falsifiable explanation, supported by all available evidence, for the following two-part puzzle. (1) Why the odd depigmentation seen only within 300 miles of the Baltic? (2) Why no equatorial Native Americans even come close to the skin tone darkness of equatorial Old World peoples (Anadaman Islanders, Australian Aborigines, Melanesians, Africans)?

Anyone interested in learning about this topic should browse the articles available for download at <http://backintyme.com/skincolor/>

| 20394|2006-09-01 08:43:47|Paul Kekai Manansala|Re: The Paleo-Etiology of Human Skin Tone|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> fwsweet wrote:

> This is a map of actual incident UV on the planet's surface as

measured by

> satellite.

> <<http://backintyme.com/forum/2/uvmed.jpg>>

>

This map is better than the one I posted previously.

It shows clearly that the vast majority of Europeans don't live in particularly low uV regions. Much of Europe belongs to the greenish and yellow codes on the map.

Note also that many populations in Europe had sea coastlines readily available and few people would have been isolated from seacoast populations (as is the case in Central Asia and parts of Siberia).

(2) Why no equatorial Native Americans even come

> close to the skin tone darkness of equatorial Old World peoples

(Anadaman

> Islanders, Australian Aborigines, Melanesians, Africans)?

>

Doubtful that it's related to vitamin D synthesis.

Melanin could very slowly select for darker skin but not necessarily the darkest skin.

We know and can see that people with fair skin burn more easily than those with dark skin. At some point, maybe the difference is minor and the selective advantage neutralizes.

Dark skin also stays cooler than light skin when directly exposed to sunlight and could be helpful in preventing heat stroke. Of course, this would need more research as would the selective possibilities of skin melanomas.

Regards,
Paul Kekai Manansala
| 20395|2006-09-01 09:52:32|olmec982000|Olmec Influence on Mayan Civilization|

Hi

In an earlier post Nate mentioned the fact that the Olmec influenced pyramid building in Meso America. He was absolutely correct.

Under many Mayan pyramids there are Olmec substructures. These substructures are chracterized by Olmec iconographic features. The most common feature associated with these pyramids found at Cerros, Belize; Tikal Structure E-V, Uaxactun, and San Bartolo is the fang jaguar motif.

Cerros



This iconographic element is usually included on the Olmec pyramids built in Epi-Olmec times.

Cerros



Uaxactun



Figure from Uaxactun



Tikal



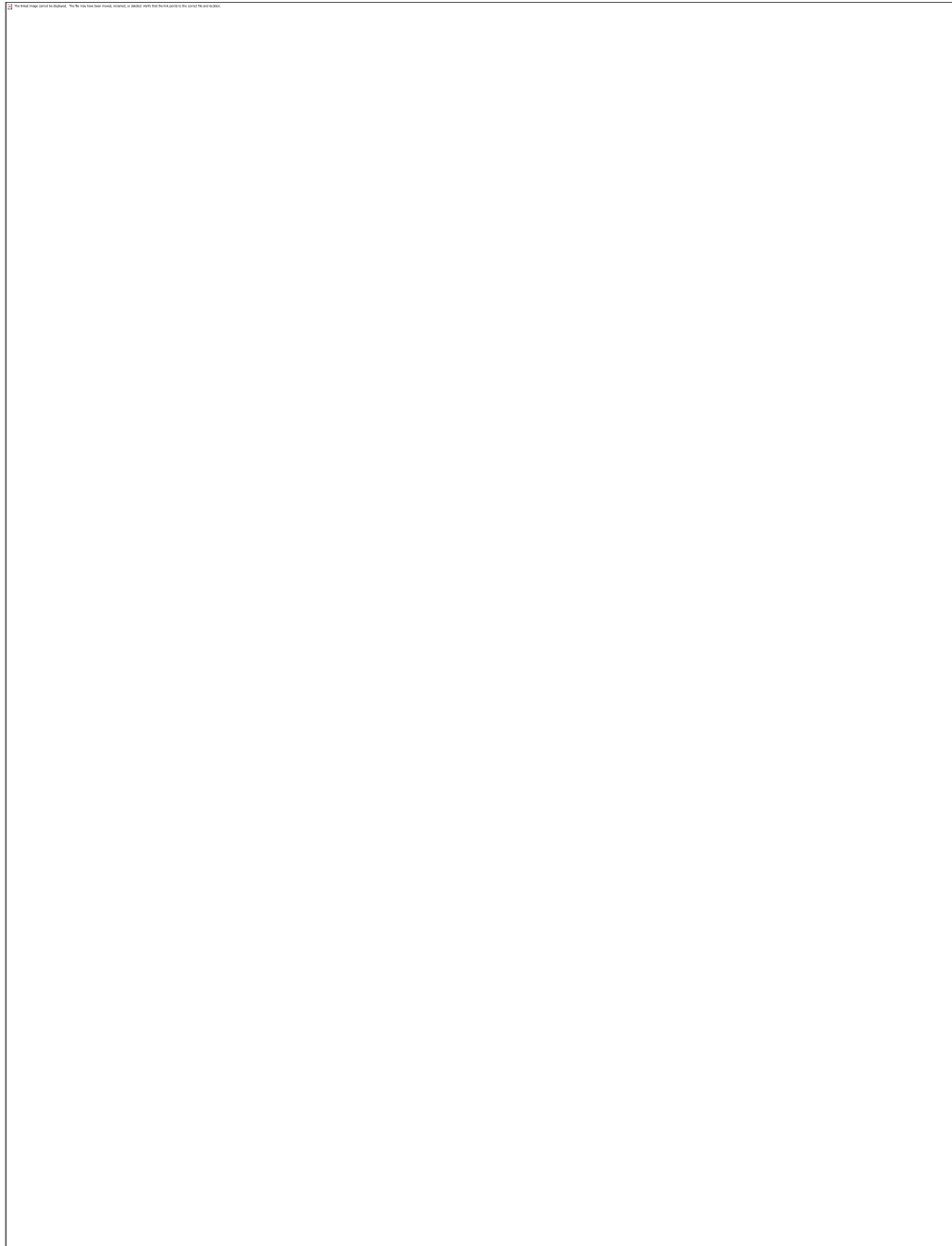
The archaeological evidence makes it clear that Olmec knowledge was taught at Mayan Universities. One of the most famous Mayan University was probably located at Comalcalco.



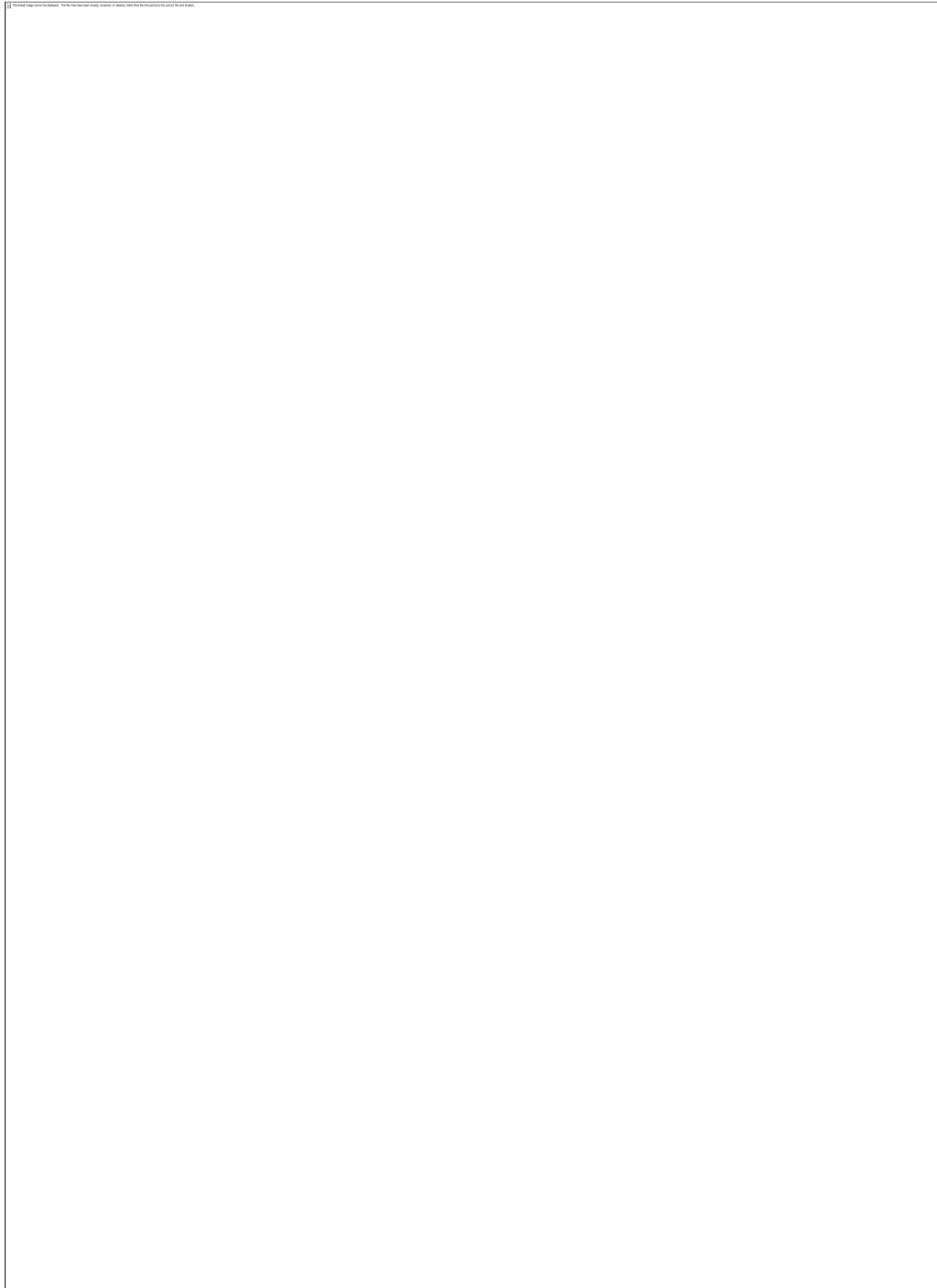
Here archaeologists have found hundreds of inscribed bricks that appear to indicate the languages taught at the University. These inscriptions were published back in the 1980's.



One of the bricks T1-452 R16 is a very interesting brick.



Brick T1-452 R16 is a very special brick. This brick has a bilingual Mayan-Olmec inscription. In this inscription we see a Mayan inscription , and beside it on the right hand side an Olmec/Malinke inscription .



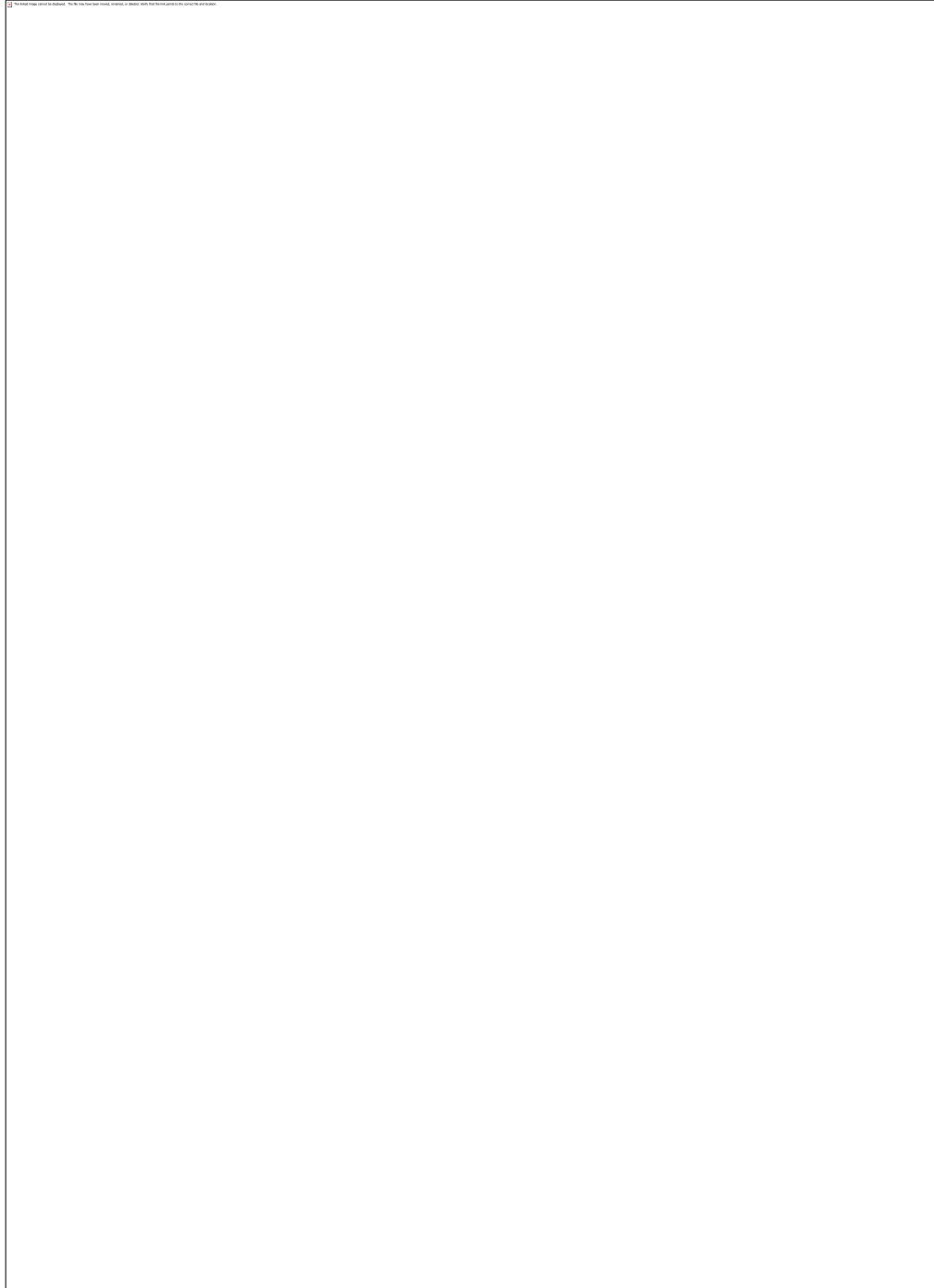
The Olmec writing used on this brick is the plain Olmec style of writing. The plain Olmec style of writing was usually used to inscribe celts and other Olmec artifacts.

On the far right hand side we see two additional characters. These characters also are written in the plain Olmec style of writing ([The Decipherment of Olmec Writing](#)).

Steede was advised by Dr. Alexander von Wuthenau, to send me copies of the bricks to determine if I could identify the writing on some of the bricks that appeared to Steede as similar to scripts used in the Old World in advance of his publication of the Comalcalco Catalogue. After an examination of the photographs I spotted the bilingual Olmec-Maya inscription.

I immediately recognized that the T1-452 R16 brick appeared to include both Mayan and Olmec inscriptions. To test this hypothesis, I suggested to Steede that he decipher the Mayan inscription, and I would decipher the Olmec passage which had been partially defaced.

Steede agreed to this test. He then divided the inscription into three segments (we were both to decipher) and we began our decipherments. Below is the division of the T1-452 R16 text:



I sent a copy of my decipherment of T1-452 R16 to Steede. On this decipherment I include a translation of the Malinke inscription on the right-hand side of the T1-452 R16, and also the Olmec/Mande signs found inside of the Mayan glyphs. Please note in my decipherment that I had placed on this chart a breakdown of the Olmec/Mande signs and the plain Olmec signs found inside of the Mayan glyphs (as well). Below is a copy of the decipherment I sent to Steede in 1984.

Translation/Transliteration Olmec Plain Signs

A be ki
a-ni gyo fe
Ti lu

Thou exist incomplete.

He is the manifestation of life, a talisman in this proximity.

Give birth to this [funerary] habitation.

Translation/Transliteration Olmec Signs inside Mayan Glyphs

Ku Fe
The Jaguar god (of the underworld)
Te ba
Be Tu

The person of considerable dignity is void of breath.

[He goes to me the] Jaguar God.

[He] is no longer alive/ or Powerful Righteousness!

[His] Place of rest exist here.

Steede wrote me back (28-3-84) that his interpretation of the Mayan signs was almost identical to my translation of the Mayan and Olmec/Mande signs. He wrote the following:

" 1A shows a face with slashed eyes (blind or non=seeing), nostriless nose (non-breathing) and "clamped shut" mouth (non-speaking). This would indicate death alright, but below the cartouche is added onto by two breath scrolls on each side of an intricate sacraficial blade. These breath (or speak) scrolls indicate

that the person in question has expressed that he feels as though he is "dead" spiritually and wishes to make a self-sacrifice.

1B underlines the fact that he is dead, but note the "S" in the ear of the jaguar. This indicates penitence, or repentance. Therefore, though the person is "dead" spiritually he has heard and accepted repentance.

Therefore 1A and 1B together would read extremely similar to your hieroglyphic translation, but almost exactly as your Manding translation. The person in question is considered to be incomplete until he accepts the priesthood.

2 is identical to your Manding translation and similar to your hieroglyphic interpretation. The part to the right is a dorsal fish fin.

I don't have any notes in front of me but I believe it is Stela 1 of Izapa which shows that Quetzalcoatl "fishes" for all types of fish (men). This stela also implicates that the dorsal fish fin is associated with priesthood.

Here we can see the fish fin "hatching" from an "egg?" or from "inner self?" The person in question is being born again as a priest.

3. I can't understand, but your rendering would seem to be correct. He is now at rest because he is (complete)."

This translation of the Mayan side of this bilingual brick from Comalcalco, and other inscribed bricks from this site indicate that it was probably a Mayan College where scribes learned Mayan writing and possibly pyramid construction. The bilingual text on T1-452 R16, indicates that the Mayan scribes had to learn how to write Olmec inscriptions and translate them into Mayan. The fact that the Olmec inscriptions were defaced indicate that the Mayan scribes while they studied Mayan writing first wrote a piece in Olmec and then wrote the same inscription in the Mayan language(s)

As you can see many of the sciences initiated by the Olmec were taught at universities in Maya, just like European technology is taught in Universities around the world.

Clyde

| 20396|2006-09-01 10:01:54|clyde winters|Re: Genetics prove those who claim to be Jews are not.|

Hi Paul

This is very interesting. Some people look at the maps you guys are discussing and never notice the conflicting points they relay to the reader. Great

posts.

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> wrote:
> >
> > Just looked up Tibet. Higher UV radiation than
> most of China. Higher
> incidence of cataracts because of it too. 60% higher
> in Tibet than
> Beijing.
> >
>
>
> Jaime, you posted a number of knee-jerk reactions
> devoid of true research.
>
> Most Mongolians don't live at high altitude.
>
> Also there are no studies based on altitude and
> complexion. Austrians
> and Swiss who live at high altitudes have not been
> shown to be darker
> than those who live on the plains.
>
> I live in a flood plain in Sacramento right near the
> Sierra Nevada
> mountains and certainly the people in the Sierra
> don't get more uV
> than we do throughout the year.
>
> Also, your posts suggest that Tibetans do get
> vitamin D from their
> diets, but Tibet is notorious for vitamin D
> deficiency/rickets and it
> comes also from low dietary intake. Many Tibetans
> drink milk straight
> from the animal and not store-bought milk enriched
> with vitamin D,
> which is a modern thing anyway.
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> Now let's take the theory of complexion and vitamin
> D conversion of

> sunlight.
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> In low uV areas, which are mostly cold weather
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> cover up to prevent exposure to cold.
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> So less skin is actually able to directly absorb
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> is that actual difference in vitamin D absorption
> between someone with
> dark skin and light skin. This is something we
> don't see addressed.
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> I haven't seen any studies suggesting dark skinned
> people are more
> susceptible to rickets than light-skinned people.
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> The causes of rickets are deficiencies in diet and
> possibly lack of
> sunlight, not skin complexion. Or if skin
> complexion plays a factor
> in so far appears to be a minor one.
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> "The calcium and vitamin D tablet is an absolutely
> life-saving supplement that's needed for these
> children and this culture to survive," said Nancy
> Harris, M.D., of the Terma Foundation, who noted
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> there is no vitamin D in the Tibetan diet."
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> http://www.tibet.ca/en/wtnarchive/2003/9/8_2.html
>
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> "The reasons for vitamin D deficiency in countries,
> such as China,
> Mongolia and are clearly related to the high
> latitude and long and
> cold winters reducing the UV light exposure of the
> skin."
>
> ---
>

<http://www.medicina.ufmg.br/ped/workshop/peffifor.pdf>

>
> "Vitamin D is not found in foods on the Tibetan

> Plateau, and the only
> other recourse would be vitamin D pill supplements."
>
> <http://www.terma.org/rickets.html>
>
> Regards,
> Paul Kekai Manansala
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<http://mail.yahoo.com>

| 20397|2006-09-01 10:02:39|Paul Kekai Manansala|Meat and milk as vitamin D sources|
On reading Frank's article more closely it appears that he considers milk and meat as good sources of vitamin D.

I had thought that he would have followed Pere duchamp's thesis that seafood was the main factor as a vitamin D source.

Only artificially-fortified milk provides vitamin D in substantial quantities. Also it is mainly organ meat that is a rather poor source of this nutrient. As you can see from the table below you would have to eat about 5.25 pounds of beef liver to equal the vitamin D available in 3.5 ounces of salmon or mackerel.

Table 1: Selected food sources of vitamin D [[10-12](#)]

Food	International Units(IU) per serving	Percent DV*
Cod liver oil, 1 Tablespoon	1,360	340
Salmon, cooked, 3½ ounces	360	90
Mackerel, cooked, 3½ ounces	345	90
Tuna fish, canned in oil, 3 ounces	200	50
Sardines, canned in oil, drained, 1¾ ounces	250	70

Milk, nonfat, reduced fat, and whole, vitamin D fortified, 1 cup	98	25
Margarine, fortified, 1 Tablespoon	60	15
Pudding, prepared from mix and made with vitamin D fortified milk, ½ cup	50	10
Ready-to-eat cereals fortified with 10% of the DV for vitamin D, ¾ cup to 1 cup servings (servings vary according to the brand)	40	10
Egg, 1 whole (vitamin D is found in egg yolk)	20	6
Liver, beef, cooked, 3½ ounces	15	4
Cheese, Swiss, 1 ounce	12	4

| 20398|2006-09-01 13:03:41|Paul Kekai Manansala|Re: The Paleo-Etiology of Human Skin Tone|

I've come across two studies that suggest there may be some greater risk among people with high melanin for vitamin D deficiency among the aged (when the skin begins to break down):

Nesby-O'Dell S, Scanlon KS, Cogswell ME, Gillespie C, Hollis BW, Looker AC, Allen C, Dougherty C, Gunter EW, Bowman BA. Hypovitaminosis D prevalence and determinants among African-American and white women of reproductive age: third National Health and Nutrition Examination Survey, 1988-1994. Am J Clin Nutr 2002;76:187-92.

Harris SS, Soteriades E, Coolidge JAS, Mudgal S, Dawson-Hughes B. Vitamin D insufficiency and hyperparathyroidism in a low income, multiracial, elderly population. J Clin Endocrinol Metab 2000;85:4125-30.

The consideration though is whether any melanin-related factor could be selective biologically if it does not effect reproductive success.

Regards,

Paul Kekai Manansala

| 20399|2006-09-01 14:45:08|Terry Howcott|Lifting Up "Odetta"|

Lifting Up "Odetta"

<http://terryhowcott.com/closeup.asp?cid=9&pid=250&offset=7>

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| 20400|2006-09-01 17:32:07|Jaime Pretell|On Olmecs|

Claim: Olmec sculptures have obvious African Traits

Fact: Broad Noses and lips exist in many populations around the world including Native Americans and those features have been seen since the first Native Americans arrived.

Furthermore no such sculptures have been found in any Mande regions.

http://en.wikipedia.org/wiki/Pre-Siberian_American_Aborigines

<http://www.geocities.com/ahmadchiek/Olmecfaces2.jpg>

Claim: Olmec sculptures show Ethiopian Braids

Fact: there are no 3000 year old records of Ethiopian Braids. We can easily compare the sculpture to Native American braids of antiquity as well.

http://www6.miami.edu/lowe/art_ancient_americas.htm

Claim: Sea currents guaranteed a crossing of Africans to the New World.

Fact: Even with sails it would have taken over a month and there is no evidence of such landing in any of the Caribbean islands, Brazil, let alone the Yucatan peninsula. Yet somehow the Olmec civilization farther West is claimed to have been affected.

http://www.bigmarinefish.com/map_currents_atlantic.jpg

Claim: It is a White conspiracy to attack the Afro-Olmec claims

Fact: The biggest detractors have been an Afro American archeologist, an Afro-Puerto Rican Professor and a Mexican anthropologist.

<http://anthropology.buffalo.edu/Faculty/barbour.htm>

<http://web.gc.cuny.edu/lastudies/gabrielhaslipviera.htm>

http://www.prdream.com/patria/centro/10_30_01/bio-haslip.html

<http://www.aps.org/apsnews/0198/019827.cfm>

Bernard Ortiz de Montellano a Mexican American Professor who is retired now. (No more university site)

Claim: Genetics shows African ancestry in Native American populations.

Fact: African ancestry is only found in populations close to African presences from colonial times and only Y chromosome admixture has shown any significant presence.

Furthermore, no natural defenses existed for either Yellow Fever or Malaria, which would have existed if prior contact had occurred.

<http://www.nytimes.com/books/first/o/oldstone-viruses.html>

Claim: Mande script is the predecessor of Olmec script.

Fact: As of today, no Olmec script has been found, and Mande script did not exist till the 1900?s.

<http://www.awningz.com/articles/Olmec>

Claim: Olmec skeletons have been identified as being Negroid.

Fact: No Olmec skeletons have been found to date. The site of the bones was Tlatilco, a non Olmec culture. The Tlatilco skeletons that were evaluated by Wiercinski were claimed 14% Negroid (out of the three options of his outdated studies: Black, White and Yellow). With this same methodology, Wiercinski claimed that than 76% of Egyptians were White; a true testament of inaccuracy.

<http://www.angelfire.com/zine/meso/meso/rosum.html>

Claim: Africans are closer genetically to Native Americans than Australian Aborigines.

Fact: Native Americans are closer to Australian Aborigines than Africans.

<http://ritmoproductions.com/salsassin/GeneMap.jpg>

<http://www.friesian.com/trees.htm>

Claim: Olmecs practiced similar religious practices.

Fact: The claims are always generic, like Astronomy which has been practiced by peoples around the globe, or the claim that there was thunder worship, which would mean that Followers of Thor or Zeus could also be the founders of this religion. Or just Native Americans As there are plenty of thunder and lightning mythological creatures in Native American mythology.

<http://www.unm.edu/~abqteach/ArcheoCUs/99-01-08.htm>

Claim: Olmecs learned to build Pyramids from Egyptians.

Fact: The construction techniques of the Olmec and the purpose of the pyramids are different, and there are pyramids in America that predate the Olmec pyramids by over 1000 years.

<http://www.deborahgoodrich.com/elfin/pyramids.htm>

<http://www.21stcenturyradio.com/articles/02/0814129.html>

| 20401|2006-09-01 18:51:44|jaimepretell|Re: The Paleo-Etiology of Human Skin Tone|
I think in populations that were living in survival mode any factor
that was detrimental could be augmented by everything else.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> I've come across two studies that suggest there may be some greater
> risk among people with high melanin for vitamin D deficiency among the
> aged (when the skin begins to break down):
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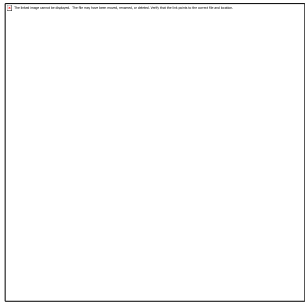
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>
>
> Regards,
> Paul Kekai Manansala
>

| 20402|2006-09-01 20:30:30|Paul Kekai Manansala|4th Dynasty Royal Images|

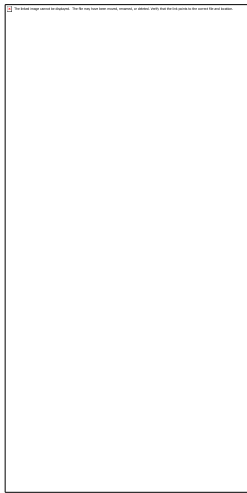
Royal images from the 4th dynasty



Sneferu



Khufu



4th dynasty pharaoh, probably Khufu



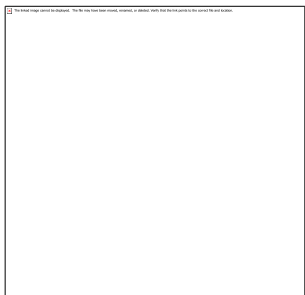
Khafre



Khafre

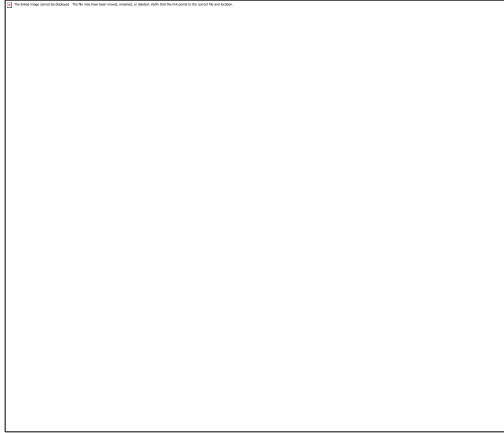


4th dynasty Pharaoh, probably Shepsekaf



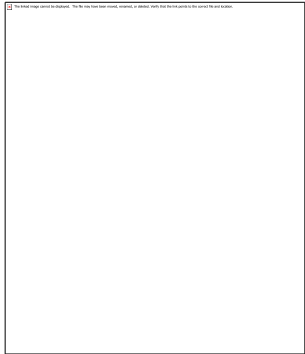
Another view of sculpture above





Menkaure

Menkaure



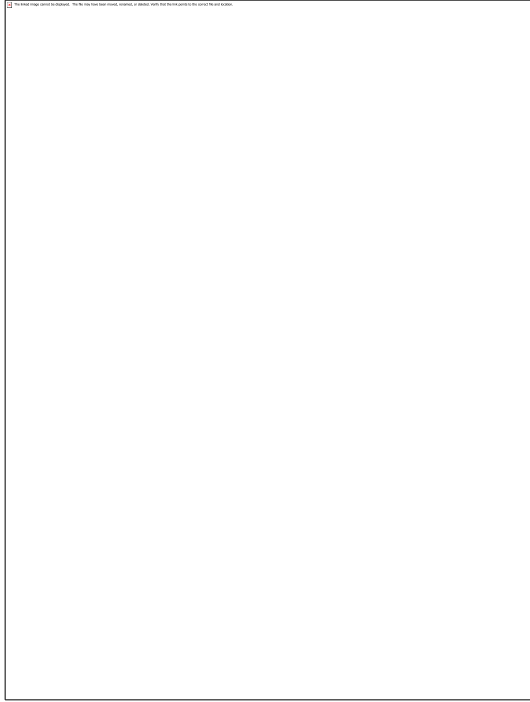
Menkaure



Radedef



Royal reserve head, 4th dynasty



Reserve head again



Sphinx (Khafre?)



| 20403|2006-09-01 20:35:20|Paul Kekai Manansala|Re: 4th Dynasty Royal Images|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

>

>

> [The image

> "http://www.egyptpyramidhistory.com/december/images/sphinx-buried-co\

> lor_pg.jpg" cannot be displayed, because it contains errors.]

> Sphinx (Khafre?)

>

Let's try the Sphinx again.



| 20404|2006-09-01 20:42:54|Paul Kekai Manansala|Re: On Olmecs|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>
>

>

> Claim: Sea currents guaranteed a crossing of Africans to the New World.

>
>

Fact: Even with sails it would have taken over a month and there is no evidence of such landing in any of the Caribbean islands, Brazil, let alone the Yucatan peninsula. Yet somehow the Olmec civilization farther West is claimed to have been affected.

>
>

Without getting into the other claims, this one is definitely incorrect.

In fact, there are many recorded instances of Africans landing in the "Western hemisphere" one recent case just posted on this group not too long ago.

It might be a good project to actually find all historical notices of Africans landing in the Americas through storm drifts.

Regards,
Paul Kekai Manansala



Khafre?

| 20405|2006-09-01 21:08:24|Jaime Pretell|Re: On Olmecs|

Feel free to show a landing in Mexico though. Like I have said before, accidental landings were possible. It would be interesting to see how many accidental landings have occurred in historical times. Eskimos have made it to Europe as well. But this is a rare occurrence. On average, according to oceanographers I asked, that is what it would take to the Caribbean on a sailing boat. Do you have a link to the posting you are mentioning?

----- Original Message -----

From: [Paul Kekai Manansala](mailto:Paul_Kekai_Manansala)

To: Ta_Seti@yahoogroups.com

Sent: Friday, September 01, 2006 10:42 PM

Subject: [Ta_Seti] Re: On Olmecs

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>

>

>

> Claim: Sea currents guaranteed a crossing of Africans to the New World.

>

> Fact: Even with sails it would have taken over a month and there is no evidence of such landing in any of the Caribbean islands, Brazil, let alone the Yucatan peninsula. Yet somehow the Olmec civilization farther West is claimed to have been affected.

>

>

Without getting into the other claims, this one is definitely incorrect.

In fact, there are many recorded instances of Africans landing in the "Western hemisphere" one recent case just posted on this group not too long ago.

It might be a good project to actually find all historical notices of Africans landing in the Americas through storm drifts.

Regards,
Paul Kekai Manansala



Khafre?

| 20406|2006-09-01 21:09:21|olmec982000|Re: On Olmecs|

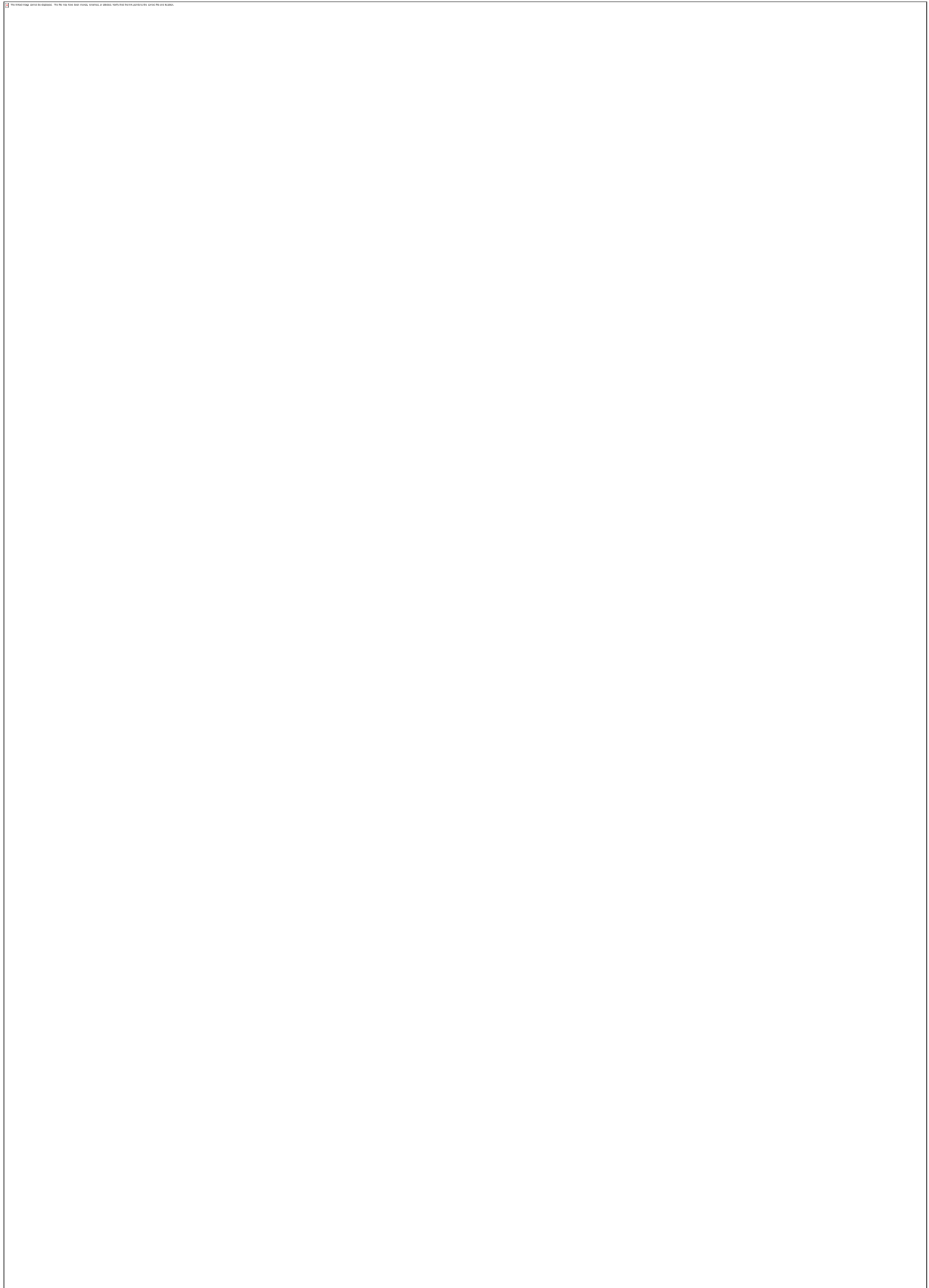
Hi Jaime

Olmec and African Heads



In 1982 Professor Alexander Von Wuthenau compared the Olmec heads to the Head of King Taharka, a Nubian-Kushite ruler of ancient Egypt. Herein is a copy of this interesting photograph.





This picture says a thousand words and illustrates the fact that you are wrong.

We have already discussed these issues before. I for one have no intention of discussing them further. If you want to discuss some of the recent post on the Olmecs fine.

You can find Wiercinski paper entire paper discussing African skeletons found among the Olmecs at the following site:

<http://www.geocities.com/Tokyo/Bay/7051/content.html>

Below is an analysis of Wiercinski's paper:

<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

You can find my response to Montellano at the following site:

<http://geocities.com/olmec982000/ortiz1.htm>

Below is a paper discussing the origin of writing in Middle Africa

<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>

Below you can find information on the ancient origin of the Vai script:

<http://www.geocities.com/Athens/Academy/8919/libyco.htm>

and

<http://www.geocities.com/Tokyo/Bay/7051/oued.htm>

Below is a paper on my decipherment of Olmec writing:

<http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>

In these papers I present specific evidence supporting the African origin of Olmec civilization.

If you disagree with any points in these papers please cite specific points you disagree with and provide a narrative with counter evidence, and citations, not just websites. If you do this then I may reply if you are specific and present supporting counter evidence.

Clyde

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell" jaime_pretell@

> wrote:

> >

> >
 >
 > >
 > > Claim: Sea currents guaranteed a crossing of Africans to the New
 > World.
 > >
 > > Fact: Even with sails it would have taken over a month and there is no
 > evidence of such landing in any of the Caribbean islands, Brazil, let
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 > >
 >
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 > It might be a good project to actually find all historical notices of
 > Africans landing in the Americas through storm drifts.
 >
 > Regards,
 > Paul Kekai Manansala
 >
 > Khafre?
 >

| 20407|2006-09-01 21:48:16|Paul Kekai Manansala|Re: On Olmecs|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>
 > On average, according to oceanographers I asked, that is what it

would take to the Caribbean on a sailing boat. Do you have a link to
 the posting you are mentioning?

>

Storm drifts aren't about sailing. Often the sails are pulled down
 during storms or they are destroyed especially in ancient vessels.

During a storm drift one is taken by a drift current. People have
 survived storm drifts in rowing or paddling craft across even the
 entire Pacific Ocean.

The post I referred to came from Alex van Deelen:

" Just three years ago, five African fishermen were caught in a storm and a few weeks later were washed up on the shores of South America. Two of the fishermen died, but three made it alive. "

<http://news.bbc.co.uk/1/hi/sci/tech/430944.stm>

Regards,

Paul Kekai Manansala

| 20408|2006-09-01 21:49:27|Tim Gage|Re: Genetics prove those who claim to be Jews are not.|

I thought this subject was a bit interesting and just wanted to had my two cents to this topic :

There is a fascinating firm scientific evidence, 3,00 years after the event that underlines the homogeneity of the Hebrew peoples but also reveals a genetically separate priestly faction with quite different DNA patterns.

A Januray 1997 edition of "Nature" carried an article on the Y chromosomes of the Jewish priest. The Y-chromosome is inherited paternally and does not recombine. Because of this fact the research teams at the Technion-Israel Institute of Technology, the University of Toronto, University College, London and the University of Arizona who wrote the article, chose to study the genetic coding of Jewish males whose designation of the priesthood, through the strict patrilineal descent, has continued for thousands of years right up to this day. The surnames of the priestly strain are generally derivations of the name "Cohanim".

The researchers concluded that there was clear difference in the frequency of Y-chromosome haplotypes between an unbroken line of Jewish "priests" and their lay counterparts. Quite remarkably, the difference is observable in both the Ashkenazi - (Central European) and Sephardi - (North African, Spanish, Middle Eastern) descended populations, despite the huge geographical separations of these communities.

The study showed that there is a 'relative preponderance of the YAP-DYS19B haplotype in both Jewish populations, suggesting that this may have been the founding modal haplotype of the Jewish priesthood'. The presence or absence of the YAP chromosome is thought to represent a unique evolutionary event dated to between 29,000 and 340,000 years ago. The significance of this latter statement is that *the priestly strain must have pre-existed, by many thousands of years, events in biblical times.*

In other words the priestly group that were 'chosen' by Moses to provide the line of High Priests and prime guardians of the holy rituals, were *already* genetically

different from the bulk of Hebrews and must have come, or originated, from outside of the main Hebrew tribes.

shalom,

Abba benYah HaLawi

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| 20409|2006-09-01 22:27:53|Alex|With love|



September 2006

Hello friend,



Marq James - *Expanding*

We first introduced Mr. James in November 2005 (Mr. Feel Good).

Marq James, the owner of Island Spa and Wellness Center, LLC has made several changes since our first interview. The most major change is the move to a more central downtown Atlanta location.

[Read More..](#)



Life in the Matrix - *Is BIG Brother Watching*

7 a.m. He checks his e-mail. He enters his user name and password. His computer's IP Address is recorded. His ISP assigned his IP Address that is linked to his street address. A successful login to his e-mail verifies that he is the actual user.

[Read More...](#)



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8/31/2006

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| 20410|2006-09-01 22:33:04|Jaime Pretell|Re: On Olmecs|

So basically, they were accelerated by storms. Something a person planning to travel could not do. And it still took a few weeks. We have also heard of Central Americans arriving in Hawaii. What we do not hear is what type of sea vessel they had and how it would compare with more primitive vessels.

| ----- Original Message -----

| From: [Paul Kekai Manansala](#)

To: Ta_Seti@yahoogroups.com
Sent: Friday, September 01, 2006 11:39 PM
Subject: [Ta_Seti] Re: On Olmecs

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>

> On average, according to oceanographers I asked, that is what it would take to the Caribbean on a sailing boat. Do you have a link to the posting you are mentioning?

>

Storm drifts aren't about sailing. Often the sails are pulled down during storms or they are destroyed especially in ancient vessels.

During a storm drift one is taken by a drift current. People have survived storm drifts in rowing or paddling craft across even the entire Pacific Ocean.

The post I referred to came from Alex van Deelen:

" Just three years ago, five African fishermen were caught in a storm and a few weeks later were washed up on the shores of South America. Two of the fishermen died, but three made it alive. "

Regards,
Paul Kekai Manansala

| 20411|2006-09-02 08:31:49|Alex van Deelen|Re: With love|
I have two objections to this post. First, they are using my name, "Alex".

Secondly, this is an advertisement - spam, if you will.

Alex

> UpscaleBrothers
> September 2006
> Hello friend,
> Marq James - Expanding
> We first introduced Mr. James in November 2005 (Mr. Feel Good).
> Marq James, the owner of Island Spa and Wellness Center, LLC has
> made several changes since our first interview. The most major
> change is the move to a more central downtown Atlanta location.

> Read More..

> <http://upscalebrothers.com/article_read.asp?item=113> .

| 20412|2006-09-02 08:41:48|Paul Kekai Manansala|Re: On Olmecs|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

>

So basically, they were accelerated by storms. Something a person planning to travel could not do. And it still took a few weeks. We have also heard of Central Americans arriving in Hawaii. What we do not hear is what type of sea vessel they had and how it would compare with more primitive vessels.

>

Not sure if the frames below will work. Otherwise go to (you may need a google account):

[Early America revisited, p. 14](#)

[Early America revisited, p. 15](#)

| 20413|2006-09-02 11:10:18|Alex van Deelen|Re: On Olmecs|

Just three years ago, five African fishermen were caught in a storm and a few weeks later were washed up on the shores of South America. Two of the fishermen died, but three made it alive.

Source: <http://news.bbc.co.uk/2/hi/science/nature/430944.stm>

| 20414|2006-09-02 12:11:48|Jaime Pretell|Re: On Olmecs|

Attachments :

.....
All those stories still took more than a month to get to the Americas . Again, you are not traveling quicker than that. Unless you are prepared to survive the long voyage and know an approximate time when you will reach land and where you are going, the chances are very slim you will.

Groups of people in small rafts are caught in storms and what not and travel to other parts of the world every occasionally. This is accidental, not planned. They have no idea where they are going, nor are they prepared for settlement in a new territory. No spouses, no land based job workers, etc. Most tend to be sailors or fishermen. Their expertise will mostly be in those areas. There is a huge difference between crossings when you know where you are going than on an accidental voyage.

http://www.oceanrowing.com/statistics/ocean_rows_from_canary_isl.htm

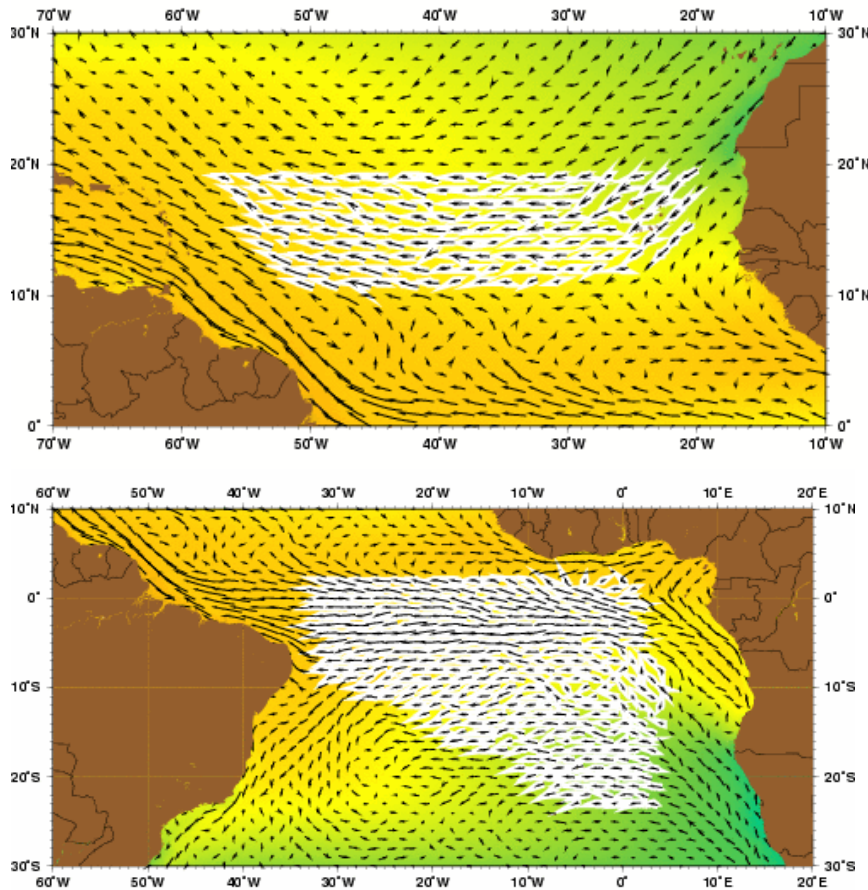
People have rowed across. Again, they knew where they were going and planned for the hardships.

Thor Heyerdhal actually used modern technology for communication and location on his boat. His boat still sank near Barbados .

Barbados shows no evidence of contact either.

By the way, Van Sertima was wrong in the currents. There are only two. The other currents he claims just flow into these currents: The Northern Equatorial Current and the Southern

Equatorial Current. None actually touches the African coast. You have to catch other currents like the Canary current among others.



Most crossings have been rowed or with assistance of sail though, not just accidental drifting.
From Gregor Mc Ewan:

Regarding the arguments with respect to ocean currents, it is important to understand that deep ocean currents are not high-powered conveyor belts that overwhelm vessels and zip them across the ocean. Currents are extremely variable over time and space. They are only significant to unpowered drift voyages as a causative factor in voyages of discovery. It is in fact relatively easy to maneuver in and around ocean currents, even going against them, if one has sails or even paddles. Currents can be helpful on an ocean voyage in that they sometimes can add a few knots of speed but are not a critical factor. Remember, just because it is possible that someone sailed across the south Atlantic does not mean that they did. For a discussion of the problem of ocean currents and prehistoric migration to Pacific coast, South America see:

McEwan, Gordon and D. Bruce Dickson 1978 - " Valdivia , Jomon Fishermen, and the Nature of the North Pacific: Some Nautical Problems with Meggers, Evans, and Estrada's Transoceanic Contact Thesis.? American Antiquity 43, no. 3: 362-371.

Responses from Des Barton, Departamento de Oceanograf Instituto Investigaciones Marinas (CSIC), an oceanographer that studied this hypothesis before:

Canary Current and West African migrations?

Hello Professor, I was wondering if you could give me some input as an expert oceanographer. How viable is the claim that the Americas were populated from West Africa using the Canary

Current? How far of the African shore, does one have to be before this current would carry a sailor across to the Americas ?

The European explorers used this route. Leaving Europe in the Portugal current one drifts south into the Canary Current, and then into the North equatorial Current that crosses the entire Atlantic . The Europeans used of course sails to take advantage of the trade winds to expedite their journey and to continue west to make landfall when the NEC is diverted on approaching the American coasts. Even without sails, one will drift from Europe south, the west towards America , but there is a good chance of recirculating around the gyre without ever reaching the American coastline. With sail, you can escape from the current gyre to reach the coast. Importantly to return to Europe or Africa one has to travel back much further north on the north side of the gyre (40-50N) and use the much more variable westerly wind stream.

I am not sure that the African peoples had boats substantial enough to withstand an Atlantic crossing, and particularly the round trip, though my knowledge of West African history is rather poor. It is possible they traded up and down the coast, but again, because of the persistent Trade winds and Canary Current from 20N northwards it is practically very difficult to sail northwards along that coast. The practice of tacking against the wind is only possible with modern types of sail. The Europeans who traveled south across the equator along the African coast, in order to get home had to cross over to S America near the equator then recross further north as mentioned above. Of course, Thor Heyerdahl demonstrated with the Ra expedition in the 1950s that it was at least feasible that rafts of the kind used by the Ancient Egyptians might be able to cross the Atlantic one way.

Currents alone are slow, and journeys of long duration seem impossible in small boats because of lack of storage for fresh water and food. However, that does not make them impossible. The idea of trade routes seems most unlikely without knowledge of sail and navigation. Furthermore, African sailors if they followed the North Atlantic return route would almost certainly have made accidental landfall in Western Europe on occasion, which would probably be recorded in some form. It is possible that southern hemisphere sailors returned by the South Atlantic route following the Brazil current offshore and eastward but that would expose them to being caught up in the Circumpolar Current and carried past South Africa and looks longer and even more risky.

Until the voyages of Columbus , no European is known to have followed the Canary Current offshore across the Atlantic (or at least no one returned to tell the tale)

On the South Equatorial Current. It would be south of and near here that the European navigators crossed the Atlantic on their way back from southern Africa to Europe . Say you go from 10E to 35W directly along 5S, which is roughly 3500 nautical miles. If the current speed were 1 knot (which is very high for a sustained open ocean current), the time taken to cross in a straight line (without any of the loops or meanders) would be 3500 hours, or 146 days, which is a lot in a small boat drifting with the current. Unless there is strong evidence that equatorial Africans had dominated open ocean sailing, I would doubt there could be any meaningful African influence in American culture. It seems much more likely American indigenous culture developed internally, as did most early cultures, and had little significant outside influence.

| 20415|2006-09-02 12:15:11|Paul Kekai Manansala|Re: On Olmecs|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

>

> By the way, Van Sertima was wrong in the currents. There are only

two. The other currents he claims just flow into these currents: The Northern Equatorial Current and the Southern Equatorial Current. None actually touches the African coast. You have to catch other currents like the Canary current among others.

>

Jaime, again this is wrong.

There are two equatorial currents. There are also two equatorial counter-currents.

However there are other currents that are not necessarily equatorial. For example, the Gulf Stream and the Japan Current.

Please don't try to counter scholarly research with quick wikipedia lookups. At least double-check or triple-check!

Regards,

Paul Kekai Manansala

| 20416|2006-09-02 12:46:07|Paul Kekai Manansala|Re: On Olmecs|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

>

>

>

>

> Until the voyages of Columbus, no European is known to have followed the Canary Current offshore across the Atlantic (or at least no one returned to tell the tale)

>

>

Unfortunately, I can't post all pages from van Sertima's book, but it might be good for you to read it before asking your "experts" questions on these subjects.

| 20417|2006-09-02 14:23:09|Terry Howcott|Most Def: Katrina Clap|

Happy Long Weekend.

Most Def was improperly arrested yesterday for what could have been resolved with an easy conversation over a technicality.

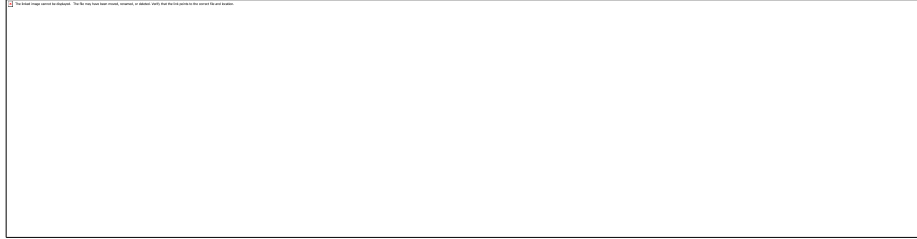
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| 20418|2006-09-02 15:18:50|Harold Johnson|THE RA EXPEDITIONS REVISITED|

<http://www.plu.edu/~ryandp/RAX.html>

THE RA EXPEDITIONS REVISITED.* By Donald P. Ryan**

Thor Heyerdahl is probably the best-known proponent of the idea of human travel and cultural exchange across the oceans in ancient times. The work of Heyerdahl first came to worldwide attention in 1947 with his *Kon-Tiki* expedition. This serious and successful experiment with a replicated ancient South American balsa raft demonstrated the practical feasibility of pre-Columbian contacts across the Pacific to Polynesia.¹ In 1970, Heyerdahl built a replica of an ancient reed ship and with an international crew of six, managed to easily cross the Atlantic Ocean from the coast of North Africa to the New World. Following the winds and currents, this journey from the port of Safi in Morocco to Barbados took less than two months. In the academic world, there was, and is, great skepticism and some profound misunderstandings regarding the underlying thesis and the perceived results of this work. The

purpose of this article is to illuminate the intent and conclusions of the Heyerdahl experimental reed boat expeditions.

From the earliest time of Western post-Columbian exploration of the New World, there has been continuous speculation about the origins of the native civilizations in North, Central and South

1. The first image cannot be displayed. Your computer may not have enough memory to open the image, or the image may have been moved. Restart your computer, and open the file again. If the red x still appears, you may have to delete the image and then insert it again.

America. Noting the existence of temples and palaces of finely-cut stone and superb

architectural design, along with other sophisticated manifestations of material culture, the explorers and generations of their successors found it difficult to reconcile the populations they decimated with the incredible remains of complex societies. Survivors from lost continents, settlers from Biblical lands and mass migrations from the Old World were not uncommon explanations.²

Left: "The Nunnery", a Mayan structure at Chichen Itza, Mexico as drawn by Frederick Catherwood, mid-19th century.

Today, quite the opposite extreme is the prevailing anthropological orthodox dogma, that is, that the indigenous peoples of the New World were solely responsible for the development of their complex cultures. No outside assistance or inspiration was necessary, as the peoples found there were as equally capable of cultural sophistication as the civilizations found in Asia or the West. Indeed, as is typically asserted today, it is an insult to suggest otherwise; and in academia, such ideas of foreign visitors to the New World prior to Columbus are considered heresy.³ The sole exception allowed is one lonely and remote Viking outpost discovered and excavated in Newfoundland in the 1960's.⁴

Along with this "politically correct" and protective view is the ironic belief by many that the oceans posed nearly insurmountable barriers to and from the Old World civilizations prior to the



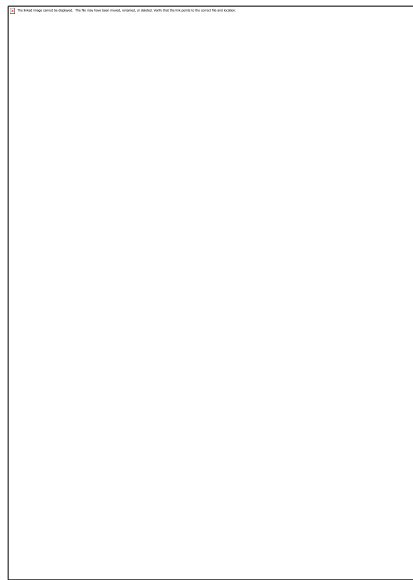
Vikings or Columbus in their wooden boats. There is, however, a significant corpus of provocative data which suggests that quite the opposite is true and that the New World may have entertained a number of visitors from abroad in ancient times.⁵ Numerous cultural parallels exist between the civilizations on the continents including a

complex variety of elements of style which are not tied to function and therefore are not as readily conducive to independent invention. There should be nothing shameful in this notion of human borrowing and adaptation, or "diffusion" as it is usually termed. America is a perfect example of such a cultural process constantly at work in a modern society.

Left: An unexpected face in the New World; evidence of Old World contacts? Low relief carved on back of Precolumbian stone mirror from Veracruz, Mexico.

Photo: American Museum of Natural History

In the New World, human physical varieties depicted in some pre-Columbian art, too, for example, dramatically cause one to ponder the possibilities. There are also numerous other parallels in terms of cultural beliefs and practices, architecture and occasionally even linguistics. In short, there is enough evidence to at least suggest to the open-minded scholar the possibility that the New World did not necessarily survive in isolation for thousands of years. It is all very difficult to prove conclusively, however, especially given that the evidence might survive only indirectly through the cultural modification of borrowed ideas, or through myths and oral history, or from an occasional object discovered outside of a controlled archaeological context. An original intact and uncontaminated foreign archaeological site in the New World might prove convincing to

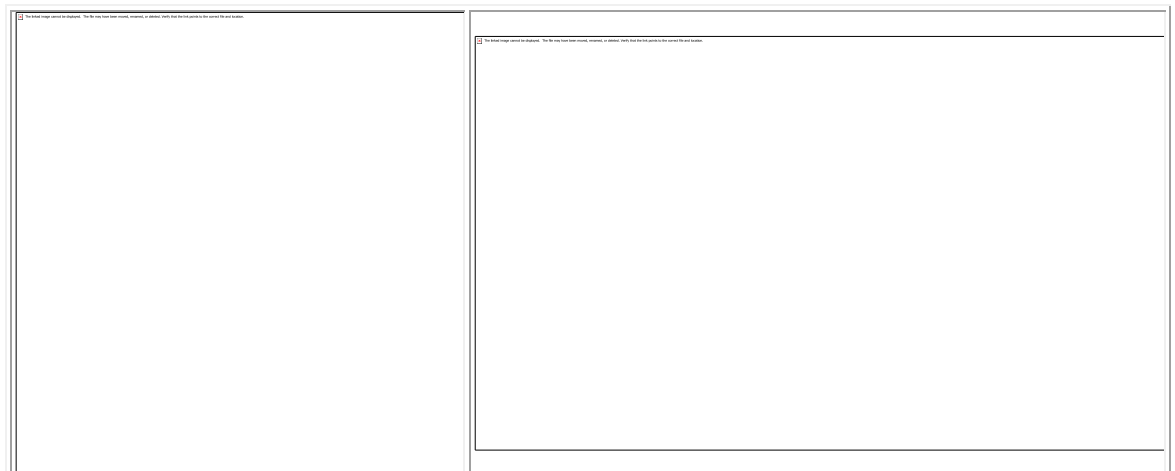


some, although the discovery of such is a veritable needle in a haystack.⁶ One can, though, build an argument and develop a thesis in terms of possibility, plausibility and probability.

Right: Another unexpected face. Bearded ceramic head of pre-Columbian origin from Rio Balsas, Guerrero, Mexico.

Photo: American Museum of Natural History

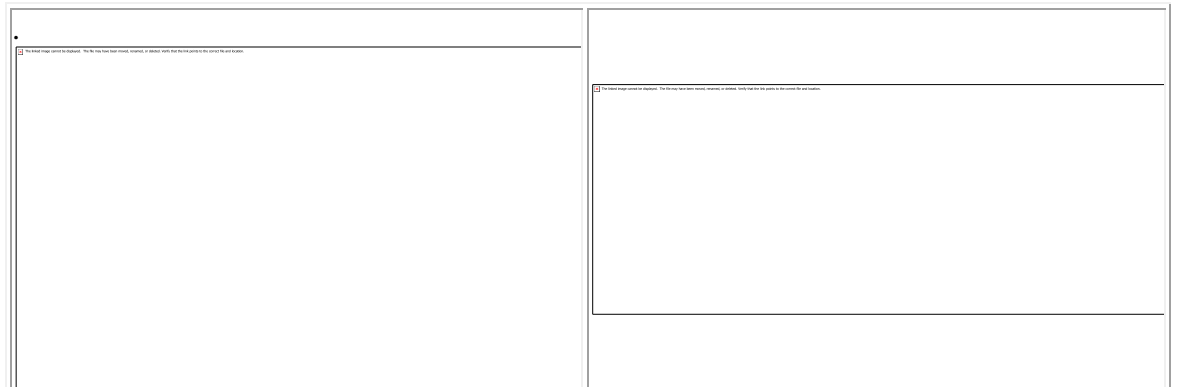
Thor Heyerdahl has long been interested in the history of early seafaring and has advocated that the oceans, far from being obstacles, could and can be safely crossed on relatively simple watercraft by following the natural conveyances of the winds and currents. As previously mentioned, his *Kon-Tiki Expedition* addressed the possibility of an early South American presence in the Pacific. But what of Old World/New World contacts? In exploring this question, Heyerdahl noted the widespread international distribution of a certain type of watercraft, boats made from reeds. Such boats could be easily manufactured and appeared capable of remaining solid and buoyant over an extended period of time. They were utilized not only in the Old World, but in North, Central and South Americas as well and also in the Pacific in such places as Easter Island and New Zealand. In a few places in the world they are still in use today such as in the lakes of central Africa and on Lake Titicaca in Bolivia.



Left: Contemporary reed boats and boatmen on Lake Chad, Chad, Africa. Right: Aymara reed boat builders at Lake Titicaca, Bolivia, South America.

There is also plenty of evidence, especially from the Near East, that reed boats were widely used in ancient times. Reed boats and reed boats illustrations have been found throughout the Mediterranean from Mesopotamia, Egypt, the coasts of present-day Syria, Lebanon and Israel, Cyprus, Crete, Corfu, Malta, Italy,

Sardinia, Libya, Algeria, and out through the straits of Gibraltar to the Atlantic coast of Morocco and Spain.⁷ Reed boats are even mentioned in the Bible.⁸ This is not to suggest that all in the world who used the reed boat were in contact; but the existence and practical use of such vehicles provides a tool for travel, and therefore the means for possible interactions with others. Given this ancient use of the reed boat, Heyerdahl designed a practical experiment to test the ocean seaworthiness of this sort of vessel. He would create a working replica of a reed ship and attempt to cross the Atlantic.

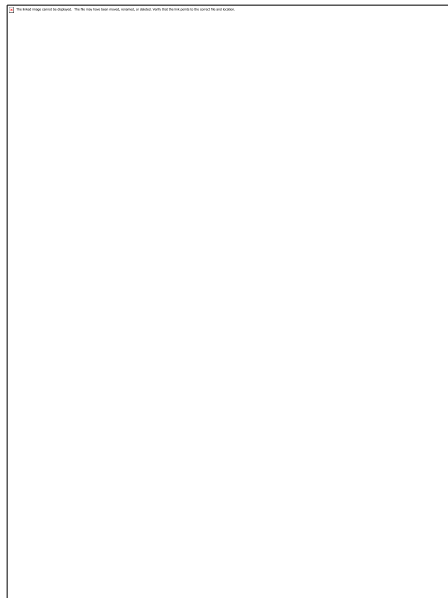


Examples of pre-Dynastic Egyptian rock art depicting what appear to be large reed boats including some with sails. (After: B. Landström, *Ships of the Pharaohs*, [1972] p.16. Right: Mythological scene from a painted Chimu (Peru) pot depicting double-decked reed boats (From: H. Leight, *Indianische Kunst und Kulture: Ein Jahrtausend im Reiche der Chimu*, [1944]).

In planning his vessel, Heyerdahl examined representations of reed boats as found depicted in Egyptian predynastic rock and ceramic art, and from pharaonic tomb art and models.⁹ As a result, features such as an upturned prow and stern and a bipod mast were incorporated in the design. A cabin and steering oars were also added. The boat was constructed by a small crew from Central Africa who had experience building smaller vessels of papyrus for use on their native Lake Chad. When completed, the boat was then transported to the Moroccan port of Safi where it was christened "*Ra*". The name "*Ra*" was chosen to symbolize the solar worship predominate in many ancient civilizations. Even the name "*Ra*" itself survives as the name of the sun god across the oceans in certain areas, including in the Pacific.¹⁰



After launching, the *Ra* experienced some anxious moments as it traversed the African coast but once far out at sea, the ship proved exceptionally capable of handling the elements. Papyrus experts such as Hassan Ragab of the "Ragab Papyrus Institute" predicted that the *Ra* would sink in several weeks, yet the ship remained afloat.¹¹ The natural buoyancy of the reeds, and the wash-through nature of its decks allowed the ship to ride the waves as comfortably as a duck on a lake. A decision to cut what proved to be a crucial line between the prow and the deck caused the stern to sink and the ship to increasingly list to one side. After almost two months afloat, and with a hurricane approaching, the *Ra* was abandoned at sea frustratingly short close to its goal, still floating but nearly uninhabitable.



The reed ship *RA I*.

Heyerdahl, however, was not discouraged. A year later, with valuable lessons learned, an improved design, and with the assistance of reed boat builders from South America, *Ra II* sailed forth from Safi and this time successfully crossed the Atlantic in 57 days. After its voyage, the ship remained seaworthy and intact without a single reed being lost.

Apart from the practical experimentation, the *Ra* Expeditions served as a symbolic gesture of international harmony, with its diverse crew flying under the United Nations flag.

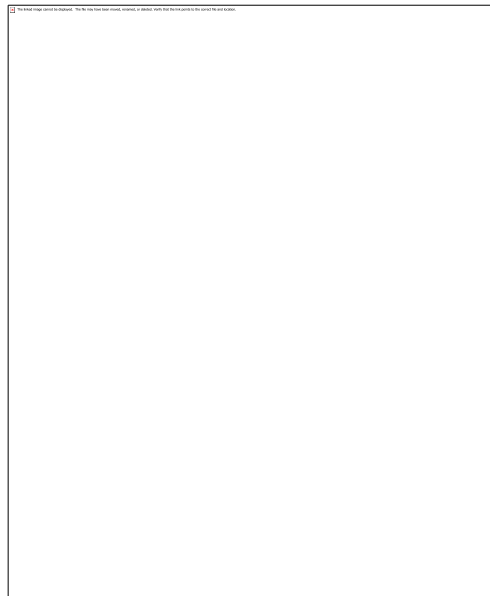
The reed ship Ra II.

The expeditions were also instrumental in calling attention to the incredible pollution encountered in the ocean. The actual details of the expeditions are chronicled in Heyerdahl's book "*The Ra Expeditions*" and a documentary film.¹² In 1977, Heyerdahl would build yet one more reed boat, this time a large ship named the Tigris which he successfully navigated from Iraq through the Persian Gulf, into the Indian Ocean to Pakistan, and then across to the Red Sea. After five months, the Tigris was still seaworthy.¹³ The voyage demonstrated the feasibility of contact between at least three major centers of ancient civilization: Mesopotamia, the Indus Valley and Egypt.

There have been a few common misconceptions by some about the *Ra Expeditions*. Perhaps the most erroneous is the assertion that these expeditions were designed to prove that the ancient Egyptians were somehow directly involved in the building of Mayan

pyramids. This is obviously utterly untenable, especially given the great disparity of time in the construction of these monuments. To be taken seriously, arguments for ancient

contacts must not contain such obvious chronological incongruities. The existence of much earlier, large pyramid structures in both the Old and New Worlds does, however, pose provocative questions.



Another misunderstanding is that Heyerdahl was suggesting that the Egyptians were traveling the world in giant reed boats and spreading their special brand of culture everywhere they went. The usual limits of Egyptian seafaring are well-recognized with most ships plying the Nile, the Eastern Mediterranean and occasional forays down the Red Sea. There is little to suggest that the Egyptians themselves were great ocean navigators in Pharaonic times.¹⁴

The reed ship

The fact that the *Ra* vessels were greatly inspired by Egyptian designs has also added to the confusion of some. Why the predominantly Egyptian design? Because it is in Egypt that there is a relative abundance of surviving depictions of such boats with sufficient detail to serve as the basis for a modern replica. Tomb art and an occasional model from Dynastic times provide some details, albeit of small size primarily for river use. The idea that much larger reed boats were in use at one time is, as previously stated, promoted by pre-Dynastic rock art and ceramic motifs and also by surviving features evident on later papyriiform wooden ships including the so-called solar boat of Cheops excavated at Giza.¹⁵

What did the *Ra Expeditions* prove? Did it actually prove that the Egyptians or some other group of travelers with reed boats reached the Americas in ancient times? Of course not. What it did though, was to demonstrate that boats of this sort, with a wide ancient international distribution, were certainly capable and seaworthy, thus putting a damper on the notion that ancient people did not have the means to cross the oceans. One could argue that in terms of survivability, the reed boat is equal, if not better, to most any boat used by Europeans during the early centuries of exploration.

The expedition's success also diminished the notion of the oceans as great barriers. The oceans are, in fact, often quite friendly to even the simplest of craft, as has been demonstrated over and over again. Accidentally or intentionally, the winds and currents can carry a vessel readily across.¹⁶ In short, although the *Ra Expeditions* in several ways reflected Egyptian themes, the project was not specifically Egyptological in nature, but relied on a great deal of ancient Egyptian inspiration to construct and explore the parameters of a model of a kind of ship which sailed the seas in the

past. As such, the *Ra Expeditions*, like the *Kon-Tiki* before it, served as classic examples of experimental archaeology.

It is sad that an exciting subject such as possible intercontinental contacts in ancient times has received such a poor reception in the scholarly community. Extremists who claim ancient Old World inscriptions on seemingly every oddly scratched stone in the Americas, or who call upon extraterrestrials to account for the achievements of the ancients, have spoiled what should be legitimate inquiry. So too, the enthusiastic theoretical abuses of the super-migrationists and hyper-diffusionists of the 18th and 19th centuries have taken their toll. Rather than throwing out the baby with the bath water, so to speak, there is some middle ground that should be able to be addressed that sees the oceans as neither barriers nor skating rinks, that sees people as both creative and capable of influence and adaptation, and that takes into account the provocative clues found in the New World and elsewhere and soberly considers their veracity and implications. The pursuit of these matters requires, of course, a multi-faceted interdisciplinary approach. The reed boat expeditions conducted by Heyerdahl have added a new dimension to the exploration of these questions, and add fuel for thought about certain aspects of ancient world history that we know little or nothing about.

*A version of this paper was originally presented at the Annual Meeting of the American Research Center in Egypt, Ann Arbor, Michigan, April 1997.

**Donald P. Ryan, Ph.D., Division of Humanities, Pacific Lutheran University, Tacoma, Washington, USA

Acknowledgements:

I would like to thank Thor Heyerdahl and the Board, Director and Staff of the Kon-Tiki Museum for encouraging and facilitating my work on this subject.

Notes:

1 Thor Heyerdahl, Kon-Tiki: Across the Pacific by Raft, (1950), Rand McNally, New York.

2 Many of these speculative extremes are critiqued (perhaps too harshly) in: Stephen Williams, Fantastic Archaeology: The Wild Side of North American Prehistory, 1991, University of Pennsylvania, Philadelphia.

3 Alice Kehoe describes the subject as "the taboo topic" in The

Land of Prehistory, (1998), Routledge, New York, pp.190-207.

4 Anne Stine Ingstad, The Discovery of a Norse Settlement in America, (1977), Universitetsforlaget, Oslo.

5 The vast literature on the subject can be examined in the impressive compilation of John Sorenson and Martin H. Raich: Pre-Columbian Contact with the Americas: An Annotated Bibliography, (1996), Research Press, Provo. A nice summary of the various issues involved can be found in Eugene Fingerhut, (1994) Explorers of Pre-Columbian America? The Diffusionist-Inventionist Controversy, Regina, Claremont.

6 Recently, a small terracotta head of distinct Roman style has been seriously considered as possible evidence of Old/ New World contact. The head was found in 1933 in an archaeological excavation in Central Mexico. See; Romeo Hristov and Santiago Genov?s, "Mesoamerican evidence of Pre-Columbian transoceanic contacts." Ancient Mesoamerica 10 (1999):207-213.

7 The distribution and utility of reed boats is discussed in: Thor Heyerdahl, Early Man and the Ocean, (1979), Doubleday, Garden City, pp.3-26.

8 Isaiah 18:1-2, "Ah, land of whirring wings which is beyond the rivers of Ethiopia; which sends ambassadors by the Nile, in vessels of papyrus upon the waters!" Revised Standard Version.

9 Bj?rn Landstr?m, Ships of the Pharaohs, (1970), Allen & Unwin, London.

10 A discussion of the word "Ra" in the Pacific region is found in: Thor Heyerdahl, American Indians in the Pacific, (1952), Rand McNally, New York, pp.149, 731-732.

11 Hassan Ragab's papyrus water absorbancy experiments and comments can be found in his book, Le Papyrus, (1980), Dr. Ragab Papyrus Institute, Cairo, pp.173-184.

12 Thor Heyerdahl, The Ra Expeditions, (1971), Doubleday, Garden City; "The Voyage of Ra II", National Geographic, (Jan. 1971 pp.44-71); Juri Senkewitsch, Mit dem Papyrusboot ?ber den Atlantik, 1978, Brockhaus Verlag, Leipzig; Barbara Murphy and Norman Baker, Thor Heyerdahl and the Reed Boat Ra, (1974), J.B. Lippincott, New York.

13 Thor Heyerdahl, The Tigris Expedition, (1981), Doubleday, Garden City.

14 Ra Expeditions crew member Norman Baker addresses some of these persistent misunderstandings in: "Target Thor Heyerdahl." (1997) The Explorers Journal 75(1):17-18.

15 Mohammad Z. Nour et al, The Cheops Boats, (1960), Antiquities Department of Egypt, Cairo.

16 The ease of which small vessels have crossed the oceans has been documented by Alice Kehoe: "Small boats across the Atlantic", in, Carroll L. Riley et al, Man Across the Sea: Problems

of Pre-Columbian Contacts, (1971), University of Texas, Austin;
The Land of Prehistory, (1998), Routledge, New York, pp.198-203).

[To Polynesian Archaeology Page](#)

[To Home Page of Donald P. Ryan](#)

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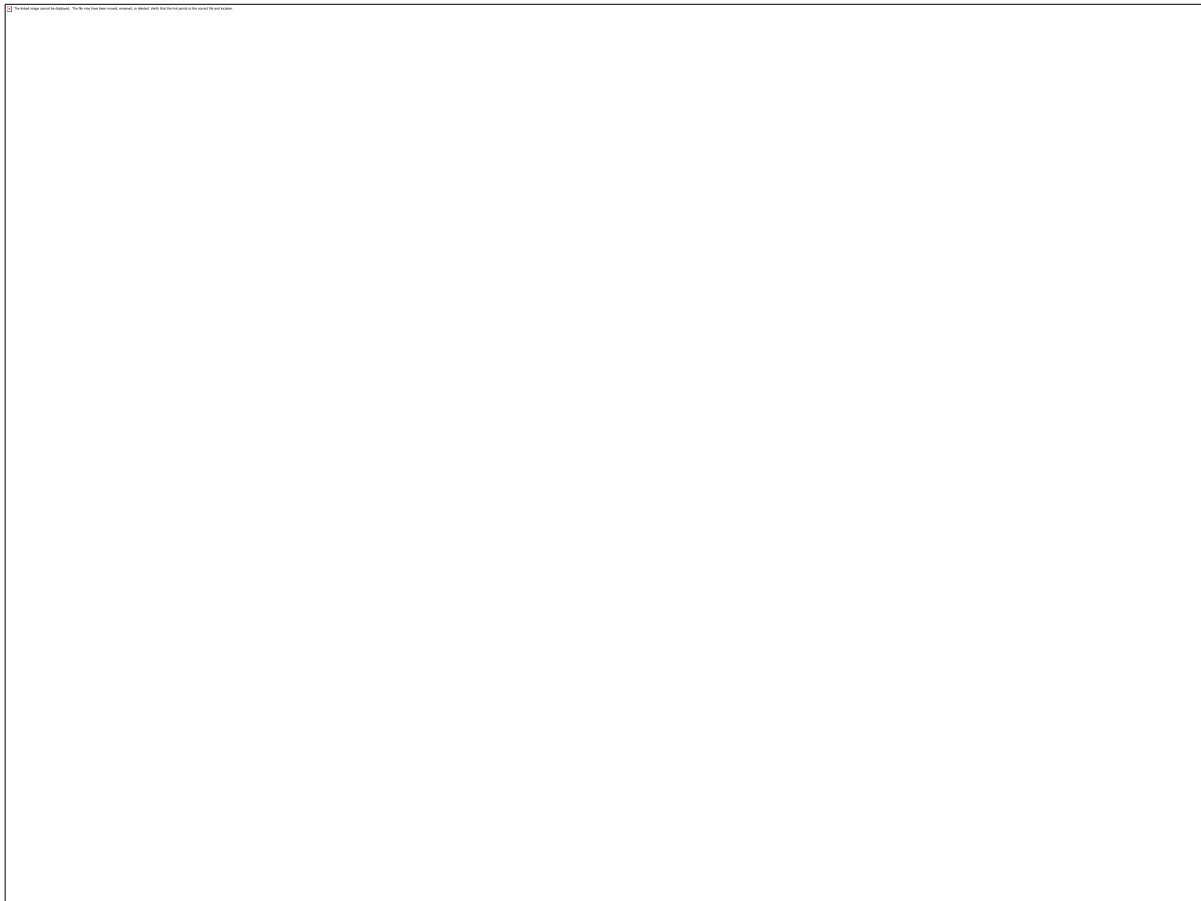
| 20419|2006-09-02 15:22:02|Paul Kekai Manansala|Colossal statues of Ramses II|



Colossal statue from Luxor



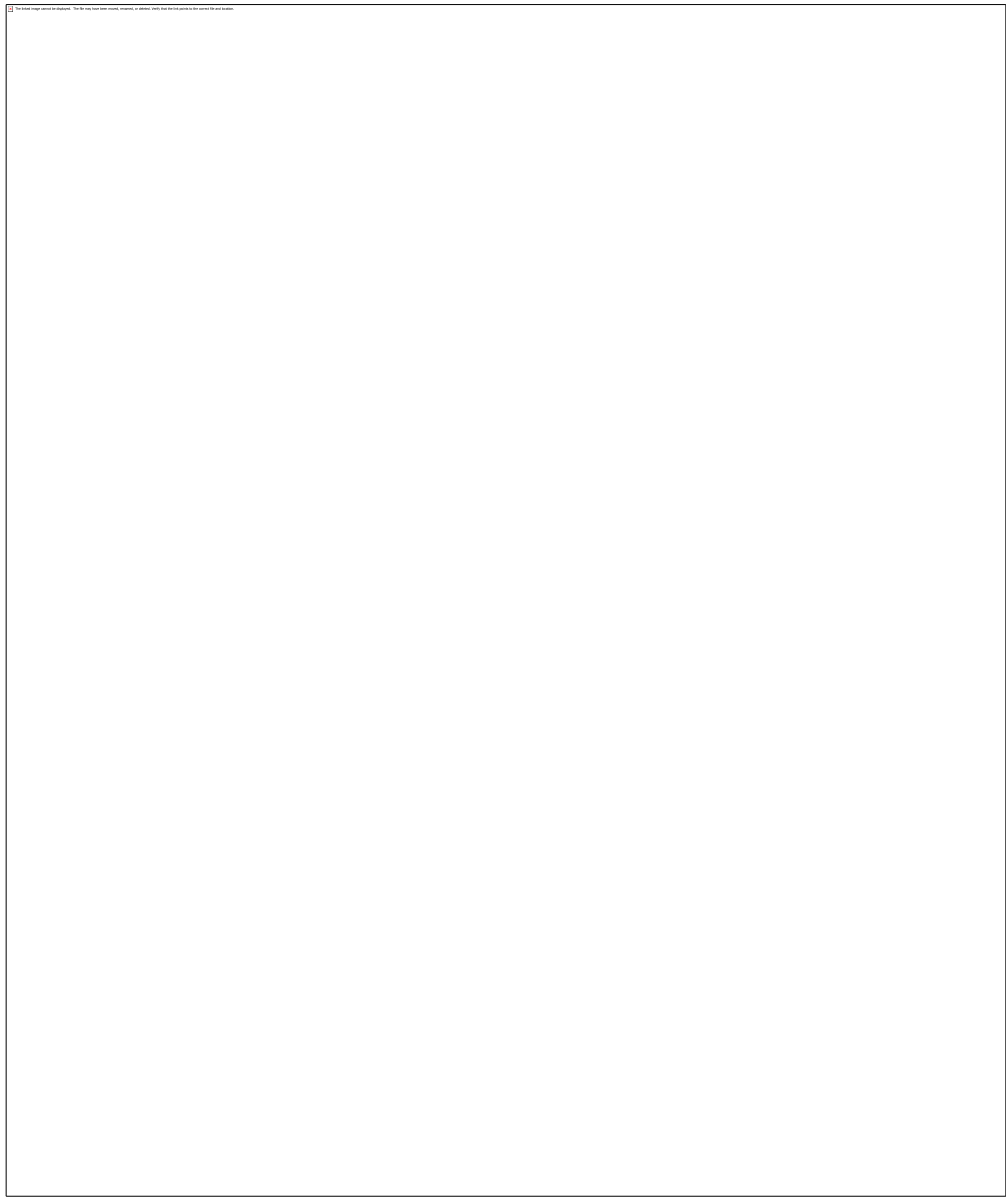
El Sabua



700-ton colossus of a seated Ramses II, uncovered in Akhmim



Ramses II and Nefertari from Abu Simbel



Abu Simbel



Karnak



Karnak



At British Museum



At Ramesseum

Regards,
Paul Kekai Manansala

| 20420|2006-09-02 15:40:49|Paul Kekai Manansala|Re: Colossal statues of Ramses II|



Ramses II and Nefertari at Abu Simbel

Regards,
Paul Kekai Manansala

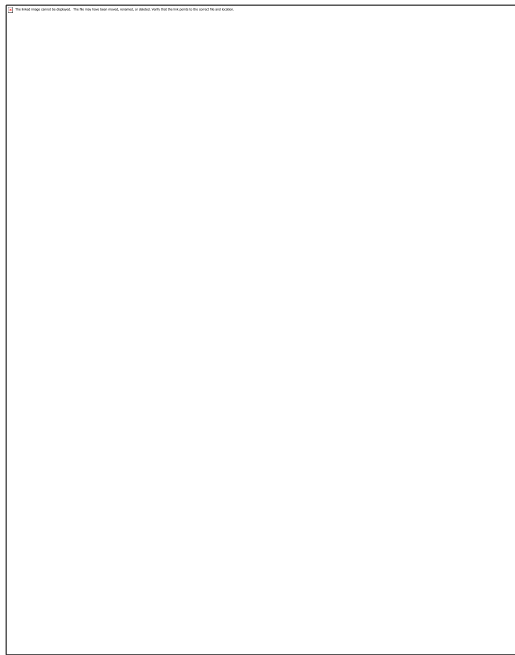
| 20421|2006-09-02 23:07:06|Paul Kekai Manansala|12th Dynasty Pharaohs|

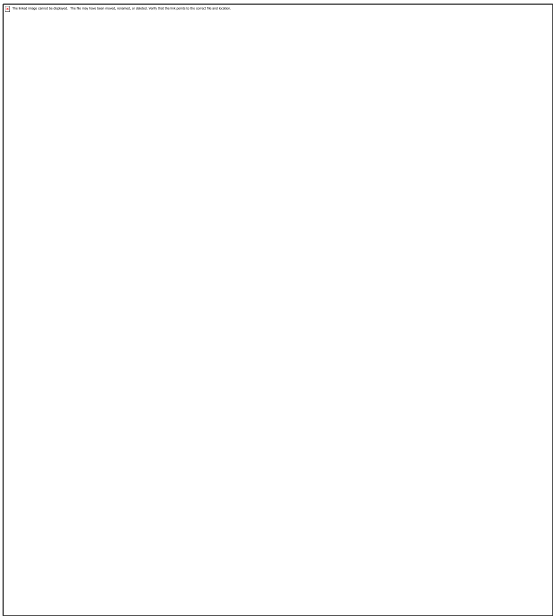
The 12th Dynasty of Egypt may trace back to the Uahka family of the 4th and 5th dynastic line, and thus may represent some Lower Egyptian ancestry.

Many believe that the fourth king of the dynasty, Senusret II, was the great conqueror Sesostris mentioned by the Greek historians.

Here are the kings in dynastic order (many images coming from Myra's site:
<http://www.homestead.com/wysinger/12thdynastytree.html>)

Amenemhet I





Senusret II

2. Senusret II was the son of Senusret I and Neferubet. He was a powerful ruler who expanded the Egyptian empire into the Levant and Nubia. He was also a patron of the arts and architecture.



Senusret III



Amenemhet III



| 20422|2006-09-02 23:37:56|lightanddarkgotogether|Re: Genetics prove those who claim to be Jews are not.|

Ok thats all fine and good, but our goal here should be to show evidence of facts, not respond to misinformation by using unsubstantiated claims that we should just "assume is true". So where is this evidence.

--- In Ta_Seti@yahoogroups.com, nate jackson wrote:

>

> there is a dark space within history that you must understand. any time that you speak of history, it details what these people have done and it shows a sense of civility. is history taken as racism, yes because you forget that there is one group of people that really have been let out of history. there are many good professors out there that are white that deal with these same issues, and in there books they tell you about how they have to do certain things in order to be published or to receive a grant. james henry breasted was one, he created the oriental institute at the university of chicago. he was able to create this museum with the financial help of the rockefellers. mr breasted wrote 2 books one detailing how the brown skinned people ruled egypt and what we call the middle east. he was later approached and told he had to rewrite the book and show the opposite if he wanted more money. the first book was already published and printed thats how we know. not only
> that but we must regardless of what race or creed you are must be able to think on our own and use the powers that be and that is your mind. we have enough in history to come to an educated conclusion from strabo, herodotus, josephus flavius and the list goes on. we know of septimius severus(african emperor of rome), kenneth the niger who ruled three provinces in wales. why arent these people being taught in the school system or just spoken about period. what about sir morien the black knight,thorhall the black viking or even thorfinn, or what about the formorians. when you look at what people have done then you can say follow me but when your people were the last to be civilised then what can you say. we can never use just book smarts without the sense factor its the sense factor that shows how smart or intelligent you are.it was intelligence that had people go against the norm and prove it. the fact that you made mention that the lemba tribe has something in common
> with the european jews it backwards its the opposite, the european jews have something in common with the lemba. this site is about kemet and when we truly study what kemet has done as far as travel then we will begin to understand history. you can find egyptian artifacts in just about every culture and it wasnt produced by egyptians, but done by their artisans. this shows that people looked up to this culture and not the other way around. and just as someone had expressed we speak english are we not africans who lost their

way. study the travells of the egyptians and then ask yourself if you leave a garrison behind, what will the men do. they will take the women and procreate with, thats why most arabs have the features of the greeks or romans (italians), and those children will begin to speak the language of their mothers. this is what has happened throughout time.

>

> Thats all I'm saying. The problem is that some people here think

> there is a magical force field that makes white people somehow
> different in some fundamental way.

>

> Its real simple, two unrelated groups cannot both have the same
> tradition of lineage backed up by the precise DNA evidence to
> corroborate it. The odds of that happening are greater if I went to
a

> beach, picked up a grain of sand, left for 500 years, and came
back,

> picked up that same grain of sand on my first try. The odds are
> astronominically small.

>

> And it is this confusion, this over-doing it of hating white people
> and pretending they are the architects of everything evil that
> aggravates me. It's not beacuse I have a love or hate of white
> people, its because I want to have facts about history, not "The I
> hate black people" version or the "I hate white peeople version".

>

> I am still dealing with "Afrocentricists" who swear that there was
no

> MOses because "moses" is a European name. OR earlier I had to deal
> with someone who swore that only Black AFricans could be the root
> cause of the statues in Central America. If we have no EVIDENCE,
how

> can we make a CONCLUSION?

>

> The Hurrians? The Hurrians language and history comes from further
> north and east of Anatolia, they are not directly descendant of
> Africans and I have found nothing to indicate they resembled black
> people. I say this, not because I am deep down hating black people,
I

> say this because thats what the facts show.

>

> I am all for proving that black people were all over history if
that

> is the case. What i haate is i read people give information that
goes

> from A to Z and do not show the steps in between.

>

> The Hurrians, can someone show me the evidence (settlement patterns,

> linguistic relationships, cultural identities, related groups) that

> show they were directly African and appeared to look Black?

>

> When I argued this same point about the people of ancient India

> (Harappans), I SHOWED the statue of the black woman, I SHOWED their

> relationship to the Kassite and old period Dravidians, I SHOWED the

> fact that the RIG VEDA mentions black people all over it. There

isnt

> a vault of endless documented evidence, the little there is however

> points to that direction.

>

> The same case here, where is the evidence, not postulation,

EVIDENCE.

> A Hurrian statue, a Hurrian writing, a Hurrian settlement that

shows

> a migration from Ethiopia or Kenya... Remember Egypt isn't the ONLY

> African culture in antiquity guys!

> --- In Ta_Seti@yahoogroups.com, Ray Greenidge

> wrote:

>>

>> Light and dark,

>>

>> I totally agree with your logic. I will put it this way:

>>

>> The Lembas are Jews

>> The Lembas are genetically related to the Eastern European Jews

>> Therefore the Eastern European Jews are Jews.

>>

>> I hope this is not too simplistic but you get the point.

>>

>> Regards,

>>

>> Ray

>>

>>

>>

>> lightanddarkgotogether wrote:

>> Silly question,

>>

>> A lot of people have posted on here in approval that the Lembe

Jews

>> in Mozambique are Jews, authentic Jews. I would certainly agree

> with
 >> that.
 >>
 >> But what baffles me is this:
 >>
 >> Since the Lembe are genetically related to the Cohen Jews of the
 >> middle east and Europe in a peculiarly unique way (in such a way
 > that
 >> the signs of their relationship could not be coincidental, like
 a
 >> one in a billion chance), how then can Genetics say that these
 > other
 >> Jews "Not" be Jews if the Lembe still are?
 >>
 >> If one group is related to another group, then both groups are
 >> related to the same source.
 >>
 >> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
 >> wrote:
 >>>
 >>> Who is and who isn't a priest is a matter of political
 >> perspective.
 >>> According to the P-source, Ezekiel, and Judaism as a whole,
 the
 >>> Lewiyim are NOT priests. Only the descendants of Zadok are
 >>> priests. In Deuteronomy, the Lewiyim are priests only due to it
 >>> having been written by Lewiyim rather than by Zadokiyim.
 >>>
 >>> The Lewiyim and Zadokiyim aren't even related as is biblically
 >>> portrayed. The "Cohen" gene found in the Y-chromosome of
 priestly
 >>> descended males is not prevalent among Lewiyim. The "Cohen"
 marker
 >>> identifies men of priestly descent with people of NE Caucasian
 >>> speaking populations. Such were the Khurri (Hurrians) of the
 >>> Mitanni kingdom who, upon being led by their Aryan (Maryannu)
 >>> aristocracy from the region of Kharran (Haran) into Kna'an,
 >> composed
 >>> nearly 40% of the population of Kna'an during the New Kingdom
 and
 >>> were later identified as "Asiatics of the army of Mitanni" by
 >>> Sheshonq. Abdi-Khepa, the king of Yerushalayim during the reign
 > of
 >>> Akhnaten, bore a Khurri name. The term "Ibriy" ("Hebrew") is
 >>> probably derived from the socioeconomic term "hapiru", a term
 >>> applied to nomadic urban outcasts prevalent among the Khurri

>>> dominated populations. The Lewiym on the other hand, are probably
>>> of actual predominate Semitic descent arising out of the
>>> Transjordan region.
>>>
>>> It's only the Ashkenazi Lewiym that have been shown to have a
>> strong
>>> genetic affiliation with the Khazars. This is in contrast to
the
>>> non-Lewiy Ashkenaziym and all other Jews.
>>>
>>> Djehuti Sundaka
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>>> wrote:
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>> wrote:
>>>>>
>>>>> "It doesn't prove that at all. It shows that the ancestry
of
>>> the
>>>>> Jews is mixed. Jews have migrated to many corners of the
> world
>>> and
>>>>> mixed with local populations."
>>>>>
>>>>> If the Ashkenazi Jews are descendents of the Khazars in
> central
>>> Asia
>>>>> then they can not rationally be from the middle east. This
>>> article is
>>>>> a little confusing for the fact that Jews claim to be from
> the
>>> tribe
>>>>> of Judah and that all of the other tribes have been
destroyed
>>>>> therefore who are these Levites they are testing?
>>>>>
>>>>>
>>>>
>>>> The Levites are the hereditary priests of the Jews.
>>>>
>>>> Levites should be the purest Jews from the standpoint of Y
>>> chromosome

>>>> since Levites are defined by male descent.

>>>>

>>>> Levites, like the high priests or kohanim, are usually
> identified

>>> by

>>>> surname.

>>>>

>>>> Thus, the fact that more than 50 percent of Levites have
>> apparently

>>>> Central Asian male lineage suggests that Ashkenazi are
probably

>>> mostly

>>>> Central Asian in origin.

>>>>

>>>> Regards,

>>>> Paul Kekai Manansala

>>>>

>>>

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>> -----

>> Talk is cheap. Use Yahoo! Messenger to make PC-to-Phone calls.

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30+ countries) for 2/min or less.

>

| 20423|2006-09-02 23:38:03|lightanddarkgotogether|Re: Genetics prove those who claim to be
Jews are not.|

But even they do not share this 3000 year old genetic trait that is
found in the Lembe and European/Middle Eastern jews.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>
> The Kurds are a mixture of a variety of ancient peoples who
> populated their area including the Medes.
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
> wrote:
>>
>> are the kurds descendants of the ancient medes?
>>
>> Djehuti Sundaka wrote: You would
> have to cite the "Genetics" that state what you report in
>> order for me to know what you're referring to as I haven't come
>> across this in any available scholarly studies.
>>
>> As far as I know, genetics links not only the Jews but also the
>> Palestinian Arabs to the Kurds and that the one people all of
> these
>> populations shared in their ancestry were the Khurri (Hurrians),
> who
>> the people of Kamat referred to as "Kharw" and as "Asiatics of

the
>> army of Mitanni". Thus, genetics reveals current relationships
> that
>> are independently evidenced through the ancient witness of Kamat.
>> The same genetics determined the Lemba to be Jews based on their
>> genetic relatedness to other recognized Jews. In fact, if there

is
>> one group that can be considered to be more genetically Jewish
> than
>> any other, it's a group that isn't even considered to be Jewish
> i.e.
>> the Shomeriym (Samaritans). People like to say that they're a
>> product of mixed populations due to the fall of YisraEl in 722

BCE

>> but the fact is that they're a Jewish colony from c. 400 BCE no
> more
>> mixed than what had already been common for Jews in general. From
>> that point on, they have kept to themselves, preserving their
>> genetic distinctiveness to a far greater degree than any other
>> Jewish population.

> >
> > Djehuti Sundaka
> >
> > --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"
> > wrote:
> > >
> > > Silly question,
> > >
> > > A lot of people have posted on here in approval that the Lembe
> > > Jews
> > > in Mozambique are Jews, authentic Jews. I would certainly agree
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>>>> were later identified as "Asiatics of the army of Mitanni" by
>>>> Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the
> reign
>> of
>>>> AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is
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>>>> Djehuti Sundaka
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> > > > the
> > > > > Jews is mixed. Jews have migrated to many corners of the
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> > > > and
> > > > > mixed with local populations."
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> > > > > If the Ashkenazi Jews are descendents of the Khazars in
> > central
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> > > > > The Levites are the hereditary priests of the Jews.
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> > > > > Levites should be the purest Jews from the standpoint of Y
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> > > > > Levites, like the high priests or kohanim, are usually
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> > > >
> > > > > Thus, the fact that more than 50 percent of Levites have
> > > apparently
> > > > > Central Asian male lineage suggests that Ashkenazi are
> > probably
> > > > mostly
> > > > > Central Asian in origin.
> > > >
> > > > > Regards,
> > > > > Paul Kekai Manansala
> > > >
> > > >
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> > -----

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>

| 20424|2006-09-03 00:01:24|Sptpy|Re: 12th Dynasty Pharaohs|

Attachments :

Paul, thank you for posting the photos. This statuette is of particular interest to me; I was told that the identity of this Per-aa is unknown. Maybe that is incorrect. Does anyone have any information regarding this piece?

Tyrone

| 20425|2006-09-03 06:38:29|lightanddarkgotogether|Re: Genetics prove those who claim to be Jews are not.|

Now you are playing.

I am referring to the Priestly Lemba, thats the whole point. the Cohen attribute is related to the PRIESTLY JEWISH lineage in Judaic heritage. It's found in the PRIESTLY JEWISH Lemba and the PRIESTLY JEWISH European/Middle Eastern Jews. You know this, and I know this, why are you correcting the obvious?

And I can accept correction of the issue of the Kurds. Ok The Kurds according to this article ALSO (in addition to the Lemba, and the other jews) share this genetic similarity.

But that's just it. If your gonna argue their relationship, then how then can you say "these Jews are not real jews based on genetics". thats the only point here I am interested in figuring out.

If your gonna disenvow the ancestral links of modern jews, then the lemba have to go right along with them.

>

>

> Yes, the Kurds most certainly do.

> <http://www.freerepublic.com/focus/f-news/1626606/posts>

>

> Nowhere in the link you present does it state what you report,

i.e.

> nowhere does it state in any terms that

>

> "Genetics say that these other Jews "Not" be Jews if the Lembe

still

> are"

>

> And nowhere does it state that the Lemba in general possess the

> Cohen marker. As with the other Jewish populations tested, the

> Cohen marker is prevalent only among the priestly Lemba, not the

> general Lemba population.

>

> Djehuti Sundaka

>

>

>

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>> wrote:

>>>

>>> You would have to cite the "Genetics" that state what you

report

> in

>>> order for me to know what you're referring to as I haven't come

>>> across this in any available scholarly studies.

>>>

>>> As far as I know, genetics links not only the Jews but also the

>>> Palestinian Arabs to the Kurds and that the one people all of

> these

>>> populations shared in their ancestry were the Khurri

(Hurrians),

>> who

>>> the people of Kamat referred to as "Kharw" and as "Asiatics of

> the

>>> army of Mitanni". Thus, genetics reveals current relationships

>> that

>>> are independently evidenced through the ancient witness of

> Kamat.

>>> The same genetics determined the Lemba to be Jews based on

their

> > > genetic relatedness to other recognized Jews. In fact, if
there
> is
> > > one group that can be considered to be more genetically Jewish
> than
> > > any other, it's a group that isn't even considered to be Jewish
> > i.e.
> > > the Shomeriym (Samaritans). People like to say that they're a
> > > product of mixed populations due to the fall of YisraEl in 722
> BCE
> > > but the fact is that they're a Jewish colony from c. 400 BCE no
> > more
> > > mixed than what had already been common for Jews in general.
> From
> > > that point on, they have kept to themselves, preserving their
> > > genetic distinctiveness to a far greater degree than any other
> > > Jewish population.
> > >
> > > Djehuti Sundaka
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"
> > > wrote:
> > > >
> > > > Silly question,
> > > >
> > > > A lot of people have posted on here in approval that the

Lembe

> > > Jews
> > > > in Mozambique are Jews, authentic Jews. I would certainly
> agree
> > > with
> > > > that.
> > > >
> > > > But what baffles me is this:
> > > >
> > > > Since the Lembe are genetically related to the Cohen Jews of
> the
> > > > middle east and Europe in a peculiarly unique way (in such a
> way
> > > that
> > > > the signs of their relationship could not be coiencidental,
> like
> > a

>>>> one in a billion chance), how then can Genetics say that

these

>>> other

>>>> Jews "Not" be Jews if the Lembe still are?

>>>>

>>>> If one group is related to another group, then both groups

are

>>>> related to the same source.

>>>>

>>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>>>> wrote:

>>>>>

>>>>> Who is and who isn't a priest is a matter of political

>>>>> perspective.

>>>>> According to the P-source, Ezekiel, and Judaism as a

whole,

>> the

>>>>> Lewiym are NOT priests. Only the descendants of Zadowq are

>>>>> priests. In Deuteronomy, the Lewiym are priests only due

to

> it

>>>>> having been written by Lewiym rather than by Zadowqiym.

>>>>>

>>>>> The Lewiym and Zadowqiym aren't even related as is

> biblically

>>>>> portrayed. The "Cohen" gene found in the Y-chromosome of

>>> priestly

>>>>> descended males is not prevalent among Lewiym. The "Cohen"

>>> marker

>>>>> identifies men of priestly descent with people of NE

> Caucasian

>>>>> speaking populations. Such were the Khurri (Hurrians) of

> the

>>>>> Mitanni kingdom who, upon being led by their Aryan

(Maryannu)

>>>>> aristocracy from the region of Kharran (Haran) into Kna'an,

>>>> composed

>>>>> nearly 40% of the population of Kna'an during the New

> Kingdom

>>> and

>>>>> were later identified as "Asiatics of the army of Mitanni"

> by
>>>> Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the
>> reign
>>> of
>>>> AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew")

is
>>>> probably derived from the socioeconomic term "hapiru", a
> term
>>>> applied to nomadic urban outcasts prevalent among the

Khurri
>>>> dominated populations. The Lewiym on the other hand, are
>>> probably
>>>> of actual predominate Semitic descent arising out of the
>>>> Transjordan region.
>>>>>
>>>>> It's only the Ashkenazi Lewiym that have been shown to have
> a
>>>> strong
>>>>> genetic affiliation with the Khazars. This is in contrast
> to
>>> the
>>>>> non-Lewiy Ashkenaziym and all other Jews.
>>>>>
>>>>> Djehuti Sundaka
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>>>>> wrote:
>>>>>>
>>>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>>>> wrote:
>>>>>>>
>>>>>>> "It doesn't prove that at all. It shows that the
> ancestry
>>> of
>>>>> the
>>>>>>> Jews is mixed. Jews have migrated to many corners of
> the
>>> world
>>>>> and
>>>>>>> mixed with local populations."
>>>>>>>
>>>>>>> If the Ashkenazi Jews are descendents of the Khazars in
>>> central

>>>>> Asia
>>>>>> then they can not rationally be from the middle
> east. This
>>>>> article is
>>>>>> a little confusing for the fact that Jews claim to be
> from
>>> the
>>>>> tribe
>>>>>> of Judah and that all of the other tribes have been
>>> destroyed
>>>>>> therefore who are these Levites they are testing?
>>>>>>>
>>>>>>>
>>>>>>
>>>>>> The Levites are the hereditary priests of the Jews.
>>>>>>
>>>>>> Levites should be the purest Jews from the standpoint of

Y

>>>>> chromosome
>>>>>> since Levites are defined by male descent.
>>>>>>
>>>>>> Levites, like the high priests or kohanim, are usually
>>> identified
>>>>> by
>>>>>> surname.
>>>>>>
>>>>>> Thus, the fact that more than 50 percent of Levites have
>>>> apparently
>>>>>> Central Asian male lineage suggests that Ashkenazi are
>>> probably
>>>>> mostly
>>>>>> Central Asian in origin.
>>>>>>
>>>>>> Regards,
>>>>>> Paul Kekai Manansala
>>>>>>
>>>>>
>>>>
>>>
>>
>

| 20426|2006-09-03 07:14:13|Paul Kekai Manansala|Re: 12th Dynasty Pharaohs|
--- In Ta_Seti@yahoogroups.com, Sptpy wrote:

>
> Paul, thank you for posting the photos. This statuette is of

> particular interest to me; I was told that the identity of this Per-
> aa is unknown. Maybe that is incorrect. Does anyone have any
> information regarding this piece?
>
> Tyrone
>

It's generally identified as Senusret I.



Senusret I

Regards,

Paul Kekai Manansala

| 20427|2006-09-03 07:49:37|Alex van Deelen|Re: On Olmecs|

" All those stories still took more than a month to get to the Americas.
Again, you are not traveling quicker than that. Unless you are prepared to
survive the long voyage and know an approximate time when you will reach
land and where you are going, the chances are very slim you will. "

I'm sorry, but that is just so much bs.

It doesn't matter if it takes one month, two months or six months.
If you have enough provisions and don't sink, you will make it.
Remember that Mansa Mussa set off with 'a thousand ships', a third
loaded with provisions. So unless his fleet sank along the way, he
made it across.

And so it must be for lots of transatlantic sailors. The proof
that it can even be done in a vessel that was only meant for
coastal fishing, and without planning and by accident, only 10
years ago, proves it must have been possible for Africans
to get across the Atlantic as long as they have been
in West Africa, and in possession of boats.

No one is disputing anymore that the Vikings made it
to North America, and that I think some Irish guy
described a similar journey in only a leather coracle.

Alex

| 20428|2006-09-03 08:27:03|norenxaq|Re: On Olmecs|

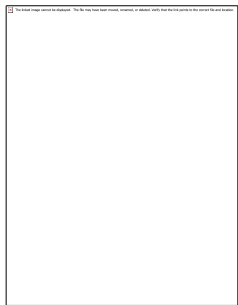
Alex van Deelen wrote:

No one is disputing anymore that the Vikings made it to North America, and that I think some Irish guy described a similar journey in only a leather coracle.

Alex

that would be St Brendan. however, his voyage is in dispute

| 20429|2006-09-03 09:43:41|Paul Kekai Manansala|11th Dynasty Pharaohs|
A series of nomarchs from Thebes started the 11th dynasty and the Middle Kingdom.



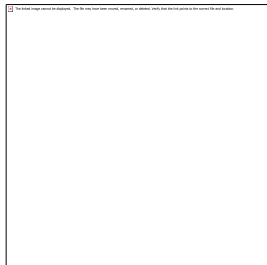
Intef

Prince of Theban nome

Mentuhotep I



Intef I



Intef II



Mentuhotep II



Mentuhotep III



Regards,
Paul Kekai Manansala

| 20430|2006-09-03 15:30:57|olmec982000|Re: On Olmecs|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:> Again, you are not traveling quicker than that. Unless you are prepared to

- > survive the long voyage and know an approximate time when you will reach
- > land and where you are going, the chances are very slim you will. "
- >
- > I'm sorry, but that is just so much bs.
- >
- > It doesn't matter if it takes one month, two months or six months.
- > If you have enough provisions and don't sink, you will make it.
- > Remember that Mansa Mussa set of with 'a thousand ships', a third
- > loaded with provisions. So unless his fleet sank along the way, he
- > made it across.
- > Alex
- >

New England Antiquities Research Association

Human Lymphocyte Antigens: Apparent Afro-Asiatic, Southern Asian, & European HLAs in Indigenous American Populations

by James L. Guthrie

A*31 (13.8%). A*31 is a subtype of A*19 that is present in at least 28 of 32 American samples, at frequencies of up to 65%, with the highest levels coming from Brazil. For some reason, distributions of A*19 were mapped but not tabulated by CS. A*31 values for the Atacama and Araucano are shown as "blanks" but may be determined from levels indicated on the A*19 map combined with the missing values for A*31 needed to raise the HLA-A total to 100%. In America, A*31 appears to be absent only from the Bari and the Greenland Eskimos. Frequencies for the Eskimo in general average only 2% (no data from Canadian Eskimos) and for North American Amerinds only 7.3%. World frequencies are generally low outside of South America and parts of northern Africa. A*31 probably marks remnants of an ancient Eurasian population whose legacy still is significantly displayed among the Basques, the Ainu, and North Africans. **However, the surprisingly high frequencies in the Mande, Tigre, and Tuareg samples could be the result of early intercourse between Brazil and Africa.**

Article

<http://www.neara.org/Guthrie/lymphocyteantigens02.htm>

Many African tribal groups were established in America when the Europeans began to settle the New World. **It is documented that Columbus learned about America from his travels along the West coast of Africa. Vasco da Gama, is said to have found out information concerning the West Indies from Ahmad b. Majid, of West Africa.**

Europeans knew about the Americas due to their contacts with West Africans. These Africans helped them discover the Americas. Balboa, found numerous African communities in Central America and Mexico. Gumilla, also found their presence on the shores of the Orinoco river of Venezuela at the commencement of the 16th Century. The largest settlement of Blacks had moved from Brazil to Darien, Panama according to Amerindian tradition.

Some of these Blacks were Muslims, and belonged to the Manding tribe, as indicated by the "tribe of Almamy" who were said to have settled in Honduras. The term Almamy in Manding means "al-Imam", the religious leader.

Panama remained a strong base for the Manding in the Americas. From Panama the Manding, migrated northward into Honduras where they were known, according to H.G. Lawrence **under the clan names Jara and Guaba and southward to the province of Choco, here they were called Chuana or Guana. This corresponds to the Sarakole (Soninke) tribe, called "Caracoles", by the Spanish, and the Mandinga Jara/Diara and Kaba/Kabba clans. The Jara and the Guaba Manding**

lived in Honduras.

Using linguistic and epigraphic evidence we discover there are several bases from which Manding traders spread in the two Americas: from Northeastern South America into Peru; and from a base in Darien moving along roads marked by the presence of burial and /or habitation mounds and inscriptions into and beyond Mexico, and as far as Canada.

The writings of the early explorers support the African presence in much of early America. The majority of Black tribes according to Quatrefages in *The Human Species*, include the Choco, Manabis, Yaruras, Guarani, Charruas, Othomi (Otomi), Yamassi, Tzendal/Chontal, the Mandinga(a member of the Cunan group of Mexico), the Blacks of Quareca and numerous tribes along the Orinoco river in Venezuela and the Isthmus of Darien; not to mention the Black tribes of the United States southwest including a tribe reported by Cabeza de Vaca called Mandicas (< Mandinka).

The Otomi and Caribe spoke a Manding language. The major center for the Manding was Panama. The major Amerindian group in this area was the Cunan group.

In A.D. 1312, Emperor Abubakari Muhammad , of Mali gave his throne to Mansa Musa and embarked with his fleet into the Atlantic Ocean in search of the continent opposite Africa. Archaeological and epigraphic evidence indicates that Abubakari, and or members of his expedition settled in preColumbian Brazil.

The Indians have a tradition that Mansar Akban was the leader of another tribe which discovered the Cunan people. This Mansar Akban, may be a reference to Mansa Abubakari, who led the Malian voyagers to the Americas.

There were many African tribes in Brazil. In northern Brazil Europeans found numerous African settlements, for example the Charuas. Two other tribes in this area were the Galibis and the Marabutine. The name Galibis and Marabutine are also names for African tribes in the western Sudan. Other Africans lived with the Porcijis and Matayas in Brazil.

MANDING IN AFRICA

In Africa the Mande lived in large villages in Medieval times. At this time the Manding lived on mounds with their circular huts made of stone and wood on the top. Their fields were tilled each day. The houses were clustered together in compounds organized around a family head and his married sons. The houses were round.

The Manding warriors used spears, spear throwers, bows and arrows. The farmers used axes, hoes and scythes.

The Manding wore woven cotton breeches, or simply a girdle. The men often wore sandals and a Tunic.

The Manding lived in mounds along the Niger rivers. The mound cultures of ancient America were built by Africans primarily Manding. The people of the Niger Delta formed river riverine communities which were partly vegetation with some aquatic animals were eaten.

The pottery associated with the Niger Valley/Delta cultures is usually bright red or white on red ware. This pottery corresponds to pottery used in the southern Sahara between 2000 to 500 BC. At Kouga, we find in numerous tumuli, with impressions of millet, wheat and perhaps Maize. The name for maize in Manding is KA, this corresponds to the Maya word for maize KAN.

Other excavated tumuli in the Niger area have also yielded many copper and glass artifacts including numerous terracotta figurines of Blacks in a sitting position. These seated figures have been mainly found at Kaniana, while other statuettes have been found at Nankaka, Kami, Koubaie, Bamako-Bankoni, N'Koumi and Mopti.

The ancient Manding built several types of homes. In ancient times they built masonry houses and cliff dwellings identical to those found in the American Southwest. In Medieval times they lived on mounds in the most watery areas in their circular huts made a stone and wood on the top and their fields in front of the mounds tilled each day.

The Malian people arrived in America as merchants. They were taken to the New World by the Currents that exist in the Atlantic that wash upon the Atlantic shoreline of the Americas.

The Malian people introduced their technology to the Americas. The Manding built dwellings depending on the topography. Near rivers they lived on mounds. In semi-arid regions they lived in cliff houses, like those found in the Southwest. Today the Dogon who trace their descent to the Mande live in identical dwellings as those found in Colorado, where Manding inscriptions dating to the A.D. 1000 's have been found related to the Pueblo culture.

The most common signs found in Mandeland and the American southwest are habitation signs painted in red at Anasazi. These signs agree with Mande signs along the Niger river in Africa.

Near major waterway the Mande occupied mounds. The construction of the Mande mounds in the Americas follow the African tradition as serving as cemetery and habitation mounds. The mounds usually had two openings, one remained open and the was sealed off. These entrances to the mound were suppose to represent the passage way for the release of the soul.

The tomb of a Mande King, chief or family head, was usually situated below the surface of the ground, directly above the sepulcher was another house within the tomb which sometimes contained additional bodies.

The Manding speakers in Africa, founded the earliest empires in Northwest and West Africa. Between 100 BC and A.D. 1500 they founded the empires of Ghana and Mali. Scholars agree that during the Mali empire the Manding discovered America.

The king of Mali was called Mansa. The Mansas, controlled the land and sea trade in the

Western Sudan. The leading Mande merchant group were the Wangara. They controlled the gold producing centers of Bure and Bambuk.

The great water system of the Upper Niger River and its tributaries were located in ancient Mali. The capital city of Mali was Niani. Niani, was situated on the Niger. The Niger river empties into the Gulf of Guinea.

The ships or canoes plowing down the Niger were operated by the Bozo and Sorko fishermen. The Bozo lived along the western arm of the Niger bend. The Sorko people, who spoke Songhay language submitted to Manding rule. The Bozo and Sorko, were the masters of the Niger river transport. Many of the ships of the Niger could carry burdens of 60-80 tons. These canoes were ninety to one hundred feet long. The men usually sat three abreast with ease. Around forty men paddled.

Other canoes were joined together. These canoes were forty feet long and five feet across. These jointed boats were mainly navigated by the Bozo. In addition to canoes the fishermen along the Niger built rope sewn plank boats ninety to one hundred feet long.

Around A.D. 1310, thousands of Manding speakers arrived in the Americas from ancient Mali. **Ibn Fadlullah al- Umari, in his encyclopedia "Masalik al Absar", said the mariners from Mali during the reign of Abubakari made transatlantic voyages. Al-Umari, obtained his information from Mansa Musa, who was handed the kingship of Mali by Abubakari when he set out to colonize the Americas.**

Mansa Musa, said that Mansa Abubakari would not believe that it was impossible to discover the limits of the neighboring sea (the Atlantic). Musa, told al-Umari that: "so he sent out 200 ships equipped and filled with men and the same number filled with gold, water and enough food to last them for years. Muhammad Abubakari, commanded that the captain not return until the supplies were exhausted".

After sometime, according to Mansa Musa, a single ship returned and the captain was ordered to report his findings. "Prince", he replied "we sailed for a long time up to the moment when we encountered in mid-Ocean something like a river with a violent current. My ship was lost. The others sailed on...they disappeared and did not come back".

"But the Emperor [Abubakari] did not believe him", continued Musa, "He equipped two thousand vessels, a thousand for himself, and a thousand for water and supplies. He conferred power on me [Mansa Musa] and left with his companions on the ocean".

The expeditionary force of Mansa Abubakari, must have been immense, because the average boat on the Niger, in the 1500's A.D., could carry 80 men. This means that anywhere between 25,000 to 80,000 men may have sailed from Mali along with Mansa Abubakari.

The mention of a violent current in mid-ocean by Abubakari's captain may refer to the Atlantic ocean currents which can carry a boat from Africa to the Americas.

We can hypothesize that Abubakari and his expeditionary force probably left the city of Niani, by canoe and traveled down the Niger to the Gulf of Guinea. From here the expeditionary force was probably carried by the Guinea Current out into the Atlantic where it met the South Equatorial Current. The South Equatorial Current carried the Mali explorers to Brazil.

Abubakari's ships would not be the last vessels to be carried to Brazil. For example, in 1500 , Alvares Cabral's ship was captured by the North Equatorial Current and swiftly taken to Brazil.

In addition to high boat technology the ancient Manding had their own writing system. The so-called Libyco-Berber inscriptions found throughout the Western Sahara in the Air, Mauritania and Morocco were engraved by the ancient Manding in their own logo-syllabic script. At many Western Sahara and sites in North and South America, we find the Mande totem sign Kangaba (the lizard or serpent) engraved. The earliest Proto-Mande inscriptions are located at Oued Mertoutek which has been dated to 3000 BC. The Oued Mertoutek signs are identical to the Vai signs and the Manding signs located in the Grotte de Goundaka in West Africa.

The Manding writing is analogous to the Indus Valley, Minoan Linear A, and Olmec writing. The Proto-Manding wrote on stone, wood and dried leaves. Ink was made from soot and liana. The Bambara (Manding tribe) claim that they once carved their royal inscriptions/archives on tablets of wood. Today ancient Manding writing systems survive among the Manding secret societies.

Upon arrival in America the Manding sailed along the coast until they found rivers like the Orinoco in Venezuela, and Amazon in Brazil which they used to move into the inland parts of South America. Along these rivers the Manding have left many inscriptions to point the way to good camp sites for Abubakari and the main expeditionary force.

Many of these inscriptions have been found along the Rio Chao river in the state of Alagoas in Brazil. These inscriptions are of two kinds. One group of inscriptions were meant to warn the Manding expeditionary force not to camp in certain areas. Inscriptions in this category are found at Piraicaba, Brazil. Another group of inscriptions were left in areas suitable for settlement.

Once a safe place was found for settlement, the Manding colonists built stone cities or mound habitations. One of these lost cities was found in A.D. 1753, by banderistas (bandits). These inscriptions were found in the State of Bahia, Brazil by Padre Telles de Menezes, in Marajo near the Paraoacu and Una rivers engraved over a mausoleum. They tell us that the personage buried in the Tomb was named Pe.

The most startling evidence of Malians in Brazil , is the "Brazil Tablet", discovered by Col. P.H. Fawcett in an unexplored region near the Culene river. The interesting thing about this Tablet, was the fact it had "African pigment" and features.



Brazilian Tablet

<http://www.geocities.com/ahmadchiek/Mansa1.jpg>

The personage in this Tablet was an elite of Malian colony in Brazil. Evidence suggesting a Manding origin for the Brazil Tablet are 1) THE CROWN worn by the personage on the tablet; 2) the Manding inscriptions inscribed across the chest and feet of the figure on the Tablet; and 3) the evidence of breeches similar to the Manding style worn by the personage depicted on the Tablet.

The decipherment of these inscriptions detail the burial place, and cause of death of a Mansa. It appears that the Mansa on the Brazil Tablet" was named Be. It tells us that Be, was buried in a hemisphere tomb (i.e., mound).

Clyde

| 20431|2006-09-03 18:07:32|Bradenqp@aol.com|OT: You Can Now Download Out of Copyright Books at Google|
Goodresearch option. Google now allows downloading and printing of full texts of classics and books no longer under copyright protection.

Here's the announcement:

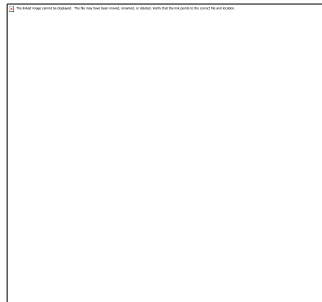
<http://googleblog.blogspot.com/2006/08/download-classics.html>

Paul Braden

| 20432|2006-09-03 19:01:32|Samuel|Science Channel|

Attachments :

If you get the science channel where you are, The secrets of the valley of the kings is on again at 11:00 eastern time tonight



Back to the Oasis

zendz

| 20433|2006-09-03 19:01:38|Paul Kekai Manansala|Genealogy of Sneferu, founder of the 4th Dynasty|

The following family tree (with some notes added by myself) was taken from:

<http://freepages.genealogy.rootsweb.com/~jamesdow/s088/f172346.htm>

Please feel free to offer corrections or additions.

It shows that Snofru (Sneferu), the founder of the 4th dynasty mostly descends from Upper Egyptians from Thinis, directly through the founders of the 2nd dynasty.

The only obvious Lower Egyptian connection, which would involve a violation of the matrilinear succession (if you accept that theory) is the suggestion that **Nimaathapu**, a Lower Egyptian, was the mother of Djoser.

Snofru married **Hetepheres I (Queen) of EGYPT**, who was either his (half-)sister or cousin, through her father Huni. The son of Snofru and Hetepheres I was Khufu, the builder of the Great Pyramid.

Regards,
Paul Kekai Manansala

-- **prob. not Nebka (Sanakhte) (PHARAOH) of 2nd Dynasty (Thinis, Upper Egypt)**
/ or: poss. Pharaoh Khasekhemwy, q.v. (Thinis, Upper Egypt)
/-- **Djoser (Netjerket) (PHARAOH) of EGYPT**
| \ /-- **Cheneris (PHARAOH) of EGYPT** (skip?) + =====> [45]
| | /-- **Bebti (PHARAOH) of 2nd Dynasty (EGYPT, hails from Thinis, Upper Egypt)** (skip?)
| \-- **prob. not daughter of Pharaoh Bebti (Khasekhemwy?)**
/ or: prob. Nimaathapu (Wife of Khasekhemwy probably of Lower Egyptian origin)
/-- **Tosertasis (Sekhemkhet) (PHARAOH) of EGYPT**
/-- **Sezes (Khaba) (PHARAOH) of EGYPT**
/-- **Nysuteh (Prince) of EGYPT**
/ or: poss. Pharaoh Sanakht (Nebka) his brother
/-- **poss. Huni (5th & last PHARAOH) of 3rd Dynasty (EGYPT)**
/
- **Snofru (PHARAOH) of 3rd/4th Dynasty**
\
-- **poss. Meresankh I (probably related to Huni)**

| 20434|2006-09-03 22:01:13|ShaMaYah B Yahadah|Horace Butler was right!!!|

Horace Butler explained that the Hebrews began as a people in Peru.

He explains in his book when rocks cry out that Jerusalem is in Peru.

Sounds strange until one research the earth geographical make-up

before the break up of the Pangea. If you look at how the Nile used to

cross over KMT and flow through the Congo than you can see where the

Nile and the Amazon river were once one continuous river. When the

continents formed and moved away from one another that is when the

Atlantic ocean separated the rivers. You don't believe well please

look before you try to intellectualize this. Pyramids at The end of the Amazon and Pyramids at the end of the Nile.

| 20435|2006-09-03 23:05:57|Sptpy|Re: 12th Dynasty Pharaohs|

Attachments :

Thanks for your confirmation Paul. I saw that you had identified this sculpture as Senusret I in your original post. I wanted to be sure.

Thanks.

Tyrone

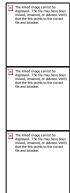
> Paul, thank you for posting the photos. This statuette is of
> particular interest to me; I was told that the identity of this Per-
> aa is unknown. Maybe that is incorrect. Does anyone have any
> information regarding this piece?
> Tyrone

> It's generally identified as Senusret I.
> Regards,
> Paul Kekai Manansala

| 20436|2006-09-04 06:24:48|Jaime Pretell|Re: Horace Butler was right!!!|

Attachments :

Seriously though. I am Peruvian, and I have been to Egypt. No Pyramids at the end of the Nile or the Amazon. And you totally forgot th Niger River inbetween.



No pyramids.

----- Original Message -----

From: [ShaMaYah B Yahadah](#)

To: Ta_Seti@yahoogroups.com

Sent: Sunday, September 03, 2006 11:46 PM

Subject: [Ta_Seti] Horace Butler was right!!!

Horace Butler explained that the Hebrews began as a people in Peru. He explains in his book when rocks cry out that Jerusalem is in Peru. Sounds strange until one research the earth geographical make-up before the break up of the Pangea. If you look at how the Nile use to cross over KMT and flow through the Congo than you can see where the Nile and the Amazon river were once one continuous river. When the continents formed and moved away from one another that is when the Atlantic ocean seperated the rivers. You don't believe well please

look before you try to intellectualize this. Pyramids at The end of the Amazon and Pyramids at the end of the Nile.

| 20437|2006-09-04 06:28:36|Peter Gray|Re: Horace Butler was right!!!

Shamayah B:

Please explain the connection between the movement of tectonic plates in PREhistoric times [Pangea?] to the evolution of human beings whether in Peru or anywhere else. Thank you kindly.

Peter

From: "ShaMaYah B Yahadah"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Horace Butler was right!!!
Date: Mon, 04 Sep 2006 04:46:02 -0000

Horace Butler explained that the Hebrews began as a people in Peru. He explains in his book when rocks cry out that Jerusalem is in Peru. Sounds strange until one research the earth geographical make-up before the break up of the Pangea. If you look at how the Nile used to cross over KMT and flow through the Congo than you can see where the Nile and the Amazon river were once one continuous river. When the continents formed and moved away from one another that is when the Atlantic ocean separated the rivers. You don't believe well please look before you try to intellectualize this. Pyramids at The end of the Amazon and Pyramids at the end of the Nile.

| 20438|2006-09-04 06:30:43|Jaime Pretell|Re: Horace Butler was right!!!
Damn, I knew I was a Jew. Cause my blood runs deep in Peru.

----- Original Message -----

From: ShaMaYah B Yahadah
To: Ta_Seti@yahoogroups.com
Sent: Sunday, September 03, 2006 11:46 PM
Subject: [Ta_Seti] Horace Butler was right!!!

Horace Butler explained that the Hebrews began as a people in Peru. He explains in his book when rocks cry out that Jerusalem is in Peru. Sounds strange until one research the earth geographical make-up before the break up of the Pangea. If you look at how the Nile used to cross over KMT and flow through the Congo than you can see where the Nile and the Amazon river were once one continuous river. When the continents formed and moved away from one another that is when the Atlantic ocean separated the rivers. You don't believe well please look before you try to intellectualize this. Pyramids at The end of the Amazon and Pyramids at the end of the Nile.

| 20439|2006-09-04 08:43:01|Paul Kekai Manansala|OT: Google Earth programme leads to remains of ancient villa.|

Enthusiast uses Google to reveal Roman ruins

Google Earth programme leads to remains of ancient villa.
<http://www.nature.com/news/2005/050912/full/050912-6.html>

[Declan Butler](#)

Using satellite images from Google Maps and Google Earth, an Italian computer programmer has stumbled upon the remains of an ancient villa. Luca Mori was studying maps of the region around his town of Sorbolo, near Parma, when he noticed a prominent, oval, shaded form more than 500 metres long. It was the meander of an ancient river, visible because former watercourses absorb different amounts of moisture from the air than their surroundings do.

His eye was caught by unusual 'rectangular shadows' nearby. Curious, he analysed the image further, and concluded that the lines must represent a buried structure of human origin. Eventually, he traced out what looked like the inner courtyards of a villa.

Mori, who describes the finding on his blog, [Quell'ella Bassa](#), contacted archaeologists, including experts at the National Archaeological Museum of Parma. They confirmed the find. At first it was thought to be a Bronze Age village, but an inspection of the site turned up ceramic pieces that indicated it was a Roman villa.

"Mori's research is interesting in its approach," says Manuela Catarsi Dall'Aglio, an archaeologist at the National Archaeological Museum of Parma. He says the find may be similar to a villa the museum is currently excavating at Cannetolo di Fontanellato, which was found during the construction of a high-speed rail network. "Only a scientific, archeological dig will tell," he adds.

The local authorities will have to approve any archaeological digs before they can take place.

| 20440|2006-09-04 10:26:58|Djehuti Sundaka|Re: Genetics prove those who claim to be Jews are not.|

--- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether" wrote:

>

> Now you are playing.

>

> I am referring to the Priestly Lemba, thats the whole point. the

> Cohen attribute is related to the PRIESTLY JEWISH lineage in



Analysis of a Google map led to the discovery of a Roman villa like this one in Parma, Italy.

*Cultural
Ministry Emilia
Romagna*

Judaic

- > heritage. It's found in the PRIESTLY JEWISH Lemba and the PRIESTLY JEWISH European/Middle Eastern Jews. You know this, and I know

this,

- > why are you correcting the obvious?

Determining what is known to others is never obvious. I personally don't know what you may or may not know. I can only read what you write and respond accordingly. If you single out the priestly individuals of one group yet make no such distinction for another group, I can only conclude that to be your understanding of the matter until you indicate otherwise.

>

- > And I can accept correction of the issue of the Kurds. Ok The

Kurds

- > according to this article ALSO (in addition to the Lemba, and the other jews) share this genetic similarity.
- >
- > But that's just it. If your gonna argue their relationship, then

how

- > then can you say "these Jews are not real jews based on genetics".
- > thats the only point here I am interested in figuring out.

Where have I said that? Post the link to the post in which I've said that and quote me.

As I've quoted you before, you're the one who said

"Genetics say that these other Jews "Not" be Jews if the Lembe still are"

"Genetics" says that? Where? Like I said in the beginning

"...I haven't come across this in any available scholarly studies."

So if "Genetics" says what YOU'VE stated in the first quote above, show it.

Like I said, I can only hold you to what you say and respond accordingly. If you mean something other than what you say, it's up to you to clarify. And if you're holding me to a statement or perspective that I don't acknowledge, it's up to you to show me supporting it.

Djehuti Sundaka

>

> If your gonna disenvow the ancestral links of modern jews, then

the

> lemba have to go right along with them.

>>

>>

>> Yes, the Kurds most certainly do.

>> <http://www.freerepublic.com/focus/f-news/1626606/posts>

>>

>> Nowhere in the link you present does it state what you report,

> i.e.

>> nowhere does it state in any terms that

>>

>> "Genetics say that these other Jews "Not" be Jews if the Lembe

> still

>> are"

>>

>> And nowhere does it state that the Lemba in general possess the

>> Cohen marker. As with the other Jewish populations tested, the

>> Cohen marker is prevalent only among the priestly Lemba, not the

>> general Lemba population.

>>

>> Djehuti Sundaka

>>

>>

>>

>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>>> wrote:

>>>>

>>>> You would have to cite the "Genetics" that state what you

> report

>> in

> > > > order for me to know what you're referring to as I haven't

come

> > > > across this in any available scholarly studies.

> > > >

> > > > As far as I know, genetics links not only the Jews but also

the

> > > > Palestinian Arabs to the Kurds and that the one people all

of

> > these

> > > > populations shared in their ancestry were the Khurri

> (Hurrians),

> > > who

> > > > the people of Kamat referred to as "Kharw" and as "Asiatics

of

> > the

> > > > army of Mitanni". Thus, genetics reveals current

relationships

> > > that

> > > > are independently evidenced through the ancient witness of

> > Kamat.

> > > > The same genetics determined the Lemba to be Jews based on

> their

> > > > genetic relatedness to other recognized Jews. In fact, if

> there

> > is

> > > > one group that can be considered to be more genetically

Jewish

> > than

> > > > any other, it's a group that isn't even considered to be

Jewish

> > > i.e.

> > > > the Shomeriym (Samaritans). People like to say that they're

a

> > > > product of mixed populations due to the fall of YisraEl in

> > BCE
> > > but the fact is that they're a Jewish colony from c. 400 BCE

no

> > > more
> > > mixed than what had already been common for Jews in

general.

> > From
> > > that point on, they have kept to themselves, preserving

their

> > > genetic distinctiveness to a far greater degree than any

other

> > > Jewish population.

> > > >

> > > > Djehuti Sundaka

> > > >

> > > >

> > > > --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"

> > > > wrote:

> > > > >

> > > > > Silly question,

> > > > >

> > > > > A lot of people have posted on here in approval that the

> Lembe

> > > > Jews

> > > > in Mozambique are Jews, authentic Jews. I would certainly

> > agree

> > > > with

> > > > that.

> > > > >

> > > > > But what baffles me is this:

> > > > >

> > > > > Since the Lembe are genetically related to the Cohen Jews

of

> > the

> > > > middle east and Europe in a peculiarly unique way (in such

a

> > way

> > > > that

> > > > the signs of their relationship could not be

coincidental,

> > like

> > > a

> > > > one in a billion chance), how then can Genetics say that

> these

> > > other

> > > > Jews "Not" be Jews if the Lembe still are?

> > > >

> > > > If one group is related to another group, then both groups

> are

> > > > related to the same source.

> > > >

> > > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > > > wrote:

> > > > >

> > > > > Who is and who isn't a priest is a matter of political

> > > > > perspective.

> > > > > According to the P-source, Ezekiel, and Judaism as a

> whole,

> > the

> > > > > Lewiym are NOT priests. Only the descendants of Zadok

are

> > > > > priests. In Deuteronomy, the Lewiym are priests only

due

> to

> > it

> > > > > having been written by Lewiym rather than by Zadokim.

> > > > >

> > > > > The Lewiym and Zadokim aren't even related as is

> > biblically

> > > > > portrayed. The "Cohen" gene found in the Y-chromosome

of

> > > > priestly

> > > > > descended males is not prevalent among Lewiym.

The "Cohen"

> > > > marker

> > > > > identifies men of priestly descent with people of NE

> > Caucasian

> > > > > speaking populations. Such were the Khurri (Hurrians)

of

> > the
> > > > > Mitanni kingdom who, upon being led by their Aryan
> (Maryannu)
> > > > > aristocracy from the region of Kharran (Haran) into

Kna'an,
> > > > > composed
> > > > > nearly 40% of the population of Kna'an during the New
> > Kingdom
> > > > and
> > > > > were later identified as "Asiatics of the army of

Mitanni"
> > by
> > > > > Sheshonq. Abdi-Khepa, the king of Yerwshalayim during

the
> > > reign
> > > > of
> > > > > AkhnAtn, bore a Khurri name. The term "Ibriy"

("Hebrew")
> is
> > > > > probably derived from the socioeconomic term "hapiru", a
> > term
> > > > > applied to nomadic urban outcasts prevalent among the
> Khurri
> > > > > dominated populations. The Lewiym on the other hand,

are
> > > > probably
> > > > > of actual predominate Semitic descent arising out of

the
> > > > > Transjordan region.
> > > > >
> > > > > It's only the Ashkenazi Lewiym that have been shown to

have
> > a
> > > > strong
> > > > > genetic affiliation with the Khazars. This is in

contrast
> > to
> > > > the

>>>>> non-Lewiy Ashkenaziym and all other Jews.
>>>>>
>>>>> Djehuti Sundaka
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>>>>> wrote:
>>>>>>
>>>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>>>> wrote:
>>>>>>>
>>>>>>> "It doesn't prove that at all. It shows that tthe
>> ancestry
>>> of
>>>> the
>>>>>>> Jews is mixed. Jews have migrated to many corners

of
>> the
>>>> world
>>>>> and
>>>>>>> mixed with local populations."
>>>>>>>>
>>>>>>>> If the Ashkenazi Jews are descendents of the Khazars

in
>>>> central
>>>>> Asia
>>>>>>> then they can not rationally be from the middle
>> east.This
>>>>>> article is
>>>>>>>> a little confusing for the fact that Jews claim to

be
>> from
>>>> the
>>>>>> tribe
>>>>>>>> of Judah and that all of the other tribes have been
>>>> destroyed
>>>>>>>> therefore who are these Levites they are testing?
>>>>>>>>
>>>>>>>>
>>>>>>>
>>>>>>> The Levites are the hereditary priests of the Jews.
>>>>>>>>

>>>>>> Levites should be the purest Jews from the standpoint

of

> Y

>>>>> chromosome

>>>>>> since Levites are defined by male descent.

>>>>>>

>>>>>> Levites, like the high priests or kohanim, are usually

>>>> identified

>>>>>> by

>>>>>> surname.

>>>>>>

>>>>>> Thus, the fact that more than 50 percent of Levites

have

>>>>> apparently

>>>>>> Central Asian male lineage suggests that Ashkenazi are

>>>> probably

>>>>>> mostly

>>>>>> Central Asian in origin.

>>>>>>

>>>>>> Regards,

>>>>>> Paul Kekai Manansala

>>>>>>

>>>>>>

>>>>>

>>>>

>>>

>>

>

| 20441|2006-09-04 11:22:11|Paul Kekai Manansala|Who were the Ramessides?|

There are folk out there claiming that the 19th dynasty was founded by descendents of Hyksos, Jews, etc.

But were the Ramessides really that foreign?

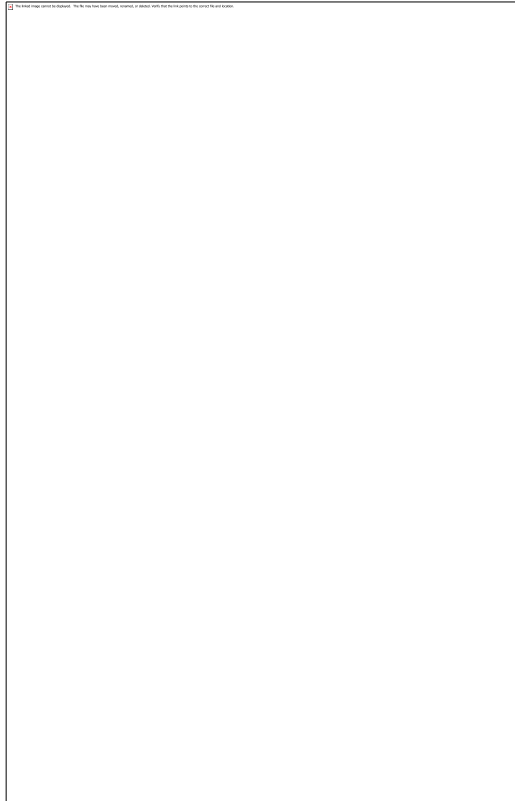
According to their own traditions, the 19th dynasty was founded by Horemheb, something not generally accepted by today's scholars, especially those of the "red-headed" Ramessides ilk.

Ramses I claimed in four different sources that his father was an army captain named Seti. Seti may have been the son Horemheb or possibly his nephew through Horembeb-Neby.

Others think Horemheb and Horemheb-Neby are the same person. Both appear to be descendents of Thutmose III. In the Leiden Stele, Horemheb-Neby is the son of Prince Amenemhat, the son of Thutmose III.

At Deir el-Bahri, Pharaoh Horemheb declares that Thutmose III was the "the father of the father of the father of his father," which if correct is one too many generations as compared if the king was the same as Horemheb-Neby.

Either way, Pharaoh Horemheb would have royal blood from the 18th dynasty.



Pharaoh Horemheb

Now, the more "standard" view today, at least in Western circles, is that Ramses I is of unknown origin. Same thing with his queen Sitre.

Here the first person of known royal lineage is **Ankhesenpaaten II** of Thebes, the mother of Ramses II, and the granddaughter of Akhenaton on both her mother and father's side.

Either way, the only direct lineal descent for the 19th dynasty supported by textual evidence traces back to Upper Egypt to the 18th dynasty.

Regards,

Paul Kekai Manansala

| 20442|2006-09-04 17:51:48|NTuma Kish|Interesting Negritic Mayan Profiles|

Attachments :

Hello all,

Take a look at these depictions of Mayan priests.

http://ph.groups.yahoo.com/group/ta_seti2/photos/view/c802?b=1&m=f&o=0

Get your email and more, right on the [new Yahoo.com](http://new.yahoo.com)

| 20443|2006-09-04 20:51:37|olmec982000|Re: Interesting Negritic Mayan Profiles|

--- In Ta_Seti@yahoogroups.com, NTuma Kish wrote:

>

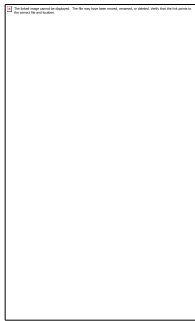
> Hello all,

>

> Take a look at these depictions of Mayan priests.

>

> http://ph.groups.yahoo.com/group/ta_seti2/photos/view/c802?b=1&m=f&o=0



Hi

This is an interesting figure. The personage on the left is a Mayan probably covered with ash. The person on the right is probably a representation of two Black Mayan gods. The long nose of the personage suggest that he represented Ekchuah. The fact that the figure carries a spear suggest that he may also represent god M, the Mayan Black god who always carries the spear.

The god Ekchuah was also called Amanteca by the Nahuatl. The Nahuatl term Amanteca, probably relates to Mandinka, the name for some of the Mande speaking people. There are three glyphs in front of this Negro reading from top to bottom we have :1) 'way', 2) ajaw, and 3) ekchuah[the long nose god?]. They probably read "The spirit companion of lord Ekchuah". We may interpret the signs as the following : "the Chief Priest of Lord Ekchuah".

Clyde

| 20444|2006-09-04 22:14:18|asar_imhotep|Re: Interesting Negritic Mayan Profiles|

Where is this picture from and how old is it?

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, NTuma Kish wrote:

>

> Hello all,

>

> Take a look at these depictions of Mayan priests.

>

> http://ph.groups.yahoo.com/group/ta_seti2/photos/view/c802?b=1&m=f&o=0

>

>

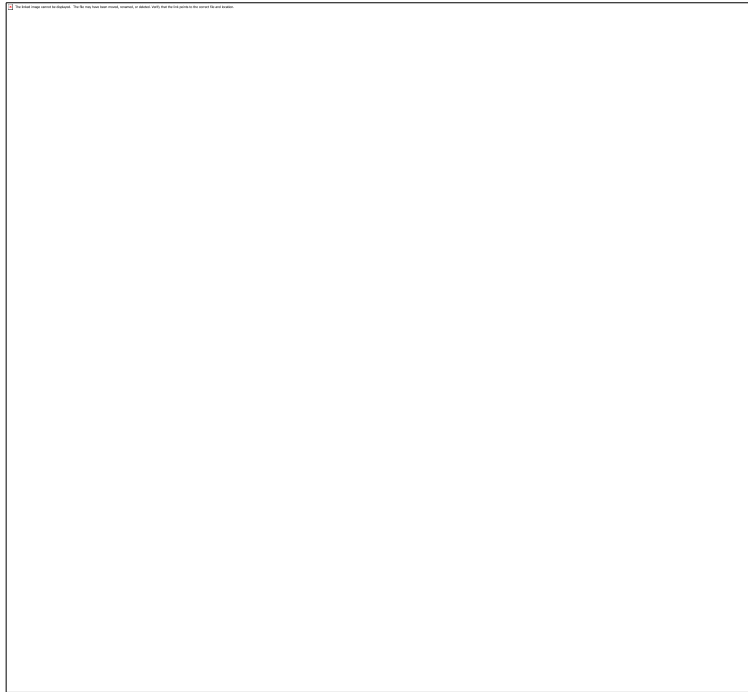
> -----

> Get your email and more, right on the new Yahoo.com

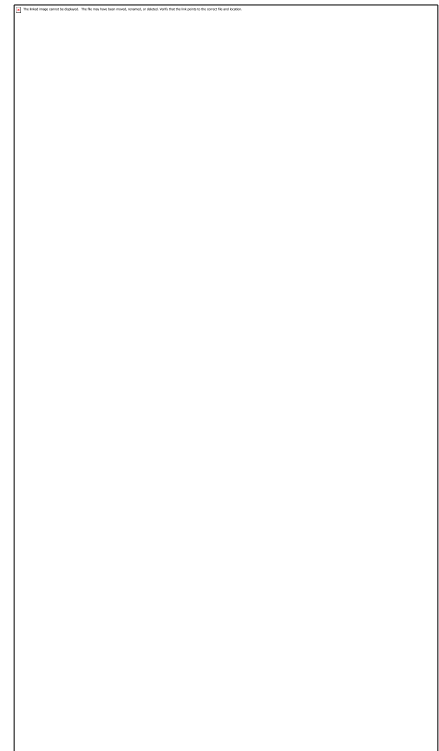
>

| 20445|2006-09-04 22:16:35|asar_imhotep|Re: Interesting Negritic Mayan Profiles|

What gets me is the striking similarity to ancient Ta Merrian Sem Priests clothing.



Behind Neferrenpet and Mutemwia, a sem-priest purifies offerings piled high on a table before seated figures of the couple. To the right, another priest holds the meskhetiu-tool, which is used in the [Opening of the Mouth ritual](#).



Do not copy and paste this text. The text is for your own use only. It is not to be used for any other purpose. It is not to be used for any other purpose. It is not to be used for any other purpose.

One can make the case that animal skin could be used simply for clothing. But I doubt everyone on their own associated spotted cats with a priest just randomly in historical times. This is still being practiced in East Africa in the Sudan

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "olmec982000" wrote:

>

>

>

> --- In Ta_Seti@yahoogroups.com, NTuma Kish arumeas@ wrote:

> >

> > Hello all,
 > >
 > > Take a look at these depictions of Mayan priests.
 > >
 > > http://ph.groups.yahoo.com/group/ta_seti2/photos/view/c802?b=1&m=f&o=0
 >
 >
 >
 >
 >
 > 05_535421_3374_314266_0_120176_421027_2325947930&bodyPart=2&tnef=&YY=952\
 > 51&order=down&sort=date&pos=0&view=a&head=b&VScan=1&Idx=0>
 >
 > Hi
 >
 > This is an interesting figure. The personage on the left is a Mayan
 > probably covered with ash. The person on the right is probably a
 > representation of two Black Mayan gods. The long nose of the personage
 > suggest that he represented Ekchuah. The fact that the figure carries a
 > spear suggest that he may also represent god M, the Mayan Black god who
 > always carries the spear.
 >
 > The god Ekchuah was also called Amanteca by the Nahuatl. The Nahuatl
 > term Amanteca, probably relates to Mandinka, the name for some of the
 > Mande speaking people. There are three glyphs in front of this Negro
 > reading from top to bottom we have :1) 'way', 2) ajaw, and 3)
 > ekchuah[the long nose god?]. They probably read "The spirit companion of
 > lord Ekchuah". We may interpret the signs as the following : "the Chief
 > Priest of Lord Ekchuah".
 >
 > Clyde
 >

| 20446|2006-09-05 08:17:41|arumeas|Re: Interesting Negritic Mayan Profiles|
 Good morning Dr. Winters,

I emailed this picture to your personal e-mail address yesterday with additional inquiries. The caption to the picture reads as follows:

"Maya priests painted their bodies a sacred blue color; black was the color warriors used, according to Spanish chronicles. They also report that months of fasting were followed by rites of purification, when both priests and layman washed specially prepared soot from their bodies to symbolize the cleansing of evil. Thus the black figures on an extended design from the famous Chama vase, could represent either soot-covered priests before a ceremonial bath, or

warriors."

One of the things that caught my attention about the figures was the facial hair.

I looked at the BBC article sent by Alex Van Deelan. While it recognizes that Negroid types were the first to migrate to the Americas, the article almost focuses exclusively on the migration of Australian Aboriginies. But to me, the reconstruction of the woman's head looks more typically like a West African Negroid, or even an African American rather than an Australian Aborinal (though I do recognize that there is the belief that African type blacks were the first to inhabit all the continents on the globe which gave rise to the diverse types within the human family).

I was wondering if the figures of the Mayans in the picture might represent differing levels of admixture between the said Australian Aboriginal negroid type and the descendants of the Mongoloids who came later and became known as the native American Indians.

Asar, I will get more information on the picture when I get home. The name of the source slips my mind.

The picture I sent to your e-maile Dr. Winters has an extra figure on the left end.

--- In Ta_Seti@yahoogroups.com, "olmec982000" wrote:

> --- In Ta_Seti@yahoogroups.com, NTuma Kish wrote:

> >

> > Hello all,

> >

> > Take a look at these depictions of Mayan priests.

> >

> > [http://ph.groups.yahoo.com/group/ta_seti2/photos/view/c802?
b=1&m=f&o=0](http://ph.groups.yahoo.com/group/ta_seti2/photos/view/c802?b=1&m=f&o=0)

Hi

>

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>

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> reading from top to bottom we have :1) 'way', 2) ajaw, and 3)

> ekchuah[the long nose god?]. They probably read "The spirit

companion of

> lord Ekchuah". We may interpret the signs as the following : "the

Chief

> Priest of Lord Ekchuah".

>

> Clyde

>

| 20447|2006-09-05 10:50:24|Djehuti Sundaka|Reconstruction of Patrilineages and Matrilineages of Samaritans|

Reconstruction of Patrilineages and Matrilineages of Samaritans and Other Israeli Populations From Y-Chromosome and Mitochondrial DNA Sequence Variation

<http://evolutsooon.ut.ee/publications/Shen2004.pdf>

Check the weather nationwide with MSN Search: Try it now!

<http://search.msn.com/results.aspx?q=weather&FORM=WLMTAG>

| 20448|2006-09-05 11:08:10|Djehuti Sundaka|Mystery of Va.'s First Slaves is Unlocked|
Mystery of Va.'s First Slaves is Unlocked

Mystery of Va.'s first slaves is unlocked

New scholarship shows how group of '20 and odd' came to America

By Lisa Rein

The Washington Post

Updated: 12:59 a.m. PT Sept 3, 2006

JAMESTOWN - They were known as the "20 and odd," the first African slaves to set foot in North America at the English colony settled in 1607.

For nearly 400 years, historians believed they were transported to Virginia from the West Indies on a Dutch warship. Little else was known of the Africans, who left no trace.

Now, new scholarship and transatlantic detective work have solved the puzzle

of who they were and where their forced journey across the Atlantic Ocean began.

The slaves were herded onto a Portuguese slave ship in Angola, in Southwest Africa. The ship was seized by British pirates on the high seas -- not brought to Virginia after a period of time in the Caribbean. The slaves represented one ethnic group, not many, as historians first believed.

The discovery has tapped a rich vein of history that will go on public view next month at the Jamestown Settlement. The museum and living history program will commemorate the 400th anniversary of Jamestown's founding by revamping the exhibits and artifacts -- as well as the story of the settlement itself.

Although historians have thoroughly documented the direct slave trade from Africa starting in the 1700s, far less was known of the first blacks who arrived in Virginia and other colonies a century earlier. A story of memory and cultural connections between Africa and the early New World is being unearthed in a state whose plantation economy set the course for the Civil War.

History come to life

"We went entirely back to the drawing board," said Tom Davidson, senior curator of the Jamestown-Yorktown Foundation. "The problem has always been that all of the things that make for a human story [of the Africans] were missing. . . . Now we can talk about the Africans with the same richness we talk about the English and the Powhatans."

Behind him, an Angolan man was depicted stripping bark from a baobab tree in a re-created village featured in the museum's new 30,000-square-foot gallery, which will open Oct. 16. It's double the space of the previous one, to cover a long span of the 17th century and the African story, which was barely featured before.

How the story of the charter generation of Africans in Virginia has come to life in a new \$25 million museum wing is a tale of two scholars who helped connect two coasts of the Atlantic Ocean.

The early 1600s was a time of war and empire-building in Southwest Africa; Portuguese traders under the rule of the king of Spain had established the colony of Angola. The exporting of slaves to the Spanish New World was a profitable enterprise. The Portuguese waged war against the kingdoms of Ndongo and Kongo to the north, capturing and deporting thousands of men and women. They passed through a slave fortress at the port city of Luanda, still Angola's capital.

At Jamestown, tobacco was on the verge of a boom after the British had failed at several industries. Indentured servants from England were common in the settlement, now close to 1,000 people strong.

John Rolfe, Virginia's first tobacco planter and husband of the Indian princess Pocahontas, wrote the widely held account of the African landing in a letter to the Virginia Company of London. The captain of a Dutch warship that arrived in Jamestown in August 1619 "brought not any thing but 20 and odd Negroes, wch the Governor and Cape Marchant bought for victuale . . . at the best and easyest rate they could." Rolfe explained that the ship and another called the Treasurer had embarked from the West Indies.

A retired University of California at Berkeley historian, Engel Sluiter, made a startling discovery in the Spanish national archives in the late 1990s as he did research for a book on Spanish America. A colonial shipping document he uncovered in an account book identified a Portuguese slave ship called the San Juan Bautista. About 350 slaves were bound for Veracruz, on the east coast of modern-day Mexico, when the ship was robbed of its human cargo off the coast of Mexico in 1619 by two unidentified pirate ships, the record said.

Sluiter, who died in 2001, published his discovery in the William and Mary Quarterly. It caught the eye of John Thornton, an expert on the Portuguese colonies in Africa in the 16th and 17th centuries.

The outlines of the other half of the story took shape.

"I said, 'I can figure out how these people were enslaved,' " said Thornton, a Boston University professor who, with his wife, historian Linda Heywood, is publishing a book on the slave trade between Angola and the North American colonies. Previous scholarship has documented the slave trade from Ghana, Senegal and other parts of West Africa. "We know Angola was a big exporter of slaves to Brazil and the Spanish colonies, but now we know that they showed up here," Thornton said.

Inside look at background

Through records of a legal dispute between the pirate ships, Thornton identified the British vessels as the Treasurer and the White Lion, which was flying a Dutch flag. Each took 20 to 30 slaves before the San Juan Bautista continued to Veracruz. They landed at Jamestown within four days of each other and traded the Africans for provisions. The Treasurer then sailed to Bermuda, dropping off more slaves, and returned to Virginia a few months later, trading the final nine or 10 more.

Many Angolans followed -- not just to Virginia, but to New York and New England, say Thornton and Heywood, who are consultants to the Jamestown

Settlement. Their research draws a portrait of the first Africans as urban people connected by common languages, who had had contact with Europeans for many years.

Virginia's first Africans spoke Bantu languages called Kimbundu and Kikongo. Their homelands were the kingdoms of Ndongo and Kongo, regions of modern-day Angola and coastal regions of Congo. Both were conquered by the Portuguese in the 1500s. The Africans mined tar and rock salt, used shells as money and highly valued their children, holding initiation ceremonies to prepare them for adulthood.

And they most likely had been baptized as Christians, because the kingdom of Ndongo converted to Christianity in 1490. Many were literate. This background may be one reason some of Virginia's first Africans won their freedom after years as indentured servants, the historians said.

The Portuguese and Catholic roots figure prominently on a glass wall in the new gallery at the Jamestown Settlement. Mareo, Christian, Nando, Acquera, Palmena, Cuba, Salvo -- they are among 400 African names engraved on the wall, one for each anniversary year.

One is Angelo, whose name appears on a 1624 census of the colony discovered in the past decade. She is listed as a "Negro woman" who came on the Treasurer and worked as a servant in the home of Capt. William Pierce and his wife, June. Historians assume the slave's name was Angela.

It is Angela, played by a young Angolan actress, who stars in the introductory film visitors will see as they watch the new story of Jamestown unfold. The 23-minute movie was filmed on a beach in Luanda in 2004.

The film will replace a 15-year-old version that gives the first Africans only a passing mention. Now visitors will be transported to a Portuguese cathedral in Luanda, where a Jesuit priest breaks bread with the captains of the San Juan Bautista. They discuss the souls to be saved and riches to be made from the continued shipment of slaves from Massangano, an inland city. The film cuts to a hut on the shore of the Kwanza River, where Angela, a young woman in her twenties, pounds grain and smiles. Then she and thousands of others are captured and taken to a beach at Luanda. A Jesuit priest asks her if she has been baptized, and she answers yes.

"Then she is a child of God. When she dies, she will go to heaven," the priest says. And the slave ship sets sail against the evening sun.

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| 20449|2006-09-05 14:27:58|Paul Kekai Manansala|Re: Reconstruction of Patrilineages and Matrilineages of Samaritans|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> Reconstruction of Patrilineages and Matrilineages of Samaritans and

Other

> Israeli Populations From Y-Chromosome and Mitochondrial DNA Sequence

> Variation

> <http://evolutsioon.ut.ee/publications/Shen2004.pdf>

>

Interesting that the Samaritans, who claim descent from the Ten Tribes, should have mostly "Cohanim" patrilineages.

The high priests mostly were said to have gone with the kingdom of Judah after the split between the North and the South. The temple supposedly lied within the kingdom of Judah.

Regards,

Paul Kekai Manansala

| 20450|2006-09-05 20:34:01|Djehuti Sundaka|Re: Reconstruction of Patrilineages and Matrilineages of Samaritans|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

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> Regards,

> Paul Kekai Manansala

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Actually, when one reads Ezra and Nehemiah about the priests who married "foreign" women and were driven off for not relinquishing them (e.g. Ezra 10:18-44 and Nehemiah 13:28) as well as Antiquities of the Jews Book 11, Chapter 8, Section 2, one realizes that the true origin of the Shomeriym had been from those intermarrying priests. This occurred during the high priesthood of Yohannan (Nehemiah 12:10-11, 12:22) c. 408 BCE during the reign of Darius II, not 3 generations later under Darius III as Antiquities of the Jews would have us believe.

The perspective of the women being foreign may not have been shared by their priestly husbands who may have legitimately seen them as being women of YisraEl since over 7/8ths of the population had remained in the land after 722 BCE. Apparently, the ruling class of Shomerown (Samaria) under Sanballat had sought to intermarry with the ruling (i.e. priestly) class of Yerwshalayim. Obviously, this had been allowed until some faction in power decided it shouldn't be. I suspect the reasons for this had been more political than religious.

Djehuti Sundaka

| 20451|2006-09-05 20:50:03|Djehuti Sundaka|Re: Reconstruction of Patrilineages and Matrilineages of Samaritans|

So what I really find interesting is men of priestly descent who have forgotten their priestly heritage while Lewiy men of non-priestly descent have become the priests.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

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- >
- > Djehuti Sundaka
- >
- | 20452|2006-09-06 07:25:22|algliterature|Torch Cultural Fair 2006|
- Torch Cultural Fair 2006

www.antorchacultural.com

The Magazine Cultural Virtual Fair has acquired great prestige in its first edition for the following reasons: to have been declared of cultural interest by the senate of the Nation of Argentine Republic, the Ministry of Culture of Mendoza's county, Argentina; for the prestige of the members of the jury, the relevance of their favoring ones, collaborators, and for the initiative of forming a community that unifies to the towns of Latin America and of the World through

the culture and the art.

To see the Community of the Fair in www.antorchacultural.com , and in "Fair 2005", to the winners of the previous edition.

Therefore, it summons in their Second serial year to the International Competition of: Plastic arts, Philosophy, History, Literature, Music and Poetry according to the following bases:

1. They will be able to participate in the competition all those people of any nationality, without age limit, interested in having a honorary prize of international transcendency
2. The presented works will be original and unpublished
3. It will be allowed a maximum of 3 texts or 3 Works by author / it is in each one of the categories
4. In all the cases the topic will be free
5. The works will be remitted to the electronic mail:
feriaantorchacultural2006@yahoo.com .ar indicating name and last names, DNI, address, nationality, electronic mail and age
6. All the presented works will be published in www.antorchacultural.com it "Trades 2006", remaining visible still after the failure of the jury. The proclamation of the winners will become public in the media related with the organization, and directly to the winners who will become by mail worthy of the corresponding certificate as premiati that will be they correspondent to their own

home certificate.

7. The delivery term will conclude the 24/12/06, including that day

8. The jury will be compound for people of the cultural environment, and outstanding figures of the Latin American chore, designated by Cultural Fair , having these capacity to declare desert some of the honorary prizes if the works didn't end up having the quality and height of the contest

9. Any change not foreseen in these bases it will be communicated through the place of Cultural Fair.

10. The consultations on the competition will be made from the same page.

11. The participation in this competition supposes the full acceptance of its bases. The failure of the jury is inappealable
| 20453|2006-09-06 07:36:16|Paul Kekai Manansala|Pyramid opens in Kazakhstan|
Palace of Peace and Reconciliation opens in Kazakhstan
<http://home.nestor.minsk.by/build/news/2006/09/0501.html>

The completion of Foster and Partners' Palace of Peace and Reconciliation in Astana, Kazakhstan is marked at an impressive ceremony. Opened in time for the triennial Congress of Leaders of World and Traditional Religions, the project is a 62m high pyramid ? designed and realised in less than two years ? that will be a global centre for religious understanding, the renunciation of violence and the promotion of faith and human equality. Located on a prominent site in the capital's new administrative centre, the building occupies a significant place on the axial route from the Presidential Palace.



As a non-denominational contemporary building form, the pyramid is resonant of both a spiritual history that dates back to ancient Egypt as well as a symbol of amity for the future. It will accommodate a permanent venue for the Congress, and houses a 1,500- seat opera house, a university faculty, meeting spaces and a national spiritual centre. This programmatic diversity is unified within the pure form of a pyramid, 62 metres high with a 62 x 62-metre base.

Following an international competition, Foster and Partners was commissioned to design the venue for the Congress in December 2004. This led the design team to develop a structural solution that utilised prefabricated components, which could be manufactured off site during the winter months and erected during the summer. The entire process, from briefing to completion took just twenty-one months.

| 20454|2006-09-06 07:37:25|Paul Kekai Manansala|The Beja: 'strangers in their own land'|

The Beja: the plight of a people dispossessed

Friday 1 September 2006 02:01.

<http://www.sudantribune.com/spip.php?article17365>

By Omer M Shurkian*

INTRODUCTION

August 31, 2006 □ The Sudan, as a country, is continually evolving culturally, ethnically and socially. It has been a □multi-cultural□ state for years, but race issue throughout these years had controversially occupied, and it still plays a pivotal role in, Sudan□s enigma. This is true because the indigenous groups in the Sudan are generally the most disadvantaged and poorest sections of the community and often feel □strangers in their own land□. The miserable situation of the indigenous peoples□ affair is enacted and endorsed by successive central governments in Khartoum that attended to more marginalisation of these groups in the machine of power. This crisis of governance gives rise to socio-economic inequality, which often hampers development, education, health and reduces the standard of living of so many a people. It does not only erodes but it undermines all indicators of social capital which would have acted as a buffer against socio-economic disadvantage suffered as a result of the lack of exploitation of abundant and untapped economic resources. Nevertheless, what is crucial is that in a vast country like the Sudan fundamental questions should arguably be separated from the idiosyncratically personal interests and subjective values of the arguers. Objectively, the arguments should not rest on extraneous factors such as the chimerical outcry of foreign collusions; instead, it should be socially scientific and dictated by relevant considerations to the undertaking ventures if the Sudan were to be redeemed from teetering towards the edge of catastrophe. Nonetheless, a large section of population in the Sudan is more downbeat, burdened with disappointments and replete with unexpressed dissent. The indigenous Beja people in Eastern Sudan are one example of such downtrodden community.

The impasse in Eastern Sudan in which the Beja represent a cornerstone can be examined through the model of critical social theory and the way it deals with the problem of resistance within communities. In

other words, the theory is an appropriate one because it seeks to articulate resentment, thwarted desires and repressed needs, and the felt grievances of the Beja people by focusing on an account of the dynamics of the situation in which they find themselves in not by default, but by design. The paper seeks to demonstrate that the Beja have chosen to act in the specified way, including armed struggle, to provide a vocabulary in virtue of which they and their situation can be expressed, to explain why the conditions in which they find themselves are frustrating to them and to rid themselves of dissatisfactions through a programme of action.

THE BEJA PEOPLE: HABITAT AND HISTORY

The indigenous Beja people are nomads who have inhabited the semi-desert area in the Red Sea coast of Sudan and the hilly country behind it for thousands of years. The ancient Egyptians referred to them as the people of Buka or Medju (Medjay), the Romans dubbed them Blemmyes and in the Odesa they were described as Erembes. The Pharaohs called them Absha, meaning "the desert dwellers" - that is, the Bedouins in Arabic language - and Ramses II called them Beja, purporting "fighters". It is important to note that besides the Nubians, it is well documented that the Beja were employed in the Egyptian army and were credited for their fortitude and the expulsion of the Hyksos from Egypt. The war-like Blemmyes (Beja) had normally fought with curiously shaped bows, and it was from them that the tribes of Hijaz and Yemen (in Arabia) - and the other Arab tribes - adopted the use of the bow. The Nubians, on the other hand, were called by the Arabs the "archers of the eye", because of their accuracy and ability to shoot a foe through the eye-slits of his helmet. Historically, the Beja ruled the vast territory of theirs in five kingdoms - namely, the Naqis, Baqlin (Taflin), Bazin, Jarin and Qat'a (Qit'a, also perhaps Qas'a).(1)

THE BEJA POPULATION AND TRIBES

The Beja population is divided into a number of tribes and sub-tribes. The main groupings include: the Amarar, Besharin, Hadendawa, Halanga and Beni Amer, whereas Arteiga, Ashraf, Kamalab, Malheitkanab, Sigolab, Shailab, Kimilab, Hassanab, Memran and Habab are considered as sub-tribes. The first four and a few of Beni Amer speak a Hamitic language - namely, Bedawi, Bedauye or To Bedawie - while most of Beni Amer speaks Tigré, a Semitic tongue. The Bedawi language is an Afro-Asiatic language; it is often seen as Cushitic, but several scholars, notably Robert Hetzron, have regarded it as an independent branch of Afro-Asiatic; but Idris Mohamed Jameil emphatically disagrees with the argument that the Beja belong to Kush son of

Kana'an son of Ham son of Noah. Rebutting this theory as the Israelite interpretation of history, Jameil claimed that the Beja are Semites, corroborating his own belief by alleging that a number of Arab tribes migrated from the Kingdom of Himyar in southern Yemen and resettled in the Bejaland after the destruction of Ma'arib Dam in the third century BC, including the Bali and Rabe'ia tribesmen — namely, the two branches of the Qahtaniyya tribe. Due to their fighting characteristics, the Bali became the ruling dynasty in the Beja territory, but, eventually, they were annihilated by the indigenous Beja people because of the wars they created. The intermarriages of these new settlers with the local population produced some sections of the Beja people with all their distinctive features, Jameil claimed. As for the word Beja, he concluded that it was an Arab misnomer of Badu (nomads).(2)

THE BEJA, THE ARABS AND THE NUBIAN CONNECTIONS

The history of migration of man is a complex process since it is intertwined with spiritual belief, mysterious stories and archaic factors that make it rather impossible to attest. What makes this process too difficult to prove is the lack of historical annals and the reluctance of researchers to conduct studies, using archaeological records, Sudanese oral tradition and the travel descriptions of the early explorers. Invariably, a number of ethnic groups in the Sudan have traced their origins to outside the country and the Arabs are a typical example. From the available literature, the Arabs have been divided by historians into three classes according to their great ancestors. They are:

- The perished Arabs who were supposedly punished by destruction and deluge because, as legend has it in the holy book of Qur'an, they flagrantly disobeyed their Prophets and flouted God's instructions; they were: □Add, Thamood, Tasam, Jadeis, Imlaq and so forth.
- The pure Arabs, who are believed to have descended from Ya'arub ibn Yashjub ibn Ghatan and thus called Ghataniyun, had lived in the Yemen; they included a number of tribes and sub-tribes, but only two of these tribes became prominent — viz., Himyar (with three sub-divisions) and Kahlan (with eleven sub-divisions).
- The Arabised Arabs: they are those who can be identified with Prophet Abraham, his Egyptian-born wife, Hajir, and their son, Isma'il. They settled in Mecca. His progeny formed this category of Arabs who normally called themselves □Adnaniyun — that is, after their great grandfather, □Adnan.

For a number of causes, the authentic Arabs from southern Arabia migrated within the Arab Peninsula and without. These reasons can be summarised as follows:

- the disruption of their trade to the utmost degree as a result of the domination of the Anbat Kingdom in northern Hijaz, severing their trade route between Yemen in the south of Arabia and Sham in the north;
- the Roman control of maritime routes in the wake of their colonisation of Egypt, Syria and northern Hijaz;
- the inter-tribal disputes within the Yemen itself □ namely, the clashes between the Hamdan and the Himyar tribesmen; and finally
- the collapse of Maʿarab Dam in 450/451 AD.

The allegations by Mr Jameil that Balliyun and Beni Amer migrated to the Bejaland through Eritrea from the Yemen may need further research to authenticate his hypotheses. According to the Arab tribal map of antiquities, the Balliyun who were believed to have resided in the Gulf of Aqaba near Jordan, were not enlisted with the tribes which left the Yemen, nor were there any other sources or citations indicating their migration to the Sudan. In fact, □Abd al-Rahman ibn Khaldoun, the renowned Arab sociologist, stated that the Balliyun (Balliy, Baliyin□) originally lived in the territory stretching from the area between the Sinai Peninsula and Yathreb (al-Madina) in Arabia. Invoking folktales and pandering to myths and legends are not unusual practice in the Sudanese habits of perseverance to claim Arab genetic lineage. This type of pretext defies the logical form of the well-known deductive-nomological model of explanation, and leaves the structural identity of explanation and prediction in social science at crossroads.

The Roman emperor Diocletian (284-304 AD), unable to repulse the attacks of Blemmyes, abandoned the old southern frontiers of the empire and withdrew to the Aswan cataract. Then he invited the Nobatae from western oases (probably Kharga oases) to settle in the Nile valley in order to separate the lands of the Blemmyes to that of Egypt, thus acting as a buffer state. This state of affairs continued in Lower Nubia until 350 AD. (3) By viewing this invitation as a voluntary venture, it constitutes a different element in the history of human migration since the most common displacements have taken place throughout centuries as a result of either natural disasters or political upheavals □ such as, the outbreak of famines, floods, volcanoes, epidemic diseases, wars or mass slavery. Questions as to how many of the Nobatae were resettled there, and were they able to

affect the demographic changes of the area socially, linguistically and culturally remain mooted. For until these questions are answered there is no way to ascertain the socio-economic changes brought about by these invitees. Nonetheless, under constant Roman pressures, the Beja retreated to the Red Sea hills, which proved to be inaccessible to foreign intruders.

In the sixth century AD, the Nubian kingdoms in Northern Sudan embraced Christianity and in the seventh century Islam was foisted on them, but the Beja who became Muslims in later years were not affected by Islam, and their distinct culture and identity remained intact, even after the influx of Arabs into the Sudan and the discovery and exploitation of gold mines in the Red Sea hills. During the reign of Mamlukes in Egypt, Sultan al-Nasser Mohamed ibn Galawoon despatched an expeditionary force to the Beja territory where they killed 460 Halanga tribesmen and injured several others. The Halanga, who refused to surrender nor were they willing to reach a deal with the Egyptian invaders, preferred to do it or die rather than being captured as slaves.(4) Due to Beja raids against the Muslim residents of Aswan in Egypt, Caliph Mamoun sent a punitive force to punish them in 831 AD. The force, which was led by □Abd Allah ibn al-Jaham, defeated the Beja and subjected them to a humiliating treaty that was signed by their Paramount Chief □ namely, Kanoun ibn □Abd al-□Aziz. Its terms run as follows:

- (1) The Bejaland from the borders of Aswan to Dahlak and Badei will be the dominion of Caliph, and the Beja and their chief are his slaves.
- (2) The Beja King should pay land tax, which comprises 100 camels and 300 dinars annually.
- (3) The Beja should respect Islam; they should not impinge on it nor should they aid and abet anyone against the adherents of Islam.
- (4) They should not deny a Muslim an access to their land, nor trade whether by land or sea.
- (5) If a Muslim entered [their land] as a trader, resident, passer-by or pilgrim, he should enjoy a safe passage until he leaves.
- (6) If the Beja happen to be in southern Egypt as passers-by or traders, they should not carry arms nor should they enter cities and villages by any means.
- (7) They should not destroy any mosque built by Muslims at Saiha and Hajr.

(8) Kanoun ibn al-Abd al-Aziz should allow the tax collectors of Amir al-Muminein [the Prince of the Faithful] to enter the Bejaland to levy alms from those who embraced Islam.

These dictated terms of subjugation are as preposterous as those forced onto the Nubians by the Arabs in the wake of the battle of Dongola in 652 AD; thence and after, it has been referred to as the Baqt Treaty. In addition to these conditions as to cater to Arabs' interests in the Nubialand, the Nubians were forced to pay 400 slaves annually from which 40 were to go to the Arab Governor of Aswan as his private chattels and the remaining rest were to be transferred to the Caliph of the Faithful in Baghdad, the centre of the Abbasid Dynasty rule in Iraq. Statistically speaking, one could imagine as to how many Nubians were captured, taken into slavery and delivered to the Arab world according to this ignominious Baqt Treaty that lasted for more than six centuries. History records have shown that this was a blatant, unprovoked attack by the Arabs on a sovereign state. Like Christopher Columbus and his brothers Bartolme and Diego who forbade natives in colonies on the Caribbean island of Hispaniola from Baptism so they could be used as slaves, the Arabs were not interested in spreading Islam, bearing in mind that Islam forbids enslaving fellow Muslims. Instead, they were interested in exploiting Nubian wealth, including gold bullions, trade and slavery. The fact that they were providing the Nubians with annual amount of wine, which is prohibited by the Islamic faith, is a solid proof of this account. So this is the kernel of emotional truth behind a nihilistic hate with which the African Sudanese have become gripped, and, long after that, the hate will still burn.

THE BEJA: DEFENDING THE MOTHERLAND

Like the other indigenous population of Sudan, the Beja people have fought bravely throughout their chequered history to defend their motherland, culture and economic resources. With some remarkable successes, they repelled foreign encroachers, on the one hand, and suffered immensely, on the other hand. The incursion of the Anglo-Egyptian forces in Eastern Sudan was met with a fierce resistance from the Beja tribesmen. The epic resistance of the Beja earned them the awe and respect of their enemies: this sublime struggle was inscribed in history annals as a poem by the Victorian poet of the day, Rudyard Kipling (1865 – 1936), in his famous Fuzzy-Wuzzy (Appendix I). Due to the gross violations of human rights, the British 'victories against Osman Digna [in Eastern Sudan] had had a mixed reception in Britain, and the [British] Government had been attacked for allowing an indiscriminate massacre of unarmed [Beja] tribesmen. When finally the British subdued the Beja resistance, they

captured their leader □ viz., Osman Digna □ and treated him with awe and respect for fear of retaliatory attacks from his followers.

The Beja, therefore, have been characterised by a protracted history of politico-military struggle, and they stood, in the past, as a bulwark against every invading force, which had contemplated the occupation of Sudan from the East. Against this backdrop, the Beja have chosen the means of their struggle to attain their ends. In so doing, they have opted for the greatest of our global fears, alongside natural disasters, which is war. It is always said: □ War is fear made manifest, the antithesis of all we profess to hold dear. □ The crisis in Eastern Sudan is not unexpected: they are bound to happen, because of the political evolution taking place throughout the Sudan, including the armed resistance that had just been peacefully settled for Southern Sudan, the Nuba Mountains, the Funj region and the hitherto dispute in Western Sudan. Undoubtedly, the concessions made to the rebels in these aforementioned areas have allured other marginalised groups in the country to take to arms as the only language apparently understood by the Khartoum regimes, which appear to have become impervious against the realities of communities, which have been scarred by constant despair and faded aspirations.

THE BEJA CONGRESS AND STRUGGLE FOR REGIONALISM

After its independence from the Condominium Rule in 1956, the Sudan was left in a political quagmire, and its political leaders squandered their time on factional bickering, party squabbles and ideological chasm. The Northern political parties were affected by the general political mood engulfing the entire Arab world; and, therefore, terminologies like Nasserism, Communism, Arab Nationalism □ or the era of □isms□ - and Muslim Brotherhood were not uncommon in the Sudanese political arena. In the second half of the last century, the Arabs tried secular nationalism as a philosophy to deal with so many an injustice imposed on them by outsiders and their rulers alike, but found that it was simply not working. Later on there was a belief that there was nowhere to go, but the route of fundamentalist Islam; this was, and is, not necessarily the right track, bearing in mind the multi-religious nature of most, if not all, of these countries. Back home, the Sudanese traditional parties were competing on campaigning against the Sudan Communist Party and feverishly advocating the introduction of Islamic Constitution, while neglecting the thorny issues of the constitutional set-up of the South and, to a lesser extent, the fermenting dissent amongst the Nuba, Dar Fur and the Beja people. The result of this morass of affairs is that the post-independence governments of Sudan have abjectly failed to draw all the Sudanese nationalities around a congenial □ social contract □.

This would have solved the problems created by the crisis of governance, including social marginalisation, the deniability of equality and justice for all the citizens of the country, which are now thought of as inalienable rights, regardless of people's ethnic origin, creed, the texture of hair, geographical belonging, cultural background, social orientation or political affiliation. The Beja people, amongst other indigenous nationalities in the Sudan, are to bear the full brunt of these failures.

If anything, a credit to the establishment of the Beja Congress can be traced to Dr Taha Osman Baliyya, later to become the congress's godfather. Dr Baliyya, first and foremost, worked as a medical doctor at Port Sudan Hospital. As a result of the badgering requests of his friends, he resigned from the public service and opened a private clinic in the city of Port Sudan. He did so in order to serve his fellow tribesmen socially, politically and publicly. He had been an expatriate in the service of Emperor Haile Selassie's Ethiopia, and one of the closest physicians to His Majesty in Addis Ababa. Leaving the comforts and the hedonistic lifestyle, as a personal physician of the emperor, was not an easy choice someone could easily contemplate. Nonetheless, Dr Baliyya left Ethiopia for the Sudan in 1951. Once he was ensconced in the city of Port Sudan, he was elected as the Chairman of the Port Sudan City Council, the Chairman of the International Rotary Club and, eventually, the leader of the Beja Congress.

It was allegedly publicised that the Indian leader — namely, Jawahir Lal Nihru — visited Port Sudan in 1938 and advised the Beja people to form a political body by which they could protect and campaign for their social, economic and political rights. This is why some scholars have argued that the Beja movement, as a regional force, had begun before Sudan's independence in 1956, while other similar groups had been egged out in the post-independence Sudan, particularly the Fur in Western Sudan. Unlike the South, the Beja Congress has never been a separatist one, and the Beja people have lived amicably with the neighbouring communities since time immemorial, with the exception, of course, of rising up against internal and external assailants in cases of self-defence. Despite their persistent call for such an organisation within the Birish Club in the 1940s in Port Sudan city and throughout the Beja Club in 1951, their request was flagrantly rejected by the central authorities. In fact, — Ali Abu Mohamed Maneinai may argue that the credit to the idea of the congress goes to Ustaz Mohamed Karrar Kajar in 1948 when he asked his fellow teacher in Suakin Primary School that why the Beja people could not have a congress — that is, like the General Congress of Graduates in pre-independence Sudan or even the Indian Congress — to advocate for

the welfare of the Beja communities. These communities' situation is tragically rooted in socio-economic decay, daunting illiteracy, intolerable destitution and endemic diseases, including tuberculosis, malaria, cholera and child diseases, to name but a few. Kajar, who was seconded to Suakin Primary School to fill a staff gap created by sending two members of staff to Bakht al-Ruda Institute of Education for further training, left for his former school in Port Sudan city. It was not until 1953 when this notion was materialised, and that when Kajar was transferred from Tokar to Port Sudan city. In one evening in that year at Port Sudan Social Club, Kajar reintroduced his old proposal of creating the congress to his audience, and the proposition was quickly picked up by Dr Baliyya who not only did welcome it with alacrity, but he also urged his colleagues to work together to make it a reality. Kajar, as one of the early graduates of Bakht al-Ruda Institute of Education, was elected as the first MP for al-Amarar and Besharin constituency in the first parliamentary elections in the Sudan in the 1950s. In his last days, he was elected the Chairman of Suakin locality.

In April 1956, a provisional meeting of the Beja Congress was convened at the Beja Club in Port Sudan city, which attracted a wide audience of distinguished Beja figures, intellectuals and chiefs. In that meeting, the proposal of establishing the congress, its aims and objectives were thoroughly discussed. On August 13, 1958, MPs of the Beja tribes invited the then Prime Minister, Abd Allah Khalil, and his Cabinet to Port Sudan. In a large gathering in which Beja Chiefs, MPs, leading personalities and the public took part; the Cabinet was presented with a twelve-point petition. One of the points was a demand for a form of Government for the Sudan in which the Beja would have a far greater say in their internal affairs. The Cabinet Ministers were asked to make their comments in the visitors' book that lay open to the public. The comments were reported to be favourable. In this historic gathering, the deliberations continued for three evenings successively, and the inaugural session was blessed with, and endorsed by, telegraphs from religious and political leaders of various denominations in the country. Back in Khartoum, the Prime Minister found a similar invitation for him and the Cabinet to attend a tribal gathering of Dar Fur and Kordofan Provinces to be held in al-Obeid; it was signed by the MPs of the two provinces, who wished to see a form of Government in which they had more say in their own internal affairs, and be less subjected to Khartoum in such matters.⁽⁹⁾ The second meeting of the Beja people, which took place in mid-October 1958, was a comprehensive one as it included the representatives of all Beja sub-tribes, their leaders, paramount chiefs, all sectors of Beja communities and the humble citizens of Port Sudan city; subsequently, the gathering witnessed the birth of the Beja Congress

under the leadership of Dr Baliyya and the secretariat of Mr Abu Musa Ali.

The repercussions of the establishment of the congress were felt far and wide, and the news of its birth was received with mixed feelings in the political arena in Khartoum, especially amongst those domineering groups with vested interests in the Bejaland. These opportunistic parties perceived the objectives of the congress as a threat to their personal properties, and considered a call for sharing vital resources in Eastern Sudan as an unacceptable demand. The negative feelings and mounted suspicions towards any sort of development or the vital enhancement of the conditions of the marginalised communities have become an entrenched factor in the psychological structure of the domineering class in the Sudanese cities and towns. To them, the situation was worsened by the emergence of the General Union of the Nuba Mountains in 1954 and Soni Movement in Dar Fur. As expected, the squabbles amongst the political parties led to each faction's recognition of either of these regional groups as a countervailing force to its archrival in the area. Consequently, the Umma Party backed the Beja Congress to weaken the People's Democratic Party (PDP) and its sectarian wing – that is, al-Khatmiyya sect – in Eastern Sudan; whereas the Sudan Communist Party viewed the Beja Congress as a reform movement against sectarianism. (10) The newspapers of the day wrote favourably about the birth of the Beja Congress in October 1958. In an eloquent language, Azzaman (The Time) daily wrote: It is a good thing for the leaders of the ruling parties to travel to Eastern Sudan and listen to the Beja complaints in order to feel by [or to witness for] themselves that Eastern Sudan is a part of the country, which has been victimised. But it should be known from this very day that the matter is far greater than a party or sectarian issue. The parties have failed to rescue Eastern Sudan from its destitution, and they still practise conspiratorial, manoeuvring behaviour and the failing means of staying in coalition at any expense even if it purports that people have to die of hunger, famine or thirst.

Under the title of "Salutation to the Beja Congress", Ustaz Nasr al-Din al-Sayyid wrote in the daily al-*alam* (The Flag) – the mouthpiece of the National Unionist Party: Those who suspect the nature of this tribal conference realise very well the state of backwardness and the lack of progress from which the Beja group still suffer in this country – consequently, this conference, which is organised by the Beja leaders, could not have succeeded at all had they not addressed their famished and illiterate people as a means of a noble end. This has made the Beja citizens to acknowledge their position under the sun – the sun of this country that has huge resources in the South, North, East and West.

After barely a month from the creation of the Beja Congress, Lt-Gen Ibrahim al-Abboud seized the reins of power in the Sudan in a military coup d'état on November 17, 1958, and all political parties and regional pressure groups were banned, including the Beja Congress. When democracy was restored in the wake of the popular uprising in October 1964, the congress was reinstated, and it contended the parliamentary elections that took place in the following year. The Beja students at universities and their intellectuals voted in independent candidates for the Constituent Assembly and won nine seats. These candidates, although ostensibly independent, campaigned on the programme of the Beja Congress of 1958. The Beja MPs achieved somehow certain goals for their people, including the appointment of Beja graduates as civil servants in the Ministry of Local Government during the tenure of Sayyid Sadiq al-Mahdi's short-lived Government. Needless to say, and under the treachery of traditional and sectarian parties, the Beja MPs failed to ameliorate the lifestyle of their people in their homeland. That post-al-Abboud era was little more than a charade of democracy. What was required was the need for effective democracy from which all elements of the country's population had the opportunity to benefit, but that was not materialised. Thus, frustration with national politics led to the activation of regional groups to lobby for the amelioration of socio-economic conditions of their respective areas. Like the General Union of Nuba Mountains and the Dar Fur Development Front, the Beja Congress had its origins in dissatisfaction and disappointment with the traditional parties (in this case, the dominant PDP and al-Khatmiyya) [the congress's] aims and objectives were included in the various statements signed by its President, Dr Baliyya (the only Beja doctor at that time), and the policy statements emphasised decentralisation and the establishment of a regional administration with the sole purpose of promoting the interests of the local Beja and other related ethnic group[s]. It was also publicised that these regional forces and their leadership repeatedly referred to the backward condition of [their] people and blamed vocational policies for this; they suspected that they were as deprived as the Southern Sudanese, and perhaps more so, however, they rejected any suggestion of secession.

After the parliamentary elections of the 1986 that is, after the demise of Nimeiri's regime in a popular uprising in April 1985, the Beja Congress failed to secure a seat in any of Port Sudan city constituencies, but it succeeded to win Sinkat Constituency, and their representative became the only Beja MP in the post-Nimeiri Constituent Assembly. To sabotage the work of genuine Beja representatives, the National Islamic Front (NIF) launched the Islamic Beja Congress in the period between 1985-1986. (12) By launching a presumably Islamic Beja

Congress, the NIF had implicitly alleged that the existing Beja Congress was non-Islamic, agnostic or atheist. This is the way the NIF has invoked Islam and, of course, the Qur'an as a unitary source of knowledge. Islam is also conjured up as a ritual authority and as everyday guide or even as a scripture possessing magical powers. However, the wider communities of Sudanese Muslims approach Islam from a religious domain: while embracing Islam as a faith, they tend to stick to their indigenously cultural aspects and linguistic diversities to reflect the outlook of their African identity, but not the pseudo-cultural identity of the Arabised stock. Such a fake identity, which is taught to schoolboys and eulogised in the media, is neglecting the indigenous Sudanese proud history – or else distorting the past and portraying them as worthless, sub-humans whose only contribution to the world was in the form of slaves. Islamists, with a racist ideology at the centre of their political programme, are at the heart of much that is wrong with the Sudan today. The implicit premise that race or religion is an accurate predictor of virtues is a –recipe for conflicts–. By branding whole communities as sub-human beings not only legitimises prejudice amongst the general public, but it is also intellectually unsavoury, and it can engender feelings of resentment amongst targeted groups.

On November 6, 1995, the Information Organ of the Beja Congress published a tract entitled –The Beja Congress between Question Marks– in which it attempted to answer six questions as they were raised by its detractors. The critics have adduced to the following concerns for contemplation:

(1) When it opted for the armed struggle in 1990, the Beja Congress had been conspicuously dominated by a few tribesmen in the absence of others which gave the automatic impression that it was a small-tribe-led movement whose members were victimised by the stringent measures of the regime against their small-scale businesses. Accordingly, it stood accused of under-representation and political immaturity in contrast with a historic movement that should have gathered together all the causes of political leap.

(2) The Beja Congress is a regional organisation promoted by certain political parties – namely, the Umma Party – in order to erode the support of the Democratic Unionist Party (DUP) and the Khatmiyya sect in Eastern Sudan.

(3) The Beja Congress is an Eritrean-made revolution as a retaliatory measure against the Sudanese regime for its backing of the Eritrean Islamic Jihad movement and its subversive activities against the Eritrean Government.

(4) The Beja Congress was formed in contrast with the legislations governing the political parties in the Transitional Period that will be ushered in after the demise of the NIF regime. According to such regulations, as endorsed by the National Democratic Alliance (NDA) at its London Conference in February 1992, article 43 stipulates:

□Citizens have the right to form [political] parties, trade unions, associations and [social and cultural] clubs according to the laws governing these rights, and they [these parties] should not be created on a religious or tribal basis.□ (5) Will the armed members of the Beja Congress concentrate, in their possible activities in Eastern Sudan, on attacking non-Beja civilians, shops and properties? What will be the position of the Beja Congress towards the Sudan Armed Forces, police and prison wardens? Will they be legitimate targets to their activities?

(6) What will be the Beja Congress counter-measures against the regime's response to their activities?

Firstly, the NIF regime has systematically targeted the Beja people in their livelihood; the closure of Shelatein harbour from time to time spawned adverse effects on some Beja families whose survival mechanisms were completely dependent upon this vital means of life. The exorbitant raising of taxes by the customs and excise of Halaib had damaging consequences on the commercial sectors of the Beja community. As if it was not enough, the authorities forbade the Beja sailors from sailing for several years since the days of Nimeiri's May regime up to date. Such a draconian measure had led to the deterioration of their boats to the detriment of some Beja families whose chances of existence entirely depend on this trade as small businessmen. Needless to say, the arrogant reaction of the regime leaders towards the Beja is to be mentioned here. In 1994, a group of Beja citizens presented the authorities with a petition demanding power-sharing. Ironically, those Beja people who handed in the memorandum were loyal to the regime. Upon receiving this, President Omer al-Bashir responded to them in Port Sudan: □You, the Beja people, have demanded the inclusion of your sons in power; this should be clear to you that we do not give power to those who ask for it, but to those who are strong and honest.□ This rhetorical reply □ rather than the logical one - by the president invoked the very response by Caliph Omer ibn al-Khattab to one of Arab sycophants who came entreating the caliph for a post. However, in the Sudan the challenge was construed by the Beja as throwing a gauntlet onto them, and they quickly picked it up. In an earlier speech by the very president, he challenged the NDA to bear arms if they wanted power-sharing as the regime would only talk to those who resorted to the armed struggle, so Bashir boasted.

On previous occasions, there were also some despicable confrontations between the Beja and some key members of the regime, including Col Mohamed al-Amin Khalifa and Dr □Ali al-Haj Mohamed. Such a scornful behaviour reflects a short-sighted vision and the parochial assessment of crucial issues by the leaders of the regime. Not only are the aspirations of the Beja people confined to the appointment of a Beja governor, administrator or political representative to change their degrading, social life, but the Beja Congress is also striving very hard to implement a □socially wide project□ in which their communities are transformed into a □modern city□ with all its civilised values and amenities.

Secondly, some detractors of the Beja Congress may argue that Eastern Sudan comprises a number of tribes, including the Beja tribesmen; so why the Beja Congress? In reply, the Beja Congress acknowledges that besides the Beja there are other tribes in the area, including the Shukriyya, Rasha□ida, Fellata, □Ababida and so forth. But the Beja word in the organisation□s nomenclature is a □social class which designates impoverishment and it characterises the economic, human, social and pauperised circumstances that engulf such a society.□ The Beja Congress, furthermore, does not claim to have a full monopoly of the representation of all people in the area, as they are free to choose any national body, traditional, sectarian or dogmatic party, sectional group or trade union that will pander to their great expectations and far-reaching aspirations. Due to these facts, the Beja Congress will not seek to force the others to acquire formulae it created because of its special circumstances. To those critics who claim that such moves could encourage other ethnic groups to form parallel associations □ for example, the Sha□igiyya Congress, the Rash□ida Congress, the Nubian Congress and so forth □ should know that political parties and social organisations emerge and evolve as a result of extreme needs and not as a mere counter-reaction or myopic imitation. According to Ustaz Mohamed Adarobe Ohaj in his book, □From the History of the Beja□, the word Beja does not imply a specific □ethnicity□, but it represents all resultant races living in the Eastern region of Sudan side by side and speak Bedawi, and those who regard themselves as part and parcel of this melting pot. Only those who want to keep a distance between themselves and the inhabitants of the area are willing to detach themselves from this generic definition. (14) Like the Nuba Mountains region in south central Sudan, the Beja Congress has adopted this very name as a provisional stage to incorporate socio-economic and class struggle under its characteristic features and current designation in order to rid the area off injustice that has befallen them due to differently historic and human factors. This should not be understood nor interpreted as a chauvinistic or □regionophobic□ concept against other communities in

Eastern Sudan, since the Beja people have lived in a mutually beneficial, symbiotic relationship with their fellow citizens in the area for millennia.

Thirdly, due to socio-economic structure, which had been evolving in the Sudan before and after its independence in 1956, the Beja were left in the cold. The Anglo-Egyptian authorities concentrated the socio-economic projects in the centre of Sudan for their own colonial interests; and, by so doing, they neglected the rest of the country. Even the railway that was constructed in the past in Eastern Sudan was meant to serve the central Government through fetching goods from the different parts of Sudan and exporting them through the country's only coastal port - Port Sudan that lies 680km (425 miles) northeast of the capital, Khartoum - to the outside world, and importing the procurements into the centre. The Beja people alongside these rail tracks, and the current highway linking Port Sudan with Khartoum, reap nothing. The post-independence Sudanese regimes are set to follow in the footsteps of the colonisers. Similarly, the status of influential families that have played exploitative roles in the Sudanese society and political life has remained stagnant throughout the modern history of the country. The deprived people, including the Beja, continue to suffer. These stark differences in regional development, the avaricious nature of power brokers, lack of a coherent social policy, wealth accumulation and social domination by a few sum up the tragic paradoxes of Sudan today.

Fourthly, the principles of the Beja Congress can be outlined as follows:

- (1) Overthrowing the tyrannical regime in the Sudan, and the creation of a pluralistic, democratic and just Government.
- (2) Supporting the revolutionary choice of the people and the Sudanese political forces in achieving the objectives of the "New Sudan". The New Sudan that is based on the correct reading of the circumstances of the country, its identity, diverse cultures, multifarious ethnicities and faiths and the recognition that national unity requires strong realisation and positive pampering to the realities of diversity through the rejection of discrimination which is based on the domination of some races and cultures.
- (3) The most important factor in aggravating the Sudanese problems is economic, social and service malpractice in particular areas, and depriving other regions - such as, Eastern, Western and Southern Sudan - from power- and wealth-sharing, in general.
- (4) In order to redress the imbalance of uneven development in the

fields of wealth distribution and social services, balanced and just measures are needed to develop the marginalised areas, provide training and establish new projects and infrastructure to close the developmental gap and human depredations, and to promote the objective reasons in order to restore confidence that is based on practicable and palpable justice.

(5) The Beja revolution emerges, therefore, from its intrinsic causes, and it is not an agent for anybody in □borders conflict□.

Lastly, in the 1990s new blood was injected into the Beja Congress, and the baton of struggle was handed over to a new breed of freedom fighters whose utmost concerns □ like their forefathers □ were the welfare of the Beja nationality, political equality, economic development and social security. As a result, the Beja people □ under their legitimate representative, the Beja Congress □ joined the NDA in 1995. They resorted to armed struggle as a means to draw the authorities□ attention to their inalienable rights in the Sudan. They, accordingly, engaged the Government troops in areas south of the Red Sea and Hamoshkoreib city. In its early years, the congress assumed the role of a charity association, as it became involved in furthering developmental projects far more than pursuing political activities. This concentration of efforts in charitable schemes was to make up for the lack of vital services in the region. But rights cannot be begged forever, as there is a time when these rights are demanded by political approach and armed struggle: it is the time when all peaceful opportunities were exhausted as it happened with the Beja and the Sudanese authorities. However, it was not until 1989 when the congress avowedly declared its military opposition to the newly installed regime in Khartoum. The congress then signed the NDA Political Charter, committing itself to the opposition of the NIF regime together with all NDA founding members. Moreover, it participated and endorsed the London Declaration in 1992, the Nairobi Declaration in 1993, the Asmara Declaration in June 1995, the Kampala Declaration in 1999, the Cairo Declaration in 1999, the Tripoli Declaration in 1999 and the Masawa Declaration in 2000. The Beja resistance in Eastern Sudan was later strengthened by the SPLA combatants, other NDA forces and the Free Lions; the latter being the armed organisation of the Rasha□ida ethnicity in the region. The Beja Congress was, therefore, part and parcel of the NDA□s opposition to the regime, thus believing in political and armed struggle to topple the regime and establish a □modern Sudanese state based on democratic rudiments, justice, equality and the restoration of usurped rights to the poor and the marginalised population of the country□.

IDENTITY CRISIS: A POLITICO-SOCIAL DISCONNECT

Not only is the Beja resistance against the central authorities confined to the armed struggle, but it is also transcending to include cultural opposition against the assimilation process that has been championed by the Khartoum governments for several decades. The cultural strife involves the Beja adoption of the Bedawi language, spoken by around two million people, as a medium of education in the areas controlled by the Beja Congress forces in Eastern Sudan. Practical steps are under way to write this language, which can be traced back to four thousand years ago, and five books have already been published in this language and nineteen schools in Eastern Sudan are using it in teaching.

In a public rally in London on Saturday, September 18, 2004, Dr Johan Garang de Mabior, the SPLM/A Chairman, was relating to an audience that while he was in Eastern Sudan, he was communicating with the Beja youth in the SPLA, who did not speak Arabic, through an interlocutor. Garang was speaking in Arabic, while the interpreter was translating his words into Bedawi - the Beja language. Garang remarked sardonically that he must have been in a foreign land. Was this not the Sudan whose Northern leaders had been vociferously alleging since independence that it were an Arab country! Garang then ironically asked the leader of the Free Lions of the Rashaïda ethnicity - viz., Mabrook Mubarak Saleim - as to why they took up arms against an Arab, Islamic state, bearing in mind that the Rashaïda group had migrated from Saudi Arabia to the Sudan as late as in 1869. Mr Saleim retorted: "Dr John [Garang], you do not know the history of Sudan." When Dr Garang asked amazingly, Saleim was quoted as saying: "In the Sudan, if you are black, you will be called abid (slave); and if you are of a white skin, then you will be called halabi (gypsy)." The bewildered SPLM/A leader, Dr Johan Garang, asked eagerly: "Who are the true Sudanese then if I may ask?" "You have to be a bastard in the Sudan to qualify as a true Sudanese", came the reply from Mr Saleim. Mr Saleim's answer may, in fact, sounds allegorically insulting, but in the Sudan the mulattos, the hybrid offspring of Arabs and Africans, whose colour of skin is asmar (Arabic word for brown) is the favoured race colour in the Sudan which is lauded in lyrics, poetry and traditional proverbs as a symbol of a highly social status. Ironically speaking, these people are the unsung heroes of the land. Such mid-way identity catastrophe is a socio-political dilemma in the Sudan as such people whose features and souls are manifested in this category could not be loyal to either end of the racial axis - whites and blacks. These were, furthermore, the diehards who were identified in the past as the Popular Defence Forces in the buffer zones, and they fought vigorously in the regime's camp against the SPLM/A in the 22-year-long civil war. They are repeating the same scenario under the infamous

name of Janjaweed in the ongoing civil war in Dar Fur. Needless to say, both *abid* and *halabi* terms are pejoratives, and they explain the identity crisis the Sudanese people are going through. These degrading remarks and preposterous slurs are usually said publicly by the Sudanese in their daily folklore and ridiculous jokes, but those who are in high places and key positions translate such prejudices into Government policies and directives. These prejudices, on the other hand, can be far-felt in practical discriminations through the allocation of power- and wealth-sharing, the distribution of job opportunities, educational chances, regional development, learning scholarships, vocational training, land allotment and so forth.

It is worth noting that the Rasha^{ida} tribal group in the Sudan claim to have descended from the renowned Abbasid Caliph, Haroun al-Rasheid, and his wife, Zubeida the Hashimite. Subsequently, the name Rasha^{ida} sprang up to denote their lineage to Haroun al-Rasheid, but sometimes they are referred to as Zubeidiyya – that is, the ancestry of Rasheid's wife, Zubeida. In reference to a woman, the Rasha^{ida} consider this as an offence since Arab culture, which is strictly patriarchal, perceives an association with a woman as an insulting and degrading matter. In tracing their roots to outside the country, the Rasha^{ida} in the Sudan are an extension of their kith and kin in Kuwait and Libya, and their fellow tribesmen in these countries have persuaded them to accept the principle of political dialogue with the Khartoum regime as a peaceful means to put an end to the armed dispute. The peace talks, which began in the Libyan capital, Tripoli, on June 14, 2000, between the Rasha^{ida}'s Free Lions and the Sudanese regime were attended by the Paramount Chief of Rasha^{ida} in the Sudan, Ahmed Hameid al-Baraki, and al-Bara^{isa} Rasha^{ida} in Libya as observers. The two sides reached an agreement on June 17, 2000, which gave, inter alia, a time-table for the implementation of the settlement. The signatories of the accord were Dr Kamal ^Obeid, Secretary for Foreign Relations in the National Congress Party on behalf of Sudan Government, and Mr Mabrouk Mubarak Saleim, the Chairman of the Free Lions. The signing ceremonies were witnessed by the representatives of Rasha^{ida} in Libya, in the person of ^Abd al-Raziq and Sayyid Mohamed Taha, and by Mubarak al-Duwaila as a representative of Kuwait. (15)

DECAY IN SOCIAL WELFARE AND ECONOMIC DEVELOPMENT

Some statistics indicate that the Beja people's share in power in the last half century is so minimal (1.4 – 3.0%) whereas the people from Northern states have continued to retain the lion's share. Likewise, the picture on health and education is patchy. As one of the vastly neglected regions of Sudan, the Beja area in Eastern Sudan where their

people continue to suffer the adverse effects of desertification, rough roads if any, decrease in rainfall, the scarcity of pastures for their animals which most of them had perished by the drought of the 1980s, impoverishment, lack of healthcare and educational opportunities, and the postponed developmental services, including the overdue projects of Setait Dam and Port Sudan Water and Electricity Project. The population rely on the efforts of international NGOs □ such as, the International Rescue Committee and Samaritan Purse □ to provide food aid, clean water, basic health supplies, vaccination, education services and assistance in the alleviation of rampant poverty and vulnerability imposed upon them. This has had a direct effect on an increase in death for pregnant women, which runs at the rate of 70%, and illiteracy that stands at 90%.

The Beja's neglect and economic marginalisation can be ascribed to a number of factors, including the lack of representation in the centres of national planning and executive decision-making. To address some of these issues, the Beja have engineered a novel procedure. In 1952, they approached Maj Salah Salim - then Minister of Sudan Affairs in the Egyptian Government of July 23, 1952, who was visiting Sinkat in that year - to establish Egyptian Mission Schools in the Beja region. The minister agreed instantly to open a total of three Egyptian Mission Schools in Port Sudan city, Waqar and Sinkat. Regardless of Maj Salim's largesse in spending money in the Sudan for political favours □ probably as bribes for unity between the Sudan and Egypt, the man spent his childhood in Sinkat where his father was deputy-manager of the Post Office in mid-1920s. In the 1970s, the Beja also requested Mr Bashir □ Abbadi, then Minister of Transport, to increase the intake of Beja students to Jibeit Industrial School from 10 to 15%. In their arguments with the minister, the Beja activists exploited the fact that the minister belonged to al-□Ababida tribesmen □ one of Beja's offshoots □ to persuade him to come to their terms. Not only did the Beja appeal to their kith and kin in high places for regional support and development, but they also invoked those officials, professionals or military personnel who happened to have either partly studied in the Bejaland, had been working there or lived part of their life there.(16)

The Beja leaders, quite rightly, think that the lucrative revenues of Sudan's ports, minerals, agricultural products and animal wealth, which are abundant in their region, should be spent on their area for socio-economic development. Beja families have been working in the ports as labourers for generations, but in recent job losses, Government figures say up to 28,000 of them □ after the mechanisation of the port □ have compounded feelings of anger towards a central Government, which is releasing large amounts of oil to the world from

here. Reportedly, it is argued that the customs of Port Sudan harbour were moved to Khartoum to give jobs to Government party members and to prevent Beja from claiming their share of regional customs revenues. During the Condominium period, the British administration oversaw the confiscation of prime Beja land in order to construct agricultural schemes, such as in Gedarif. According to Ohaj Mohamed, during this colonial period, when a British inspector arrived at a tract of land, he would ask its landlord, and whoever claimed that the land belonged to him, would have to pay land tax for the Government. To avoid these taxes, a number of chiefs were satisfied with small pieces of land, with an exception of a certain Hadendawa chief, who was courageous enough to assume the ownership of every piece of land that was jettisoned by its rightful owner. At some point, the British inspector asked this very chief about the sky above all these lands he alleged to have owned. Then the chief daringly retorted that whatever lay on his land was his, but he had no idea about the rest. President Nimeiri's Unregistered Land Act of 1971 made the situation worse for the traditionally nomadic Beja, who had found themselves forced to get work as casual labourers on the schemes. Thousands of animals died as prime-grazing land was expropriated, and the Beja were forced to sell cheap those that didn't.

Thence to education. The educating has continued to play a significant role in today's world, and it has become a necessity. This is important because education is a means by which a person can break the cycle of poverty in the family, and it is, therefore, a means of social and economic mobility. With a good education, children can have more opportunities and make choices about their lives. The education, therefore, has become one of the fundamental rights of children, and some of the articles in the United Nations Committee on the Rights of the Child (UNCRC) are about every child's right to an education, including article 28, which reads: "You have the right to an education," article 29 that stipulates: "You have the right to an education which tries to develop your personality and abilities as much as possible and encourage you to respect other people's rights and values and to respect the environment," and article 42, which asserts: "You have the right to learn your rights." According to a memorandum issued by the Department of Educational Planning on school meal and pupils' accommodations, the World Food Programme in co-operation with the Ministry of Education in Kassala State subsidises the school meal for a number of schools in al-Gash, Hamoshkoreib localities and Kassala Rural District where the programme covers 47 schools. As a result of these programmes, 6,422 pupils have benefited from this scheme (3,372 in al-Gash, 2,810 in Kassala District and 240 in Hamoshkoreib). This assistance has increased the intake of schools where 2,224 pupils have been admitted to these

schools in the aforementioned localities □ viz., 17.8% in Kassala District, 34.8% in al-Gash and 39.9% in Hamoshkoreib. But, unfortunately, there are 65 schools that have not benefited from this support and their population of 11,689 pupils are bereft from this opportunity. However, statistics shows that there are 66% of children of school-age who are not attending education of any kind in the rural areas, and 66% have already left schools. These vivid facts show a pessimistic picture of education in Eastern Sudan. Nonetheless, schools in the region are characterised by a high rate of drop-out after the first year of enrolment. This stark result is due to a number of reasons:

- (1) The Beja community is a nomadic one, and it entirely depends on their animal herds.
- (2) The Beja society does not put emphasis on education.
- (3) The acute economic conditions and the high standard of living dictate the participation of children from poor backgrounds in domestic chores □ such as, fetching water, collecting wood and looking after the families □ animals; these activities disrupt their education process.
- (4) The incompatibility of school curriculum with the rural environment and its needs.
- (5) The long distances between school sites and the residential areas.
- (6) Lack of essential services in the area.
- (7) The post-1990 educational institutions have become unattractive to pupils due to lack of exciting activities.
- (8) Failure by the local authorities to fulfil their commitments on the accommodation issue, which could have helped in providing suitably educational environment; such a failure resulted in children from disadvantaged homes being left out.
- (9) The withdrawal of primary schools subsidies by the state and the Federal Government by passing their responsibilities entirely to the local authorities.
- (10) Viewing education as a religious activity led to directing children to khalawis (Arabic word for religious centres).
- (11) Lack of drinking water, let alone hygienic one.

(12) The schools are built from makeshift materials that make them environmentally unsuitable for education, and they lead to a high drop-out.

Some or all of the above mentioned stumbling blocks are distinctly the responsibility of both the central and gubernatorial governments. The governments' understanding and responding to the evolving realities are very important. The withdrawal of school subvention by the Government has automatically deprived poor pupils of educational opportunities, as has the closure of boarding houses. Subsidy is not the only measurement of neglect, but it is the most quantifiable, and hence most commonly factor used. It is well known in the Sudan today that tuition fees issue is becoming a big problem that hampers children from education in this chronically under-funded field. Students are normally expelled from schools, colleges and universities for a lack of finances; and intervention by non-governmental organisations will help the people suffering in all marginalised areas, but preventing future crises will require much more robust action from the state. Failure by the Government to address these issues will lead to the recurrence of severe hardships, the continuation of children drop-out of schools to make end means and increase in illiteracy rate and ensuing destitution.

The conflict in Eastern Sudan is inseparable from the whole malaise afflicting the entire country. And that in tackling these regional disputes, a national programme is required. In the Sudan, however, all indications show that the governing system is wilfully skewed against the interests of the marginalised people. The Government, for its part, should improve its governance, the transparency of its political and financial procedures and crack down on corruption, stop wriggling out of its promises. At the heart of Sudan's political system, there is corruption and stifling bureaucracy, and the growing inequalities between the urban rich and the rural poor are creating new tensions and resentments, as social discrimination begets economic marginalisation. Sudan's progress in exporting oil in recent years should not, of course, be allowed to conceal the state's persistent failings. Extreme poverty is still widespread and on a scale inconceivable to those corruptible officials in Khartoum. The Sudan needs root-to-branch reform of education, health, justice, the civil service, the banking system and so forth, if it is to begin to meet the challenges of the modern world.

CONCLUSION

The Sudan is an epitome of a 'failed state': the one in which its

leaders have failed to protect their own citizens, or wantonly have embarked on a spree of human rights violations, systematic rape, murder, genocidal acts and so forth in order to annihilate a targeted group of population or ethnicity. When a government turns against its own people, it is no longer a government: it is an aggressor. Such a situation is not to be presumed until it becomes evident in a particular case. One example of such atrocities took place on Saturday, January 29, 2005 when police forces in the city of Port Sudan, eastern region of Sudan, opened fire with live ammunition on a demonstrating crowd, killing 19 people including two children and a woman and wounding tens of people. The two children were from Daim Arab in Port Sudan city and aged 12 and 14 years. The woman, who was pregnant, was injured and later died in hospital. The majority of the persons killed were young people aged between 18 and 28 years old. Some were universities graduates and students who had completed high secondary school. (17) The Beja people have the right to call for the prosecution of the perpetrators of this massacre. Now, the world is witnessing the beginning of a period when the sovereignty of such □failed states□ is no longer absolute and rulers know that they will be called to account, before an impartial international court, for crimes they commit against their own people or against their neighbours. With such a court, every tyrant everywhere must know that national sovereignty does not give him the right to perpetrate whatever atrocities he likes within the frontiers of his own state. There are limits; the case of the former leaders of the now antiquated Yugoslavia □ including Slobodan Milosevic - the ongoing case of the former President of Chad, Hissen Habré, between Belgium and Senegal and, more recently, Charles Taylor, former President of Liberia, is a clear reminder that things can never be the same again.

However, any future solution for the question of Eastern Sudan must include the following matrices: the welfare of the Beja people, land tenure, the enshrinement of peace agreement in the Sudan Constitution, equitable wealth distribution, fundamental freedoms, genuine federalism, power-sharing, socio-economic development and the identity of the Beja people. In focusing on the subject of identity, the move should be aimed at creating a □shared society□ in which people are encouraged to make choices in their lives to cement a □pluralist society□ with respect and tolerance for cultural diversity, and where people are free to assert their identity. The approach, adopted by the successive governments of Sudan, is at its worst described as a □colonist□ policy, whereby a group of people □ using the public institutions, means and resources - are poised on displacing existing culture and establishing their own against the will of the indigenous citizens. As a matter of fact, there are certain provisos that are deemed as of a crucial nature in the future implementation of

agreements in the Sudan. Firstly, the matter requires political courage and dedication of a high order; it is only by being self-consciously introspective about the foundations of what is agreed upon in terms of theory and political practice that socio-political change can be substantiated. Secondly, the retention of armed forces of the rebel groups □ in other words, without invoking the tested-and-failed process of absorption in the so-called national army in the wake of Addis Ababa Accord in March 1972. This will act as a bulwark against any dishonouring of these agreements. Thirdly, the involvement of a third party as a witness to oversee the agreements and the follow-up assessment and evaluation □ for instance, the UN, the EU, the AU and the Arab League, and the avoidance of religiously motivated organisations, like the Organisation of Islamic Countries. However, the insistence of the Sudan and Eritrean Governments to do away with the Eastern conflict in the absence of the international community does not augur well for the people of Eastern Sudan in both short- and long-term settlement of the dispute (Appendix II). Without adhering to and addressing these basic issues, any agreement reached - not only for the Eastern problem, but for all regions of Sudan - would be a matter of time before it is scuppered once again.

* Dr Omer M Shurkian is a Sudanese from the Nuba Mountains in central Sudan. He is the former chairman of the UK-based Nuba Mountains Solidarity Abroad (1999-2003). As a human rights activist, he was involved in a campaign against the Sudan Government's human rights violations meted out on the Nuba people in the Sudan. He has published a number of articles on the plight of the Nuba people; he is the author of the incoming book in Arabic whose title can be translated as The Nuba in Sudan: the struggle of a people in search of justice and power-sharing; Dar al-Hikma: London, 2006. He can be reached at: shurkian@yahoo.co.uk

| 20455|2006-09-06 09:30:18|Sincere 154|Re: Genetics prove those who claim to be Jews are not.|

Please stop sending me emails from this Yahoo group, its overwealming my mailbox

Thanks

>From: "Li (wiseladyowl)" <wiseladyowl@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are not.

>Date: Thu, 31 Aug 2006 10:42:12 -0700 (PDT)

>MIME-Version: 1.0

>X-Originating-IP: 68.142.200.159

>X-Sender: wiseladyowl@yahoo.com
>Received: from n18a.bullet.scd.yahoo.com ([66.94.237.47]) by
>bay0-mc10-f5.bay0.hotmail.com with Microsoft SMTPSVC(6.0.3790.2444); Thu,
>31 Aug 2006 19:08:24 -0700
>Received: from [66.218.66.58] by n18.bullet.scd.yahoo.com with NNFMP; 31
>Aug 2006 17:42:20 -0000
>Received: from [66.218.67.98] by t7.bullet.scd.yahoo.com with NNFMP; 31 Aug
>2006 17:42:20 -0000
>Received: (qmail 27216 invoked from network); 31 Aug 2006 17:42:17 -0000
>Received: from unknown (66.218.66.167) by m41.grp.scd.yahoo.com with QMQP;
>31 Aug 2006 17:42:17 -0000
>Received: from unknown (HELO web30906.mail.mud.yahoo.com) (68.142.200.159)
>by mta6.grp.scd.yahoo.com with SMTP; 31 Aug 2006 17:42:17 -0000
>Received: (qmail 78138 invoked by uid 60001); 31 Aug 2006 17:42:12 -0000
>Received: from [209.129.164.8] by web30906.mail.mud.yahoo.com via HTTP;
>Thu, 31 Aug 2006 10:42:12 PDT
>X-Message-Info: LsUYwwHHNt03Qv+JKr8tAsosquD42xKE+hbJEWo/LUA=
>Comment: DomainKeys? See <http://antispam.yahoo.com/domainkeys>
>DomainKey-Signature: a=rsa-sha1; q=dns; c=noaws; s=lima;
>d=yahoogroups.com;b=PolXl0XBNVLtFsKIjXdV3dPR/rs0S183KTMXqTXhAcDSPbBFPJAo
>c1OoBkoExJMxRSGPvf4uxcSFntcIEXrbVU8qFRHGaQHa7ZNoR19c4jx20iyqCmJLYwu5bl6v
>D6KB;
>X-Yahoo-Newman-Property: groups-email
>X-Yahoo-Newman-Id: 2809895-m20365
>X-Apparently-To: Ta_Seti@yahoogroups.com
>X-eGroups-Msg-Info: 1:0:0:0
>X-Yahoo-Profile: wiseladyowl
>Mailing-List: list Ta_Seti@yahoogroups.com; contact
>Ta_Seti-owner@yahoogroups.com
>Delivered-To: mailing list Ta_Seti@yahoogroups.com
>List-Id:
>Precedence: bulk
>List-Unsubscribe: <mailto:Ta_Seti-unsubscribe@yahoogroups.com>
>Return-Path:
>sento-2809895-20365-1157046138-sincere154=hotmail.com@returns.groups.yahoo.com
>X-OriginalArrivalTime: 01 Sep 2006 02:08:24.0486 (UTC)
>FILETIME=[8185C460:01C6CD6B]
>
>Thank you brother Elliott, now lets see what the racists come up with to
>get away from this fact lol.
>
>elliottandelliottmtg <elliottandelliottmtg@yahoo.com> wrote:
>Ladeeowl, you make a great point!
>
>-- In Ta_Seti@yahoogroups.com, "Li \\\(wiseladyowl\\)"
>wrote:

> >

> > And like I said before what does this all prove to anyone? We all
> come from the mother land so why are we trying to find ways to
> disassociate ourselves from her? I hear you loud and clear brother
> that is why this group is necessary but all this going back and forth
> over who came from where originally is ludicrous to me since everyone
> knows it is out of Africa that ALL of mankind ORIGINATED so to go on
> and on about origins is silly. You must know where you came from to
> know where you are going and for all the racists who are undercover
> in here, why do you have problems focusing on your African roots?
> This to me is insane, you say you are not racist (some of you), yet
> you have trouble accepting that your roots lie in the belly of a
> black woman, why?? I have no problems acknowledging ANY of my ppl,
> the european, the native american nor the african american but that
> is where the problem begins, accepting any thing that is black. Keep
> up the good work brother and you might
> > want to keep in touch with my former professor Manu Ampim, he has
> done a LOT of PRIMARY research on ancient Kemet. You would love
> interacting with him and learning from him since you seem to be quite
> educated your self.

> >

> > Peace and light.....

> > Ladeeowl

> >

> >

> > nate jackson wrote:

> > what is the natural movements of man. how did these
> people find out about each other. one migrating and going into
> another land mass, just being curious. sorry to tell you this but not
> all africans are dark skinned. one of the oldest tribes known today
> are the san people of south africa, and when you look at their
> features, they have what most would say oriental features. if i have
> any biases it has to do with a lot of history that isnt being told
> nor any attempt for it to be in the open. the egyptians werent
> egyptians they were called kemetians. and these people from kemet or
> kamat say that they come from further south than kemet. this gets no
> air time. read what they call the book of the dead. when you look at
> the pictures that they show as sumerians could not and that they cant
> even prove to be sumerians. these people were called the black head
> people. the people that they show are more caucasian. when you take
> time to look at the shang dynasty and the xi or
> > xia dynasty of china. there was a question of why we have some
> chinese with african features. like i said before there is a
> stonehenge in africa its not called stonehenge. and also you want to
> talk about bones, i hope that you know that there were still
> neanderthals still roming around the 12 and 13 century. you need to

>read the book the 13 warrior. you tell me which area in africa wasnt
 >as civilized or as developed as asia or eurasia or the middle east,
 >you bring up a location and i will show proof otherwise. the question
 >is why did kemet fall when kush was still going? im sorry about the
 >twas or like someone else has pointed out the anu people were a very
 >brilliant people and intellectual. like what was mentioned before
 >lets take a simple look at cultures and the nature of different
 >people. you have what they call eurasians and they did it by the
 >sword and had perverted behaviors. with the greeks and romans they
 >loved war and most loved homosexuality. they only used their
 >> women to procreate with. africans had goddess well before the
 >greeks or romans had any. africans had the ability to see balance and
 >attempted to teach everyone. what is the plight of white men. rather
 >if its ancient or even nowadays. the moors to education to europe and
 >also bathing. the catholic church at that time were the goths and in
 >the 15 century gave a mandate not to read and also not to bath.
 >whites give credit to rome when they should give this credit to
 >africa for teaching rome. rome stole from africa and the greeks and
 >the greeks stole from africa. without women there is no civilization.
 >she bears the next generation, she is life. just as the earth
 >sustains human life, she also sustains human life. when you learn
 >when did white women get a chance to vote? after the civil rights of
 >african americans. not only in egypt was the woman a head figure. but
 >in nubia as well. and there have been many african tribes in
 >different regions that have had african women lead
 >> them. i can go on and on but what will this do nothing you have
 >your views and mind you i am saying views. archeaology, linguistical,
 >cultural , are just a few and they are just pieces and when it is all
 >said and done you have to put the pieces together. then can you
 >provide a theory.
 >>
 >> Jaime Pretell wrote: Re: nate jackson
 >>
 >> i was taught that in order to find true history you must
 >learn everyones history.
 >> And try to consciously avoid your own biases and tunnel vision.
 >> study the history of the europeans and you will read of some
 >african, moor, dark person being there inventing or governing
 >something.
 >> As well as many other groups, and vice versa. The fallacy in
 >that sentence is to equate all of those three as the same. All Moors
 >or Imazhigen were African, but not all Imazhigen were dark skinned.
 >Nor were all Africans involved in Europe Imazhigen or Dark skinned.
 >> also you must take a look at nature to find balance, its not to
 >take away it is what it is. africa is not only larger than europe it
 >is also fertile.

> > Europe is a political delineator. There is no such divide. If
>you are going to evaluate continents you have to look at Eurasia.
>Same climates allow for crop and animal migration. And more grains
>and domesticated animals have come out of Eurasia than any other
>continent.

> > The error has always been in assuming continents and their
>peoples existed and developed in a vacuum and did not have
>interaction. Obviously Eurasia had plenty of migration within its
>land mass. And Africa and Eurasi also has points of contact where
>migration occurred even before navigation came in to its own.

> > i remember you made a statement about they lost the color in
>Europe because of the diet. you were wrong, they lost their color
>because of the lack of sun light. and its not just vitamin d that
>whites started to lack. one deficiency denotes others thats why it
>called balance and there isnt a quick pill for anything without
>problems later.

> > Feel free to back up this claim with hard evidence. Populations
>that had Vitamin D in their diets did not become as light as Northern
>Europeans.

> > Just look at the Inuit.

> >

> > in ancient times they were only able to farm maybe four to five
>months out of the year, due to the climate, so the majority of the
>time they hunted game for food. its like the people that live in the
>ghetto rather it be white or black. you spend more time trying to
>survive and less time trying to invent for humanity.

> > Again you make assumptions. You must not have heard the
>expression necessity is the mother of invention. If Africa provided,
>then necessity wasn't as high. Add to that, the fact that less crops
>and domesticated animals existed through most of Africa except for
>the fertile north, and you have a much different picture. That is
>why the Middle East, North Africa, Asia, developed before both
>Subsaharan Africa and Europe.

> > there were stories of the twa people in Ireland. the twa are or
>were the little people of Africa, thats why the Olmecs left statues
>of little people, whom historians said were children.

> > Sorry, but you will find smaller body proportions in any place
>that humidity and heat is high. No need for the twa. Nor is the
>claim that the Picts were twa credible.

> > the lucky charm people of Ireland were the twas and they were
>the ones that built Stonehenge thats why they wont tell you that
>they found the same in South Africa. the same that has happened all
>over the world happened in Africa.

> > The claim that the twa were the ones that built Stonehenge is
>laughable. What is your evidence for this?

> > What about the skeleton found in Stonehenge 2300BC? DNA links it

>to people in the Alps, not Africa.
>> the migration of man, even the egyptians in what the western
>historians call the book of the dead, say that they are from the
>beginning of the Nile by the mountain of moon where Hapi is from.
>> Yes, and mythology has been proven wrong before. Look at all the
>arguments here on Jewish mythology. So I don't worry too much about
>that claim. I am sure Egyptian ancestry came from both the South and
>the North. As evidenced by the findings in Libya.
>> whites are coming and saying that humanity started in Africa
>not me. it's not the European that is spreading intelligence, they
>are saying and have been saying that it is for the elite. Africans
>have always shared insight and knowledge. That's what humanity is all
>about. I'm just speaking facts not allusions.
>> Humanity is not civilization. Civilization occurred in multiple
>places after migrations of hunter gatherers had spread. No one
>disputes the African origin of Humanity. It is the claim of African
>civilization spawning all others that is challenged.
>> find out what kind of ceremony some of the Celts did for a
>coronation for their kings. This isn't me it's history. I'm not saying
>that Africans had their hands in everything but they had a lot to do
>with a lot of it.
>> Again, post your evidence.
>>
>> Jaime Pretell wrote:
>> Some of those claims are dubious. I understand that
>African contributions have been neglected, but to try to find African
>influence in everything is just as bad.
>> ----- Original Message -----
>> From: nate jackson
>> To: Ta_Seti@yahoogroups.com
>> Sent: Tuesday, August 29, 2006 11:45 AM
>> Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be
>Jews are not.
>>
>>
>> find where the ancient Kemetians travelled and then think what
>has happened to man during his travels. This has to be a thinking
>man's game otherwise we wouldn't have such a problem. This is why I
>asked a question before who came first the egg or the chicken. It's
>like looking at facial features to try and find similarities. You do
>the same culturally. and then you take into consideration that man has
>been naturally traveling upward from the beginning and if you weren't
>so civil you would be looking for the fertile crescent, where
>civilization can flourish. What did Alexander say when he went into
>Babylon, historically we know that Egypt had them in monuments and
>technology. Now what did Alexander say when he entered Egypt this is

>where apollo and zeus originated from. africans have yet to worshipp
>ancient european gods but the europeans have worshipped african gods
>(historically). the black madonna and the child nursing is nothing
>more than isis and heru. when you find the
>> whole name of paris then you will understand even more. oxford
>gets its knowledge from africa when the moors established the
>university of cordova. this knowledge came from djenne, mali in
>africa. the name moises is african it is egyptian not hebrew. his
>hebrew name was tov. he was taught in the egyptian beliefs system
>which was a way of life not a religion. they say in the bible that
>the people come from noah and his wife and they had a black baby
>named ham, and his descendants where dark as well and they were
>called hamites. so if ham was black wouldt his mother and father be
>black as well. then there is a brother name shem and he resided in
>northern africa and arabia. wouldnt he be black as well, and also
>wouldnt his descendants be called shemites instead of semites. by the
>way shem in hebrew means name and ham means hot. i can go deeper into
>the egyptian spiritual beliefs and show the similarities of egyptian
>and hebrewism or judaism, but in order for you to truly know
>> is for you to look into it yourself. it already told you when
>speaking of moises. how many pharoahs had the name moises in it.
>>
>> lightanddarkgottogether wrote:
>>[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation)
>> cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation
>>
>> There you go, let me know which way you plan to discredit. I am not
>> talking about a general genetic link, im speaking of a
>> specific "cohen" genetic link that is traced through both groups
>> which both have claimed orally and through tradition that their
>> ancestors were the priests (the cohenim) of Judaic religion.
>> Now... fascinatingly enough, if we discredit BOTH as fabrications,
>> then here's the funny thing. How did the two "unrelated" groups end
>> up sharing the very genetic marker that would back up their claim.
>>
>> Surely there wasn't ANOTHER group of "Fake jews" that also
>practiced
>> Judaism at least 1200 - 2000 years ago who somehow found themselves
>> parallel with the "real Jews" whom we cannot find anywhere.
>>
>> Or are you going to say that the genetic marker that validates
>their
>> claim is just a one in a billion coiencidence.
>>
>> Kurds and Arabs do not have this cohen genetic marker in such a
>high

> > constant as the Cohen Jewish and the Lembe Jews.
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > wrote:
> > >
> > > You would have to cite the "Genetics" that state what you report
> in
> > > order for me to know what you're referring to as I haven't come
> > > across this in any available scholarly studies.
> > >
> > > As far as I know, genetics links not only the Jews but also the
> > > Palestinian Arabs to the Kurds and that the one people all of
> these
> > > populations shared in their ancestry were the Khurri (Hurrians),
> > who
> > > the people of Kamat referred to as "Kharw" and as "Asiatics of
> the
> > > army of Mitanni". Thus, genetics reveals current relationships
> > that
> > > are independently evidenced through the ancient witness of Kamat.
> > > The same genetics determined the Lemba to be Jews based on their
> > > genetic relatedness to other recognized Jews. In fact, if there
> is
> > > one group that can be considered to be more genetically Jewish
> than
> > > any other, it's a group that isn't even considered to be Jewish
> > i.e.
> > > the Shomeriym (Samaritans). People like to say that they're a
> > > product of mixed populations due to the fall of YisraEl in 722
> BCE
> > > but the fact is that they're a Jewish colony from c. 400 BCE no
> > more
> > > mixed than what had already been common for Jews in general. From
> > > that point on, they have kept to themselves, preserving their
> > > genetic distinctiveness to a far greater degree than any other
> > > Jewish population.
> > >
> > > Djehuti Sundaka
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"
> > > wrote:
> > > >
> > > > Silly question,
> > > >
> > > > A lot of people have posted on here in approval that the Lembe
> > > Jews

>>>> in Mozambique are Jews, authentic Jews. I would certainly agree
 >>> with
 >>>> that.
 >>>>
 >>>> But what baffles me is this:
 >>>>
 >>>> Since the Lembe are genetically related to the Cohen Jews of
 >the
 >>>> middle east and Europe in a peculiarly unique way (in such a
 >way
 >>> that
 >>>> the signs of their relationship could not be coincidental,
 >like
 >> a
 >>>> one in a billion chance), how then can Genetics say that these
 >>> other
 >>>> Jews "Not" be Jews if the Lembe still are?
 >>>>
 >>>> If one group is related to another group, then both groups are
 >>>> related to the same source.
 >>>>
 >>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
 >>>> wrote:
 >>>>>
 >>>>> Who is and who isn't a priest is a matter of political
 >>>>> perspective.
 >>>>> According to the P-source, Ezekiel, and Judaism as a whole,
 >> the
 >>>>> Lewiyim are NOT priests. Only the descendants of Zadok are
 >>>>> priests. In Deuteronomy, the Lewiyim are priests only due to
 >it
 >>>>> having been written by Lewiyim rather than by Zadokim.
 >>>>>
 >>>>> The Lewiyim and Zadokim aren't even related as is biblically
 >>>>> portrayed. The "Cohen" gene found in the Y-chromosome of
 >>> priestly
 >>>>> descended males is not prevalent among Lewiyim. The "Cohen"
 >>> marker
 >>>>> identifies men of priestly descent with people of NE
 >Caucasian
 >>>>> speaking populations. Such were the Hurri (Hurrians) of the
 >>>>> Mitanni kingdom who, upon being led by their Aryan (Maryannu)
 >>>>> aristocracy from the region of Kharran (Haran) into Kna'an,
 >>>> composed
 >>>>> nearly 40% of the population of Kna'an during the New Kingdom
 >>> and

>>>> were later identified as "Asiatics of the army of Mitanni" by
>>>> Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the
>> reign
>>> of
>>>> AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is
>>>> probably derived from the socioeconomic term "hapiru", a term
>>>> applied to nomadic urban outcasts prevalent among the Khurri
>>>> dominated populations. The Lewiym on the other hand, are
>>> probably
>>>> of actual predominate Semitic descent arising out of the
>>>> Transjordan region.
>>>>
>>>> It's only the Ashkenazi Lewiym that have been shown to have a
>>>> strong
>>>> genetic affiliation with the Khazars. This is in contrast to
>>> the
>>>> non-Lewiy Ashkenaziym and all other Jews.
>>>>
>>>> Djehuti Sundaka
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>>>> wrote:
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
>>>>> wrote:
>>>>>>
>>>>>> "It doesn't prove that at all. It shows that the
>ancestry
>>> of
>>>> the
>>>>> Jews is mixed. Jews have migrated to many corners of the
>>> world
>>>> and
>>>>> mixed with local populations."
>>>>>>
>>>>>> If the Ashkenazi Jews are descendents of the Khazars in
>>> central
>>>> Asia
>>>>>> then they can not rationally be from the middle east. This
>>>>> article is
>>>>>> a little confusing for the fact that Jews claim to be
>from
>>> the
>>>> tribe
>>>>>> of Judah and that all of the other tribes have been

[illegible]

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| 20456|2006-09-06 13:49:01|Terry Howcott|"When the Levees Broke" and Snatched That Flag
Right Off of Its Pole|

When the Levees Broke" and Snatched That Flag

Right Off of Its Pole

By Terry Howcott

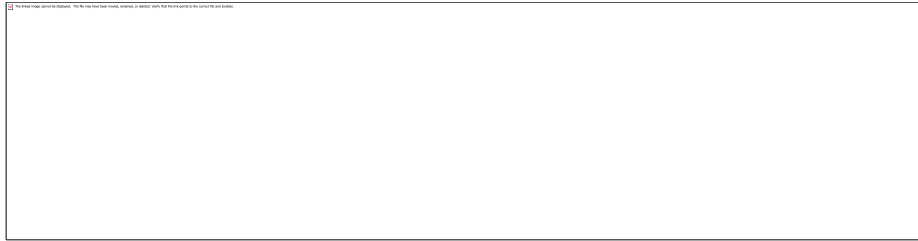
<http://terryhowcott.com/greenspace.asp?id=259>

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| 20457|2006-09-06 15:42:55|Mahari Mengistu|Re: On Olmecs|

Dr. Winters,

You do know that you are responding to the "morph king": Omar Vega
aka Pere DuChamp aka David VeLar-whatever, aka Jaime Pretell, right?
Mahari

--- In Ta_Seti@yahoogroups.com, "olmec982000"

wrote:

>

>

> Hi Jaime

> Olmec and African Heads

>

>

> In 1982 Professor Alexander Von Wuthenau compared the Olmec heads

to the

> Head of King Taharka, a Nubian-Kushite ruler of ancient Egypt.

Herein is

> a copy of this interesting photograph.

>

>

>

>

>

>

>

>

>

>

> This picture says a thousand words and illustrates the fact that

you are

> wrong.

>

> We have already discussed these issues before. I for one have no

> intention of discussing them further. If you want to discuss some

of the

> recent post on the Olmecs fine.

>

> You can find Wiercinski paper entire paper discussing African

skeletons

> found among the Olmecs at the following site:

>

> <http://www.geocities.com/Tokyo/Bay/7051/content.html>

> <<http://www.geocities.com/Tokyo/Bay/7051/content.html>>

>

>

>

> Below is an analysis of Wiercinski's paper:

>

> <http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

> <<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>>

>

> You can find my response to Montellano at the following site:

>

> <http://geocities.com/olmec982000/ortiz1.htm>

> <<http://geocities.com/olmec982000/ortiz1.htm>>

>

> Below is a paper discussing the origin of writing in Middle Africa

>

> <http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>

> <<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>>

>

> Below you can find information on the ancient origin of the Vai

script:

> <http://www.geocities.com/Athens/Academy/8919/libyco.htm>

> <<http://www.geocities.com/Athens/Academy/8919/libyco.htm>>

>

> and

> <http://www.geocities.com/Tokyo/Bay/7051/oued.htm>

> <<http://www.geocities.com/Tokyo/Bay/7051/oued.htm>>

>

> Below is a paper on my decipherment of Olmec writing:

>

> <http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>
> <<http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>>

>

> In these papers I present specific evidence supporting the African
> origin of Olmec civilization.

>

> If you disagree with any points in these papers please cite

specific

> points you disagree with and provide a narrative with counter

evidence,

> and citations, not just websites. If you do this then I may reply

if you

> are specific and present supporting counter evidence.

>

>

>

> Clyde

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

> >

> >

> > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell" jaime_pretell@

> > wrote:

> > >

> > >

> >

> > >

> > > Claim: Sea currents guaranteed a crossing of Africans to the

New

> > World.

> > >

> > > Fact: Even with sails it would have taken over a month and

there is

> no

> > evidence of such landing in any of the Caribbean islands, Brazil,

let

> > alone the Yucatan peninsula. Yet somehow the Olmec civilization
> farther
> > West is claimed to have been affected.
> > >
> > >
> >
> > Without getting into the other claims, this one is definitely
> incorrect.
> >
> > In fact, there are many recorded instances of Africans landing

in the

> > "Western hemisphere" one recent case just posted on this group

not too

> > long ago.
> >
> > It might be a good project to actually find all historical

notices of

> > Africans landing in the Americas through storm drifts.
> >
> > Regards,
> > Paul Kekai Manansala
> >
> > Khafre?
> >
>

| 20458|2006-09-06 17:30:25|clyde winters|Re: Pyramid opens in Kazakhstan|
Hi Paul

This appears to be an interesting case of a modern
nation drawing inspiration from the past to inspire
contemporary people.

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

> Palace of Peace and Reconciliation opens in
> Kazakhstan
>

<http://home.nestor.minsk.by/build/news/2006/09/0501.html>

>
 > The completion of Foster and Partners' Palace of
 > Peace and
 > Reconciliation in Astana, Kazakhstan is marked at an
 > impressive
 > ceremony. Opened in time for the triennial Congress
 > of Leaders of World
 > and Traditional Religions, the project is a 62m high
 > pyramid ?
 > designed and realised in less than two years ? that
 > will be a global
 > centre for religious understanding, the renunciation
 > of violence and the
 > promotion of faith and human equality. Located on a
 > prominent site in
 > the capital's new administrative centre, the
 > building occupies a
 > significant place on the axial route from the
 > Presidential Palace.
 >
 > As a non-denominational contemporary building form,
 > the pyramid is
 > resonant of both a spiritual history that dates back
 > to ancient Egypt as
 > well as a symbol of amity for the future. It will
 > accommodate a
 > permanent venue for the Congress, and houses a
 > 1,500- seat opera house,
 > a university faculty, meeting spaces and a national
 > spiritual centre.
 > This programmatic diversity is unified within the
 > pure form of a
 > pyramid, 62 metres high with a 62 x 62-metre base.
 >
 > Following an international competition, Foster and
 > Partners was
 > commissioned to design the venue for the Congress in
 > December 2004. This
 > led the design team to develop a structural solution
 > that utilised
 > prefabricated components, which could be
 > manufactured off site during
 > the winter months and erected during the summer. The
 > entire process,
 > from briefing to completion took just twenty-one
 > months.

>
>

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| 20459|2006-09-06 18:08:56|ray greenidge|Re: Genetics prove those who claim to be Jews are not.|

Paul,

I hope this person is removed from the group list as requested. I can't understand people voluntarily joining this group then rudely asking to be taken off.

PS. Most e-mail services allow you to block e-mails from known e-mail senders

Regards,

Ray

Sincere 154 wrote:

Please stop sending me emails from this Yahoo group, its overwealming my
emailbox

Thanks

>From: "Li (wiseladyowl)"

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be Jews are
are

>not.

>Date: Thu, 31 Aug 2006 10:42:12 -0700 (PDT)

>MIME-Version: 1.0

>X-Originating-IP: 68.142.200.159

>X-Sender: wiseladyowl@yahoo.com

>Received: from n18a.bullet.scd.yahoo.com ([66.94.237.47]) by

>bay0-mc10-f5.bay0.hotmail.com with Microsoft

SMTSPSVC(6.0.3790.2444); Thu,

>31 Aug 2006 19:08:24 -0700

>Received: from [66.218.66.58] by n18.bullet.scd.yahoo.com with
NNFMP; 31

>Aug 2006 17:42:20 -0000

>Received: from [66.218.67.98] by t7.bullet.scd.yahoo.com with
NNFMP; 31 Aug

>2006 17:42:20 -0000

>Received: (qmail 27216 invoked from network); 31 Aug 2006 17:42:17 -0000
>Received: from unknown (66.218.66.167) by m41.grp.scd.yahoo.com with QMQP;
>31 Aug 2006 17:42:17 -0000
>Received: from unknown (HELO web30906.mail.mud.yahoo.com) (68.142.200.159)
>by mta6.grp.scd.yahoo.com with SMTP; 31 Aug 2006 17:42:17 -0000
>Received: (qmail 78138 invoked by uid 60001); 31 Aug 2006 17:42:12 -0000
>Received: from [209.129.164.8] by web30906.mail.mud.yahoo.com via HTTP;
>Thu, 31 Aug 2006 10:42:12 PDT
>X-Message-Info:
LsUYwwHHNt03Qv+JKr8tAsosquD42xKE+hbJEWo/LUA=
>Comment: DomainKeys? See <http://antispam.yahoo.com/domainkeys>
>DomainKey-Signature: a=rsa-sha1; q=dns; c=noews; s=lima;
>d=yahoogroups.com;b=PolXl0XBNVLTfsKIjXdV3dPR/rs0S183KTMXqTXhAcDSPbBFPJAoc1OoBkoExJMxRSGPvf4uxcSFntcIEXrbVU8qFRHGaqHa7ZNoR19c4jx20iyqCmJLywu5bl6vD6KB;
>X-Yahoo-Newman-Property: groups-email
>X-Yahoo-Newman-Id: 2809895-m20365
>X-Apparently-To: Ta_Seti@yahoogroups.com
>X-eGroups-Msg-Info: 1:0:0:0
>X-Yahoo-Profile: wiseladyowl
>Mailing-List: list Ta_Seti@yahoogroups.com; contact
>Ta_Seti-owner@yahoogroups.com
>Delivered-To: mailing list Ta_Seti@yahoogroups.com
>List-Id:
>Precedence: bulk
>List-Unsubscribe:
>Return-Path:
>sentto-2809895-20365-1157046138-sincere154@hotmail.com@returns.groups.yahoo.com
>X-OriginalArrivalTime: 01 Sep 2006 02:08:24.0486 (UTC)
>FILETIME=[8185C460:01C6CD6B]
>
>Thank you brother Elliott, now lets see what the racists come up with to
>get away from this fact lol.
>
>elliottandelliottmtg wrote:
>Ladeeowl, you make a great point!
>
>-- In Ta_Seti@yahoogroups.com, "Li \\\(wiseladyowl\)"
>wrote:
> >

> > And like I said before what does this all prove to anyone? We all
>come from the mother land so why are we trying to find ways to
>disassociate ourselves from her? I hear you loud and clear brother
>that is why this group is necessary but all this going back and forth
>over who came from where originally is ludicrous to me since everyone
>knows it is out of Africa that ALL of mankind ORIGINATED so to go
on
>and on about origins is silly. You must know where you came from to
>know where you are going and for all the racists who are undercover
>in here, why do you have problems focusing on your African roots?
>This to me is insane, you say you are not racist (some of you), yet
>you have trouble accepting that your roots lie in the belly of a
>black woman, why?? I have no problems acknowledging ANY of my
ppl,
>the european, the native american nor the african american but that
>is where the problem begins, accepting any thing that is black. Keep
>up the good work brother and you might
> > want to keep in touch with my former professor Manu Ampim, he has
>done a LOT of PRIMARY research on ancient Kemet. You would love
>interacting with him and learning from him since you seem to be quite
>educated your self.
> >
> > Peace and light.....
> > Ladeeowl
> >
> >
> > nate jackson wrote:
> > what is the natural movements of man. how did these
>people find out about each other. one migrating and going into
>another land mass, just being curious. sorry to tell you this but not
>all africans are dark skinned. one of the oldest tribes known today
>are the san people of south africa, and when you look at their
>features, they have what most would say oriental features. if i have
>any biases it has to do with a lot of history that isnt being told
>nor any attempt for it to be in the open. the egyptians werent
>egyptians they were called kemetians. and these people from kemet or
>kamat say that they come from further south than kemet. this gets no
>air time. read what they call the book of the dead. when you look at
>the pictures that they show as sumerians could not and that they cant
>even prove to be sumerians. these people were called the black head
>people. the people that they show are more caucasian. when you take
>time to look at the shang dynasty and the xi or
> > xia dynasty of china. there was a question of why we have some
>chinese with african features. like i said before there is a
>stonehenge in africa its not called stonehenge. and also you want to
>talk about bones, i hope that you know that there were still

>neanderthals still roming around the 12 and 13 century. you need to
>read the book the 13 warrior. you tell me which area in africa wasnt
>as civilized or as deveioped as asia or eurasia or the middle east,
>you bring up a location and i will show proof otherwise. the question
>is why did kemet fall when kush was still going? im sorry about the
>two or like someone else has pointed out the anu people were a very
>brilliant people and intellectual. like what was mentioned before
>lets take a simple look at cultures and the nature of different
>people. you have what they call eurasians and they did it by the
>sword and had perverted behaviors. with the greeks and romans they
>loved war and most loved homosexuality. they only used their
>> women to procreate with. africans had goddess well before the
>greeks or romans had any. africans had the ability to see balance and
>attempted to teach everyone. what is the plight of white men. rather
>if its ancient or even nowadays. the moors to education to europe and
>also bathing. the catholic church at that time were the goths and in
>the 15 century gave a mandate not to read and also not to bath.
>whites give credit to rome when they should give this credit to
>africa for teaching rome. rome stole from africa and the greeks and
>the greeks stole from africa. without women there is no civilization.
>she bears the next generation, she is life. just as the earth
>sustains human life, she also sustains human life. when you learn
>when did white women get a chance to vote? after the civil rights of
>african americans. not only in egypt was the woman a head figure. but
>in nubia as well. and there have been many african tribes in
>different regions that have had african women lead
>> them. i can go on and on but what will this do nothing you have
>your views and mind you i am saying views. archeaology, linguistical,
>cultural , are just a few and they are just pieces and when it is all
>said and done you have to put the pieces together. then can you
>provide a theory.

>>

>> Jaime Pretell wrote: Re: nate jackson

>>

>> i was taught that in order to find true history you must
>learn everyones history.

>> And try to consciously avoid your own biases and tunnel vision.

>> study the history of the europeans and you will read of some
>african, moor, dark person being there inventing or governing
>something.

>> As well as many other groups, and vice versa. The fallacy in
>that sentence is to equate all of those three as the same. All Moors
>or Imazhigen were African, but not all Imazhigen were dark skinned.
>Nor were all Africans involved in Europe Imazhigen or Dark skinned.

>> also you must take a look at nature to find balance, its not to
>take away it is what it is. africa is not only larger than europe it

>is also fertile.

>> Europe is a political delineator. There is no such divide. If
>you are going to evaluate continents you have to look at Eurasia.
>Same climates allow for crop and animal migration. And more grains
>and domesticated animals have come out of Eurasia than any other
>continent.

>> The error has always been in assuming continents and their
>peoples existed and developed in a vacuum and did not have
>interaction. Obviously Eurasia had plenty of migration within its
>land mass. And Africa and Eurasia also has points of contact where
>migration occurred even before navigation came in to its own.

>> I remember you made a statement about they lost the color in
>Europe because of the diet. you were wrong, they lost their color
>because of the lack of sun light. and it's not just vitamin D that
>whites started to lack. one deficiency denotes others that's why it
>called balance and there isn't a quick pill for anything without
>problems later.

>> Feel free to back up this claim with hard evidence. Populations
>that had Vitamin D in their diets did not become as light as Northern
>Europeans.

>> Just look at the Inuit.

>>

>> in ancient times they were only able to farm maybe four to five
>months out of the year, due to the climate, so the majority of the
>time they hunted game for food. it's like the people that live in the
>ghetto rather it be white or black. you spend more time trying to
>survive and less time trying to invent for humanity.

>> Again you make assumptions. You must not have heard the
>expression necessity is the mother of invention. If Africa provided,
>then necessity wasn't as high. Add to that, the fact that less crops
>and domesticated animals existed through most of Africa except for
>the fertile north, and you have a much different picture. That is
>why the Middle East, North Africa, Asia, developed before both
>Subsaharan Africa and Europe.

>> there were stories of the two people in Ireland. the two are or
>were the little people of Africa, that's why the Olmecs left statues
>of little people, whom historians said were children.

>> Sorry, but you will find smaller body proportions in any place
>that humidity and heat is high. No need for the two. Nor is the
>claim that the pyramids were two credible.

>> the lucky charm people of Ireland were the twas and they were
>the ones that built the Stonehenge that's why they won't tell you that
>they found the same in South Africa. the same that has happened all
>over the world happened in Africa.

>> The claim that the two were the ones that built Stonehenge is
>laughable. What is your evidence for this?

> > What about the skeleton found in Stonehenge 2300BC? DNA links it
> to people in the Alps, not Africa.
> > the migration of man, even the Egyptians in what the western
> historians call the Book of the Dead, say that they are from the
> beginning of the Nile by the mountain of Moon where Hapi is from.
> > Yes, and mythology has been proven wrong before. Look at all the
> arguments here on Jewish mythology. So I don't worry too much about
> that claim. I am sure Egyptian ancestry came from both the South and
> the North. As evidenced by the findings in Libya.
> > Whites are coming and saying that humanity started in Africa
> not me. It's not the European that is spreading intelligence, they
> are saying and have been saying that it is for the elite. Africans
> have always shared insight and knowledge. That's what humanity is all
> about. I'm just speaking facts not allusions.
> > Humanity is not civilization. Civilization occurred in multiple
> places after migrations of hunter-gatherers had spread. No one
> disputes the African origin of Humanity. It is the claim of African
> civilization spawning all others that is challenged.
> > Find out what kind of ceremony some of the Celts did for a
> coronation for their kings. This isn't me it's history. I'm not saying
> that Africans had their hands in everything but they had a lot to do
> with a lot of it.
> > Again, post your evidence.
> >
> > Jaime Pretell wrote:
> > Some of those claims are dubious. I understand that
> African contributions have been neglected, but to try to find African
> influence in everything is just as bad.
> > ----- Original Message -----
> > From: nate jackson
> > To: Ta_Seti@yahoogroups.com
> > Sent: Tuesday, August 29, 2006 11:45 AM
> > Subject: Re: [Ta_Seti] Re: Genetics prove those who claim to be
> Jews are not.
> >
> >
> > Find where the ancient Kemetians travelled and then think what
> has happened to man during his travels. This has to be a thinking
> mind's game otherwise we wouldn't have such a problem. This is why I
> asked a question before who came first the egg or the chicken. It's
> like looking at facial features to try and find similarities. You do
> the same culturally. And then you take into consideration that man has
> been naturally traveling upward from the beginning and if you weren't
> so civil you would be looking for the fertile crescent, where
> civilization can flourish. What did Alexander say when he went into
> Babylon, historically we know that Egypt had them in monuments and

>technology. now what did alexander say when he entered egypt this is
 >where apollo and zeus originated from. africans have yet to worshipp
 >ancient european gods but the europeans have worshipped african gods
 >(historically). the black madonna and the child nursing is nothing
 >more than isis and heru. when you find the
 >> whole name of paris then you will understand even more. oxford
 >gets its knowledge from africa when the moors established the
 >university of cordova. this knowledge came from djenne, mali in
 >africa. the name moses is african it is egyptian not hebrew. his
 >hebrew name was tov. he was taught in the egyptian beliefs system
 >which was a way of life not a religion. they say in the bible that
 >the people come from noah and his wife and they had a black baby
 >named ham, and his descendants where dark as well and they were
 >called hamites. so if ham was black wouldt his mother and father be
 >black as well. then there is a brother name shem and he resided in
 >northern africa and arabia. wouldnt he be black as well, and also
 >wouldnt his descendants be called shemites instead of semites. by the
 >way shem in hebrew means name and ham means hot. i can go deeper
 into
 >the egyptian spiritual beliefs and show the similarities of egyptian
 >and hebrewism or judaism, but in order for you to truly know
 >> is for you to look into it yourself. it already told you when
 >speaking of moses. how many pharoahs had the name moses in it.
 >>
 >> lightanddarkgotogether wrote:
 >[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation)
 >> cmd=Retrieve&db=PubMed&list_uids=10677325&dopt=Citation
 >>
 >> There you go, let me know which way you plan to discredit. I am not
 >> talking about a general genetic link, im speaking of a
 >> specific "cohen" genetic link that is traced through both groups
 >> which both have claimed orally and through tradition that their
 >> ancestors were the priests (the cohenim) of Judaic religion.
 >> Now... fascinatingly enough, if we discredit BOTH as fabrications,
 >> then here's the funny thing. How did the two "unrelated" groups end
 >> up sharing the very genetic marker that would back up their claim.
 >>
 >> Surely there wasn't ANOTHER group of "Fake jews" that also
 >practiced
 >> Judaism at least 1200 - 2000 years ago who somehow found
 themselves
 >> parallel with the "real Jews" whom we cannot find anywhere.
 >>
 >> Or are you going to say that the genetic marker that validates
 >their
 >> claim is just a one in a billion coicidence.

>>
>> Kurds and Arabs do not have this cohen genetic marker in such a
>high
>> constant as the Cohen Jewish and the Lembe Jews.
>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
>> wrote:
>>>
>>> You would have to cite the "Genetics" that state what you report
>in
>>> order for me to know what you're referring to as I haven't come
>>> across this in any available scholarly studies.
>>>
>>> As far as I know, genetics links not only the Jews but also the
>>> Palestinian Arabs to the Kurds and that the one people all of
>these
>>> populations shared in their ancestry were the Khurri (Hurrians),
>> who
>>> the people of Kamat referred to as "Kharw" and as "Asiatics of
>the
>>> army of Mitanni". Thus, genetics reveals current relationships
>> that
>>> are independently evidenced through the ancient witness of Kamat.
>>> The same genetics determined the Lemba to be Jews based on their
>>> genetic relatedness to other recognized Jews. In fact, if there
>is
>>> one group that can be considered to be more genetically Jewish
>than
>>> any other, it's a group that isn't even considered to be Jewish
>> i.e.
>>> the Shomeriym (Samaritans). People like to say that they're a
>>> product of mixed populations due to the fall of YisraEl in 722
>BCE
>>> but the fact is that they're a Jewish colony from c. 400 BCE no
>> more
>>> mixed than what had already been common for Jews in general.
From
>>> that point on, they have kept to themselves, preserving their
>>> genetic distinctiveness to a far greater degree than any other
>>> Jewish population.
>>>
>>> Djehuti Sundaka
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "lightanddarkgotogether"
>>> wrote:
>>>>

>>>> Silly question,
>>>>
>>>> A lot of people have posted on here in approval that the Lembe
>>>> Jews
>>>> in Mozambique are Jews, authentic Jews. I would certainly agree
>>>> with
>>>> that.
>>>>
>>>> But what baffles me is this:
>>>>
>>>> Since the Lembe are genetically related to the Cohen Jews of
>the
>>>> middle east and Europe in a peculiarly unique way (in such a
>way
>>>> that
>>>> the signs of their relationship could not be coincidental,
>like
>>>> a
>>>> one in a billion chance), how then can Genetics say that these
>>>> other
>>>> Jews "Not" be Jews if the Lembe still are?
>>>>
>>>> If one group is related to another group, then both groups are
>>>> related to the same source.
>>>>
>>>> --- In Ta_Seti@yahoo.com, "Djehuti Sundaka"
>>>> wrote:
>>>>
>>>>> Who is and who isn't a priest is a matter of political
>>>>> perspective.
>>>>> According to the P-source, Ezekiel, and Judaism as a whole,
>>>>> the
>>>>> Lewiym are NOT priests. Only the descendants of Zadok are
>>>>> priests. In Deuteronomy, the Lewiym are priests only due to
>it
>>>>> having been written by Lewiym rather than by Zadokiyim.
>>>>>
>>>>> The Lewiym and Zadokiyim aren't even related as is biblically
>>>>> portrayed. The "Cohen" gene found in the Y-chromosome of
>>>>> priestly
>>>>> descended males is not prevalent among Lewiym. The "Cohen"
>>>>> marker
>>>>> identifies men of priestly descent with people of NE
>Caucasian
>>>>> speaking populations. Such were the Khurri (Hurrians) of the
>>>>> Mitanni kingdom who, upon being led by their Aryan

(Maryannu)

>>>> aristocracy from the region of Kharran (Haran) into Kna'an,

>>>> composed

>>>> nearly 40% of the population of Kna'an during the New

Kingdom

>>> and

>>>> were later identified as "Asiatics of the army of Mitanni" by

>>>> Sheshonq. Abdi-Khepa, the king of Yerwshalayim during the

>> reign

>>> of

>>>> AkhnAtn, bore a Khurri name. The term "Ibriy" ("Hebrew") is

>>>> probably derived from the socioeconomic term "hapiru", a term

>>>> applied to nomadic urban outcasts prevalent among the Khurri

>>>> dominated populations. The Lewiym on the other hand, are

>>> probably

>>>> of actual predominate Semitic descent arising out of the

>>>> Transjordan region.

>>>>>

>>>>> It's only the Ashkenazi Lewiym that have been shown to have a

>>>> strong

>>>>> genetic affiliation with the Khazars. This is in contrast to

>>> the

>>>>> non-Lewiy Ashkenaziym and all other Jews.

>>>>>

>>>>> Djehuti Sundaka

>>>>>

>>>>>

>>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>>>>> wrote:

>>>>>>

>>>>>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

=== message truncated ===

How low will we go? Check out Yahoo! Messenger's low [PC-to-Phone call rates.](#)

| 20460|2006-09-06 19:04:49|clyde winters|Re: On Olmecs|

Hi

I did not know that Jaime was Vega or DuChamp. I am familiar with Jaime from Egypt Search. Here at Ta Seti he has been very respectful in his debates with Paul and I find him right now to be an okay participant in the debates here.

You may be right that DuChamp is Jaime, but the writing

style of DuChamp's appeared to be someone else at EG, whose name I won't mention here.

If Jaime is Vega, he appears to have moderated his views somewhat. Vega argued constantly and never contributed anything thoughtful to TaSeti if I remember him correctly. No matter what the alias of Jaime may be as long as he debates an issue in an intelligent manner he should be welcome at this forum.

Jaime was on ES a long time. At EG genetics research rules. I am happy that Jaime has posted many recent posts on TaSeti, so Paul and other Ta Setians can respond to Jaime and show him that some of the discussion at EG related to genetics and skin tone research does not really reflect the full picture related to race and population movements.

Frankly I believe these debates are good for Jaime. Here instead of just summarily attacking someone personally like at EG, Paul and other Ta Setians respond in an intelligent manner which doesn't put people down. I like this style. It is a style that encourages growth intellectually and reflects a discourse style that is about serious discussion of issues instead of putting people down.

If I remember correctly Vega didn't learn anything here. It doesn't matter if we agree to disagree, it is the style of discourse that encourages learning or ignorance. Right now Ta Seti is about learning and free speech.

Clyde

<mahari@myway.com> wrote:

- > Dr. Winters,
- > You do know that you are responding to the "morph
- > king": Omar Vega
- > aka Pere DuChamp aka David VeLar-whatever, aka Jaime
- > Pretell, right?
- > Mahari
- >

> --- In Ta_Seti@yahoogroups.com, "olmec982000"
>
> wrote:
>>
>>
>> Hi Jaime
>> Olmec and African Heads
>>
>>
>> In 1982 Professor Alexander Von Wuthenau compared
> the Olmec heads
> to the
>> Head of King Taharka, a Nubian-Kushite ruler of
> ancient Egypt.
> Herein is
>> a copy of this interesting photograph.
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>> This picture says a thousand words and illustrates
> the fact that
> you are
>> wrong.
>>
>> We have already discussed these issues before. I
> for one have no
>> intention of discussing them further.If you want
> to discuss some
> of the
>> recent post on the Olmecs fine.
>>
>> You can find Wiercinski paper entire paper
> discussing African
> skeletons
>> found among the Olmecs at the following site:
>>
>>
> <http://www.geocities.com/Tokyo/Bay/7051/content.html>
>>

>

<<http://www.geocities.com/Tokyo/Bay/7051/content.html>>

>>

>>

>>

>> Below is an analysis of Wiercinski's paper:

>>

>>

> <http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

>>

>

<<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>>

>>

>> You can find my response to Montellano at the
> following site:

>>

>> <http://geocities.com/olmec982000/ortiz1.htm>

>> <<http://geocities.com/olmec982000/ortiz1.htm>>

>>

>> Below is a paper discussing the origin of writing
> in Middle Africa

>>

>>

> <http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>

>>

>

<<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>>

>>

>> Below you can find information on the ancient
> origin of the Vai
> script:

>>

>

<http://www.geocities.com/Athens/Academy/8919/libyco.htm>

>>

>

<<http://www.geocities.com/Athens/Academy/8919/libyco.htm>>

>>

>> and

>> <http://www.geocities.com/Tokyo/Bay/7051/oued.htm>

>> <<http://www.geocities.com/Tokyo/Bay/7051/oued.htm>>

> >
> > Below is a paper on my decipherment of Olmec
> writing:
> >
> >
> >
>

<http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>

> >
>

<<http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>>

> >
> > In these papers I present specific evidence
> supporting the African
> > origin of Olmec civilization.
> >
> > If you disagree with any points in these papers
> please cite
> specific
> > points you disagree with and provide a narrative
> with counter
> evidence,
> > and citations, not just websites. If you do this
> then I may reply
> if you
> > are specific and present supporting counter
> evidence.
> >
> >
> >
> >
> > Clyde
> >
> >
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai
> Manansala"
>
> > wrote:
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> jaime_pretell@
> > > wrote:
> > > >
> > > >

>>>
>>>>
>>>> Claim: Sea currents guaranteed a crossing of
> Africans to the
> New
>>> World.
>>>>
>>>> Fact: Even with sails it would have taken over
> a month and
> there is
>> no
>>> evidence of such landing in any of the Caribbean
> islands,Brazil,
> let
>>> alone the Yucatan peninsula. Yet somehow the
> Olmec civilization
>> farther
>>> West is claimed to have been affected.
>>>>
>>>>
>>>
>>>> Without getting into the other claims, this one
> is definitely
>> incorrect.
>>>
>>>> In fact, there are many recorded instances of
> Africans landing
> in the
>>> "Western hemisphere" one recent case just posted
> on this group
> not too
>>> long ago.
>>>
>>>> It might be a good project to actually find all
> historical
> notices of
>>> Africans landing in the Americas through storm
> drifts.
>>>
>>>> Regards,
>>>> Paul Kekai Manansala
>>>
>>>> Khafre?
>>>
>>
>

>
>
>
>

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| 20461|2006-09-06 21:45:38|neseret|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>> Ramses I claimed in four different sources that his father was an

army captain named Seti. Seti may have been the son Horemheb or possibly his nephew through Horemheb-Neby.<

The lineage of the Rameside family is known, and there is no lineage from Horemheb, who died childless (his Great Royal Wife Mutnedjmet died in childbirth, according to Martin 1991). See the article on Ramses I's father:

Cruz-Uribe, E. 1978. The Father of Ramses I: OI 11456. JNES 37/3: 237-244.

Seti (father of Ramses I), referred to as /swty/, is shown to be the father, with Ramose (later Ramses I) identified as a stablemaster, which indicates Ramses (I) was at the start of his military career. There is also a mention of a brother named Khaemwaset as well who was a fan-bearer during the reign of Tutankhamun. This Khaemwaset appears to have been married to a /tA-m-wAd.sy/, who was the sister of Huy, who was viceory of Nubia during the reign of Tutankhamun (Cruz-Uribe 1978: 243-244).

te Velde, in his study of Sutekh, also noted that the Ramesside ancestor Sethos was governor of Sile on the northeastern Delta region of Egypt (today: Tell Abu el-Shafia) who instituted a festival in honour of the deity Sutekh. It is this ancestor who is being honoured as part of the Ramesside family on the 400 Year Stela. (te Velde 1977: 125). As such, there's little reason to think the family was foreign.

So, there seems little doubt that the Ramessides are a completely independent family, separate from Horemheb, as their lineage can be

traced to the northeastern Delta for over 400 years by the time of Ramses II, while Horemheb hailed from Herakleopolis (Egyptian: Hesen-nesut/Hnes; today Ihnasa el-Medina) in Middle Egypt.

> Others think Horemheb and Horemheb-Neby are the same person. Both

appear to be descendents of Thutmose III. In the Leiden Stele, Horemheb-Neby is the son of Prince Amenemhat, the son of Thutmose III.<

Uhm no. Horemheb-neby was not a royal son, but the son of a provincial mayor. The position of his relation to Horemheb was seriously challenged in this article:

Björkman, G. 1974. Neby, the Mayor of Tjaru in the Reign of Tuthmosis IV. JARCE 11: 43-51.

Summary from the AEB: "The crown of Neby's career were important functions in the frontier town of Tjaru (as a /Hry-pD.t n TARw/ and a /HAty-a n TARw/) which equated to roughly a mayoral position. Neby also had the 'northern' title /mr-Hn.t/, 'overseer of the /Hn.t/-water' and he had some commission in the queen's household as well (as a /mr-pr n ip.t Hm.t-nsw/). He may have been the owner of the Theban tomb no. 91. There are serious chronological objections against identifying a son of his, Haremhab, with the later king."

> Either way, Pharaoh Horemheb would have royal blood from the 18th
> dynasty.

Actually no, Horemheb's highest title before becoming king was /rpat/, which equates to "nobleman," and not "hereditary prince" as has been previously translated. The position is an elite, but non-royal, title. This title was closer to the position of a provincial count, as explained in

Ward, W. A. 1982. Index of Administrative and Religious Titles of the Middle Kingdom. Beirut: American University of Beirut.

and

Ward, W. A. 1986. Essays on Feminine Titles of the Middle Kingdom and Related Subjects. Beirut: American University of Beirut.

> Now, the more "standard" view today, at least in Western circles,

is that Ramses I is of unknown origin. Same thing with his queen Sitre.

>

> Here the first person of known royal lineage is Ankhesenpaaten II

of Thebes, the mother of Ramses II, and the granddaughter of Akhenaton on both her mother and father's side.<

?? The mother of Ramses II is Tuya, daughter of the lieutenant of the Chariotry Raia and his wife, Tuya, as recounted the reliefs at Medinet Habu, as recounted in Porter-Moss II: 526, and published in Kitchen's *_Ramesside Inscriptions_*, II: 664 ff. Habachi also published a translation of these texts in 1969, as cited below. Tuya was the wife of Seti I, carrying the title of /nbt tAwy/, "Mistress of the Two Lands" (Troy 1986: 168, 19.2)

There is no queen known named Ankhsenpaaten II (I sincerely doubt Seti I or *_any_* Ramesside would have been caught dead with anyone from the Amarna family, as they sincerely hated the whole epoch of the Amarna kings, enough to obliterate them from the kings list and historical records of Egypt. It is also thought the Ramessides are the ones who finally demolished what was left of the city of Akhetaten (Amarna), according the excavations of Barry Kemp at Amarna).

> Either way, the only direct lineal descent for the 19th dynasty
> supported by textual evidence traces back to Upper Egypt to the

18th dynasty.<

Actually, the Ramessides are pretty clear that Ramses I was chosen to assume the throne after the death of Horemheb, using the standard mythical practice that the assumption of the throne was due to a divine decree (and thus not assumed from a royal relative). In his dedicatory inscription to his father, Seti I said:

"...as Sai [Fate] was before him, and Rennutet [Destiny] commanded, so it began.

My father assumed the throne like the kingship of Re, he was purified in the /Pr wr/. Upon him [...lines lost...(proposed: the crowns)] were placed . [He ruled [Egypt]] with the strength of the falcon."

The Dedicatory Stela of Seti I for his Father, Ramses I; translation from Schott 1964 and Kitchen 1993.

Reference:

- Björkman, G. 1974. Neby, the Mayor of Tjaru in the Reign of Tuthmosis IV. JARCE 11: 43-51.
- Brunner, H. 1986. *Die Geburt des Gottkinds. Studien zur Entlieferung eines altägyptischen Mythos*. 2nd Ed. Ägyptologische Abhandlungen 10. Wiesbaden: Harrassowitz.
- Cruz-Uribe, E. 1978. The Father of Ramses I: OI 11456. JNES 37/3: 237-244.
- Habachi, L. 1969. La reine Touy, femme de Souti I, et ses proches parents inconnus. Revue d'égyptologie 21: 27-47.
- Kitchen, K. A. 1975. *Ramesside Inscriptions: Historical and Biographical*. Vol. I. Oxford: B. H. Blackwell.
- Kitchen, K. A. 1993. Abydos, Dedicatory Stela for Ramses I. In, *Ramesside Inscriptions. Translated and Annotated: Translations. Ramesses I, Sethos I and Contemporaries*, 1: 93-96. Oxford: Blackwell.
- Martin, G. T. 1991. *The Hidden Tombs of Memphis: New Discoveries from the Times of Tutankhamun and Ramesses the Great*. New Aspects of Antiquity. C. Renfrew. New York: Thames and Hudson.
- Schott, S. 1964. *Der Denkstein Sethos' I für die Kapelle Ramses' I in Abydos*. Nachrichten der Akademie der Wissenschaften in Göttingen, I Philologisch-Historische Klasse. 1964/1. Göttingen: Vandenhoeck and Ruprecht.
- te Velde, H. 1977. *Seth, God of Confusion. A Study of His Role in Egyptian Mythology and Religion*. Probleme der Ägyptologie. 6. W. Helck. Leiden: Brill.
- Troy, L. 1986. *Patterns of Queenship: in ancient Egyptian myth and history*. BOREAS 14. Uppsala: ACTA Universitatis Upsaliensis.
- Ward, W. A. 1982. *Index of Administrative and Religious Titles of the Middle Kingdom*. Beirut: American University of Beirut.
- Ward, W. A. 1986. *Essays on Feminine Titles of the Middle Kingdom and Related Subjects*. Beirut: American University of Beirut.

HTH.

Regards --

Katherine Griffis-Greenberg, MA (Lon)
Member, International Association of Egyptologists
American Research Center in Egypt, SSEA, ASOR

Oriental Institute
Oriental Studies Doctoral Program [Egyptology]
University of Oxford
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 20462|2006-09-06 23:51:40|arumese|Re: On Olmecs|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
wrote:

>

> Dr. Winters,

> You do know that you are responding to the "morph king":

Omar Vega

> aka Pere DuChamp aka David VeLar-whatever, aka Jaime

Pretell, right?

> Mahari

Hi Mahari,

It is possible from my point of view that Omar and DuChamp are the same person. But I have known David Velar and his family personally for almost ten years. I introduced him to the work of Diope, which advanced his point of view considerably concerning ancient Kemet. He generally says what he believes and believes what he says. You can be absolutely certain that he is niether Omar Vega or DuChamp, nor anyone else but whom he presents himself to be.

Fred

> --- In Ta_Seti@yahoogroups.com, "olmec982000"

> wrote:

> >

> >
> > Hi Jaime
> > Olmec and African Heads
> >
> >
> > In 1982 Professor Alexander Von Wuthenau compared the

Olmec heads

> to the
> > Head of King Taharka, a Nubian-Kushite ruler of ancient

Egypt.

> Herein is
> > a copy of this interesting photograph.
> >
> >
> >
> >
> >
> >
> >
> >
> >
> >
> >
> >
> > This picture says a thousand words and illustrates the fact

that

> you are
> > wrong.
> >
> > We have already discussed these issues before. I for one

have no

> > intention of discussing them further.If you want to discuss

some

> of the
> > recent post on the Olmecs fine.
> >
> > You can find Wiercinski paper entire paper discussing

African

> skeletons
> > found among the Olmecs at the following site:
> >
> > <http://www.geocities.com/Tokyo/Bay/7051/content.html>

> > <<http://www.geocities.com/Tokyo/Bay/7051/content.html>>
> >
> >
> >
> > Below is an analysis of Wiercinski's paper:
> >
> > <http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>
> > <<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>>
> >
> > You can find my response to Montellano at the following site:
> >
> > <http://geocities.com/olmec982000/ortiz1.htm>
> > <<http://geocities.com/olmec982000/ortiz1.htm>>
> >
> > Below is a paper discussing the origin of writing in Middle

Africa

> >
> > <http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>
> > <<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>>
> >
> > Below you can find information on the ancient origin of the

Vai

> script:
> > <http://www.geocities.com/Athens/Academy/8919/libyco.htm>
> > <<http://www.geocities.com/Athens/Academy/8919/libyco.htm>>
> >
> > and
> > <http://www.geocities.com/Tokyo/Bay/7051/oued.htm>
> > <<http://www.geocities.com/Tokyo/Bay/7051/oued.htm>>
> >
> > Below is a paper on my decipherment of Olmec writing:
> >
> >

<http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>

> >

<<http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>

>

> >

> > In these papers I present specific evidence supporting the

African

> > origin of Olmec civilization.
> >
> > If you disagree with any points in these papers please cite
> specific
> > points you disagree with and provide a narrative with counter
> evidence,
> > and citations, not just websites. If you do this then I may reply
> if you
> > are specific and present supporting counter evidence.
> >
> >
> >
> > Clyde
> >
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>
> > wrote:
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

jaime_pretell@

> > > wrote:
> > > >
> > > >
> > >
> > > >
> > > > Claim: Sea currents guaranteed a crossing of Africans to

the

> New
> > > World.
> > > >
> > > > Fact: Even with sails it would have taken over a month

and

> there is
> > no
> > > evidence of such landing in any of the Caribbean

islands,Brazil,

> let
> > > alone the Yucatan peninsula. Yet somehow the Olmec

civilization

> > farther

> > > West is claimed to have been affected.

> > > >

> > > >

> > >

> > > Without getting into the other claims, this one is definitely

> > incorrect.

> > >

> > > In fact, there are many recorded instances of Africans

landing

> in the

> > > "Western hemisphere" one recent case just posted on this

group

> not too

> > > long ago.

> > >

> > > It might be a good project to actually find all historical

> notices of

> > > Africans landing in the Americas through storm drifts.

> > >

> > > Regards,

> > > Paul Kekai Manansala

> > >

> > > Khafre?

> > >

> >

>

| 20463|2006-09-06 23:53:50|arumese|Re: Interesting Negritic Mayan Profiles|

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

>

> Where is this picture from and how old is it?

>

> Asar Imhotep

> <http://www.mochasuite.com>

Hi Asar,

The picture is from a vase from Chama (from the University Museum of Philadelphia - Kerr Archive, Vase K593).

See link:

<http://images.google.com/images?hl=en&ie=ISO-8859-1&q=Maya+Vase&sa=N&tab=wi&nojs=1>

Fred

> --- In Ta_Seti@yahoogroups.com, NTuma Kish

wrote:

> >

> > Hello all,

> >

> > Take a look at these depictions of Mayan priests.

> >

> >

http://ph.groups.yahoo.com/group/ta_seti2/photos/view/c802?b=1&m=f&o=0

> >

> >

> > -----

> > Get your email and more, right on the new Yahoo.com

> >

>

| 20464|2006-09-06 23:53:57|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>

>

> So, there seems little doubt that the Ramessides are a completely

> independent family, separate from Horemheb, as their lineage can be

> traced to the northeastern Delta for over 400 years by the time of

> Ramses II, while Horemheb hailed from Herakleopolis (Egyptian: Hesen-

> nesut/Hnes; today Ihnasa el-Medina) in Middle Egypt.

>

No, this is just a modern theory, sort of like the "New Race" idea.

It's not based on any actual Delta lineage.

The Ramessides repeatedly honored Horemheb as the founder of the

dynasty. Many cadet line officials and even a few royal family members had their tombs near Horemheb's.

The Delta lineage was concocted to suggest possible Hyksos (read "white") descent.

> > Others think Horemheb and Horemheb-Neby are the same person. Both
> appear to be descendents of Thutmose III. In the Leiden Stele,
> Horemheb-Neby is the son of Prince Amenemhat, the son of Thutmose
> III.<
>
> Uhm no. Horemheb-neby was not a royal son, but the sone of a
> provincial mayor.

He was described on the Leiden Stele as the grandson of the Pharaoh.

Regards,

Paul Kekai Manansala

| 20465|2006-09-07 08:27:10|Paul Kekai Manansala|Ramses II as Hyksos, or as having other
"foreign" descent|

The "new race" scenario was applied to Ramses II to present a backup claim of his monuments as the work of Caucasians.

The idea of the Ramessides as foreigners dates back at least to Lenormant in the mid-19th century.

Around the same time, writers began claiming that Seti I and Ramses II had foreign features, and may have been descendents of the Hyksos. Further evidence is offered by the use of the name "Seti," the restoration of Soutekh worship at Avaris and similar claims regarding Seth worship.

Eventually, after the misinterpreted tests of Ramses II's hair, it was suggested that both Seti I and Ramses II had red hair and thus were foreign, or at least Caucasian.

For example, at Horemheb's tomb in Saqqara (he wasn't buried there) Ramses II honored him as the founder of the dynasty in the statue room. Ramses II's sister Tia was entombed next to Horemheb.

In the confused account of Josephus of Manetho, he apparently claims that Seti, the father of Ramses I, was Horemheb's (Armais) brother. Manetho clearly shows Ramses I as related to the 18th dynasty, which is easily explained by Horemheb's claim that Thutmose III was the "father of his fathers." In any case, none of the latter historians

mention any non-royal Delta family coming to power in the 19th dynasty.

Regards,

Paul Kekai Manansala

Paul Kekai Manansala

| 20466|2006-09-07 08:50:16|Paul Kekai Manansala|Google Offers Access to News Archives|

Google Offers Access to News Archives

Juan Carlos Perez, IDG News Service Wed Sep 6, 12:00 PM ET

Google plans to enhance its Google News service with a feature designed to let users find articles with historical information on events and people.

Google News Archive Search is slated to go live today with an index of links to articles mostly from newspapers and magazines.

Google built the service's index with links already in its general Web search index, as well as with links it gained access to through arrangements with publishers and news aggregators, said Jim Gerber, Google's content partnerships director.

The service ranks results based on their level of relevance to the query, and preference isn't given to links from Google partners, which include The New York Times, Factiva, Time Magazine, and The Wall Street Journal.

The service covers roughly the history of the past 200 years and results can be grouped in various ways, including by timelines, topics, and publishers.

News Archives Only

Google News Archive Search doesn't return links to multimedia content, nor does it include links to reference material like books and encyclopedias, said Anurag Acharya, a distinguished engineer at Google. It's not linked with Google's Book Search service.

The links lead both to free and fee-based articles. Google merely provides links and doesn't get involved in monetary transactions between users and publishers for access to the articles. There is no integration with Google's Checkout online payment system, he said.

The new service has no monetization model, and there is no financial

arrangement between Google and the publishers it is partnering with, Acharya said.

Google News Archive Search is launching with a U.S. English-language interface, although it contains content in other languages. The plan is to make it more global through collaboration with international partners and to launch it for other countries.

Google News Archive Search links will surface sometimes on Google.com results.

| 20467|2006-09-07 10:04:12|Mahari Mengistu|Re: On Olmecs|
OK. I concede.

Mahari

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

> wrote:

>>

>> Dr. Winters,

>> You do know that you are responding to the "morph king":

> Omar Vega

>> aka Pere DuChamp aka David VeLar-whatever, aka Jaime

> Pretell, right?

>> Mahari

>

> Hi Mahari,

>

> It is possible from my point of view that Omar and DuChamp are

> the same person. But I have known David Velar and his family

> personally for almost ten years. I introduced him to the work of

> Diope, which advanced his point of view considerably

> concerning ancient Kemet. He generally says what he believes

> and believes what he says. You can be absolutely certain that

> he is niether Omar Vega or DuChamp, nor anyone else but

> whom he presents himself to be.

>

> Fred

>

>

>> --- In Ta_Seti@yahoogroups.com, "olmec982000"

>

>> wrote:

>>>

>>>

>>> Hi Jaime

>>> Olmec and African Heads
>>>
>>>
>>> In 1982 Professor Alexander Von Wuthenau compared the
> Olmec heads
> to the
>>> Head of King Taharka, a Nubian-Kushite ruler of ancient
> Egypt.
>> Herein is
>>> a copy of this interesting photograph.
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>> This picture says a thousand words and illustrates the fact
> that
>> you are
>>> wrong.
>>>
>>> We have already discussed these issues before. I for one
> have no
>>> intention of discussing them further.If you want to discuss
> some
>> of the
>>> recent post on the Olmecs fine.
>>>
>>> You can find Wiercinski paper entire paper discussing
> African
>> skeletons
>>> found among the Olmecs at the following site:
>>>
>>> <http://www.geocities.com/Tokyo/Bay/7051/content.html>
>>> <<http://www.geocities.com/Tokyo/Bay/7051/content.html>>
>>>
>>>
>>>
>>> Below is an analysis of Wiercinski's paper:
>>>
>>> <http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>
>>> <<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>>

>>>
>>> You can find my response to Montellano at the following site:
>>>
>>> <http://geocities.com/olmec982000/ortiz1.htm>
>>> <<http://geocities.com/olmec982000/ortiz1.htm>>
>>>
>>> Below is a paper discussing the origin of writing in Middle
> Africa
>>>
>>> <http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>
>>> <<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>>
>>>
>>> Below you can find information on the ancient origin of the
> Vai
> script:
>>> <http://www.geocities.com/Athens/Academy/8919/libyco.htm>
>>> <<http://www.geocities.com/Athens/Academy/8919/libyco.htm>>
>>>
>>> and
>>> <http://www.geocities.com/Tokyo/Bay/7051/oued.htm>
>>> <<http://www.geocities.com/Tokyo/Bay/7051/oued.htm>>
>>>
>>> Below is a paper on my decipherment of Olmec writing:
>>>
>>>
> <http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>
>>>
> <<http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>>
>>>
>>> In these papers I present specific evidence supporting the
> African
>>> origin of Olmec civilization.
>>>
>>> If you disagree with any points in these papers please cite
>> specific
>>> points you disagree with and provide a narrative with counter
>> evidence,
>>> and citations, not just websites. If you do this then I may
reply
>> if you
>>> are specific and present supporting counter evidence.
>>>
>>>
>>>
>>> Clyde

>>>
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>>
>>> wrote:
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> jaime_pretell@
>>>> wrote:
>>>>>
>>>>>
>>>>>
>>>>>
>>>>> Claim: Sea currents guaranteed a crossing of Africans to
> the
>> New
>>>> World.
>>>>>
>>>>> Fact: Even with sails it would have taken over a month
> and
>> there is
>>> no
>>>> evidence of such landing in any of the Caribbean
> islands,Brazil,
>> let
>>>> alone the Yucatan peninsula. Yet somehow the Olmec
> civilization
>>> farther
>>>> West is claimed to have been affected.
>>>>>
>>>>>
>>>>>
>>>>> Without getting into the other claims, this one is definitely
>>> incorrect.
>>>>
>>>>> In fact, there are many recorded instances of Africans
> landing
>> in the
>>>> "Western hemisphere" one recent case just posted on this
> group
>> not too
>>>> long ago.
>>>>
>>>>> It might be a good project to actually find all historical

> > notices of
> > > Africans landing in the Americas through storm drifts.
> > > >
> > > > Regards,
> > > > Paul Kekai Manansala
> > > >
> > > > Khafre?
> > > >
> > >
> >
>

| 20468|2006-09-07 10:23:51|ashwaaiyat|Re: Egyptian Nobel Prize Winner Passes|
I don't like when either foreigners or Egyptians refer to Egyptians as Arabs. I cannot speak for other Arabic speaking countries but in Egypt colorism and racism exist but not in the same manner as in America. The people in Egyptian society that feel colorism the most are generally the darkest skinned females. Pale skin in Egyptian society is considered more attractive than the average light to dark brown of the average Egyptian females. The main reason why you see skin lighting products.

On the other hand, I have personally seen "black" and "white" people married to each other in Egypt with little problems. I don't think that this would occur had either of the husband or wife been a foreign "black" African from Western/Central or Southern Sudan Africa.

Racism in Egypt is usually directed towards foreign Western/Central or Southern Sudanese Africans. I never seen racism towards "black" native Egyptians but probably it does occur amongst the more elite Egyptians. The more elite Egyptians often come from Egyptians heavily mixed with Turkish, European and Circassin backgrounds.

Let me also tell non-Egyptian foreigners this. Most of Egyptian society is ran by something called wasta. Wasta basically means connections and without wasta you cannot move up in Egyptian society.

Your Sa3eedi Egyptian Friend,

Saidis_Aswan_Egy

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

> >

> > I think people confuse clearly African as meaning descrimination
> will occur.

> > PLenty of Arabs have obvious 'African' looks. But they do not look
> clearly

> > Southern. In other words, Colorism.

> >

>

> If you mean dark, then there are also plenty of dark Arabs. It really
> depends on which particular groups is addressed.

>

> I've seen Sudanese Arabs with straight or wavy hair and prominent nose
> who were darker than the average African American and darker event
> than the average Ghanian.

>

> In Cairo, there are Baladi folk with Afros, who look generally black,
> but are lighter than the average straight-haired Arab of Saudi Arabia.

>

> Regards,

> Paul Kekai Manansala

>

| 20469|2006-09-07 10:25:16|Mahari Mengistu|Re: Interesting Negritic Mayan Profiles|

I wasn't able to view all of the pix presented so this may be one
already presented. But if not check this one out. When you reach
the page scroll down to the vase with a black negroid figure.

Google "maya+vase" and click on images. It is from the "classic
period" of Mayan civilization.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:
>
> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
> wrote:
>>
>> Where is this picture from and how old is it?
>>
>> Asar Imhotep
>> <http://www.mochasuite.com>
>
> Hi Asar,
>
> The picture is from a vase from Chama (from the University
> Museum of Philadelphia - Kerr Archive, Vase K593).
>
> See link:
> <http://images.google.com/images?hl=en&ie=ISO-8859-1&q=Maya+Vase&sa=N&tab=wi&nojs=1>
>
> Fred
>
>
>
>
>> --- In Ta_Seti@yahoogroups.com, NTuma Kish
> wrote:
>>>
>>> Hello all,
>>>
>>> Take a look at these depictions of Mayan priests.
>>>
>>>
> http://ph.groups.yahoo.com/group/ta_seti2/photos/view/c802?b=1&m=f&o=0
>>>
>>>
>>> -----
>>> Get your email and more, right on the new Yahoo.com
>>>
>>
>
| 20470|2006-09-07 12:16:47|AfroerotiK|The Challenges of Being a Black Man|

Being minus a penis, I have to speculate what it is to be a Black man in a society created to cater to their egos and feed their dysfunction. I can only suppose that because I am a woman and a feminist woman at that, because I'm such a keen social observationist, and because I can recognize the failure of the "system" to raise emotionally mature Black men, that my analysis of Black men's challenges will probably not be reflective of what most Black men think, feel or believe are their challenges. That being said, I think, as a Black woman, I must acknowledge the struggles that Black men face that keep them, in far too many instances, from self actualization and wholeness, which is probably not the objective of more than a handful of Black men anyway.

I can't say that these are in order of importance but they are the ones I feel I can best articulate, or at least try to articulate.

1. **An inability to communicate emotions.** Being socialized to suppress emotions, feelings, and not being taught how to communicate other than aggression, I would imagine that a great many black men feel silenced when they feel frustration, disappointment, sorrow, longing, loneliness and a host of other emotions because they can't even identify what they are feeling, let alone how to express it constructively. I suspect it's why so many black men create phonetic, hieroglyphic, ebonic ways to communicate because without an emotional outlet, they must feel like a mute person trying to speak a foreign language. Because, however, you can't articulate a problem you don't know you have, a great many men must feel angst and frustration and be unable to pinpoint why or most fail to even acknowledge the sensation as a problem. As human beings, the need to be understood, to release your emotions is there but the socialization of our men is such that they equate sex with release.
2. **Living up to the Mandingo Myth.** I would almost guess that most Black men don't think that this is a challenge, they think it's some sort of rite of passage or it's the natural order of the universe. Unfortunately, the Mandingo myth is a creation of the white man and living up to his expectations is dysfunctional at best, and harmful at its most effective juncture. Far too many Black men have bought into the myth, believing that they are sex gods whose sole purpose in life is to spread their seed. Society reinforces that Black men are superior athletes with big dicks and doesn't leave them room to be anything else. It creates a sense of inferiority in Black men who don't have a twelve inch dick and who can't slam dunk and it paralyzes those who are packing and ballin' to believe that they are capable of nothing more.
3. **Being as good as the white man.** The white man is all powerful. Anything he says or does is beyond reproach. He can commit crime and get a slap on the wrist. He can be a total idiot loser and have inherited money and affluence pave the way for him in life. He makes the most money, he has the most power, he has the most influence, and he gets the most beautiful women. For a Black man to look in the mirror and see himself as a man and not have the same autonomy as white men must be terribly crippling. To add insult to injury, the measure of

manhood is SUPPOSED to be dick size and sexual skill and to have that and NOT be able to navigate life with the ease of a white man must create an ache inside the likes of which I will never know. The constant struggle to prove that you are as good as a white man must consume all too much time and energy. The fact that there's virtually nothing a Black man can say or do to give him equal footing to the white man in society, to know that he will always be seen as inferior to the white man regardless of his accomplishments has to be frustrating.

4. **No viable role models of Black manhood.** With so many women in this, "I don't need a man to raise my son," kick, the inability of those women to foster and nurture responsibility in their sons, and the entire social structure being catered to tell men that they can do no wrong, that women are the creators of sin, you have generations upon generations of Black men that haven't been raised to be good Black men, they've been raised to be males. Being a man is far more than pissing standing up. Manhood is having integrity, fulfilling your responsibilities, being honest when you realize that it's not the easy way out, and being able to release patriarchal roles and treat people like human beings and equals, not as objects to manipulate. We don't have Black role models to teach men how to be good fathers and husbands. We don't have Black role models to teach men how to have integrity and pursue excellence above all else. Without these role models, we are replicating empty, shallow, superficial models of manhood that are based on sexuality and aggression and not what a man is truly supposed to be.

If I were to repeat the rhetoric of the chest-thumping masses of Black men, their biggest challenges would be not being able to find a good black woman, too many gold-digging Black women, women not being supportive, being pulled over by the police unjustly, and not being able to be the head of the household like a man should be. Those are the empty frustrations of men seeking validation for their dysfunction. The biggest challenge of us as black people is to get Black men to see that their perspective is flawed and that their penis doesn't give them the right to come and go as they please without respect or regard for anyone else other than their own selfish desires.

| 20471|2006-09-07 12:20:15|Paul Kekai Manansala|Re: Egyptian Nobel Prize Winner Passes|

--- In Ta_Seti@yahoogroups.com, "ashwaaiyat" wrote:

>
>
>

> Let me also tell non-Egyptian foreigners this. Most of Egyptian
> society is ran by something called wasta. Wasta basically means
> connections and without wasta you cannot move up in Egyptian society.
>

Sounds like wasta is pretty universal then ;).

Regards,

Paul Kekai Manansala

| 20472|2006-09-07 12:45:16|cristofori whitakara|Re: On Olmecs|

i was told a story about the relationship between the blacks and the mongoloids that sounded very similiar. the mongoloids entered the americas killing off the blacks who then sent them away back to asia and that is why the temples of angor wat and the temples of the maya(disappeared ones) are strikingly similiar?

Alex van Deelen wrote:

Just three years ago, five African fishermen were caught in a storm and a few weeks later were washed up on the shores of South America. Two of the fishermen died, but three made it alive.

Source: <http://news.bbc.co.uk/2/hi/science/nature/430944.stm>

[All-new Yahoo! Mail](#) - Fire up a more powerful email and get things done faster.

| 20473|2006-09-07 13:02:39|Mahari Mengistu|Re: Who were the Ramessides?|

Hi, Paul,

Am I incorrect in thinking that it is generally thought that Yuya and Tuya were the parents of Akhenaton?

That is the position of Ahmed Osman. His interpretation, also, is that Horemheb was second in command behind Aye, Queen Tiye's brother, who was in command of the Ta-Merri's army. This allowed them to hold power for as long as they did.

Ultimately, he came to power following Aye's reign.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>> wrote:

>>

>

>>

>> So, there seems little doubt that the Ramessides are a

completely

> > independent family, separate from Horemheb, as their lineage can

be

> > traced to the northeastern Delta for over 400 years by the time

of

> > Ramses II, while Horemheb hailed from Herakleopolis (Egyptian:

Hesen-

> > nesut/Hnes; today Ihnasa el-Medina) in Middle Egypt.

> >

>

> No, this is just a modern theory, sort of like the "New Race" idea.

>

> It's not based on any actual Delta lineage.

>

> The Ramessides repeatedly honored Horemheb as the founder of the

> dynasty. Many cadet line officials and even a few royal family

members

> had their tombs near Horemheb's.

>

> The Delta lineage was concocted to suggest possible Hyksos (read

> "white") descent.

>

> > > Others think Horemheb and Horemheb-Neby are the same person.

Both

> > appear to be descendents of Thutmose III. In the Leiden Stele,

> > Horemheb-Neby is the son of Prince Amenemhat, the son of

Thutmose

> > III.<

> >

> > Uhm no. Horemheb-neby was not a royal son, but the son of a

> > provincial mayor.

>

> He was described on the Leiden Stele as the grandson of the

Pharaoh.

>

>

> Regards,

> Paul Kekai Manansala

>

| 20474|2006-09-07 13:20:37|Mahari Mengistu|Re: Who were the Ramessides?|

Paul,

I apologize. It should have gone: Yuya and Tuya were the parents of Queen Tiye, who was the mother of Akhenaton.

Mahari

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Hi, Paul,

> Am I incorrect in thinking that it is generally thought that Yuya

> and Tuya were the parents of Akhenaton?

> That is the position of Ahmed Osman. His interpretation, also, is

> that Horemheb was second in command behind Aye, Queen Tiye's

> brother, who was in command of the Ta-Merri's army. This allowed

> them to hold power for as long as they did.

> Ultimately, he came to power following Aye's reign.

>

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>>> wrote:

>>>

>>

>>>

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> completely

>>> independent family, separate from Horemheb, as their lineage
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> be

>>> traced to the northeastern Delta for over 400 years by the
time

> of

>>> Ramses II, while Horemheb hailed from Herakleopolis (Egyptian:

> Hesen-

>>> nesut/Hnes; today Ihnasa el-Medina) in Middle Egypt.

>>>

>>

>> No, this is just a modern theory, sort of like the "New Race"
idea.

>>

>> It's not based on any actual Delta lineage.

> >
> > The Ramessides repeatedly honored Horemheb as the founder of the
> > dynasty. Many cadet line officials and even a few royal family
> members
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> >
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> >
> > > Others think Horemheb and Horemheb-Neby are the same person.
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> Thutmose
> > > III.<
> > >
> > > Uhm no. Horemheb-neby was not a royal son, but the sone of a
> > > provincial mayor.
> >
> > He was described on the Leiden Stele as the grandson of the
> Pharaoh.
> >
> >
> > Regards,
> > Paul Kekai Manansala
> >
>
| 20475|2006-09-07 13:53:28|elliottandelliottmtg|Re: The Challenges of Being a Black Man|
AfroerotiK,
As an African American man i do not agree with your four greatest
challenges facing African American men.

"An inability to communicate emotions"

I think men in general are not great emotional communicators. Most
men internalize their emotions, therefore this is more of a gender
issue then a racial difference.

"Living up to the Mandingo Myth." " I would almost guess that most
Black men don't think that this is a challenge"

I do not think this is a problem. African American men are superior
athletes but I do not think that negates our other abilities. The
reason why our other qualities are not developed is because we as a

people have not allocated the resources to vastly educate ourself in other areas and we cant not count on this government to provide a quality education for our people.

"Being as good as the white man."

This is definitely not a challenge for me because I know all things being equal, African American men would excel past all other races.

"No viable role models of Black manhood"

There are many viable role models of African American manhood. The problem is that African American society has degenrated to the point where African excellence is not celebrated or encouraged by the majority of the community. It is not the lack of role models but rather the disinterest in the contributions of African Americans in general to America society and the world.

For me, the lack of a historical spiritual understanding is the biggest challenge facing the African American community. We do not understand that a lack of a high moral standard is the basis for our inability to succeed as a people and is why we can not uplift ourselves as a people. If we loved our brothers as we love ourselves then most of our problems would be solved through the weapon of unity.

Issaias

-- In Ta_Seti@yahoogroups.com, "AfroerotiK" wrote:

>

>

>

>

> Being minus a penis, I have to speculate what it is to be a Black

man in

> a society created to cater to their egos and feed their

dysfunction. I

> can only suppose that because I am a woman and a feminist woman at

that,

> because I'm such a keen social observationist, and because I can

> recognize the failure of the "system" to raise emotionally

> mature Black men, that my analysis of Black men's challenges will
> probably not be reflective of what most Black men think, feel or

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> must acknowledge the struggles that Black men face that keep them,

in

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which is

> probably not the objective of more than a handful of Black men

anyway.

>

>

>

> I can't say that these are in order of importance but they are the
> ones I feel I can best articulate, or at least try to articulate.

>

>

>

> 1. An inability to communicate emotions. Being socialized to
> suppress emotions, feelings, and not being taught how to communicate
> other than aggression, I would imagine that a great many black men

feel

> silenced when they feel frustration, disappointment, sorrow,

longing,

> loneliness and a host of other emotions because they can't even
> identify what they are feeling, let alone how to express it
> constructively. I suspect it's why so many black men create
> phonetic, hieroglyphic, ebonic ways to communicate because without

an

> emotional outlet, they must feel like a mute person trying to speak

a

> foreign language. Because, however, you can't articulate a problem
> you don't know you have, a great many men must feel angst and
> frustration and be unable to pinpoint why or most fail to even
> acknowledge the sensation as a problem. As human beings, the need

to be

> understood, to release your emotions is there but the socialization

of

> our men is such that they equate sex with release.

>

>

>

> 1. Living up to the Mandingo Myth. I would almost guess that

most

> Black men don't think that this is a challenge, they think it's

> some sort of rite of passage or it's the natural order of the

> universe. Unfortunately, the Mandingo myth is a creation of the

white

> man and living up to his expectations is dysfunctional at best, and

> harmful at its most effective juncture. Far too many Black men have

> bought into the myth, believing that they are sex gods whose sole

> purpose in life is to spread their seed. Society reinforces that

Black

> men are superior athletes with big dicks and doesn't leave them room

> to be anything else. It creates a sense of inferiority in Black

men who

> don't have a twelve inch dick and who can't slam dunk and it

> paralyzes those who are packing and ballin' to believe that they are

> capable of nothing more.

>

>

>

> 1. Being as good as the white man. The white man is all

powerful.

> Anything he says or does is beyond reproach. He can commit crime

and

> get a slap on the wrist. He can be a total idiot loser and have

> inherited money and affluence pave the way for him in life. He

makes

> the most money, he has the most power, he has the most influence,

and he

> get's the most beautiful women. For a Black man to look in the
> mirror and see himself as a man and not have the same autonomy as

white

> men must be terribly crippling. To add insult to injury, the

measure of

> manhood is SUPPOSED to be dick size and sexual skill and to have

that

> and NOT be able to navigate life with the ease of a white man must

> create an ache inside the likes of which I will never know. The

> constant struggle to prove that you are as good as a white man must

> consume all too much time and energy. The fact that there's

> virtually nothing a Black man can say or do to give him equal

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> the white man in society, to know that he will always be seen as

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> they can do no wrong, that women are the creators of sin, you have

> generations upon generations of Black men that haven't been raised

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| 20476|2006-09-07 13:59:07|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Paul,

> I apologize. It should have gone: Yuya and Tuya were the parents of

> Queen Tiye, who was the mother of Akhenaton.

> Mahari

>

Yes, that's the general view.

Regards,

Paul Kekai Manansala

| 20477|2006-09-07 14:37:40|silly_string1981|Kemetic Spirituality Courses|

Discover the history and religion of Ancient Kemet and reclaim your heritage. Learn Kemetic Cosmogony, Iconography, History, the Nubian Origin of Ancient Egypt, Kemetic Prayers in the Kemetic Language, Names and identities of the Neteru, Individual Offerings, and more. Attain success in professional and romantic endeavors. Designed by and for people of Afrikan descent.

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| 20478|2006-09-07 14:38:31|keon garraway|Re: The Challenges of Being a Black Man|
you forgot to add the Matriarchal structure of the black family puts the black man at a disadvantage since in western society the structure is patriarchal. In other words, black men have lost the power struggle and are second class in their own families. This is why in comparison to a black man, a black woman is much more mature, industrious and responsible.

Yahoo! Messenger with Voice. [Make PC-to-Phone Calls](#) to the US (and 30+ countries) for 2/min or less.

| 20479|2006-09-07 16:25:27|arumeas|Re: The Challenges of Being a Black Man|
--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
wrote:

"For me, the lack of a historical spiritual understanding is the biggest challenge facing the African American community. We do not understand that a lack of a high moral standard is the basis for our inability to succeed as a people and is why we can not uplift ourselves as a people. If we loved our brothers as we love ourselves then most of our problems would be solved through the weapon of unity."

Issaias

I agree. American/Western society in general celebrates immorality as if it were an historic virtue: the consequences of which can be observed being the most devastating within the black community.

While none-Western cultures have their problems to be sure, even their poor will excel under improved circumstances because they have a long history of establish moral values that gives them a conventionalized respect for virtue among their people - especially their women.

While Americans tend to look at virginity as something to be ashamed of, other cultures tend to view it as a precious jewel for unmarried women to maintain.

Even Terrorists recognize the value of a woman's virginity in that it is their ultimate hope to abide with such women in heaven. There is no doubt in my mind that it is every functioning man's deepest desire to win the prize of a woman who understands what it means to be virtuous.

In the area of morality: the lack of respect and understanding of human sexuality is probably THE most destructive dysfunction facing African American society.

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| 20480|2006-09-07 16:28:01|arumeas|Re: The Challenges of Being a Black Man|
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| 20481|2006-09-07 17:49:25|elliottandelliottmtg|Re: The Challenges of Being a Black Man|
Fred,

"There is no doubt in my mind that it is every functioning man's
deepest desire to win the prize of a woman who understands
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Very, Very True! I am in my mid 20's and my generation is completely
beleaguered by Idolatry and Fornication. I have heard women say to me
that if men can be players why cant they be without being labeled a
hoe and other have said that they dont need no man for anything but
sex. Do our sistas not understand that a decent man does not want a
women that everyone has slept with? Even the hardest thug respects a
women who respects herself. I have seen it many times! Do when not
realize that 70% of African American newborns are brought into this
world by single mothers and absent fathers? Personally, I am angered
and frustrated by Eurocentrics stating this fact to justify white

supremacy. I know the dignity of African American people has been devastated by the institution of white supremacy but if we respected our women better because they valued themselves as the creators of African civilization and humanity in general then maybe we can end this trend towards destruction.

What do we cherish as a people? Certainly, not our souls or even our health because if we did then AIDS would not be such an effective weapon to decimate the population of African people. If only we understood the meaning of "Love" as a people.

Issaias

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> > white
> > > man and living up to his expectations is dysfunctional at best,
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> > > harmful at its most effective juncture. Far too many Black
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> > > bought into the myth, believing that they are sex gods whose
> sole
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> > Black
> > > men are superior athletes with big dicks and doesn't leave
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> > > get a slap on the wrist. He can be a total idiot loser and have
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> He
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> > > get's the most beautiful women. For a Black man to look in
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> > > and NOT be able to navigate life with the ease of a white man
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> The
> > > constant struggle to prove that you are as good as a white
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> > > consume all too much time and energy. The fact that there's
> > > virtually nothing a Black man can say or do to give him equal
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> > > inferior to the white man regardless of his accomplishments
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> men that
>>> they can do no wrong, that women are the creators of sin, you
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>>> generations upon generations of Black men that haven't
> been raised
>>> to be good Black men, they've been raised to be males.
> Being a man
>>> is far more than pissing standing up. Manhood is having
> integrity,
>>> fulfilling your responsibilities, being honest when you realize
> that
>>> it's not the easy way out, and being able to release
> patriarchal
>>> roles and treat people like human beings and equals, not as
> objects
>> to
>>> manipulate. We don't have Black role models to teach men
> how to be
>>> good fathers and husbands. We don't have Black role
> models to teach
>>> men how to have integrity and pursue excellence above all
> else.
>> Without
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> > > empty frustrations of men seeking validation for their
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| 20482|2006-09-07 20:00:09|asar_imhotep|Matrilineal Vs. Patrilineal|
I have recently heard a lot of commentary concerning Matrilineal Lineage vs. Patrilineal Lineage. My question to the forum is what makes one better than the other? To me, it is simply a matter of social custom as a method for regulating the transfer of property to offspring. Often times African Americans will boast matrilineal systems over the patriarchal with no other explanation other than it was/is practiced in some African states.

To me it really means nothing. You receive genes from both parents. If both parents die, you as an offspring is to be given their accumulated assets. The concept of Matrilineal and Patrilineal seems to me outdated. The majority of us do not come from "Royal" families, so the concept of a "pure" bloodline is outdated as well. What is the purpose of continuing this ideology? What is your take?

Asar Imhotep

<http://www.mochasuite.com>

| 20483|2006-09-07 20:17:41|Li (wiseladyowl)|Re: Matrilineal Vs. Patrilineal|

I totally agree but to totally rid ourselves of traditions and customs seems highly unlikely as well of which this practice is a part.

asar_imhotep wrote:

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| 20484|2006-09-07 20:32:52|Tim Gage|Re: Matrilineal Vs. Patrilineal|

I agree with many of your points, the reason why many side with the matrilineal side of things is because they see it as being anti-euro, seeing it as a custom in opposition to the traditional female suppression performed against women by those of euro descent. Thus it serves as an afro-feminist modality of empowerment, to be honest neither is better than the other, if there is some 'facts' to disprove this I stand correctly, but nothing of provable scientific and/or spiritual merit has shown otherwise.

Abba

asar_imhotep wrote:

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Do you Yahoo!?

Everyone is raving about the [all-new Yahoo! Mail](#).

| 20485|2006-09-07 20:35:36|Li (wiseladyowl)|Re: The Challenges of Being a Black Man|
Amen to that brother well said!

arumeas wrote:

--- In Ta_Seti@yahoogroups.com, "elliottandelliottm tg" wrote:

"For me, the lack of a historical spiritual understanding is the biggest challenge facing the African American community. We do not understand that a lack of a high moral standard is the basis for our inability to succeed as a people and is why we can not uplift ourselves as a people. If we loved our brothers as we love ourselves then most of our problems would be solved through the weapon of unity."

Issaias

I agree. American/Western society in general celebrates immorality as if it were an historic virtue: the consequences of which can be observed being the most devastating within the black community.

While none-Western cultures have their problems to be sure, even their poor will excel under improved circumstances because they have a long history of establish moral values that gives them a conventionalized respect for virtue among their people - especially their women.

While Americans tend to look at virginity as something to be ashamed of, other cultures tend to view it as a precious jewel for unmarried women to maintain.

Even Terrorists recognize the value of a woman's virginity in that it is their ultimate hope to abide with such women in heaven. There is no doubt in my mind that it is every functioning man's deepest desire to win the prize of a woman who understands what it means to be virtuous.

In the area of morality: the lack of respect and understanding of human sexuality is probably THE most destructive dysfunction facing African American society.

Fred

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- > AfroerotiK,
- > As an African American man i do not agree with your four greatest
- > challenges facing African American men.
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- > "An inability to communicate emotions"
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- > I think men in general are not great emotional communicators.
- Most
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- > issue then a racial difference.
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- > Black men don't think that this is a challenge"
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- > I do not think this is a problem. African American men are superior
- > athletes but I do not think that negates our other abilities. The
- > reason why our other qualities are not developed is because we as a
- > people have not allocated the resources to vastly educate ourself in
- > other areas and we cant not count on this government to provide a
- > quality education for our people.
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- > "Being as good as the white man."
- >
- > This is definitely not a challenge for me because I know all

things

> being equal, African American men would excel past all other races.

>

> "No viable role models of Black manhood"

>

> There are many viable role models of African American manhood. The

> problem is that African American society has degenerated to the point

> where African excellence is not celebrated or encouraged by the

> majority of the community. It is not the lack of role models but

> rather the disinterest in the contributions of African Americans in

> general to America society and the world.

>

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> For me, the lack of a historical spiritual understanding is the

> biggest challenge facing the African American community. We do not

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Do you Yahoo!?

Everyone is raving about the [all-new Yahoo! Mail](#).

| 20486|2006-09-07 20:36:45|Li (wiseladyowl)|Re: The Challenges of Being a Black Man|

"but if we respected

our women better because they valued themselves as the creators of
African civilization and humanity in general then maybe we can end
this trend towards destruction."

**Now surely you do not expect that this statement will go unchallenged?? Why
cant our young men be raised to not expect sex from girls they have just met? Or perhaps
raised to feel that they themselves do not wish to be whores ?hy should a woman want a
man who has had his penis stuck in every orifice not shut tightly?? I mean really why is
virtue solely the responsibility of the woman and please do not tell me that that is a "white"
man thing because it is not. Practically every culture has allowed man to sow his wild oats
while the woman must maintain her "honor" leaving one to wonder just who are these men
sowing their oats with?? Let me finish this with a fair and honorable request, how about
ALL of us expect that everyone wants to be the "first" and that no one wants sloppy
seconds. We are our brothers keeper but we can not expect that our brother or sister for
that matter, must be responsible for us if we will not take personal responsibility. Too
many men rape women who don't give in to their requests just look at the statistics on date
rape, and in countries where virginity is highly valued some men will rape a woman if she
does not want him for a mate. Too much is expected of the virginity of women and places
them in danger when the teaching of men to be gentle and virtuous is not in place. If we
expected men to not be violent and to not deflower the young women they wish to court,
then believe me women would accomodate them and would surely not rape them or talk
them into having sex when they wished to wait until marriage. Sorry for such a long rant
but it is really disturbing to me when I hear this message over and over again but no one
states the real truth of the matter.**

Peace and light.....

Fred,

"There is no doubt in my mind that it is every functioning man's
deepest desire to win the prize of a woman who understands

what it means to be virtuous."

Very, Very True! I am in my mid 20's and my generation is completely beleaguered by Idolatry and Fornication. I have heard women say to me that if men can be players why cant they be without being labeled a hoe and other have said that they dont need no man for anything but sex. Do our sistas not understand that a decent man does not want a women that everyone has slept with? Even the hardest thug respects a women who respects herself. I have seen it many times! Do when not realize that 70% of African American newborns are brought into this world by single mothers and absent fathers? Personally, I am angered and frustrated by Eurocentrics stating this fact to justify white supremacy. I know the dignity of African American people has been devastated by the institution of white supremacy but if we respected our women better because they valued themselves as the creators of African civilization and humanity in general then maybe we can end this trend towards destruction.

What do we cherish as a people? Certainly, not our souls or even our health because if we did then AIDS would not be such an effective weapon to decimate the population of African people If only we understood the meaning of "Love" as a people.

Issaias

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> > > our men is such that they equate sex with release.
> > >
> > >
> > >
> > > 1. Living up to the Mandingo Myth. I would almost guess
> that
> > most
> > > Black men don't think that this is a challenge, they think it's
> > > some sort of rite of passage or it's the natural order of the
> > > universe. Unfortunately, the Mandingo myth is a creation of
> the
> > white
> > > man and living up to his expectations is dysfunctional at best,
> and
> > > harmful at its most effective juncture. Far too many Black
> men have
> > > bought into the myth, believing that they are sex gods whose
> sole
> > > purpose in life is to spread their seed. Society reinforces
> that
> > Black
> > > men are superior athletes with big dicks and doesn't leave
> them room
> > > to be anything else. It creates a sense of inferiority in

Black

> > men who

> > > don't have a twelve inch dick and who can't slam dunk and it

> > > paralyzes those who are packing and ballin' to believe that

> they are

> > > capable of nothing more.

> > >

> > >

> > >

> > > 1. Being as good as the white man. The white man is all

> > powerful.

> > > Anything he says or does is beyond reproach. He can

> commit crime

> > and

> > > get a slap on the wrist. He can be a total idiot loser and have

> > > inherited money and affluence pave the way for him in life.

> He

> > makes

> > > the most money, he has the most power, he has the most

> influence,

> > and he

> > > get's the most beautiful women. For a Black man to look in

> the

> > > mirror and see himself as a man and not have the same

> autonomy as

> > white

> > > men must be terribly crippling. To add insult to injury, the

> > measure of

> > > manhood is SUPPOSED to be dick size and sexual skill and

> to have

> > that

> > > and NOT be able to navigate life with the ease of a white man

> must

> > > create an ache inside the likes of which I will never know.

> The

> > > constant struggle to prove that you are as good as a white

> man must

> > > consume all too much time and energy. The fact that there's

> > > virtually nothing a Black man can say or do to give him equal

> > footing to

> > > the white man in society, to know that he will always be seen

> as

> > > inferior to the white man regardless of his accomplishments

> has to

> > be

> > > frustrating.

>>>
>>>
>>>
>>> 1. No viable role models of Black manhood. With so many
> women
>> in
>>> this, "I don't need a man to raise my son," kick, the
>>> inability of those women to foster and nurture responsibility
> in
>> their
>>> sons, and the entire social structure being catered to tell
> men that
>>> they can do no wrong, that women are the creators of sin, you
> have
>>> generations upon generations of Black men that haven't
> been raised
>>> to be good Black men, they've been raised to be males.
> Being a man
>>> is far more than pissing standing up. Manhood is having
> integrity,
>>> fulfilling your responsibilities, being honest when you realize
> that
>>> it's not the easy way out, and being able to release
> patriarchal
>>> roles and treat people like human beings and equals, not as
> objects
>> to
>>> manipulate. We don't have Black role models to teach men
> how to be
>>> good fathers and husbands. We don't have Black role
> models to teach
>>> men how to have integrity and pursue excellence above all
> else.
>> Without
>>> these role models, we are replicating empty, shallow,
> superficial
>> models
>>> of manhood that are based on sexuality and aggression and
> not what
>> a man
>>> is truly supposed to be.
>>>
>>>
>>>
>>> If I were to repeat the rhetoric of the chest-thumping masses
> of

> > Black
> > > men, their biggest challenges would be not being able to find
> a good
> > > black woman, too many gold-digging Black women, women
> not being
> > > supportive, being pulled over by the police unjustly, and not
> being
> > able
> > > to be the head of the household like a man should be.
> Those are the
> > > empty frustrations of men seeking validation for their
> > dysfunction. The
> > > biggest challenge of us as black people is to get Black men
> to see
> > that
> > > their perspective is flawed and that their penis doesn't give
> them
> > > the right to come and go as they please without respect or
> regard
> > for
> > > anyone else other than their own selfish desires.
> > >
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| 20487|2006-09-07 21:49:08|K. Loganathan|Scientists to dig mysterious pyramids in Sevastopol|



Scientists to dig mysterious pyramids in Sevastopol

Tens of scientists from different countries explore a place in Sevastopol, where seven ancient pyramids are presumably hidden underground. Archeological dig is underway.

Sevastopol researcher Vitaly Gokh found the whereabouts of pyramids with the help of his unique patented invention, which lets to define any substances underground. For several years he has made a search of minerals and water. Detailed analysis of one of the found constructions showed not natural, but artificial character of its creation.

?We found extremely strong formation, which includes animal protein, gypsum, liquid glass, gravel. It is a man-caused pyramid, which radiates specific energy in certain periods, ?Vitaly Gokh narrated.

Ihor Kotelyanets, aid of the head of Sevastopol national university of nuclear energy and industry, together with enthusiasts decided to confirm or refute the discovery.

More than 20 commissions, including international ones, have visited the place recently. The majority of scientists consider that underground pyramids of Sevastopol confirm the guess of American scientists about that 65 million years ago an ancient civilization died out because of fall of giant meteorite.

<http://en.for-ua.com/news/2006/07/17/122656.html>

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| 20488|2006-09-07 21:51:24|elliottandelliottmtg|Re: The Challenges of Being a Black Man|
Peace sista,

It was certainly not my intention to insult you or any of my sista's.

"Why cant our young men be raised to not expect sex from girls they have just met? Or perhaps raised to feel that they themselves do not wish to be whores ?"

I can expect to be a millionaire but without hard work or serendipitous luck, it is only a dream. In the same fashion if men expected sex from sista's but our sista's valued their chasity and honor enough to force us to work by proving our love and affection, then we would have no other legal or moral choice but to do the work neccessary. I never met a brotha that wanted a whore as their women, we may use them for sex but a relationship, not very often.

"why should a woman want a man who has had his penis stuck in every orifice not shut tightly?? I mean really why is virtue solely the responsibility of the woman and please do not tell me that that is a "white" man thing because it is not. Practically every culture has allowed man to sow his wild oats while the woman must maintain her "honor" leaving one to wonder just who are these men sowing their oats with??"

A women should not want a man that has slept with every women either and virtue and morality is not solely the responsible of our sista's. As men, we must set the moral example for ourselves, families and communities. Our sista's, I believe, are strong and beautiful. They are the backbone of our communities and frankly, the only way we have survived as a people over the past half-century. They should be respected and cherished, but how can you respect anyone who does not respect themselves?

"Let me finish this with a fair and honorable request, how about ALL of us expect that everyone wants to be the "first" and that no one wants sloppy seconds. We are our brothers keeper but we can not expect that our brother or sister for that matter, must be responsible for us if we will not take personal responsibility."

I agree.

"Too many men rape women who don't give in to their requests just look at the statistics on date rape, and in countries where virginity is highly valued some men will rape a woman if she does not want him for a mate. Too much is expected of the virginity of women and places them in danger when the teaching of men to be gentle and virtuous is not in place. If we expected men to not be violent and to not deflower the young women they wish to court, then believe me women would accomodate them and would surely not rape them or talk them into having sex when they wished to wait until marriage."

If a man, raped any woman I would advocate the highest form of punishment for him which is castration. In the old testament, when Absalom found out that his brother raped his sister he killed his brother to avenge his sista's dishonor. I do not think violence is an acceptable course of action but we as men should hold our sista's in the same high regard.

I am not blaming our sista's or our brotha's because truly we are in this fight together. We all have a role to play in the ressurection of a fruitful and productive African love.

Issaias

--- In Ta_Seti@yahoogroups.com, "Li \((wiseladyowl)\)" wrote:

>

> "but if we respected

> our women better because they valued themselves as the creators of

> African civilization and humanity in general then maybe we can end

> this trend towards destruction."

> Now surely you do not expect that this statement will go

unchallenged?? Why

> cant our young men be raised to not expect sex from girls they

have just met? Or perhaps raised to feel that they themselves do not wish to be whores ?hy should a woman want a man who has had his penis stuck in every orifice not shut tightly?? I mean really why

is virtue solely the responsibility of the woman and please do not tell me that that is a "white" man thing because it is not.

Practically every culture has allowed man to sow his wild oats while the woman must maintain her "honor" leaving one to wonder just who are these men sowing their oats with?? Let me finish this with a fair and honorable request, how about ALL of us expect that everyone wants to be the "first" and that no one wants sloppy seconds. We are our brothers keeper but we can not expect that our brother or sister for that matter, must be responsible for us if we will not take personal responsibility. Too many men rape women who don't give in to their requests just look at the statistics on date

> rape, and in countries where virginity is highly valued some men

will rape a woman if she does not want him for a mate. Too much is expected of the virginity of women and places them in danger when the teaching of men to be gentle and virtuous is not in place. If we expected men to not be violent and to not deflower the young women they wish to court, then believe me women would accomodate them and would surely not rape them or talk them into having sex when they wished to wait until marriage. Sorry for such a long rant but it is really disturbing to me when I hear this message over and over again but no one states the real truth of the matter.

>

> Peace and light.....

>

>

> Fred,

> "There is no doubt in my mind that it is every functioning man's

> deepest desire to win the prize of a woman who understands

> what it means to be virtuous."

>

> Very, Very True! I am in my mid 20's and my generation is

completely

> beleagured by Idolatry and Fornication. I have heard women say to

me

> that if men can be players why cant they be without being labeled

a

> hoe and other have said that they dont need no man for anything

but

> sex. Do our sistas not understand that a decent man does not want

a

> women that everyone has slept with? Even the hardest thug respects

a

> women who respects herself. I have seen it many times! Do when not

> realize that 70% of African American newborns are brought into

this

> world by single mothers and absent fathers? Personally, I am

angered

> and frustrated by Eurocentrics stating this fact to justify white

> supremacy. I know the dignity of African American people has been

> devastated by the institution of white supremacy but if we

respected

> our women better because they valued themselves as the creators of

> African civilization and humanity in general then maybe we can end

> this trend towards destruction.

>

> What do we cherish as a people? Certainly, not our souls or even

our

> health because if we did then AIDS would not be such an effective

> weapon to decimate the population of African people If only we

> understood the meaning of "Love" as a people.

>

> Issaias

>

> -- In Ta_Seti@yahoogroups.com, "arumeas" wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

>> wrote:

>>

>> "For me, the lack of a historical spiritual understanding is the

>> biggest challenge facing the African American community. We do

>> not understand that a lack of a high moral standard is the basis

>> for our inability to succeed as a people and is why we can not

>> uplift ourselves as a people. If we loved our brothers as we

love

>> ourselves then most of our problems would be solved through

>> the weapon of unity."

>>

>> Issaias

>>

>> I agree. American/Western society in general celebrates

> > immorality as if it were an historic virtue: the consequences of
> > which can be observed being the most devastating within the
> > black community.

> >

> > While none-Western cultures have their problems to be sure,
> > even their poor will excel under improved circumstances
> > because they have a long history of establish moral values that
> > gives them a conventionalized respect for virtue among their
> > people - especially their women.

> >

> > While Americans tend to look at virginity as something to be
> > ashamed of, other cultures tend to view it as a precious jewel

for

> > unmarried women to maintain.

> >

> > Even Terrorists recognize the value of a woman's virginity in

that

> > it is their ultimate hope to abide with such women in heaven.
> > There is no doubt in my mind that it is every functioning man's
> > deepest desire to win the prize of a woman who understands
> > what it means to be virtuous.

> >

> > In the area of morality: the lack of respect and understanding

of

> > human sexuality is probably THE most destructive dysfunction
> > facing African American society.

> >

> > Fred

> >

> > >

> > > AfroerotiK,

> > > As an African American man i do not agree with your four
> > greatest

> > > challenges facing African American men.

> > >

> > > "An inability to communicate emotions"

> > >

> > > I think men in general are not great emotional communicators.

> > Most

> > > men internalize their emotions, therefore this is more of a
> > gender

> > > issue then a racial difference.

> > >

>>>
>>> "Living up to the Mandingo Myth." " I would almost guess that
>> most
>>> Black men don't think that this is a challenge"
>>>
>>> I do not think this is a problem. African American men are
>> superior
>>> athletes but I do not think that negates our other abilities.

The

>>> reason why our other qualities are not developed is because
>> we as a
>>> people have not allocated the resources to vastly educate
>> ourself in
>>> other areas and we cant not count on this government to
>> provide a
>>> quality education for our people.
>>>
>>> "Being as good as the white man."
>>>
>>> This is definitely not a challenge for me because I know all
>> things
>>> being equal, African American men would excel past all other
>> races.
>>>
>>> "No viable role models of Black manhood"
>>>
>>> There are many viable role models of African American
>> manhood. The
>>> problem is that African American society has degenerated to the
>> point
>>> where African excellence is not celebrated or encouraged by
>> the
>>> majority of the community. It is not the lack of role models

but

>>> rather the disinterest in the contributions of African

Americans

>> in
>>> general to America society and the world.
>>>
>>>
>>> For me, the lack of a historical spiritual understanding is

the

>>> biggest challenge facing the African American community. We
>> do not
>>> understand that a lack of a high moral standard is the basis

for

>> our
>>> inability to succeed as a people and is why we can not uplift
>>> ourselves as a people. If we loved our brothers as we love
>> ourselves
>>> then most of our problems would be solved through the
>> weapon of unity.
>>>
>>>
>>> Issaias
>>>
>>>
>>> -- In Ta_Seti@yahoogroups.com, "AfroerotiK"
>> wrote:
>>>>
>>>>
>>>>
>>>>
>>>> Being minus a penis, I have to speculate what it is to be a
>> Black
>>> man in
>>>> a society created to cater to their egos and feed their
>>> dysfunction. I
>>>> can only suppose that because I am a woman and a feminist
>> woman at
>>> that,
>>>> because I'm such a keen social observationist, and because
>> I can
>>>> recognize the failure of the "system" to raise emotionally
>>>> mature Black men, that my analysis of Black men's
>> challenges will
>>>> probably not be reflective of what most Black men think,

feel

>> or
>>> believe
>>>> are their challenges. That being said, I think, as a Black
>> woman, I
>>>> must acknowledge the struggles that Black men face that
>> keep them,
>>> in
>>>> far too many instances, from self actualization and

> > wholeness,
> > > which is
> > > > probably not the objective of more than a handful of Black
> > men
> > > anyway.
> > > >
> > > >
> > > >
> > > > I can't say that these are in order of importance but they

are

> > the
> > > > ones I feel I can best articulate, or at least try to
> articulate.
> > > >
> > > >
> > > >
> > > > 1. An inability to communicate emotions. Being socialized
> > to
> > > > suppress emotions, feelings, and not being taught how to
> > communicate
> > > > other than aggression, I would imagine that a great many
> > black men
> > > feel
> > > > silenced when they feel frustration, disappointment, sorrow,
> > > longing,
> > > > loneliness and a host of other emotions because they can't
> > even
> > > > identify what they are feeling, let alone how to express it
> > > > constructively. I suspect it's why so many black men create
> > > > phonetic, hieroglyphic, ebonic ways to communicate
> > because without
> > > an
> > > > emotional outlet, they must feel like a mute person trying

to

> > speak
> > > a
> > > > foreign language. Because, however, you can't articulate a
> > problem
> > > > you don't know you have, a great many men must feel angst
> > and
> > > > frustration and be unable to pinpoint why or most fail to

even

>>>> acknowledge the sensation as a problem. As human
>> beings, the need
>>> to be
>>>> understood, to release your emotions is there but the
>> socialization
>>> of
>>>> our men is such that they equate sex with release.
>>>>
>>>>
>>>>
>>>> 1. Living up to the Mandingo Myth. I would almost guess
>> that
>>> most
>>>> Black men don't think that this is a challenge, they think

it's
>>>> some sort of rite of passage or it's the natural order of the
>>>> universe. Unfortunately, the Mandingo myth is a creation of
>> the
>>> white
>>>> man and living up to his expectations is dysfunctional at

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>> men have
>>>> bought into the myth, believing that they are sex gods whose
>> sole
>>>> purpose in life is to spread their seed. Society reinforces
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>>>> to be anything else. It creates a sense of inferiority in
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>>> men who
>>>> don't have a twelve inch dick and who can't slam dunk and it
>>>> paralyzes those who are packing and ballin' to believe that
>> they are
>>>> capable of nothing more.
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>>>> 1. Being as good as the white man. The white man is all
>>> powerful.
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> > commit crime
> > > and
> > > > get a slap on the wrist. He can be a total idiot loser and

have

> > > > inherited money and affluence pave the way for him in life.
> > He
> > > makes
> > > > the most money, he has the most power, he has the most
> > influence,
> > > and he
> > > > get's the most beautiful women. For a Black man to look in
> > the
> > > > mirror and see himself as a man and not have the same
> > autonomy as
> > > white
> > > > men must be terribly crippling. To add insult to injury, the
> > > measure of
> > > > manhood is SUPPOSED to be dick size and sexual skill and
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> > > that
> > > > and NOT be able to navigate life with the ease of a white

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> > > > constant struggle to prove that you are as good as a white
> > man must
> > > > consume all too much time and energy. The fact that there's
> > > > virtually nothing a Black man can say or do to give him

equal

> > > footing to
> > > > the white man in society, to know that he will always be

seen

> > as
> > > > inferior to the white man regardless of his accomplishments
> > has to
> > > be
> > > > frustrating.
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> > > > this, "I don't need a man to raise my son," kick, the
> > > > inability of those women to foster and nurture

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> > in
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> > > > sons, and the entire social structure being catered to tell
> > men that
> > > > they can do no wrong, that women are the creators of sin,

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> > have
> > > > generations upon generations of Black men that haven't
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> > > > to be good Black men, they've been raised to be males.
> > Being a man
> > > > is far more than pissing standing up. Manhood is having
> > integrity,
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> > > > it's not the easy way out, and being able to release
> > patriarchal
> > > > roles and treat people like human beings and equals, not as
> > objects
> > > to
> > > > manipulate. We don't have Black role models to teach men
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> > > > good fathers and husbands. We don't have Black role
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> > > > men how to have integrity and pursue excellence above all
> > else.
> > > Without
> > > > these role models, we are replicating empty, shallow,
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> > not what
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> > > >

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> > > > men, their biggest challenges would be not being able to

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> > > > black woman, too many gold-digging Black women, women

> > not being

> > > > supportive, being pulled over by the police unjustly, and

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> > > > to be the head of the household like a man should be.

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> > > dysfunction. The

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> How low will we go? Check out Yahoo! Messenger's low PC-to-Phone

call rates.

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| 20489|2006-09-07 22:01:36|Paul Kekai Manansala|Re: Scientists to dig mysterious pyramids in Sevastopol|

--- In Ta_Seti@yahoogroups.com, "K. Loganathan" wrote:

> The majority of scientists consider that underground pyramids of

Sevastopol confirm the guess of American scientists about that 65 million years ago an ancient civilization died out because of fall of giant meteorite.

>

There sure is a lot of this stuff coming out of eastern Europe. Not sure what it's all about.

Regards,

Paul Kekai Manansala

| 20490|2006-09-07 22:42:57|elliottandelliottmtg|Re: Matrilineal Vs. Patrilineal|

In regards to ancient Hebrew history it is very important because modern Jews are Matrilineal when the ancient and modern Hebrews are Patrilineal. If Jews are truly Hebrews then when and why did they change?

As far as the African community at large is concerned, Matrilineality has led to the lack of enforcement of Moral laws. Many young men do not respect the authority of their single mothers therefore, during the discovery of masculinity, many see violence, aggression and insensitivity as manliness. Another example, as a man, honestly, I do not respect a female authority figure as much as I would a man because of the leadership style of many female authoritarians. In my personal experience, I have felt that females in charge seem to be domineering, rigid and unable to effectively inspire others to follow their lead. Just being honest. It is not natural for women to rule over men. I have read about African kingdoms and cultures in which women have been the leaders but I would wager that they have historically been few and far between.

Sexism is as poisonous as Racism and maybe even more immoral when committed against African women because of the system of white supremacy. This is the problem of the sexist and little to do with the viability of female leadership.

Currently, for the upliftment of African people, both women and men need to be co-equal participants in the empowerment of our people. How this is achieved, when many men think women are inferior, is

beyond my pay grade. Maybe if we understood our different spiritual natures then possibly we would recognize that we are two sides of the same coin. We must celebrate our differences, as men and women, to understand how we are parts of the same whole. Men and women are not the same despite the claims of feminists who want to make women men and men women. Only as "One" can we prosper.

Issaias

--- In Ta_Seti@yahoogroups.com, Tim Gage wrote:

>

> I agree with many of your points, the reason why many side with the matrilineal side of things is because they see it as being anti-euro, seeing it as a custom in opposition to the traditional female suppression performed against women by those of euro descent. Thus it serves as an afro-feminist modality of empowerment, to be honest neither is better than the other, if there is some 'facts' to disprove this I stand correctly, but nothing of provable scientific and/or spiritual merit has shown otherwise.

>

> Abba

>

>

> asar_imhotep wrote:

> I have recently heard a lot of commentary concerning Matrilineal

> Lineage vs. Patrilineal Lineage. My question to the forum is what > makes one better than the other? To me, it is simply a matter of > social custom as a method for regulating the transfer of property to

> offspring. Often times African Americans will boast matrilineal > systems over the patriarchal with no other explanation other than it

> was/is practiced in some African states.

>

> To me it really means nothing. You receive genes from both parents. If

> both parents die, you as an offspring is to be given their accumulated

> assets. The concept of Matrilineal and Patrilineal seems to me
> outdated. The majority of us do not come from "Royal" families, so
the

> concept of a "pure" bloodline is outdated as well. What is the
purpose

> of continuing this ideology? What is your take?

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

>

>

>

> -----

> Do you Yahoo!?

> Everyone is raving about the all-new Yahoo! Mail.

>

| 20491|2006-09-08 06:30:51|Li (wiseladyowl)|Re: The Challenges of Being a Black Man|

**Thank you brother, that was very insightful however it still does not delve deep enough
into the issue of why it is that men place the responsibility of the woman to refuse them?**

**Perhaps we should teach our young men to NOT ask sex of young ladies to prove that they
are classy GENTLEMEN? If a man can find a woman who is willing to give it up why**

would he pursue the one who wont? THat has been the problem for many a woman

wanting a man but finding that if she does not compete with the others she does not win.

You did not address the fact also that if a young lady refuses she often finds herself being

date raped so there you go for expecting a woman to keep her honor. We must teach BOTH

our young sons and daughters to respect themselves and their bodies and to not push our

will onto others period. That is the only way we can resolve this problem and start to mend

as a people because one without the other is redundant and will cause more problems just

like our involvement in Iraq has caused rapes to increase since there are no more cultural

safeguards in place. I respect your input brother and please know that I did not think that

you were trying to insult me or our fellow sisters. Your response to my post was very

honorable as well and for that I thank you because often when a woman responds to

something she feels is not quite fair and balanced, it is met with hostility. Keep up the good

work brother and thank you once again for an inspiring message.

Peace and light.....

elliottandelliottmtg wrote:

Peace sista,

It was certainly not my intention to insult you or any of my sista's.

"Why cant our young men be raised to not expect sex from girls they

have just met? Or perhaps raised to feel that they themselves do not wish to be whores ?"

I can expect to be a millionaire but without hard work or serendipitous luck, it is only a dream. In the same fashion if men expected sex from sista's but our sista's valued their chasity and honor enough to force us to work by proving our love and affection, then we would have no other legal or moral choice but to do the work neccessary. I never met a brotha that wanted a whore as their women, we may use them for sex but a relationship, not very often.

"why should a woman want a man who has had his penis stuck in every orifice not shut tightly?? I mean really why is virtue solely the responsibility of the woman and please do not tell me that that is a "white" man thing because it is not. Practically every culture has allowed man to sow his wild oats while the woman must maintain her "honor" leaving one to wonder just who are these men sowing their oats with??"

A women should not want a man that has slept with every women either and virtue and morality is not solely the responsible of our sista's. As men, we must set the moral example for ourselves, families and communities. Our sista's, I believe, are strong and beautiful. They are the backbone of our communities and frankly, the only way we have survived as a people over the past half-century. They should be respected and cherished, but how can you respect anyone who does not respect themselves?

"Let me finish this with a fair and honorable request, how about ALL of us expect that everyone wants to be the "first" and that no one wants sloppy seconds. We are our brothers keeper but we can not expect that our brother or sister for that matter, must be responsible for us if we will not take personal responsibility. "

I agree.

"Too many men rape women who don't give in to their requests just look at the statistics on date rape, and in countries where virginity is highly valued some men will rape a woman if she does not want him for a mate. Too much is expected of the virginity of women and places them in danger when the teaching of men to be gentle and virtuous is not in place. If we expected men to not be violent and to not deflower the young women they wish to court, then believe me women would accomodate them and would surely not rape them or talk them into having sex when they wished to wait until marriage."

If a man, raped any woman I would advocate the highest form of punishment for him which is castration. In the old testament, when Absalom found out that his brother raped his sister he killed his brother to avenge his sista's dishonor. I do not think violence is an acceptable course of action but we as men should hold our sista's in the same high regard.

I am not blaming our sista's or our brotha's because truly we are in this fight together. We all have a role to play in the resurrection of a fruitful and productive African love.

Issaias

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Li \ (wiseladyowl\)" wrote:

>
> "but if we respected
> our women better because they valued themselves as the creators of
> African civilization and humanity in general then maybe we can end
> this trend towards destruction. "
> Now surely you do not expect that this statement will go
unchallenged? ? Why
> cant our young men be raised to not expect sex from girls they
have just met? Or perhaps raised to feel that they themselves do not
wish to be whores ?hy should a woman want a man who has had his
penis stuck in every orifice not shut tightly?? I mean really why
is virtue solely the responsibility of the woman and please do not
tell me that that is a "white" man thing because it is not.
Practically every culture has allowed man to sow his wild oats while
the woman must maintain her "honor" leaving one to wonder just who
are these men sowing their oats with?? Let me finish this with a
fair and honorable request, how about ALL of us expect that everyone
wants to be the "first" and that no one wants sloppy seconds. We are
our brothers keeper but we can not expect that our brother or sister
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to their requests just look at the statistics on date
> rape, and in countries where virginity is highly valued some men
will rape a woman if she does not want him for a mate. Too much is
expected of the virginity of women and places them in danger when
the teaching of men to be gentle and virtuous is not in place. If
we expected men to not be violent and to not deflower the young
women they wish to court, then believe me women would accomodate
them and would surely not rape them or talk them into having sex
when they wished to wait until marriage. Sorry for such a long rant

but it is really disturbing to me when I hear this message over and over again but no one states the real truth of the matter.

>

> Peace and light.....

>

>

> Fred,

> "There is no doubt in my mind that it is every functioning man's

> deepest desire to win the prize of a woman who understands

> what it means to be virtuous."

>

> Very, Very True! I am in my mid 20's and my generation is completely

> beleagured by Idolatry and Fornication. I have heard women say to me

> that if men can be players why cant they be without being labeled a

> hoe and other have said that they dont need no man for anything but

> sex. Do our sistas not understand that a decent man does not want a

> women that everyone has slept with? Even the hardest thug respects a

> women who respects herself. I have seen it many times! Do when not

> realize that 70% of African American newborns are brought into this

> world by single mothers and absent fathers? Personally, I am angered

> and frustrated by Eurocentrics stating this fact to justify white

> supremacy. I know the dignity of African American people has been

> devastated by the institution of white supremacy but if we respected

> our women better because they valued themselves as the creators of

> African civilization and humanity in general then maybe we can end

> this trend towards destruction.

>

> What do we cherish as a people? Certainly, not our souls or even our

> health because if we did then AIDS would not be such an effective

> weapon to decimate the population of African people If only we

> understood the meaning of "Love" as a people.

>

> Issaia

>

> -- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "arumeas" wrote:

> >

>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "elliottandelliottm tg"
>> wrote:
>>
>> "For me, the lack of a historical spiritual understanding is the
>> biggest challenge facing the African American community. We do
>> not understand that a lack of a high moral standard is the basis
>> for our inability to succeed as a people and is why we can not
>> uplift ourselves as a people. If we loved our brothers as we
love
>> ourselves then most of our problems would be solved through
>> the weapon of unity."
>>
>> Issaias
>>
>> I agree. American/Western society in general celebrates
>> immorality as if it were an historic virtue: the consequences of
>> which can be observed being the most devastating within the
>> black community.
>>
>> While none-Western cultures have their problems to be sure,
>> even their poor will excel under improved circumstances
>> because they have a long history of establish moral values that
>> gives them a conventionalized respect for virtue among their
>> people - especially their women.
>>
>> While Americans tend to look at virginity as something to be
>> ashamed of, other cultures tend to view it as a precious jewel
for
>> unmarried women to maintain.
>>
>> Even Terrorists recognize the value of a woman's virginity in
that
>> it is their ultimate hope to abide with such women in heaven.
>> There is no doubt in my mind that it is every functioning man's
>> deepest desire to win the prize of a woman who understands
>> what it means to be virtuous.
>>
>> In the area of morality: the lack of respect and understanding
of
>> human sexuality is probably THE most destructive dysfunction
>> facing African American society.
>>
>> Fred
>>
>>>
>>> AfroerotiK,

>>> As an African American man i do not agree with your four
>> greatest
>>> challenges facing African American men.
>>>
>>> "An inability to communicate emotions"
>>>
>>> I think men in general are not great emotional communicators.
>> Most
>>> men internalize their emotions, therefore this is more of a
>> gender
>>> issue then a racial difference.
>>>
>>>
>>> "Living up to the Mandingo Myth." " I would almost guess that
>> most
>>> Black men don't think that this is a challenge"
>>>
>>> I do not think this is a problem. African American men are
>> superior
>>> athletes but I do not think that negates our other abilities.
The
>>> reason why our other qualities are not developed is because
>> we as a
>>> people have not allocated the resources to vastly educate
>> ourself in
>>> other areas and we cant not count on this government to
>> provide a
>>> quality education for our people.
>>>
>>> "Being as good as the white man."
>>>
>>> This is definitely not a challenge for me because I know all
>> things
>>> being equal, African American men would excel past all other
>> races.
>>>
>>> "No viable role models of Black manhood"
>>>
>>> There are many viable role models of African American
>> manhood. The
>>> problem is that African American society has degenrated to the
>> point
>>> where African excellence is not celebrated or encouraged by
>> the
>>> majority of the community. It is not the lack of role models
but

>>> rather the disinterest in the contributions of African Americans
>> in
>>> general to America society and the world.
>>>
>>>
>>> For me, the lack of a historical spiritual understanding is the
>>> biggest challenge facing the African American community. We
>> do not
>>> understand that a lack of a high moral standard is the basis for
>> our
>>> inability to succeed as a people and is why we can not uplift
>>> ourselves as a people. If we loved our brothers as we love
>> ourselves
>>> then most of our problems would be solved through the
>> weapon of unity.
>>>
>>>
>>> Issaias
>>>
>>>
>>> -- In Ta_Seti@yahoogroups.com, "Afroerotik"
>> wrote:
>>>>
>>>>
>>>>
>>>>
>>>> Being minus a penis, I have to speculate what it is to be a
>> Black
>>> man in
>>>> a society created to cater to their egos and feed their
>>> dysfunction. I
>>>> can only suppose that because I am a woman and a feminist
>> woman at
>>> that,
>>>> because I'm such a keen social observationist, and because
>> I can
>>>> recognize the failure of the "system" to raise emotionally
>>>> mature Black men, that my analysis of Black men's
>> challenges will
>>>> probably not be reflective of what most Black men think,
feel
>> or
>>> believe

>>>> are their challenges. That being said, I think, as a Black
>> woman, I
>>>> must acknowledge the struggles that Black men face that
>> keep them,
>>> in
>>>> far too many instances, from self actualization and
>> wholeness,
>>> which is
>>>> probably not the objective of more than a handful of Black
>> men
>>>> anyway.
>>>>
>>>>
>>>>
>>>> I can't say that these are in order of importance but they
are
>> the
>>>> ones I feel I can best articulate, or at least try to
> articulate.
>>>>
>>>>
>>>>
>>>> 1. An inability to communicate emotions. Being socialized
>> to
>>>> suppress emotions, feelings, and not being taught how to
>> communicate
>>>> other than aggression, I would imagine that a great many
>> black men
>>> feel
>>>> silenced when they feel frustration, disappointment, sorrow,
>>> longing,
>>>> loneliness and a host of other emotions because they can't
>> even
>>>> identify what they are feeling, let alone how to express it
>>>> constructively. I suspect it's why so many black men create
>>>> phonetic, hieroglyphic, ebonic ways to communicate
>> because without
>>> an
>>>> emotional outlet, they must feel like a mute person trying
to
>> speak
>>> a
>>>> foreign language. Because, however, you can't articulate a
>> problem
>>>> you don't know you have, a great many men must feel angst
>> and

>>>> frustration and be unable to pinpoint why or most fail to even
>>>> acknowledge the sensation as a problem. As human
>> beings, the need
>>> to be
>>>> understood, to release your emotions is there but the
>> socialization
>>> of
>>>> our men is such that they equate sex with release.
>>>>
>>>>
>>>>
>>>> 1. Living up to the Mandingo Myth. I would almost guess
>> that
>>> most
>>>> Black men don't think that this is a challenge, they think it's
>>>> some sort of rite of passage or it's the natural order of the
>>>> universe. Unfortunately, the Mandingo myth is a creation of
>> the
>>> white
>>>> man and living up to his expectations is dysfunctional at best,
>> and
>>>> harmful at its most effective juncture. Far too many Black
>> men have
>>>> bought into the myth, believing that they are sex gods whose
>> sole
>>>> purpose in life is to spread their seed. Society reinforces
> that
>>> Black
>>>> men are superior athletes with big dicks and doesn't leave
>> them room
>>>> to be anything else. It creates a sense of inferiority in
> Black
>>> men who
>>>> don't have a twelve inch dick and who can't slam dunk and it
>>>> paralyzes those who are packing and ballin' to believe that
>> they are
>>>> capable of nothing more.
>>>>
>>>>
>>>>
>>>> 1. Being as good as the white man. The white man is all
>>> powerful.
>>>> Anything he says or does is beyond reproach. He can

> > commit crime
> > > and
> > > > get a slap on the wrist. He can be a total idiot loser and
have
> > > > inherited money and affluence pave the way for him in life.
> > He
> > > makes
> > > > the most money, he has the most power, he has the most
> > influence,
> > > and he
> > > > get's the most beautiful women. For a Black man to look in
> > the
> > > > mirror and see himself as a man and not have the same
> > autonomy as
> > > white
> > > > men must be terribly crippling. To add insult to injury, the
> > > measure of
> > > > manhood is SUPPOSED to be dick size and sexual skill and
> > to have
> > > that
> > > > and NOT be able to navigate life with the ease of a white
man
> > must
> > > > create an ache inside the likes of which I will never know.
> > The
> > > > constant struggle to prove that you are as good as a white
> > man must
> > > > consume all too much time and energy. The fact that there's
> > > > virtually nothing a Black man can say or do to give him
equal
> > > footing to
> > > > the white man in society, to know that he will always be
seen
> > as
> > > > inferior to the white man regardless of his accomplishments
> > has to
> > > be
> > > > frustrating.
> > > >
> > > >
> > > >
> > > > 1. No viable role models of Black manhood. With so many
> > women
> > > in
> > > > this, "I don't need a man to raise my son," kick, the
> > > > inability of those women to foster and nurture

responsibility

> > in

> > > their

> > > > sons, and the entire social structure being catered to tell

> > men that

> > > > they can do no wrong, that women are the creators of sin,

you

> > have

> > > > generations upon generations of Black men that haven't

> > been raised

> > > > to be good Black men, they've been raised to be males.

> > Being a man

> > > > is far more than pissing standing up. Manhood is having

> > integrity,

> > > > fulfilling your responsibilities, being honest when you realize

> > that

> > > > it's not the easy way out, and being able to release

> > patriarchal

> > > > roles and treat people like human beings and equals, not as

> > objects

> > > to

> > > > manipulate. We don't have Black role models to teach men

> > how to be

> > > > good fathers and husbands. We don't have Black role

> > models to teach

> > > > men how to have integrity and pursue excellence above all

> > else.

> > > Without

> > > > these role models, we are replicating empty, shallow,

> > superficial

> > > models

> > > > of manhood that are based on sexuality and aggression and

> > not what

> > > a man

> > > > is truly supposed to be.

> > > >

> > > >

> > > >

> > > > If I were to repeat the rhetoric of the chest-thumping

masses

> > of

> > > Black

> > > > men, their biggest challenges would be not being able to

find

> > a good

>>>> black woman, too many gold-digging Black women, women
>> not being
>>>> supportive, being pulled over by the police unjustly, and
not
>> being
>>> able
>>>> to be the head of the household like a man should be.
>> Those are the
>>>> empty frustrations of men seeking validation for their
>>> dysfunction. The
>>>> biggest challenge of us as black people is to get Black men
>> to see
>>> that
>>>> their perspective is flawed and that their penis doesn't
give
>> them
>>>> the right to come and go as they please without respect or
>> regard
>>> for
>>>> anyone else other than their own selfish desires.
>>>>
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> -----
> How low will we go? Check out Yahoo! Messenger's low PC-to-Phone
call rates.
>

How low will we go? Check out Yahoo! Messenger's low [PC-to-Phone call rates.](#)

| 20492|2006-09-08 09:13:57|Robin|Re: Who were the Ramessides?|

Dear Group

What is the information on the Year 400 Stela? Whose 400th year did it
commemorate?

Thanks

Robin

| 20493|2006-09-08 09:30:18|Djehuti Sundaka|Re: Matrilineal Vs. Patrilineal|
--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
wrote:

- >
- > In regards to ancient Hebrew history it is very important because
- > modern Jews are Matrilineal when the ancient and modern Hebrews are
- > Patrilineal. If Jews are truly Hebrews then when and why did they
- > change?
- >
- >

The Jewish matrilineal tradition existed during the Roman Empire at least by around 200 CE. However, it doesn't apply to priests i.e. the son of the daughter of a kohen isn't a kohen if his father isn't a kohen.

No one really knows why it came about.

Djehuti Sundaka

| 20494|2006-09-08 10:11:19|asar_imhotep|Re: Matrilineal Vs. Patrilineal|
By what stretch of the imagination does one link morality to matrilineal method of passing down property?

How do you blanket this fallacy to all African people?

How does female authoritative figures, figure into this conversation?

What does your whole post have to do with the nature of this topic?

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
wrote:

- >
- > In regards to ancient Hebrew history it is very important because
- > modern Jews are Matrilineal when the ancient and modern Hebrews are
- > Patrilineal. If Jews are truly Hebrews then when and why did they
- > change?

>

> As far as the African community at large is concerned,
> Matrilineality has led to the lack of enforcement of Moral laws.
> Many young men do not respect the authority of their single mothers
> therefore, during the discovery of masculinity, many see violence,
> aggression and insensitivity as manliness. Another example, as a
> man, honestly, I do not respect a female authority figure as much as
> I would a man because of the leadership style of many female
> authoritarians. In my personal experience, I have felt that females
> in charge seem to be domineering, rigid and unable to effectively
> inspire others to follow their lead. Just being honest. It is not
> natural for women to rule over men. I have read about African
> kingdoms and cultures in which women have been the leaders but I
> would wager that they have historically been few and far between.

>

> Sexism is as poisonous as Racism and maybe even more immoral when
> committed against African women because of the system of white
> supremacy. This is the problem of the sexist and little to do with
> the viability of female leadership.

>

>

> Currently, for the upliftment of African people, both women and men
> need to be co-equal participants in the empowerment of our people.
> How this is achieved, when many men think women are inferior, is
> beyond my pay grade. Maybe if we understood our different spiritual
> natures then possibly we would recognize that we are two sides of
> the same coin. We must celebrate our differences, as men and women,
> to understand how we are parts of the same whole. Men and women are
> not the same despite the claims of feminists who want to make women
> men and men women. Only as "One" can we prosper.

>

> Issaias

>

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>

> --- In Ta_Seti@yahoogroups.com, Tim Gage wrote:

>>

>> I agree with many of your points, the reason why many side with
> the matrilineal side of things is because they see it as being anti-
> euro, seeing it as a custom in opposition to the traditional female

> supression performed against women by those of euro descent. Thus is
> serves as a afro-feministic modality of empowerment, to be honest
> neither is better than the other, if there is some 'facts' to
> disprove this i stand correctly, but nothing of provable scientific
> and/or spiritual merit has shown otherwise.

>>

>> Abba

>>

>>

>> asar_imhotep wrote:

>> I have recently heard a lot of commentary concerning

> Matrilineal

>> Lineage vs. Patrilineal Lineage. My question to the forum is what

>> makes one better than the other? To me, it is simply a matter of

>> social custom as a method for regulating the transfer of property

> to

>> offspring. Often times African Americans will boast matrilineal

>> systems over the patriarchial with no other explanation other than

> it

>> was/is practiced in some African states.

>>

>> To me it really means nothing. You receive genes from both

> parents. If

>> both parents die, you as an offspring is to be given their

> accumulated

>> assets. The concept of Matrilineal and Patrilineal seems to me

>> outdated. The majority of us do not come from "Royal" families, so

> the

>> concept of a "pure" bloodline is outdated as well. What is the

> purpose

>> of continuing this ideology? What is your take?

>>

>> Asar Imhotep

>> <http://www.mochasuite.com>

>>

>>

>>

>>

>>

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>> -----

>> Do you Yahoo!?

>> Everyone is raving about the all-new Yahoo! Mail.

>>

>

| 20495|2006-09-08 10:42:49|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "Robin" wrote:

>

> Dear Group

>

> What is the information on the Year 400 Stela? Whose 400th year did it
> commemorate?

>

>

It probably celebrated a 400 year period related to Set-Nubti "Nubian
Seth."

Seth in Nubia was known as Nubti "Nubian," or "Ombos" from the city
that was central to his worship.

There are some who think the stela refers to a Hyksos king named Nubti.

The Ramessides did follow a policy of attraction in the Delta because
that's where the greatest threats were most of the time. They still
remembered the period of the Hyksos rebellion.

Regards,

Paul Kekai Manansala

| 20496|2006-09-08 11:01:30|Paul Kekai Manansala|Re: Matrilineal Vs. Patrilineal|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

> > In regards to ancient Hebrew history it is very important because

> > modern Jews are Matrilineal when the ancient and modern Hebrews are

> > Patrilineal. If Jews are truly Hebrews then when and why did they

> > change?

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> least by around 200 CE. However, it doesn't apply to priests i.e. the

> son of the daughter of a kohen isn't a kohen if his father isn't a

> kohen.

>

> No one really knows why it came about.

The kohen were the only ones, if I remember right, who had genetic or semi-genetic restrictions on which women they could marry.

They could only marry "virgins of their own people," which is semi-genetic since it was possible to become Israelite by adoption.

Regards,
Paul Kekai Manansala

>

> Djehuti Sundaka

>

| 20497|2006-09-08 12:17:40|elliottandelliottmtg|Re: Matrilineal Vs. Patrilineal|
"By what stretch of the imagination does one link morality to matrilineal method of passing down property?"

There is not a link between passing down property and morality but matrilineality, in regard to female authoritarians and the African American community in particular, has a lot to do with the enforcement of moral conduct.

"How do you blanket this fallacy to all African people?"

I am not, for most African people are patrilineal. The lack of moral conduct enforcement by fathers is a separate issue.

"How does female authoritative figures, figure into this conversation?"

In regards to property, nothing, but as far as the other aspects of matrilineal societies and communities, many things.

"What does your whole post have to do with the nature of this topic?"

I thought a lot but obviously I am expressing my opinion on a different topic other than the passing down of property from mothers to their children versus the property being inherited from fathers. For me this is a non-issue for the fact children would probably care less from whom they received their property inheritance.

Matrilineality entails more than the passing down of property.

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"
wrote:

- >
- > By what stretch of the imagination does one link morality to
- > matrilineal method of passing down property?
- >
- > How do you blanket this fallacy to all African people?
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- > Asar Imhotep
- > <http://www.mochasuite.com>

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> > man, honestly, I do not respect a female authority figure as much

as

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> >

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> > natures then possibly we would recognize that we are two sides of

> > the same coin. We must celebrate our differences, as men and

women,

> > to understand how we are parts of the same whole. Men and women

are

> > not the same despite the claims of feminists who want to make

women

> > men and men women. Only as "One" can we prosper.

> >

> > Issaias

> >

> >

> >

> >

> >

> >

> >

> >

> >

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is

> > serves as a afro-feministic modality of empowerment, to be honest

> > neither is better than the other, if there is some 'facts' to

> > disprove this i stand correctly, but nothing of provable

scientific

> > and/or spiritual merit has shown otherwise.

> > >

> > > Abba

> > >

> > >

> > > asar_imhotep wrote:

> > > I have recently heard a lot of commentary concerning

> > Matrilineal

> > > Lineage vs. Patrilineal Lineage. My question to the forum is

what

> > > makes one better than the other? To me, it is simply a matter of

> > > social custom as a method for regulating the transfer of

property

> > to

> > > offspring. Often times African Americans will boast matrilineal

> > > systems over the patriarchial with no other explanation other

than

> > it

> > > was/is practiced in some African states.

> > >

> > > To me it really means nothing. You receive genes from both

> > parents. If

> > > both parents die, you as an offspring is to be given their

> > accumulated

> > > assets. The concept of Matrilineal and Patrilineal seems to me

> > > outdated. The majority of us do not come from "Royal" families,

so

> > the

> > > concept of a "pure" bloodline is outdated as well. What is the

> > purpose

> > > of continuing this ideology? What is your take?

> > >

> > > Asar Imhotep

> > > <http://www.mochasuite.com>

> > >

> > >

> > >

> > >

> > >

> > >

> > > -----

> > > Do you Yahoo!?

> > > Everyone is raving about the all-new Yahoo! Mail.

> > >

> >

>

| 20498|2006-09-08 13:10:34|Mahari Mengistu|Re: Matrilineal Vs. Patrilineal|

Some will think me a perverted lecher, I suspect. But I think that the issue/challenge with sex has a lot to do with Eurocentric dictates about sex, ie, they hate sex. They conquered people of color and subsequently they made/make the rules.

My theory is that the European power structure is essentially militaristic. And sex holds a degraded position within the military except in times of war when it takes place as a show of power and pillage and not the horrid "intimacy" which, of course, suggests tenderness, a lack of control and the likelihood that this "intimacy" will control and/or undermine you. This would be unacceptable for the militarist. This sick attitude has infected the major indo-european influenced religions: Judaism, islam,

Christianity.

As far as we know how must we be born ? through the sex act. Yet, it is treated as a horrible immoral act? unless you are married.

Even if you are married it only gets a grudging ok. It makes absolutely no sense that the process of being conceived to perpetuate the species should be perceived as immoral or nasty. It's craziness.

In the Afrikan culture such an illogical perspective on sex was absent until the advent of the euros. In Ta-Merri there are not many directives about sex, as I understand it. As far as wanting to be the first one to "hit it", this is mainly male egotism influenced to some degree by the euro-based culture of predation, acquisition and possession. Remember it was just over 100 years ago that they felt it absolutely acceptable to own another human being and do what the hell they wanted with him/her. And did.

I feel the best kind of justice and fairness is to respect the other human being. If you respect him/her you will not take advantage of them in any way. This culture tends to blame the victim (I suppose because he was weak enough to allow himself to be victimized. That's a no no for a soldier). But in its disingenuous deceitful way this society accuses the victim of playing the victim after being abused. The woman, of course, has consistently been a victim of the male therefore she is to be condemned. This goes for black people, in general, as well.

Quickly, re the matrilineal society's advantage is the possibility of inculcating the nurturing nature of the woman. It seems to have the potential for evolving a more humane society. I suspect that is the reason that within the Afrikan societies the woman became a goddess. She is the nurturer. Being a gatherer of food for her children it is likely that she discovered some wonderful remedies for all kinds of things over the years thus that gave her a respected and elevated god-like status.

Sorry to go on so long. Just my perspective.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

>

>

>

> "By what stretch of the imagination does one link morality to
> matrilineal method of passing down property?"

>

> There is not a link between passing down property and morality but

> matrilineality, in regard to female authoritarians and the

African

> American community in particular, has a lot to do with the

> enforcement of moral conduct.

>

> "How do you blanket this fallacy to all African people?"

>

> I am not, for most African people are patrilineal. The lack of

moral

> conduct enforcement by fathers is a separate issue.

>

>

> "How do female authoritative figures, figure into this

conversation?"

>

> In regards to property, nothing, but as far as the other aspects

of

> matrilineal societies and communities, many things.

>

> "What does your whole post have to do with the nature of this

topic?"

>

> I thought a lot but obviously I am expressing my opinion on a

> different topic other than the passing down of property from

mothers

> to their children versus the property being inherited from fathers.

> For me this is a non-issue for the fact children would probably

care-

> less from whom they received their property inheritance.

>

> Matrilineality entails more than the passing down of property.

>

>

>

>

>

>

>

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>

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>

>

>

> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

> wrote:

>>

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>> matrilineal method of passing down property?

>>

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>>

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>>

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topic?

>>

>> Asar Imhotep

>> <http://www.mochasuite.com>

>>

>>

>>

>>

>>

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

>> wrote:

>>>

>>> In regards to ancient Hebrew history it is very important

because

>>> modern Jews are Matrilineal when the ancient and modern

Hebrews

> are

>>> Patrilineal. If Jews are truly Hebrews then when and why did

> they

>>> change?

>>>

>>> As far as the African community at large is concerned,

>>> Matrilineality has lead to the lack of enforcement of Moral

> laws.
> > > Many young men do not respect the authority of their single
> mothers
> > > therefore, during the discovery of masculinity, many see
> violence,
> > > aggression and insensitivity as manliness. Another example, as

a
> > > man, honestly, I do not respect a female authority figure as

much
> as
> > > I would a man because of the leadership style of many female
> > > authoritarians. In my personal experience, I have felt that
> females
> > > in charge seem to be domineering, rigid and unable to

effectively
> > > inspire others to follow their lead. Just being honest. It is

not
> > > natural for women to rule over men. I have read about African
> > > kingdoms and cultures in which women have been the leaders but

I
> > > would wager that they have historically been few and far

between.
> > >
> > > Sexism is as poisonous as Racism and maybe even more immoral

when
> > > committed against African women because of the system of white
> > > supremacy. This is the problem of the sexist and little to do
> with
> > > the viability of female leadership.
> > >
> > >
> > > Currently, for the upliftment of African people, both women

and
> men
> > > need to be co-equal participants in the empowerment of our
> people.
> > > How this is achieved, when many men think women are inferior,

is

> > > beyond my pay grade. Maybe if we understood our different
> spiritual
> > > natures then possibly we would recognize that we are two sides

of

> > > the same coin. We must celebrate our differences, as men and
> women,
> > > to understand how we are parts of the same whole. Men and

women

> are
> > > not the same despite the claims of feminists who want to make
> women
> > > men and men women. Only as "One" can we prosper.
> > >
> > > Issaias
> > >
> > >
> > >
> > >
> > >
> > >
> > >
> > >
> > >
> > >
> > > --- In Ta.Seti@yahoogroups.com, Tim Gage wrote:
> > > >
> > > > I agree with many of your points, the reason why many side

with

> > > the matrilineal side of things is because they see it as

being

> anti-
> > > euro, seeing it as a custom in opposition to the traditional
> female
> > > supression performed against women by those of euro descent.

Thus

> is
> > > serves as a afro-feministic modality of empowerment, to be

honest

> > > neither is better than the other, if there is some 'facts' to
> > > disprove this i stand correctly, but nothing of provable

> scientific
>>> and/or spiritual merit has shown otherwise.
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>>>> Abba
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>>>> concept of a "pure" bloodline is outdated as well. What is

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>>>> Asar Imhotep

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>>>>

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>>>> -----

>>>> Do you Yahoo!?

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>>>>

>>>

>>

>

| 20499|2006-09-08 13:16:35|Vernessa McVay|Re: The Challenges of Being a Black Man|

It's funny how the virginity of women is always
emphasized...there is NEVER any discussion about men's
virginity.

--- arumeas <arumeas@yahoo.com> wrote:

> --- In Ta_Seti@yahoogroups.com,

> "elliottandelliottmtg"

> wrote:

>

> "For me, the lack of a historical spiritual

> understanding is the

> biggest challenge facing the African American

> community. We do

> not understand that a lack of a high moral standard

> is the basis

> for our inability to succeed as a people and is why

> we can not

> uplift ourselves as a people. If we loved our

> brothers as we love

> ourselves then most of our problems would be solved

> through

> the weapon of unity."

>

> Issaias

>

> I agree. American/Western society in general

> celebrates

> immorality as if it were an historic virtue: the

> consequences of

> which can be observed being the most devastating
> within the
> black community.
>
> While none-Western cultures have their problems to
> be sure,
> even their poor will excel under improved
> circumstances
> because they have a long history of establish moral
> values that
> gives them a conventionalized respect for virtue
> among their
> people - especially their women.
>
> While Americans tend to look at virginity as
> something to be
> ashamed of, other cultures tend to view it as a
> precious jewel for
> unmarried women to maintain.
>
> Even Terrorists recognize the value of a woman's
> virginity in that
> it is their ultimate hope to abide with such women
> in heaven.
> There is no doubt in my mind that it is every
> functioning man's
> deepest desire to win the prize of a woman who
> understands
> what it means to be virtuous.
>
> In the area of morality: the lack of respect and
> understanding of
> human sexuality is probably THE most destructive
> dysfunction
> facing African American society.
>
> Fred
>
>>
>> AfroerotiK,
>> As an African American man i do not agree with
> your four
> greatest
>> challenges facing African American men.
>>
>> "An inability to communicate emotions"

> >
> > I think men in general are not great emotional
> communicators.
> Most
> > men internalize their emotions, therefore this is
> more of a
> gender
> > issue then a racial difference.
> >
> >
> > "Living up to the Mandingo Myth." " I would almost
> guess that
> most
> > Black men don't think that this is a challenge"
> >
> > I do not think this is a problem. African American
> men are
> superior
> > athletes but I do not think that negates our other
> abilities. The
> > reason why our other qualities are not developed
> is because
> we as a
> > people have not allocated the resources to vastly
> educate
> ourself in
> > other areas and we cant not count on this
> government to
> provide a
> > quality education for our people.
> >
> > "Being as good as the white man."
> >
> > This is definitely not a challenge for me because
> I know all
> things
> > being equal, African American men would excel past
> all other
> races.
> >
> > "No viable role models of Black manhood"
> >
> > There are many viable role models of African
> American
> manhood. The
> > problem is that African American society has

> degenerated to the
> point
> > where African excellence is not celebrated or
> encouraged by
> the
> > majority of the community. It is not the lack of
> role models but
> > rather the disinterest in the contributions of
> African Americans
> in
> > general to America society and the world.
> >
> >
> > For me, the lack of a historical spiritual
> understanding is the
> > biggest challenge facing the African American
> community. We
> do not
> > understand that a lack of a high moral standard is
> the basis for
> our
> > inability to succeed as a people and is why we can
> not uplift
> > ourselves as a people. If we loved our brothers as
> we love
> ourselves
> > then most of our problems would be solved through
> the
> weapon of unity.
> >
> >
> > Issaias
> >
> >
> > -- In Ta_Seti@yahoogroups.com, "AfroerotiK"
>
> wrote:
> > >
> > >
> > >
> > >
> > >
> > > Being minus a penis, I have to speculate what it
> is to be a
> Black
> > man in
> > > a society created to cater to their egos and

> feed their
>> dysfunction. I
>>> can only suppose that because I am a woman and a
> feminist
> woman at
>> that,
>>> because I'm such a keen social observationist,
> and because
> I can
>>> recognize the failure of the "system" to raise
> emotionally
>>> mature Black men, that my analysis of Black
> men's
> challenges will
>>> probably not be reflective of what most Black
> men think, feel
> or
>> believe
>>> are their challenges. That being said, I think,
> as a Black
> woman, I
>>> must acknowledge the struggles that Black men
> face that
> keep them,
>> in
>>> far too many instances, from self actualization
> and
> wholeness,
>> which is
>>> probably not the objective of more than a
> handful of Black
> men
>> anyway.
>>>
>>>
>>>
>>> I can't say that these are in order of
> importance but they are
> the
>

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| 20500|2006-09-08 13:45:11|Paul Kekai Manansala|Re: Matrilineal Vs. Patrilineal|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

This sick attitude has infected

> the major indo-european influenced religions: Judaism, islam,

> Christianity.

>

I'm not so sure about this.

Before Christianity, the Europeans had fairly liberal attitudes towards sex.

Most of the gods in European mythology were sexually "immoral" by today's standards. In the Germanic epics, sex is treated rather freely. The heroes often had multiple partners.

Caligula and Nero were not only "liberal" in sexual mores, but sadistic. The orgy was not looked down upon in many cases in ancient Rome.

So even if some Indo-Europeans took over Hebraism (which I doubt), thus influencing Judaism, Islam and Christianity, not all IEs had the same anti-sex attitudes.

It is from the "Semitic" cultures that we find sex becomes a "defiling" activity. The woman becomes the source of defilement. She is the temptress that brings the downfall of man in all his glorious innocence .

Regards,

Paul Kekai Manansala

| 20501|2006-09-08 13:54:02|Vernessa McVay|Re: The Challenges of Being a Black Man|

I've come to believe that men who insist on women's purity more so than their own feel that it's their right to "have" any woman he wants, whether she wants him or not, just because he's a man. Patriarchy has a way of making many guys feel that way.

--- "Li (wiseladyowl)" <wiseladyowl@yahoo.com> wrote:

> Thank you brother, that was very insightful however
> it still does not delve deep enough into the issue
> of why it is that men place the responsibility of
> the woman to refuse them? Perhaps we should teach
> our young men to NOT ask sex of young ladies to
> prove that they are classy GENTLEMEN? If a man can
> find a woman who is willing to give it up why would
> he pursue the one who wont? THat has been the
> problem for many a woman wanting a man but finding
> that if she does not compete with the others she
> does not win. You did not address the fact also
> that if a young lady refuses she often finds herself
> being date raped so there you go for expecting a
> woman to keep her honor. We must teach BOTH our
> young sons and daughters to respect themselves and
> their bodies and to not push our will onto others
> period. That is the only way we can resolve this
> problem and start to mend as a people because one
> without the other is redundant and will cause more
> problems just like our involvement
> in Iraq has caused rapes to increase since there
> are no more cultural safeguards in place. I respect
> your input brother and please know that I did not
> think that you were trying to insult me or our
> fellow sisters. Your response to my post was very
> honorable as well and for that I thank you because
> often when a woman responds to something she feels
> is not quite fair and balanced, it is met with
> hostility. Keep up the good work brother and thank
> you once again for an inspiring message.
>
> Peace and light.....
>
>
> elliottandelliottmtg
> <elliottandelliottmtg@yahoo.com> wrote:
> Peace sista,
>
> It was certainly not my intention to insult you or
> any of my sista's.
>
> "Why cant our young men be raised to not expect sex
> from girls they
> have just met? Or perhaps raised to feel that they
> themselves do not
> wish to be whores ?"

>
 > I can expect to be a millionaire but without hard
 > work or
 > serendipitous luck, it is only a dream. In the same
 > fashion if men
 > expected sex from sista's but our sista's valued
 > their chasity and
 > honor enough to force us to work by proving our love
 > and affection,
 > then we would have no other legal or moral choice
 > but to do the work
 > neccessary. I never met a brotha that wanted a whore
 > as their women,
 > we may use them for sex but a relationship, not very
 > often.
 >
 > "why should a woman want a man who has had his penis
 > stuck in every
 > orifice not shut tightly?? I mean really why is
 > virtue solely the
 > responsibility of the woman and please do not tell
 > me that that is
 > a "white" man thing because it is not. Practically
 > every culture
 > has allowed man to sow his wild oats while the woman
 > must maintain
 > her "honor" leaving one to wonder just who are these
 > men sowing
 > their oats with??"
 >
 > A women should not want a man that has slept with
 > every women either
 > and virtue and morality is not solely the
 > responsible of our
 > sista's. As men, we must set the moral example for
 > ourselves,
 > families and communities. Our sista's, I believe,
 > are strong and
 > beautiful. They are the backbone of our communities
 > and frankly, the
 > only way we have survived as a people over the past
 > half-century.
 > They should be respected and cherished, but how can
 > you respect
 > anyone who does not respect themselves?
 >

> "Let me finish this with a fair and honorable
> request, how about ALL
> of us expect that everyone wants to be the "first"
> and that no one
> wants sloppy seconds. We are our brothers keeper but
> we can not
> expect that our brother or sister for that matter,
> must be
> responsible for us if we will not take personal
> responsibility."
>
> I agree.
>
> "Too many men rape women who don't give in to their
> requests just
> look at the statistics on date rape, and in
> countries where
> virginity is highly valued some men will rape a
> woman if she does
> not want him for a mate. Too much is expected of the
> virginity of
> women and places them in danger when the teaching of
> men to be
> gentle and virtuous is not in place. If we expected
> men to not be
> violent and to not deflower the young women they
> wish to court, then
> believe me women would accomodate them and would
> surely not rape
> them or talk them into having sex when they wished
> to wait until
> marriage."
>
> If a man, raped any woman I would advocate the
> highest form of
> punishment for him which is castration. In the old
> testament, when
> Absalom found out that his brother raped his sister
> he killed his
> brother to avenge his sista's dishonor. I do not
> think violence is
> an acceptable course of action but we as men should
> hold our sista's
> in the same high regard.
>
> I am not blaming our sista's or our brotha's because

> truly we are in
> this fight together. We all have a role to play in
> the resurrection
> of a fruitful and productive African love.
>
> Issaias
>
> --- In Ta_Seti@yahoogroups.com, "Li \((wiseladyowl\)")
>
> wrote:
> >
> > "but if we respected
> > our women better because they valued themselves as
> the creators of
> > African civilization and humanity in general then
> maybe we can end
> > this trend towards destruction."
> > Now surely you do not expect that this statement
> will go
> unchallenged?? Why
> > cant our young men be raised to not expect sex
> from girls they
> have just met? Or perhaps raised to feel that they
> themselves do not
> wish to be whores ?hy should a woman want a man who
> has had his
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| 20502|2006-09-08 14:05:47|elliottandelliottmtg|Re: The Challenges of Being a Black Man|

"Its funny how the virginity of women is always
emphasized..there is NEVER any discussion about men's
virginity."

Sexual integrity is important for both men and women. I know men hold
female virgins in high esteem but I am unaware how females view male
virginity. I suspect it would be similiarly respected but I am not
sure it holds the same value for women. What is your opinion?

--- In Ta_Seti@yahoogroups.com, Vernessa McVay wrote:

>

> It's funny how the virginity of women is always
> emphasized...there is NEVER any discussion about men's
> virginity.

>

> --- arumeas wrote:

>

> > --- In Ta_Seti@yahoogroups.com,

> > "elliottandelliottmtg"

> > wrote:

> >

> > "For me, the lack of a historical spiritual
> > understanding is the
> > biggest challenge facing the African American
> > community. We do
> > not understand that a lack of a high moral standard
> > is the basis
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> > Issaias

> >

> > I agree. American/Western society in general
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> > which can be observed being the most devastating
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> > While none-Western cultures have their problems to
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> > understanding of
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> > dysfunction
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> > communicators.
> > Most
> > > men internalize their emotions, therefore this is
> > more of a
> > gender
> > > issue then a racial difference.
> > >
> > >

>>> "Living up to the Mandingo Myth." " I would almost
>> guess that
>> most
>>> Black men don't think that this is a challenge"
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>>> I do not think this is a problem. African American
>> men are
>> superior
>>> athletes but I do not think that negates our other
>> abilities. The
>>> reason why our other qualities are not developed
>> is because
>> we as a
>>> people have not allocated the resources to vastly
>> educate
>> ourself in
>>> other areas and we cant not count on this
>> government to
>> provide a
>>> quality education for our people.
>>>
>>> "Being as good as the white man."
>>>
>>> This is definitely not a challenge for me because
>> I know all
>> things
>>> being equal, African American men would excel past
>> all other
>> races.
>>>
>>> "No viable role models of Black manhood"
>>>
>>> There are many viable role models of African
>> American
>> manhood. The
>>> problem is that African American society has
>> degenerated to the
>> point
>>> where African excellence is not celebrated or
>> encouraged by
>> the
>>> majority of the community. It is not the lack of
>> role models but
>>> rather the disinterest in the contributions of
>> African Americans
>> in

> > > general to America society and the world.
> > >
> > >
> > > For me, the lack of a historical spiritual
> > understanding is the
> > > biggest challenge facing the African American
> > community. We
> > do not
> > > understand that a lack of a high moral standard is
> > the basis for
> > our
> > > inability to succeed as a people and is why we can
> > not uplift
> > > ourselves as a people. If we loved our brothers as
> > we love
> > ourselves
> > > then most of our problems would be solved through
> > the
> > weapon of unity.
> > >
> > >
> > > Issaias
> > >
> > >
> > > -- In Ta_Seti@yahoogroups.com, "AfroerotiK"
> >
> > wrote:
> > > >
> > > >
> > > >
> > > >
> > > > Being minus a penis, I have to speculate what it
> > is to be a
> > Black
> > > man in
> > > > a society created to cater to their egos and
> > feed their
> > > dysfunction. I
> > > > can only suppose that because I am a woman and a
> > feminist
> > woman at
> > > that,
> > > > because I'm such a keen social observationist,
> > and because
> > I can
> > > > recognize the failure of the "system" to raise

> > emotionally
> > > mature Black men, that my analysis of Black
> > men's
> > challenges will
> > > probably not be reflective of what most Black
> > men think, feel
> > or
> > > believe
> > > are their challenges. That being said, I think,
> > as a Black
> > woman, I
> > > must acknowledge the struggles that Black men
> > face that
> > keep them,
> > > in
> > > far too many instances, from self actualization
> > and
> > wholeness,
> > > which is
> > > probably not the objective of more than a
> > handful of Black
> > men
> > > anyway.
> > > >
> > > >
> > > >
> > > >
> > > > I can't say that these are in order of
> > importance but they are
> > the
> >

> === message truncated ===

>

>

>

> Do You Yahoo!?

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>

| 20503|2006-09-08 14:10:20|asar_imhotep|Re: Matrilineal Vs. Patrilineal|

My limited studies on this matter has shown me that this is an exercise for people of royalty, not the lay person. It is an issue of passing down rulership authority and royal assets through generations in an attempt to keep the "bloodlines" pure. This is social, not biological. This is simply a way to keep one ethnic group in power versus persons not of the same ethnic group and social status.

For the layperson to try this social custom imitating the elite serves no purpose. It's not like you are getting the majority of your genes from either your mother or your father. In a society that is ruled by a council of elders (men and women) this exercise is fruitless.

This is an exercise of kingdoms. If there is no "kingdom," meaning no kings or queens governing the society, the practice is null. In no way can this practice be linked to morality in the sense that one is better than the other. Because you have to honestly ask, "exactly what is being passed down?"

My question to date is why is this practice still being practiced with no proven benefits in modern times? It's just a method to keep elites in power. Even in a Matrilineal society, it is the Men who rule. If you take Ta Merri for instance, some claim the lineage was through the female, but it was the men who ruled. So what was the point? If it was an attempt to include women in some kind of role, it was pseudo at best. It served no real function other than aesthetics.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

>

> This sick attitude has infected

> > the major indo-european influenced religions: Judaism, islam,

> > Christianity.

> >

>

> I'm not so sure about this.

>

> Before Christianity, the Europeans had fairly liberal attitudes

> towards sex.

>

> Most of the gods in European mythology were sexually "immoral" by

> today's standards. In the Germanic epics, sex is treated rather

> freely. The heroes often had multiple partners.
>
> Caligula and Nero were not only "liberal" in sexual mores, but
> sadistic. The orgy was not looked down upon in many cases in ancient
> Rome.
>
> So even if some Indo-Europeans took over Hebraism (which I doubt),
> thus influencing Judaism, Islam and Christianity, not all IEs had the
> same anti-sex attitudes.
>
> It is from the "Semitic" cultures that we find sex becomes a
> "defiling" activity. The woman becomes the source of defilement. She
> is the temptress that brings the downfall of man in all his glorious
> innocence .
>
> Regards,
> Paul Kekai Manansala
>
| 20504|2006-09-08 14:30:03|Paul Kekai Manansala|Re: Matrilineal Vs. Patrilineal|
--- In Ta_Seti@yahoogroups.com, "asar_imhotep"
wrote:
>
> My limited studies on this matter has shown me that this is an
> exercise for people of royalty, not the lay person. It is an issue of
> passing down rulership authority and royal assets through generations
> in an attempt to keep the "bloodlines" pure. This is social, not
> biological. This is simply a way to keep one ethnic group in power
> versus persons not of the same ethnic group and social status.
>
>

Matrilinear/patrilineal practices these days are mostly about surnames.

Property is handed down evenly regardless of sex in most societies. Of course, there are still some monarchies where titles are handed down but many have discarded the sex bias.

For example, in Britain the first-born of the monarch inherits the title regardless of sex.

These days one wants to have a son to 'carry on the name' i.e. the male-line surname.

There is little other practical value in the practice.

Regards,

Paul Kekai Manansala

| 20505|2006-09-08 14:39:21|Mahari Mengistu|Re: Matrilineal Vs. Patrilineal|

I agree with you with regard to the points you have made. I was speaking mainly in relationship to currently -since medieval times- accepted interpretation of these religions and their treatment of the sex act. They have been forced upon the black cultures. In addition, when I refer to the euros or Indo-euro basically I am including the whole -though somewhat vague - group of caucasians or those who call themselves such which includes the middle eastern groups.

Also, just because you f--k someone doesn't mean that you like or respect them or sex as you know. People tend to think that f--king is a sign of liking someone or respecting sex. They forget the innumerable rapes and sordid murder/rapes that occur. Surely, that doesn't express respect for the sex act.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

>

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> same anti-sex attitudes.
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> "defiling" activity. The woman becomes the source of defilement.

She

> is the temptress that brings the downfall of man in all his

glorious

> innocence .

>

> Regards,

> Paul Kekai Manansala

>

| 20506|2006-09-08 15:45:39|timothy aaron-styles|Re: Matrilineal Vs. Patrilineal|

I am late on this but how about:

patri-focal and matri-focal

and

patriarchal and matriarchal

Timothy Aaron-Styles

From: "Paul Kekai Manansala"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Matrilineal Vs. Patrilineal
Date: Fri, 08 Sep 2006 20:42:43 -0000

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>

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> Christianity.
>

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So even if some Indo-Europeans took over Hebraism (which I doubt), thus influencing Judaism, Islam and Christianity, not all IEs had the same anti-sex attitudes.

It is from the "Semitic" cultures that we find sex becomes a "defiling" activity. The woman becomes the source of defilement. She is the temptress that brings the downfall of man in all his glorious innocence .

Regards,
Paul Kekai Manansala

| 20507|2006-09-08 17:39:52|Djehuti Sundaka|Re: Matrilineal Vs. Patrilineal|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

>> wrote:

>>>

>>> In regards to ancient Hebrew history it is very important

because

>>> modern Jews are Matrilineal when the ancient and modern

Hebrews are

>>> Patrilineal. If Jews are truly Hebrews then when and why did

they

>>> change?

>>>

>>>

>>

>> The Jewish matrilineal tradition existed during the Roman Empire

at

> > least by around 200 CE. However, it doesn't apply to priests

i.e. the

> > son of the daughter of a kohen isn't a kohen if his father isn't

a

> > kohen.

> >

> > No one really knows why it came about.

>

> The kohen were the only ones, if I remember right, who had genetic

or

> semi-genetic restrictions on which women they could marry.

>

> They could only marry "virgins of their own people," which is

> semi-genetic since it was possible to become Israelite by adoption.

>

> Regards,

> Paul Kekai Manansala

> >

> > Djehuti Sundaka

> >

>

Only the high priest was limited to marrying a virgin of his own people. Other priests, unlike the high priest, could presumably marry widows. Otherwise, they had to marry virgins as well.

The reason for Rabbinic Judaism becoming matrilineal may have something to do with securing the size of the Jewish population. During the pre-Christian ruled Roman Empire, most converts to Judaism were women. Thus, establishing Jewish heritage through the woman ensured Jewish perpetuity. By this, the children of converted women married to non-Jewish men would be Jewish. The children of converted women married to uncircumcised Jewish living men would be Jewish. And the children of Jewish women by non-Jewish men would be Jewish. In all likelihood, non-Jewish women who consented to marrying Jewish men were probably leaning towards converting to Judaism themselves so upon conversion, the children of Jewish men by such women would automatically be Jewish. This matrilineal rule covers all bases unlike the patrilineal tradition which would have to exclude claim to all children of Jewish women by non-Jewish men.

I suspect this rule might have come about sometime after the Bar Kokhba revolt.

Djehuti Sundaka

| 20508|2006-09-08 18:21:46|asar_imhotep|Grand Unified Theorem, Ancient Kmt, & Nigerian Migrations - Dr Oyib|

This is a very interesting set of interviews that I think is fruitful for some serious research, not only in migrations, but in philosophy, physics, and mathematics. It brings about a lot of questions about the nature of African philosophy in regards to Ta Merrian and West African thought. What are your opinions? (These are video clips)

http://138.5.102.103/ia/compressed%20movie...%20Oyibo_T1.mov

http://138.5.102.103/ia/compressed%20movie...edThorem_T1.mov

http://www.math.buffalo.edu/mad/physics/animalu_alex.html

Asar Imhotep

<http://www.mochasuite.com>

| 20509|2006-09-08 20:57:36|IMJs@webtv.net|OT - "The Wire" - Returns This Sunday!|

This is a DON'T MISS show.

<http://www.hbo.com/thewire/>

<http://blackfilm.com/20060901/features/thewireprem.shtml>

| 20510|2006-09-09 08:00:22|Djehuti Sundaka|Re: Matrilineal Vs. Patrilineal|

I should correct my statements by saying that the Rabbinic Jews have ever remained patrilineal. Although ethnicity is established through the female, family names are still patrilineal. This is interesting considering the fact that based on the genetic findings of the study presented showing the mtDNA of Palestinians, Shomeriym, and Iraqi Jews, to have the highest affinity, the natural conclusion is that the ancient Jews had been descended from the indigenous women of Kna'an. We find the very same thing in India in which much of the dominate population is composed of foreign (i.e. Aryan) Y-chromosomes and indigenous mtDNA. This makes sense in light of the fact that invaders don't usually bring their own women and end up either marrying or raping the indigenous women.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
>>
>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
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>> They could only marry "virgins of their own people," which is
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> >

> > Regards,

> > Paul Kekai Manansala

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> ensured Jewish perpetuity. By this, the children of converted

women

> married to non-Jewish men would be Jewish. The children of
> converted women married to uncircumcised Jewish living men would

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> to exclude claim to all children of Jewish women by non-Jewish

men.

> I suspect this rule might have come about sometime after the Bar
> Kokhba revolt.

>

> Djehuti Sundaka

>

| 20511|2006-09-09 12:32:02|Paul Kekai Manansala|Re: Matrilineal Vs. Patrilineal|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:
>

We find the very same thing in India in which much
> of the dominate population is composed of foreign (i.e. Aryan) Y-
> chromosomes and indigenous mtDNA.

I suppose you're referring to the R haplogroup in India, but the evidence now suggests that the specific R haplotypes originated in southern Asia long before any proposed time for an "Aryan" invasion i.e. during the Paleolithic.

Regards,
Paul Kekai Manansala
| 20512|2006-09-09 17:37:37|Paul Kekai Manansala|High tech "scanning" for Egypt's ancient documents|

Egyptian Writing "Scanned" Using High-Tech Methods

Ben Harder
for [National Geographic News](#)
September 8, 2006

<http://news.nationalgeographic.com/news/2006/09/060908-egypt-software.html>

Jean Revez studies old things, but that doesn't make him wedded to old ways.

The professor of Egyptian history at the University of Montreal in Canada is developing one of several emerging techniques for electronically recording and interpreting ancient stone inscriptions.



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Today most archaeologists record writing and other architectural details using pencils, pens, and paper, "tools that are really quite ancient," Revez said.

In his vision of the future, epigraphists?archaeologists who study inscriptions?will rely instead on digital cameras, specialized computer software, and their dexterity with a mouse.

The new techniques will enable scientists to study ancient writing in unprecedented detail?and possibly preserve monuments that are being steadily eroded by the sands of time.

Lighten the Labor

The first site that might feel the impact of Revez's efforts is the Temple of Karnak, which stands on the banks of the Nile River near the modern city of Luxor ([map of Egypt](#)).

Karnak's great hypostyle hall, Revez said, "is perhaps the most spectacular courtyard in all of Egypt." (Related [wallpapers: the Temples of Luxor](#).)

Peter Brand of the University of Memphis in Tennessee leads an archaeology team at the hall.

"We use the traditional method of pen and ink" to record inscriptions, Brand said. "It's a laborious process."

On polyester tracing paper placed over photographic enlargements, Brand and his team draw shapes first in pencil and then, after corrections have been made, in pen.

Drawing software that's already on the market can substitute for pen and paper, Brand says, but the task is no less arduous.

Continued on [Next Page >>](#)

| 20513|2006-09-09 17:40:29|Paul Kekai Manansala|Body painting - as early as 300,000 years ago|

Body art made its mark 300,000 years ago, scientists claim

http://news.independent.co.uk/world/science_technology/article1431124.ece

By Steve Connor, Science Correspondent

Published: 09 September 2006

The use of coloured pigments in early forms of body art may have begun many tens of thousands of years earlier than previously thought, according to a study of artefacts found at an ancient archaeological site in Africa.

Scientists working at the Twin Rivers hilltop cave near Lusaka in Zambia have found evidence for the use of colours - possibly for body painting - as early as 300,000 years ago.

This would predate the known use of coloured pigments in cave art by more than 200,000 years and, if confirmed, mark the point when humans began to experiment with paint.

Lawrence Barham, an archaeologist at the University of Liverpool, said an analysis of coloured stains on rock tools found at the site indicated that early humans were grinding ochre pigments long before they were known to be used for cave paintings.

"My work in Zambia is beginning to show that, at least in this one small part of central Africa, the use of mineral pigments or ochres as colours goes back at least 300,000 years," Dr Lawrence said yesterday.

"There is a long period between the appearance of rock art about 32,000 years ago - which is strong evidence of colour symbolism - and this more indirect, ambiguous evidence in the archaeological record of Africa," Dr Barham told the British Association's annual meeting at the University of East Anglia in Norwich.

Archaeologists digging at the Twin Rivers site found ochre pigments of various colours, including red, yellow, brown, black and "sparkling purple", at levels in the ground that correspond to 300,000 years ago - long before the rise of modern man, *Homo sapiens*.

Dr Barham said the evidence pointed to the use of coloured pigments as part of symbolic rituals by the primitive Stone Age people who lived there. They possibly belonged to *Homo heidelbergensis*, a species with a relatively large brain.

"If you were to argue that these iron oxides are purely functional, and are of no historic value, how do you explain away the range of colours that are being selected from different places in the landscape?" Dr Barham said.

"If it was just the iron element, any of them would do, whether it was the red or the yellow. Some colours are closer to the site than others so people are deliberately selecting the pigments for the colours,

that's how I interpret this," he told the meeting.

Until now, the only unambiguous use of colour in symbolic art is found in our own species in the form of rock art, beads and pigments - such as the famous cave paintings of Lascaux in France.

In Europe the earliest cave art appears no earlier than 40,000 years ago, long after Homo sapiens originated in east Africa about 200,000 years ago, Dr Lawrence said.

"In South Africa, at Blombos Cave, shell beads - some ochre-stained - have been found with engraved blocks of red ochre that suggest colour symbolism existed 75,000 years ago. But that is still less than half the age of Homo sapiens," he said.

It is possible that an interest in the use of coloured pigments for symbolic purposes developed at the same time that early humans made the radical shift from hand-held stone axes to finer stone tools tied to wooden or bone handles. "It may seem a simple development but it is the foundation for all the technologies we use today. It's called composite technologies," Dr Lawrence said.

"I think by that time we have not just language, but the development of quite a complex language, which allows the planning that you see in the artefacts but also the planning to take something out of the environment and to change its meaning by putting it on your body."

It may, however, be difficult to prove unless the art itself was preserved. "We'd love to find a bog body of that age which is covered in tattoos, but that is not going to happen," Dr Lawrence said.

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| 20514|2006-09-10 10:42:28|Djehuti Sundaka|Re: Matrilineal Vs. Patrilineal|
Attention to lineage has more to do with identity than with inheritance. Many societies utilize clan names to identify the "genetic" affiliations of their members. It's only when societies begin to accumulate property such as herds or land that inheritance becomes an issue of lineage. Since the spouse of one gender in a given society has traditionally left home to live with the family of the other spouse, thereby having their children identified with that family, gender specific lineage is used to keep a family's property with the retainers of the family identity.

Biologically, the advantage of matrilineal recognition is in the immediate certainty of a child's maternity as opposed to the very possible uncertainty of a child's paternity. Also, if one wishes to get technical, a person inherits more from a mother than from a father in that the mitochondria and cytoplasm of every cell comes directly from the mother. Since the mitochondria is the "life" of the cell that makes respiration and food utilization possible, life itself can be said to be inherited from the mother.

Since the male's Y-chromosome is actually a shrinking X-chromosome, men actually inherit more genes from their mother's X-chromosome than from their father's Y-chromosome. Likewise, a man's sister inherits more genes from their father's X-chromosome than a man does from his father's Y-chromosome. So, from an evolutionary perspective, it could be argued that it would be in a father's best genetic interests to favor his daughters over his sons for inheritance. And since the daughters are the only ones who can pass on a mother's mitochondria and cytoplasm, it would be in a mother's best genetic interests as well.

However, on the flip side, a male can impregnate far more females than a female can get impregnated by males. Thus, a male has far greater potential for spreading a parents genes than a female. Of course, some sort of ongoing social inequality has to exist in which such a "consideration" would even be significant. A male or a group of males would have to have far greater access to females than other males (regardless of whether or not those females are socially bound to other males).

I'm sure individuals from either the Kamy oriented community or the feminist oriented community will see an analogy in all of this by seeing a man's XY composition as imbalanced and requiring imbalanced social conditions for greater perpetuation while seeing a woman's XX composition as being balanced and being more important in a balanced society.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>
> I have recently heard a lot of commentary concerning Matrilineal
> Lineage vs. Patrilineal Lineage. My question to the forum is what
> makes one better than the other? To me, it is simply a matter of
> social custom as a method for regulating the transfer of property

to
> offspring. Often times African Americans will boast matrilineal
> systems over the patriarchial with no other explanation other than

it
> was/is practiced in some African states.
>
> To me it really means nothing. You receive genes from both

parents. If
> both parents die, you as an offspring is to be given their

accumulated
> assets. The concept of Matrilineal and Patrilineal seems to me
> outdated. The majority of us do not come from "Royal" families, so

the

> concept of a "pure" bloodline is outdated as well. What is the

purpose

> of continuing this ideology? What is your take?

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

| 20515|2006-09-10 11:05:55|Paul Kekai Manansala|Re: Matrilineal Vs. Patrilineal|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

>

> Biologically, the advantage of matrilineal recognition is in the
> immediate certainty of a child's maternity as opposed to the very
> possible uncertainty of a child's paternity. Also, if one wishes to
> get technical, a person inherits more from a mother than from a
> father in that the mitochondria and cytoplasm of every cell comes
> directly from the mother. Since the mitochondria is the "life" of
> the cell that makes respiration and food utilization possible, life
> itself can be said to be inherited from the mother.

>

Yes, in reality, a child only receives "technical information" and the biological material contained in one sperm cell from the father.

All the subsequent multiplication of cells is drawn from the biological materials supplied by the mother.

>

> However, on the flip side, a male can impregnate far more females
> than a female can get impregnated by males. Thus, a male has far
> greater potential for spreading a parents genes than a female.

This might be why many herding mammals socialize in this way i.e. polygamous structure.

There are some animals and birds that are monogamous like the wolf and the raven, and some that are polyandrous like the hyena.

In the insect world, bees, ants, termites, etc. are centered around a massive "queen" so much that the whole survival of the community centers around the matriarch.

With humans it seems easier to me to correlate mtDNA with "ethnicity" in most cases.

For example, the South Asian identity (India, Pakistan, Sri Lanka, Bangladesh) is much easier to see with reference to mtDNA. The picture is confused with Y chromosome.

Likewise, Africans are largely L haplogroup.

Regards,

Paul Kekai Manansala

| 20516|2006-09-10 13:43:39|goraddy|Runoko Rashidi in Toronto - September 23|

The G.O.D. Collective

Presents

Runoko Rashidi

The Global Afrikan Presence ? Black Faces in Unexpected Places

Date: Saturday, September 23, 2006

Time: Doors open at 4 PM, Presentation begins at 5:30 PM

Cost: \$12 at the door

Location: York University, 4700 Keele Street.

Curtis Lecture Hall "I"

NOTE * No advance tickets will be sold. Tickets will only be available at the door.

Info Line, 416-873-8720 or <http://www.godcollective.com>

| 20517|2006-09-10 19:20:18|asar_imhotep|Re: Body painting - as early as 300,000 years ago|

This seems to correlate to the information posited here:

http://www.mochasuite.com/forum_new/forum_posts.asp?TID=2291

Subterranean Mining and Religion in Ancient Man

Copyright G.R. Morton 1996.

Over the past two years, mostly on the evolution reflector, I have

presented evidence for behaviors among the ancient hominids which would be considered quite human if it were found today. These data include the earliest art object, a Venus figurine, the Berekhat Ram figurine, which dates to 300,000 years ago. (Morris, 1994, p 186-188), the wooden plank with polish made by either archaic Homo sapiens or Homo erectus, (Belitsky et al, 1991), evidence for the tanning of hides from 1 million years ago (Johanson et al, 1994, p. 163-165; Klein 1989, pp 113-117), warfare or murder among the Neandertal approximately 48,000 years ago (Solecki, 1992, p. 211), and the Australian art dated at 75,000 years ago, which implies boat-building (required to reach Australia) from that remote time. Tonight I am reporting on one of the most complex behaviors yet--subterranean mining. Technically speaking, mining goes back to the appearance of the first flint tools around 2.5 million years ago (Semaw, 1997; Walker and Shipman, 1996, p 176). The collection of cobbles with which to make stone tools is a form of surface mining. Surface mining of this form has occurred continuously since that time for a variety of products. Crystalline rocks suitable for tool manufacture have been continuously mined. The technological expertise of the ancient miners, even in surface mining, is quite intriguing. Mellars (1996, p. 265) writes:

(cont'd via link)

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> Body art made its mark 300,000 years ago, scientists claim

>

>

http://news.independent.co.uk/world/science_technology/article1431124.ece

> By Steve Connor, Science Correspondent

> Published: 09 September 2006

>

> The use of coloured pigments in early forms of body art may have begun

> many tens of thousands of years earlier than previously thought,

> according to a study of artefacts found at an ancient archaeological

> site in Africa.

>

> Scientists working at the Twin Rivers hilltop cave near Lusaka in

> Zambia have found evidence for the use of colours - possibly for body
> painting - as early as 300,000 years ago.
>
> This would predate the known use of coloured pigments in cave art by
> more than 200,000 years and, if confirmed, mark the point when humans
> began to experiment with paint.
>
> Lawrence Barham, an archaeologist at the University of Liverpool, said
> an analysis of coloured stains on rock tools found at the site
> indicated that early humans were grinding ochre pigments long before
> they were known to be used for cave paintings.
>
> "My work in Zambia is beginning to show that, at least in this one
> small part of central Africa, the use of mineral pigments or ochres as
> colours goes back at least 300,000 years," Dr Lawrence said yesterday.
>
> "There is a long period between the appearance of rock art about
> 32,000 years ago - which is strong evidence of colour symbolism - and
> this more indirect, ambiguous evidence in the archaeological record of
> Africa," Dr Barham told the British Association's annual meeting at
> the University of East Anglia in Norwich.
>
> Archaeologists digging at the Twin Rivers site found ochre pigments of
> various colours, including red, yellow, brown, black and "sparkling
> purple", at levels in the ground that correspond to 300,000 years ago
> - long before the rise of modern man, Homo sapiens.
>
> Dr Barham said the evidence pointed to the use of coloured pigments as
> part of symbolic rituals by the primitive Stone Age people who lived
> there. They possibly belonged to Homo heidelbergensis, a species with
> a relatively large brain.
>
> "If you were to argue that these iron oxides are purely functional,
> and are of no historic value, how do you explain away the range of
> colours that are being selected from different places in the
> landscape?" Dr Barham said.
>
> "If it was just the iron element, any of them would do, whether it was
> the red or the yellow. Some colours are closer to the site than others
> so people are deliberately selecting the pigments for the colours,
> that's how I interpret this," he told the meeting.
>
> Until now, the only unambiguous use of colour in symbolic art is found
> in our own species in the form of rock art, beads and pigments - such
> as the famous cave paintings of Lascaux in France.
>

> In Europe the earliest cave art appears no earlier than 40,000 years
> ago, long after Homo sapiens originated in east Africa about 200,000
> years ago, Dr Lawrence said.

>

> "In South Africa, at Blombos Cave, shell beads - some ochre-stained -
> have been found with engraved blocks of red ochre that suggest colour
> symbolism existed 75,000 years ago. But that is still less than half
> the age of Homo sapiens," he said.

>

> It is possible that an interest in the use of coloured pigments for
> symbolic purposes developed at the same time that early humans made
> the radical shift from hand-held stone axes to finer stone tools tied
> to wooden or bone handles. "It may seem a simple development but it is
> the foundation for all the technologies we use today. It's called
> composite technologies," Dr Lawrence said.

>

> "I think by that time we have not just language, but the development
> of quite a complex language, which allows the planning that you see in
> the artefacts but also the planning to take something out of the
> environment and to change its meaning by putting it on your body."

>

> It may, however, be difficult to prove unless the art itself was
> preserved. "We'd love to find a bog body of that age which is covered
> in tattoos, but that is not going to happen," Dr Lawrence said.

>

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> of quite a complex language, which allows the planning that you see in
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> environment and to change its meaning by putting it on your body."
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> It may, however, be difficult to prove unless the art itself was
> preserved. "We'd love to find a bog body of that age which is covered
> in tattoos, but that is not going to happen," Dr Lawrence said.
>
| 20518|2006-09-11 04:31:48|neseret|Re: Ramses II as Hyksos, or as having other "foreign"
descent|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:
>
> The "new race" scenario was applied to Ramses II to present a

backup claim of his monuments as the work of Caucasians.
>
> The idea of the Ramessides as foreigners dates back at least to
> Lenormant in the mid-19th century.

And apparently that's where it ends. No one has claimed Ramses II
as a "foreigner" or "Caucasian" since any later than the 1950's. We
now know that ancient Egyptians comes on all colours and types, so
again, there's no _modern_ Egyptological point of view which claims
Ramses II as "white," except in your arguments.

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| 20519|2006-09-11 05:25:39|neseret|Re: Who were the Ramessides?|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> Am I incorrect in thinking that it is generally thought that Yuya
> and Tuya were the parents of Akhenaton?

At best, Yuya and Thuya were his maternal grandparents. Akhenaten's acknowledged mother was Tiye in all inscriptions.

- > That is the position of Ahmed Osman. His interpretation, also, is
- > that Horemheb was second in command behind Aye, Queen Tiye's
- > brother, who was in command of the Ta-Merri's army. This allowed
- > them to hold power for as long as they did.
- > Ultimately, he came to power following Aye's reign.

I think you are confused: there's speculation that _Ay_, not Horemheb, was a brother of Tiye, but no inscription in the tomb of Yuya or Thuya claim this, and Tiye never states this in any inscription. Ay does not claim this, either.

It's been proposed since Ay was a /it nTr/ "Father of the god" to Akhenaten, he was somehow related to the royal family. However, the /it nTr/ position is a royal mentor to a prince (Janssen and Janssen 1990 and 1996).

Yuya was also a /it nTr/ to Amenhotep III, Akhenaten's father, and he was also the father of Tiye, who married Amenhotep III. Many people think the term /it nTr/ must have meant "father in law," but studies of other "Father of the god" positions over the years of the title show that they went to court statesmen as a boon position by the royal house (On this, see: Schaden 1977, Janssen and Janssen 1996, and Ockinga 1997).

Ay used his title of /it nTr/ throughout his own reign, primarily to justify his position on the throne. He referred to Tutankhamun as his "son," though it is known that Tutankhamun himself claimed lineage from Amenhotep III, but was likely a son of Akhenaten or perhaps Smenkhkare (the Hermopolis block from Amarna, now in Cairo, claims that "Tutank(u)aten" was a "son of the king's own body," though the name if the king is lost on the block).

Horemheb, on the other hand, claimed _none_ of these things. He claims NO family relation to the previous kings (he claims he assumed the throne because the "Lord of Hnes," a local form of the god Horus, so crowned him. This constitutes an oracular form of kingship ascension (Gundlach 1997)). Likewise, the Ramessides claim NO relation to Horemheb, but acknowledge their non-royal ancestry. This is specifically noted in the article

Murnane. W. 1995. The Kingship of the Nineteenth Dynasty: a Study in the Resilience of an Institution. In D. O'Connor and D. P. Silverman, eds., _Ancient Egyptian Kingship_: 185-217. Probleme der

gyptologie 9. Leiden: Brill.

See also:

Gundlach, R. 1997. Die Legitimationen des ägyptischen Königs - Versuch einer Systematisierung. In R. Gundlach und C. Raedler, eds., „Selbstverständnis und Realität“ Akten des Symposiums zur ägyptischen Königsideologie in Mainz 15.-17.6.1995: 11-20. gyp ten und Altes Testament 36/1. Wiesbaden: Harrassowitz.

Janssen, R. M. and J. J. Janssen. 1990. „Growing Up in Ancient Egypt“. London: Rubicon Press. (The position of /it nTr/ is covered briefly here).

Janssen, R. M. and J. J. Janssen. 1996. „Getting Old in Ancient Egypt“. London: Rubicon Press. (There is a long discussion of th /it nTr/ position in this publication)

Ockinga, B. G. 1997. „A Tomb from the Reign of Tutankhamun at Akhmim“. Australian Center for Egyptology Reports 10. Warminster: Aris and Phillips. (Concerning the tomb of a Sennedjem, a minor court official, was also a /it nTr/ to Tutankhamun, and possibly Ay, only to fall in disgrace once Horemheb ascended to the throne, possibly due his loyalties to Aye and the erstwhile heir of Ay, Nakhtmin)

Redford, D. B. 1979. Once Again the Filiation of Tutankhamun. JSSEA 9: 107-115. (on the Hermopolis block and the filiation of Tutankhamun)

Ray, J. D. 1975. The Parentage of Tutankhamun. Antiquity 49: 45-47. (also on the Hermopolis block and the filiation of Tutankhamun)

Schaden, O. J. 1977. „The God's Father, Ay“. Ph.D. Dissertation (Unpublished). History. University of Minnesota: Minneapolis. (available from www.umi.com) (Long discussion on the position of /it nTr/, and how Ay used this to his political benefit.)

HTH.

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| 20520|2006-09-11 05:46:45|neseret|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Robin" wrote:

> >

> > What is the information on the Year 400 Stela? Whose 400th year

did it

> > commemorate?

>

> It probably celebrated a 400 year period related to Set-

Nubti "Nubian

> Seth."

Nubti refers to Naqada, _not_ Nubia. See

<http://www.digitalegypt.ucl.ac.uk/naqada/index.html>

The town of Nubt/Naqada was dedicated to the worship of the god
Seth.

> Seth in Nubia was known as Nubti "Nubian," or "Ombos" from the city
> that was central to his worship.

Naqada = Ombos = Nubt. See above. No reference to Nubia, and it's
over 300 km from the Nubian boarder. It was in the fifth nome in the
northernmost part of Upper Egypt, less than 5 km from Qift/Coptos.

> There are some who think the stela refers to a Hyksos king named
Nubti.

I know of no one who has ever claimed this. Perhaps you could cite
such a reference? 'Seth Nubti' means "Seth of Naqada."

> The Ramessides did follow a policy of attraction in the Delta

because that's where the greatest threats were most of the time.
They still remembered the period of the Hyksos rebellion.<

There were already large garrisons and fortresses along this route long before the Ramessides came along (Redford 1990). It's more likely because the fact was their ancestral home was in Sile, which was in the northeastern Delta region (te Velde 1977: 125). It was also the Delta link to their ancestry which probably accounts for their building of cities in this region.

Reference:

Redford, D. B. 1990. *_Egypt and Canaan in the New Kingdom_*. Beer-Sheva. Studies by the Department of Bible and Ancient Near East 4. Beer-Sheva: Ben-Gurion University of the Negev Press.

te Velde, H. 1977. *_Seth, God of Confusion. A Study of His Role in Egyptian Mythology and Religion_*. Probleme der hgyptologie. 6. W. Helck. G. E. van Baaren-Pape, transl. Leiden: Brill.

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| 20521|2006-09-11 05:51:53|neseret|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:

> >

> > So, there seems little doubt that the Ramessides are a

completely independent family, separate from Horemheb, as their lineage can be traced to the northeastern Delta for over 400 years by the time of > Ramses II, while Horemheb hailed from Herakleopolis (Egyptian: Hes-en-nesut/Hnes; today Ihnasa el-Medina) in Middle Egypt.

> >

>

> No, this is just a modern theory, sort of like the "New Race" idea.

>

> It's not based on any actual Delta lineage.

>
> The Ramessides repeatedly honored Horemheb as the founder of the
> dynasty. Many cadet line officials and even a few royal family

members had their tombs near Horemheb's.<

Cite a modern (post 1925) publication that states this. Horemheb is firmly entrenched in the 18th dynasty as his power to rule flows from his association with 18th Dynasty kings.

The Ramessides honoured Horemheb as he CHOSE their ancestor, Paramessu (later Ramses I) as a king to rule, but he was not related to them, as he died without any heir. The Ramessides make that clear in the Dedicatory Stela to Ramses I, and I even explored the possibility of an Horemheb heir in this article

Griffis-Greenberg, K. 2001. A Mysterious Triad at the Egyptian Museum. *The Ostrakon: Journal of the Egyptian Study Society* 12/1: 7, 19.

Their lack of relationship to Horemheb, and in fact, that they were of non-royal ancestry is specifically inscribed in Ramesside texts. See, on this:

Murnane, W. 1995. The Kingship of the Nineteenth Dynasty: a Study in the Resilience of an Institution. In D. O'Connor and D. P. Silverman, Eds., *Ancient Egyptian Kingship*: 185-217. *Probleme der Ägyptologie* 9. Leiden: Brill.

> The Delta lineage was concocted to suggest possible Hyksos (read
> "white") descent.

The Ramessides were not Hyksos and the Hyksos were not "white," so that fantasy is strictly in your mind. The Hyksos were Syro-palestinian peoples, and even from Egyptian texts, acknowledge the Hyksos as part of the "princes of Byblos" (=Lebanon).

The leading works on the Hyksos are

Bietak, M. 1996. *Avaris, the Capital of the Hyksos: Recent Excavations at Tell el-Dab'a*. London: British Museum Press.

Oren, E., Ed. 1997. *The Hyksos: New Historical and Archaeological Perspectives*. University Museum Monograph 90/University Museum Symposium Series 8. Philadelphia: University Museum/University of Pennsylvania.

Much of the archaeological work is summed up in this article:

Manley, B. 2003. 37. Who were the Hyksos? In B. Manley, ed., *The Seventy Great Mysteries of Ancient Egypt*: 162-165. London: Thames and Hudson.

> > > Others think Horemheb and Horemheb-Neby are the same person.

Both

> > appear to be descendents of Thutmose III. In the Leiden Stele,

> > Horemheb-Neby is the son of Prince Amenemhat, the son of

Thutmose

> > III.<

> >

> > Uhm no. Horemheb-neby was not a royal son, but the son of a

> > provincial mayor.

>

> He was described on the Leiden Stele as the grandson of the

Pharaoh.

Really: Perhaps you wish to show me exactly where that is said.

Here's the Leiden Stela in question:

http://inicia.es/de/alex_herrero_pardo/Neby_estela.htm

Now, point out to me where it is said he is a king's grandson, since you appear to see it on this stela. If he IS the grandson of a king, which king? It should be on the stela. Do you see it?

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| 20522|2006-09-11 06:11:40|Alex van Deelen|Re: Matrilineal Vs. Patrilineal|

Re: Matrilineal Vs. Patrilineal

Posted by: "Paul Kekai Manansala" pmanansala@sbcglobal.net pinatubo.geo

Sun Sep 10, 2006 11:05 am (PST)

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

>> However, on the flip side, a male can impregnate far more females
>> than a female can get impregnated by males. Thus, a male has far
>> greater potential for spreading a parents genes than a female.

>

> This might be why many herding mammals socialize in this way i.e.
> polygamous structure.

There was a finding that the y-chromosome shows much less diversity than MtDNA.

Personally I think that there are two reasons for that:

1) Polygamy

It was a widely spread habit for wealthy men to have more than one wife. Some kings were known to have hundreds of wives. This should leave a huge genetic imprint, especially on small population.

2) War

Considering that it is almost exclusively men who die in war, this should have some kind of dramatic effect on the genetic diversity of the remaining men.

Just my thoughts on the issue.

Alex

| 20523|2006-09-11 07:52:06|Paul Kekai Manansala|Re: Ramses II as Hyksos, or as having other "foreign" descent|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> The "new race" scenario was applied to Ramses II to present a
> backup claim of his monuments as the work of Caucasians.

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>> The idea of the Ramessides as foreigners dates back at least to
>> Lenormant in the mid-19th century.

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> And apparently that's where it ends. No one has claimed Ramses II
> as a "foreigner" or "Caucasian" since any later than the 1950's. We
> now know that ancient Egyptians comes on all colours and types, so
> again, there's no _modern_ Egyptological point of view which claims
> Ramses II as "white," except in your arguments.
>

There are many people who have claimed that the Egyptians were white,
although they generally use the more politically correct term "Caucasoid."

Or you don't have to use any terminology at all, as in C Loring
Brace's contentions on ancient Egyptians.

All your own attempts to prove Ramses II, Seti I and others had red or
blond hair also are highly transparent attempts to suggest that the
Ramessides were white (without explicitly saying so).

Regards,

Paul Kekai Manansala

| 20524|2006-09-11 08:19:01|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "Robin" wrote:

>>>

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>>> commemorate?

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>> It probably celebrated a 400 year period related to Set-

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>> Seth."

>

> Nubti refers to Naqada, _not_ Nubia. See

>

>

"The nome of Ta-Seti stretched northwards through the fertile Kom
Ombo basin, where Nubt(Gk Ombos) was another major settlement."

Robert Morkot, _The Egyptians: An Introduction_, p. 24.

At one time, Seth had equal status to Horus at Kom Ombos in the first nome. It is true that some people think Nubt was at Naqada, although the Greek term "Ombos" never likely referred to Naqada.

> > There are some who think the stela refers to a Hyksos king named
> Nubti.
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> I know of no one who has ever claimed this. Perhaps you could cite
> such a reference? '

Petrie commenting on the stele says:

"The most reasonable view seems to be that this was a reckoning established by a Hyksos king, and used at Tanis continuously until the time of Ramessu II."

A History of Egypt. Volume 1. From the Ist to the XVIth Dynasties,
p. 244.

Budge says:

"Another late Hyksos king, Aapethi-Set, with the personal name of Nubti, is made known to us by the "Stele of Four Hundred Years," which was discovered at Tanis."

Short History of the Egyptian People, p. 68.

Regards,

Paul Kekai Manansala

| 20525|2006-09-11 08:58:06|asar_imhotep|Re: Matrilineal Vs. Patrilineal|

In my opinion, it is still a poor way to try and identify decent. For If I have a daughter and she marries and they have a son and he gets married and has a daughter, the lineage is not the same according to any of the methods. And last names don't carry on unless you have all daughters or all sons depending on the method used. So it is kind of worthless.

Also we have to keep in mind that when the practice first began, I doubt there was knowledge of mtDNA and Y-Chromosomes. So that couldn't have been the basis of the practice. It is more so to pass down assets and a way to pass down royal decent. To a poor work person, this practice holds no significance.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>

> Attention to lineage has more to do with identity than with
> inheritance. Many societies utilize clan names to identify
> the "genetic" affiliations of their members. It's only when
> societies begin to accumulate property such as herds or land that
> inheritance becomes an issue of lineage. Since the spouse of one
> gender in a given society has traditionally left home to live with
> the family of the other spouse, thereby having their children
> identified with that family, gender specific lineage is used to keep
> a family's property with the retainers of the family identity.

>

> Biologically, the advantage of matrilineal recognition is in the
> immediate certainty of a child's maternity as opposed to the very
> possible uncertainty of a child's paternity. Also, if one wishes to
> get technical, a person inherits more from a mother than from a
> father in that the mitochondria and cytoplasm of every cell comes
> directly from the mother. Since the mitochondria is the "life" of
> the cell that makes respiration and food utilization possible, life
> itself can be said to be inherited from the mother.

>

> Since the male's Y-chromosome is actually a shrinking X-chromosome,
> men actually inherit more genes from their mother's X-chromosome
> than from their father's Y-chromosome. Likewise, a man's sister
> inherits more genes from their father's X-chromosome than a man
> does from his father's Y-chromosome. So, from an evolutionary
> perspective, it could be argued that it would be in a father's best
> genetic interests to favor his daughters over his sons for
> inheritance. And since the daughters are the only ones who can pass
> on a mother's mitochondria and cytoplasm, it would be in a mother's
> best genetic interests as well.

>

> However, on the flip side, a male can impregnate far more females
> than a female can get impregnated by males. Thus, a male has far
> greater potential for spreading a parents genes than a female. Of
> course, some sort of ongoing social inequality has to exist in which
> such a "consideration" would even be significant. A male or a group
> of males would have to have far greater access to females than other
> males (regardless of whether or not those females are socially bound
> to other males).

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> I'm sure individuals from either the Kamy oriented community or the
> feminist oriented community will see an analogy in all of this by
> seeing a man's XY composition as imbalanced and requiring imbalanced
> social conditions for greater perpetuation while seeing a woman's XX
> composition as being balanced and being more important in a balanced
> society.
>
> Djehuti Sundaka
>
>
>
>
> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
> wrote:
>
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>> I have recently heard a lot of commentary concerning Matrilineal
>> Lineage vs. Patrilineal Lineage. My question to the forum is what
>> makes one better than the other? To me, it is simply a matter of
>> social custom as a method for regulating the transfer of property
> to
>> offspring. Often times African Americans will boast matrilineal
>> systems over the patriarchal with no other explanation other than
> it
>> was/is practiced in some African states.
>
>> To me it really means nothing. You receive genes from both
> parents. If
>> both parents die, you as an offspring is to be given their
> accumulated
>> assets. The concept of Matrilineal and Patrilineal seems to me
>> outdated. The majority of us do not come from "Royal" families, so
> the
>> concept of a "pure" bloodline is outdated as well. What is the
> purpose
>> of continuing this ideology? What is your take?
>
>
>> Asar Imhotep
>> <http://www.mochasuite.com>
>
>
| 20526|2006-09-11 09:18:00|Paul Kekai Manansala|Re: Who were the Ramessides?|
--- In Ta_Seti@yahoogroups.com, "neseret" wrote:
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:

> >
> > --- In Ta_Seti@yahoogroups.com, "neseret" wrote:
> > >
>

> Cite a modern (post 1925) publication that states this. Horemheb
> is firmly entrenched in the 18th dynasty as his power to rule flows
> from his association with 18th Dynasty kings.
>
> The Ramessides honoured Horemheb as he CHOSE their ancestor,
> Paramessu (later Ramses I) as a king to rule, but he was not related
> to them, as he died without any heir. The Ramessides make that
> clear in the Dedicatory Stela to Ramses I, and I even explored the
> possibility of an Horemheb heir in this article
>

This is a modern interpretation and is not all clear. There are many scholars who claim that the Ramessides considered or claimed Horemheb as the founder of their lineage.

For example: Ian Shaw, *The Oxford History of Ancient Egypt*, 2003, p. 286.

"When Horemheb died, apparently childless, Paramessu succeeded him as Rameses I (1295-1294 BC). With him began a new dynasty, the 19th, although there is some evidence to suggest that the Ramesside pharaohs considered Horemheb as the true founder of their dynasty."

> Their lack of relationship to Horemheb, and in fact, that they were
> of non-royal ancestry is specifically inscribed in Ramesside
> texts. See, on this:
>

Even if they weren't related to Horemheb, they still had royal blood. However, neither they nor Horemheb were in direct line of succession.

In other words they actually founded a new dynasty. It appears that Horemheb claimed to be a legitimate heir of the 18th dynasty as was interpreted also by Manetho.

- > > The Delta lineage was concocted to suggest possible Hyksos (read
- > > "white") descent.
- >
- > The Ramessides were not Hyksos and the Hyksos were not "white," so
- > that fantasy is strictly in your mind. The Hyksos were Syro-
- > palestinian peoples, and even from Egyptian texts, acknowledge the
- > Hyksos as part of the "princes of Byblos" (=Lebanon).
- >
- >

Still the original idea of Ramses family coming from the Delta is tied with attempts to provide a foreign and/or Hyksos lineage for the king.

Regards,
Paul Kekai Manansala

| 20527|2006-09-11 09:19:09|arumese|Re: The Challenges of Being a Black Man|
--- In Ta_Seti@yahoogroups.com, Vernessa McVay wrote:

- >
- > It's funny how the virginity of women is always
- > emphasized...there is NEVER any discussion about men's
- > virginity.

I think you are right Vernessa on many levels culturally speaking. That is primarily what is wrong with society in general. Men do generally demand that a woman be virginal, or faithful at the least while they themselves feel free to do whatever they please. While that may be common in many cultures, it is not always the rule. I grew up in a situation where the importance of "purity" was just as much for men as it was for women. I associate with groups of adults who learn and teach that control/respect of ones sexuality is just as vital for a man as it is for a woman. The emphasis is not placed on being a virgin for those who are not. The emphasis is on practicing respect for certain principals of sexuality while saving oneself for marriage.

For my own part, I recognized early that I was capable of being interested in certain types of women for self gratification only, while preferring other types of women on a level of utmost respect. I observed my friends and saw how the majority of them took sex lightly and I decided to avoid making the same mistakes they made. When I see them now, I can see how the way we choose to live our

lives early in life can have a tremendous effect on what happens to us later in life. But it all starts at home.

Fred

> --- arumeas wrote:

>

>> --- In Ta_Seti@yahoogroups.com,

>> "elliottandelliottmtg"

>> wrote:

>>

>> "For me, the lack of a historical spiritual

>> understanding is the

>> biggest challenge facing the African American

>> community. We do

>> not understand that a lack of a high moral standard

>> is the basis

>> for our inability to succeed as a people and is why

>> we can not

>> uplift ourselves as a people. If we loved our

>> brothers as we love

>> ourselves then most of our problems would be solved

>> through

>> the weapon of unity."

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>> Issaias

>>

>> I agree. American/Western society in general

>> celebrates

>> immorality as if it were an historic virtue: the

>> consequences of

>> which can be observed being the most devastating

>> within the

>> black community.

>>

>> While none-Western cultures have their problems to

>> be sure,

>> even their poor will excel under improved

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>> because they have a long history of establish moral

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> > While Americans tend to look at virginity as
> > something to be
> > ashamed of, other cultures tend to view it as a
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> > In the area of morality: the lack of respect and
> > understanding of
> > human sexuality is probably THE most destructive
> > dysfunction
> > facing African American society.

> >

> > Fred

> >

| 20528|2006-09-11 10:17:38|Djehuti Sundaka|Re: Matrilineal Vs. Patrilineal|

Family names identify people, usually to a single gender lineage.

Whether or not people have property to leave to their descendants is irrelevant to the existence and perpetuation of family names.

Certain individuals with last names such as "Smith" or "Rivers" have them due to ancestors identified by either an occupation or location, not because of ancestors with property to leave.

The information on the mtDNA and chromosomes was offered as a side note, not as the basis for a practice. The fact remains that with no ancient knowledge of genetics, people still knew of the certainty of motherhood and the uncertainty of fatherhood. That's why most patriarchal societies have to insist upon patrilineal recognition and create laws to restrict the free sexual access of women to men. Patriarchal men want to have the certainty of knowing who their fathers and sons are regardless of inheritance.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

>

> In my opinion, it is still a poor way to try and identify decent.

For

> If I have a daughter and she marries and they have a son and he

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> > > Asar Imhotep

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> > >

> >

>

| 20529|2006-09-11 11:56:48|Paul Kekai Manansala|Re: Matrilineal Vs. Patrilineal|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

- > Patriarchal men want to have the certainty of knowing who their
- > fathers and sons are regardless of inheritance.
- >

If not their seed, then that of their "fathers" going back a certain number of generations.

This is the idea of a "house" involving male line descendents of a particular "founding" father.

In some sense, it was used to further the fortunes of the house, clan, family, etc.

This can also happen matrilineally although the houses are smaller because a matriarch can only have so many children.

The largest houses though are traced through both the male *and* female line.

Regards,

Paul Kekai Manansala

| 20530|2006-09-11 12:48:48|Li (wiseladyowl)|Re: The Challenges of Being a Black Man|

Wow! That is awesome Fred, you don't get to hear this kind of comments much today. It is great how you find value in respecting not only yourself but others as well and recognize that even if you find a woman comely it does not mean that you should degrade you or her just to satisfy the lust of the flesh. This is what we should be teaching our young men and women, than perhaps we can begin to heal as a black people and move onto bigger and better things.

Peace and light brother.....

arumese wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Vernessa McVay wrote:

>

- > It's funny how the virginity of women is always
- > emphasized.. .there is NEVER any discussion about men's
- > virginity.

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grew up in a situation where the importance of "purity" was just as much for men as it was for women. I associate with groups of adults who learn and teach that control/respect of ones sexuality is just as vital for a man as it is for a woman. The emphasis is not placed on being a virgin for those who are not. The emphasis is on practicing respect for certain principals of sexuality while saving oneself for marriage.

For my own part, I recognized early that I was capable of being interested in certain types of women for self gratification only, while preferring other types of women on a level of utmost respect. I observed my friends and saw how the majority of them took sex lightly and I decided to avoid making the same mistakes they made. When I see them now, I can see how the way we choose to live our lives early in life can have a tremendous effect on what happens to us later in life. But it all starts at home.

Fred

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> > "elliottandelliottm tg"

> > wrote:

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> > facing African American society.
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> > Fred
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| 20531|2006-09-11 14:51:21|neseret|Re: Who were the Ramessides?
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:
> >
> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> > wrote:
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Robin"

wrote:
> > > >
> > > > What is the information on the Year 400 Stela? Whose 400th

year
> > did it
> > > > commemorate?
> > >
> > > It probably celebrated a 400 year period related to Set-
> > Nubti "Nubian
> > > Seth."
> >
> > Nubti refers to Naqada, _not_ Nubia. See
> >
> >
>
> "The nome of Ta-Seti stretched northwards through the fertile Kom
> Ombo basin, where Nubt(Gk Ombos) was another major settlement."
>
> Robert Morkot, _The Egyptians: An Introduction_, p. 24.

Wrong. In this case of the predynastic period when Naqada was the major city and dedicated to Seth, Ta-Seti nome did not exist. Even during the early dynastic period, the ta-Seti nome did not include Nubia; this did not occur until the New Kingdom. See

<http://www.digitalegypt.ucl.ac.uk/geo/nomeu1.html>

The first Upper Egyptian nome ended at Aswan and stretched only to the area just below Edfu. Ombos/Nubt/Naqada was in the fifth Upper Egyptian nome called Wast, whose major city, beginning in the Middle Kingdom and growing to major importance in the New Kingdom, was Thebes (called "the city" /niwt/ in Egyptian). Again, Naqada, in the fifth Upper Egyptian nome, was over 300 km away from Nubia.

> At one time, Seth had equal status to Horus at Kom Ombos in the

first nome. It is true that some people think Nubt was at Naqada, although the Greek term "Ombos" never likely referred to Naqada.<

In Kom Ombo, the major deities were Sobek, and Haoreris (Horus the Elder), with additional temples to Hathor and Khons (Baines and Make 1980: 74). Seth was never a recognised deity at Kom Ombo.

> > > There are some who think the stela refers to a Hyksos king

named Nubti.

> >

> > I know of no one who has ever claimed this. Perhaps you could

cite such a reference? '

>

> Petrie commenting on the stela says:

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> "The most reasonable view seems to be that this was a reckoning
> established by a Hyksos king, and used at Tanis continuously until

the time of Ramessu II."

>

> _A History of Egypt. Volume 1. From the Ist to the XVIth

Dynasties_, p. 244.

>

> Budge says:

>

> "Another late Hyksos king, Aapethi-Set, with the personal name of
> Nubti, is made known to us by the "Stele of Four Hundred Years,"
> which was discovered at Tanis."

>

> _Short History of the Egyptian People_, p. 68.

I see: Anything within the past century? Your information is woefully outdated.

von Beckerath (1984:114-115;116-117; Clayton 1994: 94) shows two Hyksos kings named Apophis (Egyptian /ippi/) during the Hyksos period. The first /ippi/ shows a Horus name of /sHtp-tAwy/, and a prenomen of /aA-qni.ra/. He was also known as /aA-wsr-rA/ as well. This is no name of /nwbty/.

The second Apophis/ippi, referred to as having the quarrel with the Taosid kings of the 17th Dynasty, had a prenomen of /nb-xpS-ra/. Again there was no name of /nwbty/.

Reference:

Baines, J. and J. Mink. 1980. *Atlas of Ancient Egypt*. Cairo: Les Livres de France.

Clayton, P. 1994. *Chronicle of the Pharaohs: The Reign-by-Reign Record of the Rulers and Dynasties of Ancient Egypt*. London: Thames and Hudson.

von Beckerath, J. 1999 (1984). *Handbuch der Ägyptischen Königsnamen*. Münchner Ägyptologische Studien, Bd. 49. G. Burkard and D. Kessler. Mainz: von Zabern.

Katherine Griffis-Greenberg, MA (Lon)
Member, International Association of Egyptologists
American Research Center in Egypt, SSEA, ASOR

Oriental Institute
Oriental Studies Doctoral Program [Egyptology]
University of Oxford
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 20532|2006-09-11 15:20:08|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

> >

> >

Even

> during the early dynastic period, the ta-Seti nome did not include

> Nubia; this did not occur until the New Kingdom. See

>

>

Don't be ridiculous. "Ta-Seti" is the Egyptian way of saying what we mean as "Nubia."

Greek "Ombos" by the way comes from Coptic "Embo" which was the

equivalent of Egyptian Nubi or Nbi, i.e., "Nubia." (Greek Ὀμβοί
Omboi, Arabic Kom Ombo كُوم اَومْبُو)

There is a joint temple at Kom Ombos for Horus and Seth, in crocodile
form (Set Nubti). The division of the temple clearly relates to the
traditional pairing of Horus and Set.

Set is also identified with Sebek at Naqada.

Regards,

Paul Kekai Manansala

| 20533|2006-09-11 15:22:38|Terry Howcott|Re: Body painting - as early as 300,000 years ago|

Thank you for this.

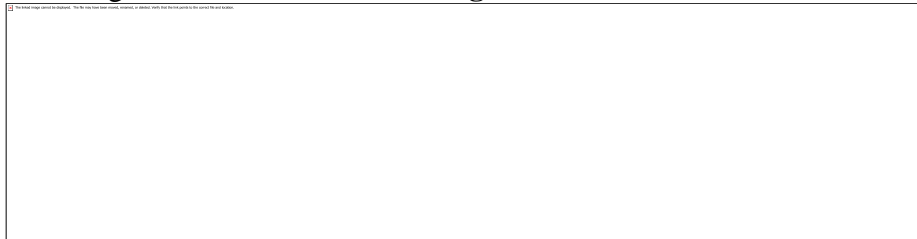
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| 20534|2006-09-11 15:31:45|neseret|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

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many scholars who claim that the Ramessides considered or claimed Horemheb as the founder of their lineage.

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You have misunderstood Shaw's statement. He is NOT claiming that they were familially related, but that the Ramessides honoured Horemheb for placing them on the throne.

As Hans Schneider put in in the Oxford Encyclopedian of Ancient Egypt (2000):

"...Ramesses I was a vizier and officer whom Horemheb had elected as his crown prince. Thus, Horemheb became, in effect, the founder of the nineteenth dynasty. As the initiator of a new era, his memory was held in great esteem." (Schneider 2000: 115)

However, as chronological dynasties go, Horemheb is rightly put within the 18th Dynasty, with Ramses I as the first king of the 19th dynasty. Recall that the term "dynasty" refers to "sequence of rulers from the same family, stock, or group."

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> > of non-royal ancestry is specifically inscribed in Ramesside
> > texts. See, on this:
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> Even if they weren't related to Horemheb, they still had royal
blood.

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bloodline at all.

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local form of Horus from his hometown of Hierakanopolis, placed him
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tied with attempts to provide a foreign and/or Hyksos lineage for the king.<

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Katherine Griffis-Greenberg, MA (Lon)
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Oriental Institute
Oriental Studies Doctoral Program [Egyptology]
University of Oxford
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 20535|2006-09-11 16:02:43|neseret|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

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> Even

> > during the early dynastic period, the ta-Seti nome did not

include Nubia; this did not occur until the New Kingdom. See

> >

> >

>

> Don't be ridiculous. "Ta-Seti" is the Egyptian way of saying what

we mean as "Nubia."<

NOT until the New Kingdom. Look at any map from the early dynastic periods of Egyptian history and you will see that Ta-Seti, the first Upper Egyptian nome, ends at Elephantine (Baines and Malek 1980: 31). Before the dynastic period, when Seth worship was established at Naqada/Nubt/Ombos, the end of the Egyptian border was at Kom el Ahmar, just below el-Kab. The first Egyptian nome of Ta-Seti did not extend into Nubia until the New Kingdom, when Lower Nubia was first made into a vassal state to Egypt.

> Greek "Ombos" by the way comes from Coptic "Embo" which was the
> equivalent of Egyptian Nubi or Nbi, i.e., "Nubia." (Greek

□μβοι Omboi, Arabic Kom Ombo (كُومِ أَمْبُو))

Kom Ombo is NOT Ombos, which is located in the fifth Egyptian nome of /wAst/. Again, look at the Digital Egypt site, but Ombos is located beside Coptos/Egyptian: /gbty/, known today as Naqada and Tukh. It is in this location that the Temple of Seth was located, and of which remnants of this temple were found.

<http://www.digitalegypt.ucl.ac.uk/naqada/temple/plannk.html>

See also:

<http://www.digitalegypt.ucl.ac.uk/naqada/index.html>

<http://www.digitalegypt.ucl.ac.uk/naqada/map.html>

> There is a joint temple at Kom Ombos for Horus and Seth, in

crocodile form (Set Nubti). The division of the temple clearly relates to the traditional pairing of Horus and Set.<

Seth never possessed a crocodile form: you are confusing the

crocodile god Sobek with Seth, but he never held such a form as a god. te Velde noted that crocodiles were said to be Sethian agents, but this association only comes about during the Late Period (te Velde 1977: 150).

> Set is also identified with Sebek at Naqada.

"Sobek

god of the violent power embodied in crocodiles. Main deity at the temple of Imiotru (destroyed site near Rizeiqat, UE4), and with Horus at Kom Ombo (UE1) and Medinet el-Fayum (UE22), and with Amun at one temple in Tadehnet/Tehna (UE16)."

<http://www.digitalegypt.ucl.ac.uk/religion/deitiesplaces.html#sobek>

No Naqada/Nubt/Ombos for Sobek cults.

"Seth

god of disruptive power. Main deity at the temple of Naqada (UE5), and perhaps, under the name Igay 'sceptre-god', in the province of Permedjed/Oxyrhynchus (UE19); balanced by Horus in the province of Shashotep (UE11)."

<http://www.digitalegypt.ucl.ac.uk/religion/deitiesplaces.html#seth>

No Kom Ombo in Upper Egyptian nome 1 (Ta-Seti) for Seth cults.

Reference:

Baines, J. and J. M[□]k. 1980. _Atlas of Ancient Egypt_. Cairo: Les Livres de France.

te Velde, H. 1977. _Seth, God of Confusion. A Study of His Role in Egyptian Mythology and Religion_. Probleme der hgyptologie. 6. W. Helck, G. E. van Baaren-Pape, transl. Leiden: Brill.

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| 20536|2006-09-11 16:21:30|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

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> many scholars who claim that the Ramessides considered or claimed
> Horemheb as the founder of their lineage.

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> > For example: Ian Shaw, _The Oxford History of Ancient Egypt_,
> 2003, p. 286.<

>

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> You have misunderstood Shaw's statement.

How do you know? Founder of a dynasty usually means the biological founder since as you have noted already a "dynasty" is a sequence of rulers from the same lineage, family, etc.

He is NOT claiming that

> they were familially related, but that the Ramessides honoured
> Horemheb for placing them on the throne.

>

>

This is only a modern interpretation.

Please provide quotes were the Ramessides explicitly state that such a view.

> >

> > In other words they actually founded a new dynasty. It appears that
> > Horemheb claimed to be a legitimate heir of the 18th dynasty as was

> > interpreted also by Manetho.

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> Horemheb did not claim to be the legitimate heir of any of the 18th
> dynasty family: he acknowledged only that the "Lord of Hnes", the
> local form of Horus from his hometown of Hierakanopolis, placed him
> on the throne of Egypt.

"At least the unusual phrase in which he is referred to as 'the eldest son of Horus' suggests that he had been appointed the heir of Ay. The fact that Horemheb considers himself in the proper line of descent and not as usurper of the throne or founder of a new dynasty is to be inferred from the formation of his praeomen with the 'kheperu-re' element, in which he follows the fashion set by nearly all the kings fo the Eighteenth Dynasty and certainly by his Amarna predecessors."

Edwards et al. (editors), _The Cambridge Ancient History_, 1975.

Ramses I and Seti I were also considered as part of the 18th dynasty by Manetho.

But this *conflicts* with the latter idea espoused by the Ramessides themselves that Horemheb founded their dynasty.

> >

> > Still the original idea of Ramses family coming from the Delta is
> tied with attempts to provide a foreign and/or Hyksos lineage for
> the king.<

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> No, it comes from the fact the Ramesssides were NOT related to the
> Hyksos (I know of know ledgitimate scholar who claims such a thing
> as the Ramessides = Hyksos, so this again must be strictly in YOUR
> mind), but that their ancestor Sethos was governor of the eastern
> Delta border town of Sile (as cited in te Velde many times here).

>

Can you cite which scholar first suggested that the Ramessides had a long lineage in the Delta, and give the reasons for this assertion (along with the direct quotes if possible)?

Regards,

Paul Kekai Manansala

| 20537|2006-09-11 16:27:28|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

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 > > Don't be ridiculous. "Ta-Seti" is the Egyptian way of saying what
 > we mean as "Nubia."<
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 > NOT until the New Kingdom.

Again, that's nonsense and no internet map will make it otherwise.

"Seti" in "Ta-Seti" means "Bow" and this almost certainly refers to the Nubians as bowmen as they are depicted in numerous miniatures well before the New Kingdom.

Ta-Seti "Land of the Bow" or "Land of the Archers" i.e. the Nubians.

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 > > equivalent of Egyptian Nubi or Nbi, i.e., "Nubia." (Greek
 > ὀμβοί Omboi, Arabic Kom Ombo (كُومُ أُمْبُو))
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 > Kom Ombo is NOT Ombos, which is located in the fifth Egyptian nome
 > of /wAst/.

It is Ombos. It is actually the traditional Ombos.

You are showing maps of the *modern* Ombos created by European scholars.

Set Nubti = Nubian Set.

Regards,

Paul Kekai Manansala

| 20538|2006-09-11 16:34:37|elliottandelliottmtg|Re: Who were the Ramessides?|

"...Ramesses I was a vizier and officer whom Horemheb had elected as his crown prince. Thus, Horemheb became, in effect, the founder of the nineteenth dynasty. As the initiator of a new era, his memory

was held in great esteem." (Schneider 2000: 115)

The story of David's ascension to the throne is strikingly similar to Ramses I. Both were viziers to the king, military officers and appointed to the throne to usher in a new political organization.

My question is why is it believed that Ramses I is the father of Seti I? From what documental or archeaological evidence is this notion derived?

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> ---
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| 20539|2006-09-11 17:36:05|elliottandelliottmtg|Re: Who were the Ramessides?|
I was wondering if anyone knew of DNA testing on the Ramesside kings
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> Edwards et al. (editors), _The Cambridge Ancient History_, 1975.

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> Ramses I and Seti I were also considered as part of the 18th dynasty

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> Regards,

> Paul Kekai Manansala

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| 20540|2006-09-11 17:50:05|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --

>

> The Ramessides were not Hyksos and the Hyksos were not "white," so

> that fantasy is strictly in your mind.

Here's just one example. Please stop pretending you don't know what I'm talking about here.

"As for the Egyptians of Dynasty 19, one poster noted that Sety I could have passed for an Aamu. Not surprising. Sety I's family came from the northeastermost nome in the Delta, where old Avaris lay. There, you had anciently a strong presence of Aamu types, not just remnants from Hyksos times, but continual migration on a small scale. This also is where the traditional Land of Goshen lay. No wonder the family of Rameses I-Sety I looked like Semitic speaking peoples. They probably had more than a few Semitic genes in their system. Look at Ramesses II, for instance. He named his eldest daughter Bint-Anath. That's purely western Asian, Semitic, and so, what does that say about Ramesses II? Little wonder their mummies and statuary are said to look "Jewish".

Sincerely, Frank J. Yurco University of Chicago -- Frank Joseph Yurco
fjyurco@midway.uchicago.edu"

sci.archaeology

From: Frank Joseph Yurco - view profile

Date: Thurs, Jul 11 1996 12:00 am

Regards,

Paul Kekai Manansala

| 20541|2006-09-11 18:41:45|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

wrote:

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> I was wondering if anyone knew of DNA testing on the Ramesside kings

> to identify lineages?

>

Scott Woodward took some samples but was only to resolve seven of the royal mummies.

http://www.egyptologyonline.com/using_dna.htm

"From the 27 mummies, only 7 yielded successful DNA sequences. However, from his results he was able to determine that Ahmose I had married his full sister Seknet-re and that Amenhotep I's mtDNA was different from Ahmose I, making it highly likely that Ahmose I's mother, Nefertari was in actual fact Amenhotep I's mother.

"Furthermore, according to his DNA evidence, it is highly probable that Amenhotep I was Thutmose I's father, which opposes conventional wisdom, stating that the 18th dynasty revealed "a very narrow gene pool" [xix].

"However Woodward does agree with Wente and Harris on the identity of Thutmose III stating 'Thutmose III is identified with a high degree of certainty'."

Woodward was also supposed to conduct some ancient population studies but hasn't published anything yet to my knowledge.

Regards,

Paul Kekai Manansala

| 20542|2006-09-12 06:12:28|jungle_man3003|My Response to PKM's "Short Primer on Physical Anthropology"|

"However, Brace et al.'s "own battery" of tests is based mainly on measurements of the nose. According to the same article, nasal "elevation and elongation" is influenced by adaptation to the environment. In fact, there is little to suggest that any of the nasal measurements that make up the vast majority of the twenty-four variables used by Brace et al., are not influenced by selective forces. Since these make up the vast number of variables used, the distances, or relative similarity, shown in the Brace et al. graphs (dendograms) do not support their argument on genetic relationship."---
<http://asiapacificuniverse.com/pkm/anthro.htm>

I'm sorry, but Paul, I wonder if you are misrepresenting Mr. Brace's selection of measurements. I have a link to a copy of Brace's study:

<http://www.homestead.com/wysinger/brace.pdf>

Go down to page 4. I can only see 5 or so measurements concerning nasal measurements. Are the other variables related to the nose as well, but only dressed up in craniometric lexicon? Because if not, shame on you for lying.

| 20543|2006-09-12 06:20:42|jungle_man3003|Re: My Response to PKM's "Short Primer on Physical Anthropology"|

I have to say, so, that Brace's study has some flaws, among them the selection of central Africans to represent the "sub-Saharan" cluster. Furthermore, I should say that, while Euronuts make much of the Egyptian samples clustering closer to the Neolithic Europeans, they neglect to mention that Brace later found that Neolithic Europeans didn't resemble modern Europeans very much.

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> measurements of the nose. According to the same article,
> nasal "elevation and elongation" is influenced by adaptation to

the

> environment. In fact, there is little to suggest that any of the

nasal

> measurements that make up the vast majority of the twenty-four
> variables used by Brace et al., are not influenced by selective
> forces. Since these make up the vast number of variables used, the

> distances, or relative similarity, shown in the Brace et al.

graphs

> (dendograms) do not support their argument on genetic

relationship."---

> <http://asiapacificuniverse.com/pkm/anthro.htm>

>

> I'm sorry, but Paul, I wonder if you are misrepresenting Mr.

Brace's

> selection of measurements. I have a link to a copy of Brace's

study:

>

> <http://www.homestead.com/wysinger/brace.pdf>

>

> Go down to page 4. I can only see 5 or so measurements concerning

nasal

> measurements. Are the other variables related to the nose as well,

but

> only dressed up in craniometric lexicon? Because if not, shame on

you

> for lying.

>

| 20544|2006-09-12 07:12:00|Manu Ampim|Re: Ramses II as Hyksos, or as having other
"foreign" descent|

neseret wrote

- > And apparently that's where it ends. No one has claimed Ramses II
- > as a "foreigner" or "Caucasian" since any later than the 1950's. We
- > now know that ancient Egyptians comes on all colours and types, so
- > again, there's no _modern_ Egyptological point of view which claims
- > Ramses II as "white," except in your arguments.

Everyone who has been a member of Ta_Seti for a few years knows that Paul is correct that you have tried unsuccessfully on this forum to present bogus information on Egyptian queens and kings with "dead-white skin and blond hair." Your current denial of this fact (the evidence is preserved in the Ta-Seti archives) is completely dishonest. You have conveniently forgotten your bogus claims about Queen Hetepheres II, Ramses II, Seti I, etc.

I have shown consistently over the past 5 years on this forum that your positions and ideas on the identity of the Egyptians are **completely** without merit. Your above statement is more evidence of your 21st century fantasy "that ancient Egyptians **comes on** [sic] all colours." Wrong again. The people of classical Kemet were never portrayed in "all colours," because they were never shown as "white" or "Caucasoid."

Lastly, the use of your academic affiliations and newly-acquired M.A. degree on this forum are completely unnecessary. No other members focus on their degrees, titles, and affiliations. Given the multitude of your errors (which have been exposed by many forum members), you would be better served to erase your "credentials" before posting because we are not impressed.

Advancing the work,
Manu Ampim

P.S. Next week when I give the list members my 2006 Update I will be sure to point out your open lies on this forum about the Table of Nations scene in the Tomb of Ramses III (KV 11), which I visited with my group again this past summer.

There are many people who have claimed that the Egyptians were white, although they generally use the more politically correct term "Caucasoid."

...All your own attempts to prove Ramses II, Seti I and others had red or blond hair also are highly transparent attempts to suggest that the Ramessides were white (without explicitly saying so).

Regards,

Paul Kekai Manansala

| 20545|2006-09-12 08:14:25|Paul Kekai Manansala|Re: My Response to PKM's "Short Primer on Physical Anthropology"|

--- In Ta_Seti@yahoogroups.com, "jungle_man3003" wrote:

>

> <http://www.homestead.com/wysinger/brace.pdf>

>

> Go down to page 4. I can only see 5 or so measurements concerning nasal measurements. Are the other variables related to the nose as well, but only dressed up in craniometric lexicon? Because if not, shame on you for lying.

>

Shame on you for doubting me! However, yes many of the terms are related to the nose and couched in jargon.

The nasion, for example, refers to the area around the root of the nose. Anything with "simotic" speaks of the narrowest part of the nose. The rhinion is the anterior tip where the nasal bones meet. Some of the measurements relate to the placement of the nose on the face or its relative angle.

Regards,

Paul Kekai Manansala

| 20546|2006-09-12 08:29:05|neseret|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

> > I was wondering if anyone knew of DNA testing on the Ramesside

kings to identify lineages?

> >

>

> Scott Woodward took some samples but was only to resolve seven of

the royal mummies.

>

> http://www.egyptologyonline.com/using_dna.htm

>

> "From the 27 mummies, only 7 yielded successful DNA sequences.

> However, from his results he was able to determine that Ahmose I

had married his full sister Seknet-re and that Amenhotep I's

mtDNA was different from Ahmose I, making it highly likely that

Ahmose □ Nefertari was in actual fact Amenhotep I's mother.

>

> "Furthermore, according to his DNA evidence, it is highly probable

> that Amenhotep I was Thutmosis I's father, which opposes

conventional wisdom, stating that the 18th dynasty revealed "a very narrow gene pool" [xix].

Actually Woodward expounded a bit on this here, but only in a reviewed speech:

http://www.egyptstudy.org/Ostracon/Greenf_WoodwDNA_June2001.pdf

The reviewer wrote:

"Thutmosis I introduces new mtDNA. Was his mother, Seneseneb, a non-royal? The new mtDNA indicates that a pharaoh did not necessarily inherit the throne through his mother's line *. Thutmosis shares a particular allele with Amenhotep I; conventional wisdom says they were not father and son but DNA evidence implies that they were."

* [Editor's note]: It should be noted that the theory of a royal "heiress" determining the succession to the Egyptian throne has been rejected on other grounds as well. For discussion, see Gay Robins. 1983. "A Critical Examination of the Theory That the Right to the Throne of Ancient Egypt Passed Through the Female Line in the 18th Dynasty." *Göttinger Miszellen: Beiträge zur ägyptologischen Diskussion* 62:67-77; Gay Robins. 1993. *Women in Ancient Egypt*. London: British Museum Press, 26-27.

However, to date, Woodward has not published results of this inquiry, which took place in 2000 and was originally discussed in the Television 4 (UK) documentary, "Secrets of the Pharaohs." In the case where the author has since decided against publication, one must ignore the anecdotal evidence presented on the television programme and in the online Ostrakon article as "unproved" statements, until full results and methods are published by Dr. Woodward.

Katherine Griffis-Greenberg, MA (Lon)
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| 20547|2006-09-12 09:01:46|Paul Kekai Manansala|Witches cast spells at Mexico's Los Tuxtlas|
Travel

Shaman Asunci left, and her apprentice pray to Mother Earth and spirits of the trees and plants in a deeply wooded part of Los Tuxtlas.

Dai Huynh: Chronicle

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<http://www.chron.com/disp/story.mpl/travel/4152880.html>

Sept. 10, 2006, 3:44PM

LOS TUXTLAS

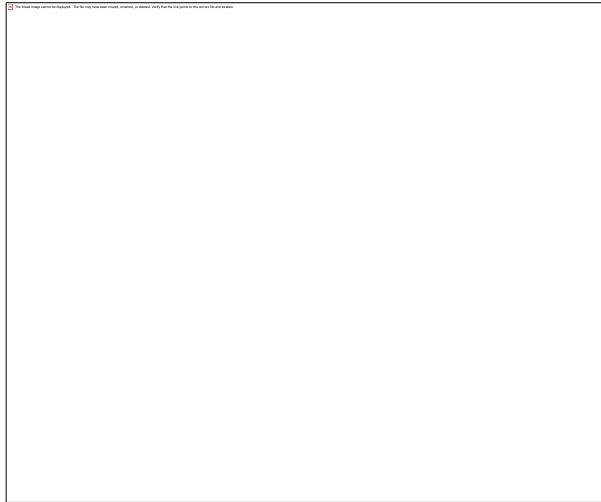
Casting a spell in Mexico

Hexes and blessings are muttered in the same breath where witchcraft is a way of life

By DAI HUYNH
Copyright 2006 Houston Chronicle

CATEMACO, Mexico - The witch is cloaked in a black gown with a Chinese yin-and-yang sign, representing the moon and sun. Dark and light.

Through lace curtains, a shaft of light casts an eerie glow onto the altar. A spindly, wooden red devil dominates the table, towering over the potbellied Hindu elephant deity Lord Ganesha and statuettes of Merlin, Buddha and Shiva.



This is the room where Ignacio Cobix casts spells of life and death, love and spite.

His timber house is a block from Lake Catemaco, where Mexicans come for boating, fishing, bird-watching and spiritual cleansing. Catemaco is one of three major villages in the Los Tuxtlas region south of the port of Veracruz. Like neighboring San Andr s Tuxtla and Santiago Tuxtla, Catemaco is shaped by virescent volcanoes and magic realism. Here, hexes and blessings are muttered in the same breath.

Myths and legends flourish as lushly as the waterlilies in the lagoon: Tales of water spirits. Tales of la Virgen del Carmen. Tales of the devil.

"You have bad energy around you," Cobix tells me in Spanish. "You need a cleansing."

Tonight is supposedly ideal for an aura cleansing. The magic will be strong when midnight ushers in the most important day of the year for the residents of Los Tuxtlas.

"The people believe that the first Friday in March is the first day of creation, the first Friday in history," local anthropologist and raconteur Raymundo Gonz lez says. "It's a potent day for magic. All the high witches are here for the gathering tonight."

Every year, witches convene for the annual Brujos Convention in Catemaco, an area many regard as the center of magic.

Mexicans believe there are three types of magic: black, white and red.

Curanderos practice white or red magic, using plants or the spiritual world to heal. Most feared are the *brujos*, or *brujas* if female, who practice black magic.

Curanderos, or shamans, are bound by the law of nature and karma to never do harm. But *brujos*, the powerful witches, answer to a darker creed.

The devil's cave

"*Brujos* can put curses on people. They make bad things happen, and from what I've seen, it works," says John Todd, a Houstonian who lives in Veracruz.

"In Mexico, there are three levels of illnesses. The first is spiritual. The second is emotional, such as sadness, and the third is physical. In the United States, people turn to doctors and pills to treat physical illnesses. But they don't treat the emotional and spiritual. Mexicans believe you must treat all three."

I had asked my guide, Andr^鱒Huesca Tapia, to find a *brujo*. He laughed, pointing to the young men on dusty motorcycles zooming up and down the road to Catemaco.

"Pick one," he said. "Those men are roving billboards for the *brujos*. They're everywhere."

Now we find ourselves in a waiting room, commanded by a woman with ebony eyes. She introduces herself as Ignacio Cobix's confidante, housekeeper and mother.

"I knew from the start my son was gifted," she says. "A mother just knows these things. Even Mel Gibson came seeking his advice. He was in Catemaco, filming a movie about the Maya. You wouldn't recognize him, unshaven with a thick black beard. I didn't care for it. But I recognized his eyes. He has beautiful blue eyes."

Almost everyone in Catemaco claims that Gibson "was here." And maybe he was. It's a dime-size town, divided by winding roads and houses with peeling paint. At the center of social activities is Lago de Catemaco, a massive bowl of water formed millions of years ago by now-extinct volcanoes. With peaks poking through gray mists, the sierra casts an eerie aura over steel-blue water.

I am sitting on a creaking chair, waiting for the *brujo*. Minutes later, a young man with puppy eyes walks out of a side room and waves us inside. Sitting behind a writing desk is the *gran brujo*, sober and boyish in appearance.

"A *brujo* can never marry," his mother had told me earlier. "My son can have relationships, two at the same time if he wishes. But he can never wear gold jewelry. Ever."

Gold is a symbol of vanity. Wearing it would anger the spirits and drain him of his power.

Where he's most powerful, Cobix says, is in his cave, about an hour's boat ride across the lake. Last year, German journalists filmed him there, performing a ritual. He shows pictures of the cave, surrounded by vines.

Caves are cradles of mysteries. According to local legend, the devil's cave is somewhere in Los Tuxtlas. It leads from the real world to the world of the dead.

"We can go there," Cobix says. "I'll charge only 2,000 pesos. Usually it's more."

Seeing my stunned look, my guide intercedes and tells Cobix that I can't pay \$200.

Cobix nods his head, understanding, but doesn't budge, so we leave.

"Come back tomorrow," he says on our way out the door. "I'll do an aura cleansing. You need it. Normally I charge people 300 pesos. For you, 200 pesos."

Witches' sabbath

Catemaco cools at night. The mountain air fans the boisterous crowds at the Brujos Convention at a park outside town.

Onstage, dark-eyed beauties in beaded Aztec costumes perform songs and dances. Their male partners glisten with energy, stomping across the stage with bravado. The music continues well past the witching hour.

Wispy white tents flank the stage, belonging to various *brujos*, sages and *curanderos*. Aside from a few dollars for parking, entrance to the festival is free.

"Spiritual cleansings cost 100 pesos," says the gate attendant, "the same as tarot readings."

I opt to scout the stalls, where charms are sold. Rabbit's feet. Horseshoes. Coyote talismans. Leather bracelets. Jet amulets. Clay totems. Red pillows for love and good luck.

"Witchcraft is a corrupted word," my guide says. "When the Spaniards arrived, they converted wishcraft into witchcraft. It's not so much witchery as wishing for something."

The movie star

The next day we drive to Santiago Tuxtla, nearer Veracruz. We pass tobacco fields in San Andrés Tuxtla, where tourists can visit one of several factories to see how the large, floppy leaves are cured and rolled into prized cigars.

With its serene, bone-white colonial main square, Santiago Tuxtla attracts those curious about El Negro, an ancient Olmec sacrificial stone believed to channel powers.

El Negro is only one reason to visit this old village, where men pass the afternoon beneath swaying coconut trees, playing cards. Mexico-based author David Lida, who wrote about the witches of Los Tuxtlas, had suggested that I call on an ancient woman known as Doña Julia. Of all the *brujos*, she had made an impression on Lida.

But first, El Negro and Shirley MacLaine.

"Shirley MacLaine was here. She heard about its power. She wept when she placed her thumb on El Negro's forehead," says museum director Juan José Palagot Perea, standing in front of the oblong stone sculpture with a flat, almost baby face.

I've heard many versions of this story. Some people say the New Age guru-actress actually lay on El Negro, face up with her arms to the side for full effect.

"No, no, she didn't do that," Palagot says, chuckling. "She simply placed her thumb here."

He directs me to put my left thumb about an inch from El Negro and close my eyes.

Seconds later, darkness is colored by pulsating red light. I feel lightheaded. And in my mind's eye I am flying high above mountains. Are these images induced by sunlight pouring from a window overhead? I can't be sure.

My guide, Andrés is next. Descended from Aztecs, he has high cheekbones and tanned features framed by lustrous, long, inky curls. A former professor, he traded his job in Mexico City for the slower pace of a small fishing island in Veracruz.

Andrés starts to cry, a quiet shower that lasts five minutes before he opens his eyes. Embarrassed, or overwhelmed, he turns, waving us away.

"I'm sorry, so sorry" he says. "This is too much. I need to go outside to get some air."

When Andrés returns, the museum director smiles and nods his head knowingly. "I didn't tell you beforehand what you might see because I wanted you to discover for yourself," he says. "Some people see the color red, others pyramids. Some even sense they're flying over a great expanse of hills back in time. And others see a cave with a man, El Negro or one of the ancients."

Leaving the museum, I spot another Olmec stone head in the main square. It's a colossal figurehead with a helmet over flat, jaguarlike features and bulbous lips. Even now, this ancient civilization, the oldest in Mexico, has a hold on the people of Veracruz.

As we wave goodbye to the museum director, I remember to ask about Doña Julia.

"Ah, yes, she was one of the greats. But she's no longer here," he says. "She died last year."

The lady shaman

For several months, Gibson and his crew shot the Maya epic *Apocalypto* near Nanciyaga. The movie set was still up when we drove into the private nature reserve. It's easy to see why Gibson chose this dew-drenched rain forest on the northern shore of Lake Catemaco.

Nanciyaga is one of those places where you can be one with nature but not in the wild. The reserve is riotously lush with native fauna, a rain forest with the luxury of a restaurant and nearly rustic cabins for \$75 per night, which includes mud facials, mineral baths, boating and other activities. Nanciyaga attracts Mexican crooners and movie stars seeking to renew mind and spirit.

"People come here to be close to nature," guide Agustín Rafael Domínguez says. "But they also want to be spiritually healed. Magic is a tradition we have had for generations. We were told magic exists. Some people don't believe. I don't know why. It's not the magic they see in the movies. It's more about the aura, the energy between nature and man. Herbs and plants have the ability to cleanse us, cure us. Why is that so hard to grasp?"

Eager to illustrate his point, he takes me to the wooden hut of Asunción Ixtepéc—one of three white shamans who perform aura cleansings, or *limpias*, at Nanciyaga.

Dressed in a flowing white dress against the jungle backdrop, Ixtepéc exudes Mother Earth. She directs me to follow her through a beaded curtain into the hut, where there is an altar laden with colorful pictures of saints and wooden crosses. I feel at ease, unlike the sensation that washed over me when the *brujo* Cobix performed the aura cleansing.

Warmth rather than dampness. Lightness rather than weight. Cobix had rubbed an egg over my arms, neck and head, then brushed a long bundle of leaves over my body while whispering an incantation that I couldn't make out. Afterward, he instructed me to throw the egg on the side of the road to get rid of the malady. He took the 200 pesos, then sent me on my way.

Ixtepéc turns me to her. She places her hands on my head. Warmth radiates from her to me. A mother's womb. She starts to pray:

"Father, Son and the Holy Ghost, please protect her, give her a house, food and a job. Let nothing go amiss in her household. Remove all bad spirits. Luck be with her."

She finishes by brushing herbs and citrus leaves along my back and shoulders. The leaves feel soft and cool. Their heady fragrance makes me think that perhaps this is something like aromatherapy or herbal medicine.

"Now, be strong and go in peace," says Ixtepéc placing an herb-filled amulet in my hands.

Life is ironic. I learned later that the picture on the amulet is of St. Ignatius, in Spanish Ignacio, the same as the *brujo* Cobix.

dai.huynh@chron.com

Regards,
Paul Kekai Manansala
<http://sambali.blogspot.com/>
| 20548|2006-09-12 09:02:49|neseret|Re: Who were the Ramessides?|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:
> >
> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> > wrote:

> > > This is a modern interpretation and is not all clear. There

are

> > many scholars who claim that the Ramessides considered or

claimed

> > Horemheb as the founder of their lineage.

> > >

> > > For example: Ian Shaw, _The Oxford History of Ancient Egypt_,
> > 2003, p. 286.<

> >

> >

> >

> > You have misunderstood Shaw's statement.

>

> How do you know? Founder of a dynasty usually means the biological

> founder since as you have noted already a "dynasty" is a sequence

of rulers from the same lineage, family, etc.

Because the Ramessides themselves stated that they are NOT related
to Horemheb, and that they were CHOSEN by him to succeed to the
kingship? They also acknowledge their non-royal ancestry (below).

> He is NOT claiming that

> > they were familially related, but that the Ramessides honoured

> > Horemheb for placing them on the throne.

>

> This is only a modern interpretation.

>

> Please provide quotes were the Ramessides explicitly state that

such a view.

I DID provided a citation to this earlier, and am presently without this publication, which I lent to a colleague in Belgium. I suggest you go and find the cited Murnane article in the O'Connor and Silverman volume on *_Ancient Egyptian Kingship_*.

I have also cited another example of where the Ramessides acknowledge their non-royal origins. See:

Cruz-Uribe, E. 1978. The Father of Ramses I: OI 11456. JNES 37/3: 237-244.

This article describes an Oriental Institute fragment of a grey limestone stela, showing three figures in a niche-panel. It belonged to the Troop Commander of the Lord of the Two Lands Swty (Seti). Other figures shown are his brother Khaemwast and his son, the stablemaster Ramose (or Ramses). This was the same Swty named on the Karnak statues (JE 44863 and JE 44864) as the father of Paramessu while he was vizier of Horemheb. The stela also names his son, Ramses, who was a stablemaster, and thus at the beginning of his military career. This stela can be seen here:

<http://www.geocities.com/naseret/Images/Swty-stela-OI-14456-2.jpg>

The quote from this stela says that the stela honours the middle figure as "...the kA of the Osiris, the Troop Commander of the Lord of the Two Lands, Swty." The left figure refers to this person as "His beloved brother, the fanbearer of the retinue, Khaemwaset." The figure on the right states this is "his son, the stablemaster Ramose" (Cruz-Uribe 1978: 240).

This same non-royal lineage information is also summarised in Dodson and Hilton 2004: 160-161, as well as on the statues of Paramessu (later Ramses I) as vizier, Cairo JE 44863 and JE 44864. A similar statue can also be found in the Royal Scottish Museum in Edinburgh, No. 1954.261.

Finally, the non-royal lineage of the Ramessides is particularly recounted on the 400 Year Stela, in which the ancestral founder of the Ramesside line, Seti, is recounted as coming from the "fortress of Tharu," which is Sile, located in the Delta. Again, this is recounted in Dodson's and Hilton's work, cited above.

> > > In other words they actually founded a new dynasty. It appears

that Horemheb claimed to be a legitimate heir of the 18th dynasty as was interpreted also by Manetho.<<

> >

> > Horemheb did not claim to be the legitimate heir of any of the

18th dynasty family: he acknowledged only that the "Lord of Hnes", the local form of Horus from his hometown of Hierakanopolis, placed him on the throne of Egypt. <

>

> "At least the unusual phrase in which he is referred to as 'the

eldest son of Horus' suggests that he had been appointed the heir of Ay. The fact that Horemheb considers himself in the proper line of descent and not as usurper of the throne or founder of a new dynasty is to be inferred from the formation of his praeomen with the 'kheperu-re' element, in which he follows the fashion set by nearly all the kings of the Eighteenth Dynasty and certainly by his Amarna predecessors."

>

> Edwards et al. (editors), _The Cambridge Ancient History_, 1975.

"Eldest son of Horus" is a reference to Horemheb's home god, and the actual phrase is that he was the son of the god "Horus, Lord of Hnes" (Hierakanopolis). This is repeated several times throughout Horemheb's coronation decree. Were Horemheb the son of a king, such a king would have been named.

> Ramses I and Seti I were also considered as part of the 18th

dynasty by Manetho.

So what? Josephus' version of Manetho hasn't been accepted as a means of determining dynastic chronology for well over 100 years.

> But this *conflicts* with the latter idea espoused by the

Ramessides themselves that Horemheb founded their dynasty.

By appointing them to power, as Schneider (2000) pointed out.

> > > Still the original idea of Ramses family coming from the Delta

is tied with attempts to provide a foreign and/or Hyksos lineage for the king.<

> >

> > No, it comes from the fact the Ramessides were NOT related to

the Hyksos (I know of no legitimate scholar who claims such a thing as the Ramessides = Hyksos, so this again must be strictly in YOUR mind), but that their ancestor Sethos was governor of the eastern Delta border town of Sile (as cited in te Velde many times here).

> Can you cite which scholar first suggested that the Ramessides had

a long lineage in the Delta, and give the reasons for this assertion

> (along with the direct quotes if possible)?

The first scholar, no, I cannot. However, I suspect that the first person to translate the 400 Year Stela could not help but be struck by the fact that the lineage of the Ramessides was being recounted on that text.

It's not as if the idea is new.

Paul, if you wish to believe that Nubia is what is meant by Ta-Seti, and refuse to even look at the Digital Egypt maps and information, then I suspect there's nothing more to discuss.

You have made up your mind, and you do nothing but prove your bias when I read such rantings as

"...Again, that's nonsense and no internet map will make it otherwise."

I cited more than the Digital Egypt maps, BTW, but the fact that you refuse to look at this site, which is created by the Egyptian Archaeology Department of the University College London, or at the other cited materials, only shows that YOUR prejudice is showing.

Further, your recounting of Frank Yurco's Usenet post does not mean that he (or any other Egyptologist) see the Ramessides as "white." He said that the family came from the same area as the Hyksos, but he does not claim they WERE of Hyksos lineage, or that the Hyksos were "white." Please note that he said (quote): "...Sety I's family came from the northeasternmost nome in the Delta, where old Avaris lay. There, you had anciently a strong presence of Aamu types, not just remnants from Hyksos times, but continual migration on a small scale."

These 'Aamu types,' as Yurco describes, had been coming into the area since the Middle Kingdom, long before the Hyksos invasion, and the /aAmw/ were thoroughly Egyptianised into the culture long before the Hyksos invasion as well, providing valuable services within Egypt since the Middle Kingdom. On this, see

Fantichi, S. 1993. Los aAmw en los documentos egipcios del Reino Medio. *Revista de Estudios de Egiptología* 4:135-164.

Flammini, R. 1996. *Biblos y Egipto durante la Dinastía XII*. Series Monograficas 1. 1 Buenos Aires: Centro de Estudios del Egipto y del Mediterráneo Oriental.

Kessler, D. *Die Gottes-Diener in den Nekropolen-Bezirken*. In S. Allam, ed. *Grund und Boden in Ägypten*. (Rechtliche und sozio-ökonomische Verhältnisse). Akten des internationalen Symposions Tbingen 18.-20. Juni 1990: 375-388. Untersuchungen zum Rechtsleben in Ägypten 2. Tbingen: Im Selbstverlag des Herausgebers. (Recounting the elevated position of the aAmw during the Middle Kingdom as protectors of the necropolises in Egypt.)

Luft, U. 1993. Asiatics in Illahun: A preliminary report. In Atti, Ed., *VI Congresso Internazionale di Egittologia*, II: 291-297. Turin: International Association of Egyptologists. (Reporting on the acculturation of the aAmw into Egyptian life at Illahun during the Middle Kingdom).

Pelsmaekers, J. 1980. La participation des Asiatiques libres aux expéditions égyptiennes pendant le Moyen Empire. *Acta Archaeologica Lovaniensia* 19: 66-76. (The author discusses the recruitment of Asiatics (aAmw) by the Egyptians in the Middle Kingdom. He distinguishes three groups: mercenaries, trade missions, and participants of the expeditions to the Sinai.)

Redford, D. B. Egypt and Western Asia in the Old Kingdom. *JARCE* 23: 125-143. (Noting that in no text are the /aAmw/ people located unequivocally in northeast Africa or the Sinai. The word is derived from a root glm, meaning "boy, youth, young man", clearly a generic noun for "man(kind)".)

Saleh, Abd el-Aziz. 1978. Arabia and the Northern Arabs in Ancient Egyptian Records. [Book of the 50th Anniversary of Archaeological Studies in Cairo University. Part III.] *Journal Faculty of Archaeology*: 69-77. (The Egyptian name for Arabia occurs not earlier than in Demotic texts, where it is spelled ArbAy, probably for ArbyA = arbyA. Older texts mention the kASw, rather a collection of tribes

in SW Transjordan than a state, and the territory of Edom, while Arabia was also included under the term *td-nTr*. Another term, extensively discussed by the author, is *aAmw* by which the Egyptians indicated Arabian tribalism.)

Yeivin, S. 1959. Topographic and Ethnic Notes. 'Atiqot. Journal of the Israel Department of Antiquities 2: 155-164> (Noting that the term */aAmw/* is related to the Semitic term for "young man," and not as a locational or ethnic designation).

=====

Again, this "white" designation for the */aAmw/* is a fantasy you have created in your own mind, and not in the mind of the deceased Dr. Yurco.

I also stand by my comments that the ancient Egyptians came in *_all colours_*, including pale ones, as stated in the Ramses II examination in

Balout, L. and C. Roubet, Eds. 1985. *_La Momie de Ramses II: Contribution Scientifique a l'Egyptologie. 1976-1977_*. Paris: Editions Recherche sur les Civilisations/Musee National d'Histoire Naturelle/Musee de l'Homme. (Scientific report which states that Ramses II in life was pale skinned and red-headed).

Similar studies by Harris in the 1970's determined that Yuya and Thuya were also fair haired. See

Harris, J. E. and E. F. Wente, Eds. 1980. *_An X-Ray Atlas of the Royal Mummies_*. Chicago: University of Chicago Press.

Harris, J. E. and K. Weeks. 1973. *_X-Raying the Pharaohs_*. New York: Charles Scribner's and Sons. (describing the mummies as the "best preserved" in the Egyptian Museum, with both having "reddish blond hair" (Harris and Weeks 1973: 141).)

One does not have to be "white" to have red or even fair hair, as almost any Egyptian can tell you (as well as a few Libyans, Tuareg, Amazigh, etc. from North Africa).

Such statements by you, Prof. Ampim, only shows your OWN prejudice to make something more than I originally said as a form of racism.

Done.

Katherine Griffis-Greenberg, MA (Lon)
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| 20549|2006-09-12 10:17:28|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>

>

> This same non-royal lineage information is also summarised in Dodson

> and Hilton 2004: 160-161, as well as on the statues of Paramessu

> (later Ramses I) as vizier,

This is a supposition (that Paramessu was Ramses I).

The Ramessides themselves claimed their lineage was founded by Horemheb.

> > Ramses I and Seti I were also considered as part of the 18th

> dynasty by Manetho.

>

> So what? Josephus' version of Manetho hasn't been accepted as a

> means of determining dynastic chronology for well over 100 years.

>

Manetho indicates that the Ramessides originally pretended to extend the 18th dynasty.

The Royal List of Abydos also suggests that the Ramessides considered themselves of royal blood and they worshipped the earlier kings as ancestors.

The admissions of "non-royal" lineage (read 'line of succession') are more likely simply acknowledgement that a new dynasty was formed

through a cadet line (like the Bourbons from the Capetians).

> > Can you cite which scholar first suggested that the Ramessides had
> a long lineage in the Delta, and give the reasons for this assertion
> > (along with the direct quotes if possible)?
>
> The first scholar, no, I cannot. However, I suspect that the first
> person to translate the 400 Year Stela could not help but be struck
> by the fact that the lineage of the Ramessides was being recounted
> on that text.
>

So how do you know the idea wasn't originally concocted by someone claiming the Ramessides were Hyksos or foreign?

The first scholar I have found that suggests the Ramessides weren't simply stationed in the Delta as military officers is Lenormant in 1868 shortly after the discovery of the stele in 1863, who also suggests the dynasty was foreign/Hyksos.

> Paul, if you wish to believe that Nubia is what is meant by Ta-Seti,
> and refuse to even look at the Digital Egypt maps and information,
> then I suspect there's nothing more to discuss.
>
>

Ta-Seti refers to the land of the Nubians. It was an ethno-geographic term that extended beyond the first nome to where ever the southern archers lived.

>
> Further, your recounting of Frank Yurco's Usenet post does not mean
> that he (or any other Egyptologist)see the Ramessides as "white."
> He said that the family came from the same area as the Hyksos, but
> he does not claim they WERE of Hyksos lineage, or that the Hyksos
> were "white."

This is just semantics. He might as well have claimed they were white.

So then the Hyksos and the Ancient Egyptians were not white, Caucasoid, etc., do you agree?

Regards,

Paul Kekai Manansala

| 20550|2006-09-12 10:18:48|NTuma Kish|Swastika Motif in Ethiopia for 6,000 years|

Into an antique land

Of Ethiopia's monuments and ruins, ancient and not-so-ancient.

M.S. PRABHAKARA

"...The largest of the Lalibela churches is Bet Medhane Alem (House of the Saviour of the World), described by the guides as the largest rock-hewn church in the world. Its stone walls are sculpted with crosses of every shape and size serving as windows. One of the shapes here is a swastika. Lest a Hindu connection is sought to be seen in this rather unusual feature, here is an account given in Under Ethiopian Skies (Nairobi, 1997): "The Lalibela churches, though essentially Ethiopian, also embody many oriental decorative features, among them the swastika. This has led historians of art to believe that part of the decoration must have been carried out, not by angels, but by Indians. **It should be remembered, however, that the swastika motif, still seen in national dress, art and architecture, has a tradition in Ethiopia of 6,000 years.**"

Full story:

<http://www.hinduonnet.com/fline/fl1816/18161290.htm>

Do you Yahoo!?

Everyone is raving about the [all-new Yahoo! Mail](#).

| 20551|2006-09-12 11:07:37|neseret|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:

> >

> > This same non-royal lineage information is also summarised in

Dodson

> > and Hilton 2004: 160-161, as well as on the statues of Paramessu

> > (later Ramses I) as vizier,

>

> This is a supposition (that Paramessu was Ramses I).

It is a fact: please note that I DID give you the Cruz-Uribe article, as which as the Dodson and Hilton publication, which explains the connection by family members between Ramses I and "Paramessu," who is established as Ramses I.

> The Ramessides themselves claimed their lineage was founded by Horemheb.

Provide a contemporaneous Egyptian textual quote to this effect, showing the Ramessides considered Horemheb a family "ancestor," which is the point you are trying to make.

> > Ramses I and Seti I were also considered as part of the 18th
> > dynasty by Manetho.
> >
> > So what? Josephus' version of Manetho hasn't been accepted as a
> > means of determining dynastic chronology for well over 100 years.
> >
>
> Manetho indicates that the Ramessides originally pretended to

extend the 18th dynasty.

Manetho did no such thing: Manetho was a historian, and he wrote about the length of reigns, but his "break" in dynasties was arbitrary on his part, and not based on the texts he used, as noted in Verbrughe and Wickersham 1996:

"The main thread [of Manetho's histories] was a succession of rulers. Manetho named every one he could and stated the length of his reign. Manetho further divides the series of rulers into 'dynasties.' ... Manetho did not find this succession of dynasties explicitly so designated in the Egyptian or other sources he may have used. The Turin Royal Canon at some points makes a total of years, and these points are often the same points at which Manetho divides his dynasties, but the thoroughgoing application was in no sense ready-made for him." (Verbrughe and Wickersham 1996: 98)

> The Royal List of Abydos also suggests that the Ramessides considered themselves of royal blood and they worshipped the earlier kings as ancestors.

The royal list at Abydos, of which I know something about, considers the Ramesside reigns part of an "unbroken" line of overall Egyptian kingship _ as an institution_, although the Ramessides did not consider themselves part of the same _family_ as the Thutmosids or Ahmosids. They claimed no kinship with any of the kings of the 18th dynasty. This was one of the points that Murnane made in the _Ancient Egyptian Kingship_ book, already cited.

> The admissions of "non-royal" lineage (read 'line of succession')

are more likely simply acknowledgement that a new dynasty was formed
> through a cadet line (like the Bourbons from the Capetians).

Then where exactly is their "connection" with the royal house by ancestral lineage? The Ramessides do not claim that in ANY inscription whatsoever.

In other words, there is no "Jean of Albret" upon which these "Bourbons" lay familial claim, since Horemheb was not related in any way to the Thutmosids or Ahmosids, nor did the Ramessides claim he was a familial ancestor.

> > > Can you cite which scholar first suggested that the Ramessides

had a long lineage in the Delta, and give the reasons for this assertion (along with the direct quotes if possible)?<<<

> >

> > The first scholar, no, I cannot. However, I suspect that the

first person to translate the 400 Year Stela could not help but be struck by the fact that the lineage of the Ramessides was being recounted on that text.<<

> >

>

> So how do you know the idea wasn't originally concocted by someone
> claiming the Ramessides were Hyksos or foreign?<

Because the Ramessides themselves state that their ancestor, names Seti, was a military official assigned to Tharu/Sile in the 400 Year Stela, and who introduced Sethian cult worship at that site?

> The first scholar I have found that suggests the Ramessides weren't
> simply stationed in the Delta as military officers is Lenormant in
> 1868 shortly after the discovery of the stele in 1863, who also
> suggests the dynasty was foreign/Hyksos.

Perhaps you should give a full citation for that, for I see no such publication by Lenormant in 1868 on that subject.

Reference:

Cruz-Uribe, E. 1978. The Father of Ramses I: OI 11456. JNES 37/3:

237-244.

Dodson, A. and D. Hilton. 2004. _The Complete Royal Families of Ancient Egypt_. London: Thames and Hudson.

Verbrugge, G. P. and J. M. Wickersham. 1996. _Berossos and Manetho: Introduced and Translated. Native Traditions in Ancient Mesopotamia and Egypt_. Ann Arbor: University of Michigan Press.

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| 20552|2006-09-12 11:15:06|clyde winters|Re: Witches cast spells at Mexico's Los Tuxtlas|

--- Paul Kekai Manansala

wrote:

>

When Andr鱁 returns, the museum director smiles and nods his head knowingly. "I didn't tell you beforehand what you might see because I wanted you to discover for yourself," he says. "Some people see the color red, others pyramids. Some even sense they're flying over a great expanse of hills back in time. And others see a cave with a man, El Negro or one of the ancients."

Leaving the museum, I spot another Olmec stone head in the main square. It's a colossal figurehead with a helmet over flat, jaguarlike features and bulbous lips. Even now, this ancient civilization, the oldest in Mexico, has a hold on the people of Veracruz.

>

Thanks. It is interesting to note that people still "worship" Negroes in Mexico.

Clyde

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<http://mail.yahoo.com>

| 20553|2006-09-12 12:10:09|elliottandelliottmtg|Re: Witches cast spells at Mexico's Los Tuxtlas|

It is comical that some writing on this forum have vehemently denied

the African origin of the Olmecs, when people living there clearly

view them as Negros and even worship them.

-- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> Travel [Email this story] [Printer friendly format]

>

> Shaman Asunci□xtep□ left, and her apprentice pray to Mother

> Earth and spirits of the trees and plants in a deeply wooded part

of Los

> Tuxtlas. Dai Huynh: Chronicle

> [photos] [*]

PLAY |

> []

> <http://www.chron.com/disp/story.mpl/travel/4152880.html>

>

>

> Sept. 10, 2006, 3:44PM

> LOS TUXTLAS

> Casting a spell in Mexico

> Hexes and blessings are muttered in the same breath where

witchcraft is

> a way of life

>

>

> By DAI HUYNH

> Copyright 2006 Houston Chronicle

>

> CATEMACO, Mexico - The witch is cloaked in a black gown with a

Chinese

> yin-and-yang sign, representing the moon and sun. Dark and light.

>

> Through lace curtains, a shaft of light casts an eerie glow onto the

> altar. A spindly, wooden red devil dominates the table, towering

over

> the potbellied Hindu elephant deity Lord Ganesha and statuettes of

> Merlin, Buddha and Shiva.

> [Click Here]

>

el\

> /story/80604090/Middle/chron/20060811_ROS_LegalNotices/20060811_300_

Lega\

> lNotices_unclaimed9161205.html/34373866313033353435303664363830?

http://w\

> ww.legalnotice.org/pl/chron/>

> This is the room where Ignacio Cobix casts spells of life and death,

> love and spite.

>

> His timber house is a block from Lake Catemaco, where Mexicans come

for

> boating, fishing, bird-watching and spiritual cleansing. Catemaco

is one

> of three major villages in the Los Tuxtlas region south of the port

of

> Veracruz. Like neighboring San Andr  Tuxtla and Santiago Tuxtla,

> Catemaco is shaped by virescent volcanoes and magic realism. Here,

hexes

- > and blessings are muttered in the same breath.
- >
- > Myths and legends flourish as lushly as the waterlilies in the

lagoon:

- > Tales of water spirits. Tales of la Virgen del Carmen. Tales of the
- > devil.
- >
- > "You have bad energy around you," Cobix tells me in Spanish. "You

need

- > a cleansing."
- >
- > Tonight is supposedly ideal for an aura cleansing. The magic will be
- > strong when midnight ushers in the most important day of the year

for

- > the residents of Los Tuxtlas.
- >
- > "The people believe that the first Friday in March is the first day

of

- > creation, the first Friday in history," local anthropologist and
- > raconteur Raymundo Gonz s says. "It's a potent day for magic. All
- > the high witches are here for the gathering tonight."
- >
- > Every year, witches convene for the annual Brujos Convention in
- > Catemaco, an area many regard as the center of magic.
- >
- > Mexicans believe there are three types of magic: black, white and

red.

- >
- > Curanderos practice white or red magic, using plants or the

spiritual

- > world to heal. Most feared are the brujos, or brujas if female, who
- > practice black magic.
- >
- > Curanderos, or shamans, are bound by the law of nature and karma to
- > never do harm. But brujos, the powerful witches, answer to a darker
- > creed.
- >
- >

> The devil's cave "Brujos can put curses on people. They make bad

things

> happen, and from what I've seen, it works," says John Todd, a

Houstonian

> who lives in Veracruz.

> "In Mexico, there are three levels of illnesses. The first is

spiritual.

> The second is emotional, such as sadness, and the third is

physical. In

> the United States, people turn to doctors and pills to treat

physical

> illnesses. But they don't treat the emotional and spiritual.

Mexicans

> believe you must treat all three."

>

> I had asked my guide, Andr^鱒Huesca Tapia, to find a brujo. He

> laughed, pointing to the young men on dusty motorcycles zooming up

and

> down the road to Catemaco.

>

> "Pick one," he said. "Those men are roving billboards for the

brujos.

> They're everywhere."

>

> Now we find ourselves in a waiting room, commanded by a woman with

ebony

> eyes. She introduces herself as Ignacio Cobix's confidante,

housekeeper

> and mother.

>

> "I knew from the start my son was gifted," she says. "A mother just

> knows these things. Even Mel Gibson came seeking his advice. He was

in

> Catemaco, filming a movie about the Maya. You wouldn't recognize

him,

- > unshaven with a thick black beard. I didn't care for it. But I
- > recognized his eyes. He has beautiful blue eyes."
- >
- > Almost everyone in Catemaco claims that Gibson "was here." And

maybe he

- > was. It's a dime-size town, divided by winding roads and houses with
- > peeling paint. At the center of social activities is Lago de

Catemaco, a

- > massive bowl of water formed millions of years ago by now-extinct
- > volcanoes. With peaks poking through gray mists, the sierra casts an
- > eerie aura over steel-blue water.
- >
- > I am sitting on a creaking chair, waiting for the brujo. Minutes

later,

- > a young man with puppy eyes walks out of a side room and waves us
- > inside. Sitting behind a writing desk is the gran brujo, sober and
- > boyish in appearance.
- >
- > "A brujo can never marry," his mother had told me earlier. "My son

can

- > have relationships, two at the same time if he wishes. But he can

never

- > wear gold jewelry. Ever."
- >
- > Gold is a symbol of vanity. Wearing it would anger the spirits and

drain

- > him of his power.
- >
- > Where he's most powerful, Cobix says, is in his cave, about an

hour's

- > boat ride across the lake. Last year, German journalists filmed him
- > there, performing a ritual. He shows pictures of the cave,

surrounded by

- > vines.
- >
- > Caves are cradles of mysteries. According to local legend, the

devil's

> cave is somewhere in Los Tuxtlas. It leads from the real world to

the

> world of the dead.

>

> "We can go there," Cobix says. "I'll charge only 2,000 pesos.

Usually

> it's more."

>

> Seeing my stunned look, my guide intercedes and tells Cobix that I

can't

> pay \$200.

>

> Cobix nods his head, understanding, but doesn't budge, so we leave.

>

> "Come back tomorrow," he says on our way out the door. "I'll do an

aura

> cleansing. You need it. Normally I charge people 300 pesos. For

you, 200

> pesos."

>

>

> Witches' sabbathCatemaco cools at night. The mountain air fans the

> boisterous crowds at the Brujos Convention at a park outside town.

> Onstage, dark-eyed beauties in beaded Aztec costumes perform songs

and

> dances. Their male partners glisten with energy, stomping across the

> stage with bravado. The music continues well past the witching hour.

>

> Wispy white tents flank the stage, belonging to various brujos,

sages

> and curanderos. Aside from a few dollars for parking, entrance to

the

> festival is free.

>

> "Spiritual cleansings cost 100 pesos," says the gate attendant, "the

> same as tarot readings."

>

> I opt to scout the stalls, where charms are sold. Rabbit's feet.
> Horseshoes. Coyote talismans. Leather bracelets. Jet amulets. Clay
> totems. Red pillows for love and good luck.
>
> "Witchcraft is a corrupted word," my guide says. "When the Spaniards
> arrived, they converted wishcraft into witchcraft. It's not so much
> witchery as wishing for something."
>
>
> The movie starThe next day we drive to Santiago Tuxtla, nearer

Veracruz.

> We pass tobacco fields in San Andr  Tuxtla, where tourists can

visit

> one of several factories to see how the large, floppy leaves are

cured

> and rolled into prized cigars.

> With its serene, bone-white colonial main square, Santiago Tuxtla

> attracts those curious about El Negro, an ancient Olmec sacrificial
> stone believed to channel powers.

>

> El Negro is only one reason to visit this old village, where men

pass

> the afternoon beneath swaying coconut trees, playing cards. Mexico-

based

> author David Lida, who wrote about the witches of Los Tuxtlas, had

> suggested that I call on an ancient woman known as Do  ulia. Of

all

> the brujos, she had made an impression on Lida.

>

> But first, El Negro and Shirley MacLaine.

>

> "Shirley MacLaine was here. She heard about its power. She wept

when she

> placed her thumb on El Negro's forehead," says museum director Juan

> Jos  alagot Perea, standing in front of the oblong stone sculpture

> with a flat, almost baby face.

>

> I've heard many versions of this story. Some people say the New Age

> guru-actress actually lay on El Negro, face up with her arms to the

side

> for full effect.

>

> "No, no, she didn't do that," Palagot says, chuckling. "She simply
> placed her thumb here."

>

> He directs me to put my left thumb about an inch from El Negro and

close

> my eyes.

>

> Seconds later, darkness is colored by pulsating red light. I feel
> lightheaded. And in my mind's eye I am flying high above mountains.

Are

> these images induced by sunlight pouring from a window overhead? I

can't

> be sure.

>

> My guide, Andr鳧 is next. Descended from Aztecs, he has high
> cheekbones and tanned features framed by lustrous, long, inky

curls. A

> former professor, he traded his job in Mexico City for the slower

pace

> of a small fishing island in Veracruz.

>

> Andr鳧 starts to cry, a quiet shower that lasts five minutes before
> he opens his eyes. Embarrassed, or overwhelmed, he turns, waving us
> away.

>

> "I'm sorry, so sorry" he says. "This is too much. I need to go

outside

> to get some air."

>

> When Andr鳧 returns, the museum director smiles and nods his head
> knowingly. "I didn't tell you beforehand what you might see because

I

> wanted you to discover for yourself," he says. "Some people see the
> color red, others pyramids. Some even sense they're flying over a

great

> expanse of hills back in time. And others see a cave with a man, El
> Negro or one of the ancients."

>

> Leaving the museum, I spot another Olmec stone head in the main

square.

> It's a colossal figurehead with a helmet over flat, jaguarlike

features

> and bulbous lips. Even now, this ancient civilization, the oldest in
> Mexico, has a hold on the people of Veracruz.

>

> As we wave goodbye to the museum director, I remember to ask about

> Doña Julia.

>

> "Ah, yes, she was one of the greats. But she's no longer here," he

says.

> "She died last year."

>

>

> The lady shaman For several months, Gibson and his crew shot the Maya

> epic Apocalypto near Nanciyaga. The movie set was still up when we

drove

> into the private nature reserve. It's easy to see why Gibson chose

this

> dew-drenched rain forest on the northern shore of Lake Catemaco.

> Nanciyaga is one of those places where you can be one with nature

but

> not in the wild. The reserve is riotously lush with native fauna, a

rain

> forest with the luxury of a restaurant and nearly rustic cabins for

\$75

> per night, which includes mud facials, mineral baths, boating and

other

> activities. Nanciyaga attracts Mexican crooners and movie stars

seeking

> to renew mind and spirit.

>

> "People come here to be close to nature," guide Agustín Rafael

> Domínguez says. "But they also want to be spiritually healed. Magic

> is a tradition we have had for generations. We were told magic

exists.

> Some people don't believe. I don't know why. It's not the magic

they see

> in the movies. It's more about the aura, the energy between nature

and

> man. Herbs and plants have the ability to cleanse us, cure us. Why

is

> that so hard to grasp?"

>

> Eager to illustrate his point, he takes me to the wooden hut of

> Asunción Ixtepéc one of three white shamans who perform aura

> cleansings, or limpias, at Nanciyaga.

>

> Dressed in a flowing white dress against the jungle backdrop,

Ixtepéc
>

> exudes Mother Earth. She directs me to follow her through a beaded

> curtain into the hut, where there is an altar laden with colorful

> pictures of saints and wooden crosses. I feel at ease, unlike the

> sensation that washed over me when the brujo Cobix performed the

aura

> cleansing.

>

> Warmth rather than dampness. Lightness rather than weight. Cobix had

> rubbed an egg over my arms, neck and head, then brushed a long

bundle of

> leaves over my body while whispering an incantation that I couldn't

make

> out. Afterward, he instructed me to throw the egg on the side of the

> road to get rid of the malady. He took the 200 pesos, then sent me

on my

> way.

>

> Ixtep□ turns me to her. She places her hands on my head. Warmth

> radiates from her to me. A mother's womb. She starts to pray:

>

> "Father, Son and the Holy Ghost, please protect her, give her a

house,

> food and a job. Let nothing go amiss in her household. Remove all

bad

> spirits. Luck be with her."

>

> She finishes by brushing herbs and citrus leaves along my back and

> shoulders. The leaves feel soft and cool. Their heady fragrance

makes me

> think that perhaps this is something like aromatherapy or herbal

> medicine.

>

> "Now, be strong and go in peace," says Ixtep□ placing an

> herb-filled amulet in my hands.

>

> Life is ironic. I learned later that the picture on the amulet is

of St.

> Ignatius, in Spanish Ignacio, the same as the brujo Cobix.

>

> dai.huynh@...

> [0]

>

> Regards,

> Paul Kekai Manansala

> <http://sambali.blogspot.com/>

>

| 20554|2006-09-12 12:18:11|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> -

>

> Provide a contemporaneous Egyptian textual quote to this effect,

> showing the Ramessides considered Horemheb a family "ancestor,"

> which is the point you are trying to make.

>

Right after you provide the textual quotes in which the Ramessides clearly state that Horemheb was not their ancestor.

Manetho did not find this succession of

- > dynasties explicitly so designated in the Egyptian or other sources
- > he may have used.

This is pure speculation on the part of the source you quote.

>

- > > The Royal List of Abydos also suggests that the Ramessides
- > considered themselves of royal blood and they worshipped the earlier
- > kings as ancestors.
- >
- > The royal list at Abydos, of which I know something about, considers
- > the Ramesside reigns part of an "unbroken" line of overall Egyptian
- > kingship _ as an institution_, although the Ramessides did not
- > consider themselves part of the same _family_ as the Thutmosids or
- > Ahmosids.

Again that's your own claim, and it has been interpreted differently i.e., reverence of the ancestors by the Ramessides.

- > > The admissions of "non-royal" lineage (read 'line of succession')
- > are more likely simply acknowledgement that a new dynasty was formed
- > > through a cadet line (like the Bourbons from the Capetians).
- >
- > Then where exactly is their "connection" with the royal house by
- > ancestral lineage? The Ramessides do not claim that in ANY
- > inscription whatsoever.
- >
- > In other words, there is no "Jean of Albret" upon which
- > these "Bourbons" lay familial claim, since Horemheb was not related
- > in any way to the Thutmosids or Ahmosids, nor did the Ramessides
- > claim he was a familial ancestor.
- >

Horemheb claimed that Thutmose III was the "father of his fathers" at Deir el-Bahri, I think it was literally "father of the father of the father of his father."

> Perhaps you should give a full citation for that, for I see no such
> publication by Lenormant in 1868 on that subject.
>

The first edition of Francois Lenormant's "Manuel d'histoire ancienne de l'Orient jusqu'aux guerres Mécéniques" (Paris 1868):

"Not only was Seti I, a stranger to the royal family, but he seems not even to have been of pure Egyptian race. His features, and those of his son Ramses, are too handsome, and of a regularity too classical, for the pure blood of Mizraim; they denote an origin drawn from another people. But what is more extraordinary still is, that some indications to which it is difficult to refuse belief, show that the strange race from which descended Seti, and, consequently all the kings of the nineteenth dynasty, was that of the Shepherds, who still remained as colonists in the Delta. Thus only can we explain the surprising conclusion which results from an inscription discovered by M. Mariette at Tanis. This inscription is relative to the re-establishment by Rameses II of the worship of Sutekh, the national deity of the Hyksos in their ancient capital."

pp. 241-2

Regards,
Paul Kekai Manansala
| 20555|2006-09-12 12:43:49|Paul Kekai Manansala|Re: Who were the Ramessides?|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:
>
> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:
> >

The Lenormant quote is of course from the English edition published in Philadelphia in 1871.

Regards,

Paul Kekai Manansala

| 20556|2006-09-12 12:45:13|Prinze Alexander|Fwd: UB Updates Sept 12 - 17|

Attachments :



New Articles



September 11?17 2006



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Alex

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This Week Events



Sept 14?Eastland/Skyhaven Neighborhood Association Meeting

Sept 16?East Atlanta Strut

Sept 16 & 17? FSO Georgia World Congress Center

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Instant Media?TV on the web.
Catch one of my favorite show
PhotoShop TV.

Sept 17? Atlanta Falcon?s Home Opener

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information including time and location of events listed.



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Alex

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<http://UpscaleBrothers.com>



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| 20557|2006-09-12 14:50:54|elliottandelliottmtg|Re: Who were the Ramessides?|
I just read the 400 year stela and Ramses II states his father was
Ramses-Meri-Amen and that his father's father is Seti I. Does anyone
know who Ramses-Meri-Amen is and does anyone read the stela the same
way?

The 400 year stela

May the strong bull [1] beloved of Ma'at [2] live, the lord of the
Sed festival [2] , like his father Ptah-Tanen , the King of Upper and
Lower Egypt , User-Ma'at-Re , Setep-en-Re , son of Re , Ramses-Meri-
Amen [4] , endowed with life,
he who is under the tutelage of the two Ladies [5], the protector
of Egypt, the conqueror of neighbouring countries, Re who gave birth to
all gods, who ordered the Double-land [6], Golden Horus rich in years
and great in victories,
the King of Upper and Lower Egypt User-Ma'at-Re Setep-en-Re, son of
Re, Ramses Meri-Amen, the prince who furnished the Double-Land with
monuments in his name
in order that the sun may shine in all its love, the King of Upper
and Lower Egypt User-Ma'at-Re Setep-en-Re, son of Re, Ramses-Meri-Amen

His Majesty has commanded to raise a great stela in granite for the
great name of his fathers, in order to raise the name of the father of
his fathers
(and for) his father the King Men-Ma'at-Re, son of Re, Seti Mer-
ne-Ptah lasting for eternity, like Re every day.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>>>

>

>

> The Lenormant quote is of course from the English edition published in
> Philadelphia in 1871.

>

> Regards,

> Paul Kekai Manansala

>

| 20558|2006-09-12 15:45:25|jungle_man3003|Re: My Response to PKM's "Short Primer on Physical Anthropology"|

> Shame on you for doubting me! However, yes many of the terms are
> related to the nose and couched in jargon.

My apologies for my antagonistic tone.

> The nasion, for example, refers to the area around the root of the
> nose. Anything with "simotic" speaks of the narrowest part of the
> nose. The rhinion is the anterior tip where the nasal bones meet.

Some

> of the measurements relate to the placement of the nose on the face

or

> its relative angle.

Thank you for clarifying. It does seem that a disproportionate amount of those variables focused on the nose.

| 20559|2006-09-13 07:46:02|arumeas|Re: The Challenges of Being a Black Man|

--- In Ta_Seti@yahoogroups.com, "Li \(\wiseladyowl\)"

wrote:

"This is what we should be teaching our young men and women, than perhaps we can begin to heal as a black people and move onto bigger and better things."

I agree Li. But a lot of immoral influences come from the society at large, through marketing and advertising tactics. I think black culture in America has a sort of symbiotic relationship with mainstream society. They tend to influence us on certain levels (through the media and politics) while we influence them on other levels.

Fred

>

> WOw! That is awesome Fred, you don't get to hear this kind of

comments much today. It is great how you find value in respecting not only yourself but others as well and recognize that even if you find a woman comely it does not mean that you should degrade you or her just to satisfy the lust of the flesh. This is what we should be teaching our young men and women, than perhaps we can begin to heal as a black people and move onto bigger and better things.

> Peace and light brother.....

>

> arumese wrote:

> --- In Ta_Seti@yahoogroups.com, Vernessa McVay

wrote:

> >

> > It's funny how the virginity of women is always

> > emphasized...there is NEVER any discussion about men's

> > virginity.

>

> I think you are right Vernessa on many levels culturally speaking.

> That is primarily what is wrong with society in general. Men do

> generally demand that a woman be virginal, or faithful at the least

> while they themselves feel free to do whatever they please. While

> that may be common in many cultures, it is not always the rule. I

> grew up in a situation where the importance of "purity" was just as

> much for men as it was for women. I associate with groups of adults

> who learn and teach that control/respect of ones sexuality is just

as

> vital for a man as it is for a woman. The emphasis is not placed on

> being a virgin for those who are not. The emphasis is on practicing

> respect for certain principals of sexuality while saving oneself

for

> marriage.

>

> For my own part, I recognized early that I was capable of being

> interested in certain types of women for self gratification only,

> while preferring other types of women on a level of utmost respect.

> I observed my friends and saw how the majority of them took sex

> lightly and I decided to avoid making the same mistakes they made.

> When I see them now, I can see how the way we choose to live our

> lives early in life can have a tremendous effect on what happens to

> us later in life. But it all starts at home.

>

> Fred
>
> > --- arumeas wrote:
> >
> > > --- In Ta_Seti@yahoogroups.com,
> > > "elliottandelliottmtg"
> > > wrote:
> > >
> > > "For me, the lack of a historical spiritual
> > > understanding is the
> > > biggest challenge facing the African American
> > > community. We do
> > > not understand that a lack of a high moral standard
> > > is the basis
> > > for our inability to succeed as a people and is why
> > > we can not
> > > uplift ourselves as a people. If we loved our
> > > brothers as we love
> > > ourselves then most of our problems would be solved
> > > through
> > > the weapon of unity."
> > >
> > > Issaias
> > >
> > > I agree. American/Western society in general
> > > celebrates
> > > immorality as if it were an historic virtue: the
> > > consequences of
> > > which can be observed being the most devastating
> > > within the
> > > black community.
> > >
> > > While none-Western cultures have their problems to
> > > be sure,
> > > even their poor will excel under improved
> > > circumstances
> > > because they have a long history of establish moral
> > > values that
> > > gives them a conventionalized respect for virtue
> > > among their
> > > people - especially their women.
> > >
> > > While Americans tend to look at virginity as
> > > something to be
> > > ashamed of, other cultures tend to view it as a
> > > precious jewel for

> > > unmarried women to maintain.
> > >
> > > Even Terrorists recognize the value of a woman's
> > > virginity in that
> > > it is their ultimate hope to abide with such women
> > > in heaven.
> > > There is no doubt in my mind that it is every
> > > functioning man's
> > > deepest desire to win the prize of a woman who
> > > understands
> > > what it means to be virtuous.
> > >
> > > In the area of morality: the lack of respect and
> > > understanding of
> > > human sexuality is probably THE most destructive
> > > dysfunction
> > > facing African American society.
> > >
> > > Fred
> > >
>
>
>
>
>
>
>
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>
| 20560|2006-09-13 07:56:33|Paul Kekai Manansala|Re: Who were the Ramessides?|
--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
wrote:

>
> I just read the 400 year stela and Ramses II states his father was
> Ramses-Meri-Amen and that his father's father is Seti I. Does anyone
> know who Ramses-Meri-Amen is and does anyone read the stela the same
> way?
>

Ramses Meriamen was an epithet used by many Ramessides stressing
their worship of Ra and Amen. It was a throne name of Ramses II himself.

Men-Ma'at-Re was Seti I's first name.

Regards,
Paul Kekai Manansala
| 20561|2006-09-13 10:19:19|elliottandelliottmtg|Re: Who were the Ramessides?|
Thank

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmt

> > I just read the 400 year stela and Ramses II states his father

was

> > Ramses-Meri-Amen and that his father's father is Seti I. Does

anyone

> > know who Ramses-Meri-Amen is and does anyone read the stela the

same

> > way?

> >

>

> Ramses Meriamen was an epithet used by many Ramessides stressing
> their worship of Ra and Amen. It was a throne name of Ramses II

himself.

>

> Men-Ma'at-Re was Seti I's first name.

>

> Regards,

> Paul Kekai Manansala

>

| 20562|2006-09-13 10:44:54|cristofori whitakara|Re: Swastika Motif in Ethiopia for 6,000 years|
in Yosef ben-Jochannan's book "Black Man of the Nile and His Family" he asserts that that
symbol is a symbol of the Twa and it symbolizes the four corners of the planet.

NTuma Kish wrote:

Into an antique land

Of Ethiopia's monuments and ruins, ancient and not-so-ancient.

M.S. PRABHAKARA

"...The largest of the Lalibela churches is Bet Medhane Alem (House of the Saviour of the World), described by the guides as the largest rock-hewn church in the world. Its stone walls are sculpted with crosses of every shape and size serving as windows. One of the shapes here is a swastika. Lest a Hindu connection is sought to be seen in this rather unusual feature, here is an account given in Under Ethiopian Skies (Nairobi, 1997): "The Lalibela churches, though essentially Ethiopian, also embody many oriental decorative features, among them the swastika. This has led historians of art to believe that part of the decoration must have been carried out, not by angels, but by Indians. **It should be remembered, however, that the swastika motif, still seen in national dress, art and architecture, has a tradition in Ethiopia of 6,000 years.**"

Full story:

<http://www.hinduonnet.com/fline/fl1816/18161290.htm>

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| 20563|2006-09-13 10:52:10|Paul Kekai Manansala|Re: My Response to PKM's "Short Primer
on Physical Anthropology"

--- In Ta_Seti@yahoogroups.com, "jungle_man3003"
wrote:

>

> > The nasion, for example, refers to the area around the root of the
> > nose. Anything with "simotic" speaks of the narrowest part of the
> > nose. The rhinion is the anterior tip where the nasal bones meet.
> Some
> > of the measurements relate to the placement of the nose on the face
> or
> > its relative angle.
>
> Thank you for clarifying. It does seem that a disproportionate amount
> of those variables focused on the nose.
>

The Eurocentric construction of world history postulating "waves" of "Caucasoid" civilizers needed some evidence that white folk had been here and there.

Since there were vast reaches of the world that had no classically acceptable whites, they had to find "traces" or "remnants" of former white presence.

Thus, when someone had a narrow or prominent nose in those vast non-whitened regions, they claimed it was evidence of partly-white genetic descent. The same thing with a full beard, or in some cases, a tall person.

We know that these views show a lack of familiarity with natural genetic variation, or maybe just a willingness to ignore that which interfered with projecting the Eurocentric worldview.

A guy named Risley attempted to unravel the complex "racial" history of South Asia using just the nasal index and stature as criteria. Nasal index was easily the most important of these criteria.

Brace does the same thing in East Africa using nose measurements in an attempt to show biological relationships.

One of the many things that don't make sense in his study, is that he actually explains his belief that nasal structure is adaptive to the environment, and that arid or semi-arid climates generally favor narrower noses.

Regards,

Paul Kekai Manansala

| 20564|2006-09-13 10:56:57|muntuhotep amen|Re: Swastika Motif in Ethiopia for 6,000 years|

I want to order some of the tape lectures on Blackconsciousness.com. does anyone know if this is a good site to order from is it trustworthy

cristofori whitakara wrote:

in Yosef ben-Jochannan" s book "Black Man of the Nile and His Family" he asserts that that symbol is a symbol of the Twa and it symbolizes the four corners of the planet.

NTuma Kish wrote:

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M.S. PRABHAKARA

"...The largest of the Lalibela churches is Bet Medhane Alem (House of the Saviour of the World), described by the guides as the largest rock-hewn church in the world. Its stone walls are sculpted with crosses of every shape and size serving as windows. One of the shapes here is a swastika. Lest a Hindu connection is sought to be seen in this rather unusual feature, here is an account given in Under Ethiopian Skies (Nairobi, 1997): "The Lalibela churches, though essentially Ethiopian, also embody many oriental decorative features, among them the swastika. This has led historians of art to believe that part of the decoration must have been carried out, not by angels, but by Indians. **It should be remembered, however, that the swastika motif, still seen in national dress, art and architecture, has a tradition in Ethiopia of 6,000 years.**"

Full story:

<http://www.hinduonn et.com/fline/ fl1816/18161290. htm>

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| 20565|2006-09-13 11:33:33|Paul Kekai Manansala|Matrilineal Fertility Inheritance Detected in Hunter-Gatherer Popul|

PLoS Genet. 2006 Aug 4;2(8)

Matrilineal Fertility Inheritance Detected in Hunter-Gatherer Populations Using the Imbalance of Gene Genealogies.

* Blum MG,
* Heyer E,
* Francois O,
* Austerlitz F.

Fertility inheritance, a phenomenon in which an individual's number of offspring is positively correlated with his or her number of siblings, is a cultural process that can have a strong impact on genetic diversity. Until now, fertility inheritance has been detected primarily using genealogical databases. In this study, we develop a new method to infer fertility inheritance from genetic data in human populations. The method is based on the reconstruction of the gene genealogy of a sample of sequences from a given population and on the computation of the degree of imbalance in this genealogy. We show indeed that this level of imbalance increases with the level of fertility inheritance, and that other phenomena such as hidden population structure are unlikely to generate a signal of imbalance in the genealogy that would be confounded with fertility inheritance. By applying our method to mtDNA samples from 37 human populations, we show that matrilineal fertility inheritance is more frequent in hunter-gatherer populations than in food-producer populations. One possible explanation for this result is that in hunter-gatherer populations, individuals belonging to large kin networks may benefit from stronger social support and may be more likely to have a large number of offspring.

| 20566|2006-09-13 12:05:58|Mahari Mengistu|Re: Ramses II as Hyksos, or as having other "foreign" descent|

This post seems obscenely revisionist.

The whole focus of your posts UNTIL NOW have been to show that "yes egyptians were white or at least mostly white". It is ONLY NOW that you people have begun to admit to a significant "black presence" in Kemet. Give us a break!

Mahari

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

> >

> > The "new race" scenario was applied to Ramses II to present a
> backup claim of his monuments as the work of Caucasians.

> >

> > The idea of the Ramessides as foreigners dates back at least to
> > Lenormant in the mid-19th century.

>

> And apparently that's where it ends. No one has claimed Ramses II

> as a "foreigner" or "Caucasian" since any later than the 1950's.

We

> now know that ancient Egyptians comes on all colours and types, so

> again, there's no _modern_ Egyptological point of view which claims

> Ramses II as "white," except in your arguments.

>

> ---

> Katherine Griffis-Greenberg, MA (Lon)

> Member, International Association of Egyptologists

> American Research Center in Egypt, SSEA, ASOR

>

> Oriental Institute

> Oriental Studies Doctoral Program [Egyptology]

> University of Oxford

> Oxford, United Kingdom

>

> <http://www.griffis-consulting.com>

>

| 20567|2006-09-13 12:10:55|Mahari Mengistu|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> > Am I incorrect in thinking that it is generally thought that

Yuya

> > and Tuya were the parents of Akhenaton?

>

> At best, Yuya and Thuya were his maternal grandparents.

Akhenaten's

> acknowledged mother was Tiye in all inscriptions.

You are correct in this but I did send a follow up correction post to this post.

>

> > That is the position of Ahmed Osman. His interpretation, also,

is

> > that Horemheb was second in command behind Aye, Queen Tiye's

> > brother, who was in command of the Ta-Merri's army. This

allowed

> > them to hold power for as long as they did.
 > > Ultimately, he came to power following Aye's reign.
 >
 > I think you are confused: there's speculation that _Ay_, not
 > Horemheb, was a brother of Tiye, but no inscription in the tomb of
 > Yuya or Thuya claim this, and Tiye never states this in any
 > inscription. Ay does not claim this, either.

In this case, I think you are confused. Perhaps, I did not write
 the sentence clearly enough. However, the sentence is SUPPOSED to
 read "Aye, Queen Tiye's brother...".

Mahari

| 20568|2006-09-13 12:46:24|Mahari Mengistu|Re: Who were the Ramessides?|

>>At one time, Seth had equal status to Horus at Kom Ombos in the

first

nome. It is true that some people think Nubt was at Naqada, alhtough
 the Greek term "Ombos" never likely referred to Naqada.<<

Paul,

I think that another example of the importance Kemetans placed upon
 the southern corridor as the source of their origins is that the
 nomes are numbered from south to north and from west to east. This
 seems to concur with what is believed to be the migrations of its
 original peoples.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
 wrote:

>

> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>>

> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> > wrote:

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Robin"

wrote:

> > > >

> > > > What is the information on the Year 400 Stela? Whose 400th

year

> > did it
> > > commemorate?
> > >
> > > It probably celebrated a 400 year period related to Set-
> > Nubti "Nubian
> > > Seth."
> >
> > Nubti refers to Naqada, _not_ Nubia. See
> >
> >
>
> "The nome of Ta-Seti stretched northwards through the fertile Kom
> Ombo basin, where Nubt(Gk Ombos) was another major settlement."
>
> Robert Morkot, _The Egyptians: An Introduction_, p. 24.
>
> At one time, Seth had equal status to Horus at Kom Ombos in the

first

> nome. It is true that some people think Nubt was at Naqada,

alhtough

> the Greek term "Ombos" never likely referred to Naqada.

>

>

>

> > > There are some who think the stela refers to a Hyksos king

named

> > Nubti.

> >

> > I know of no one who has ever claimed this. Perhaps you could

cite

> > such a reference? '

>

> Petrie commenting on the stele says:

>

> "Them most reasonable view seems to be that this was a reckoning
> established by a Hyksos king, and used at Tanis continuously until

the

> time of Ramessu II."

>

> _A History of Egypt. Volume 1. From the Ist to the XVIth

Dynasties_,

> p. 244.

>

> Budge says:

>

> "Another late Hyksos king, Aapethi-Set, with the personal name of

> Nubti, is made known to us by the "Stele of Four Hundred Years,"

> which was discovered at Tanis."

>

> _Short History of the Egyptian People_, p. 68.

>

> Regards,

> Paul Kekai Manansala

>

| 20569|2006-09-13 13:11:19|Paul Kekai Manansala|Re: Who were the Ramessides?|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> >>At one time, Seth had equal status to Horus at Kom Ombos in the

> first

> nome. It is true that some people think Nubt was at Naqada, alhtough

> the Greek term "Ombos" never likely referred to Naqada.<<

>

> Paul,

> I think that another example of the importance Kemetans placed upon

> the southern corridor as the source of their origins is that the

> nomes are numbered from south to north and from west to east. This

> seems to concur with what is believed to be the migrations of its

> original peoples.

>

Yes, the Egyptians believed they came from the South. The

"Ethiopians" believed the same thing about the Egyptians.

People often pray toward what they remember as their ancestral homeland because in very ancient society the dead go back eventually to the place of the ancestors.

The Egyptians of course prayed toward the South.

Regards,

Paul Kekai Manansala

| 20570|2006-09-13 13:44:10|Ericka Marie Taylor|You Make It Beautiful & We Need You!|

Greetings To All The Sisters!

I trust that this message finds you in good spirits! I just wanted to

take a moment to invite you to Join The Circle of Beauty At <http://ymib.com> "ymib" stands for "You Make It Beautiful", and without you, we couldn't exist! ymib is an online magazine for women of color that is packed with fantastic articles focusing on creativity, inspiration, and health & holistics reflecting women of color such as yourself and our "Speak" section allows sisters to connect and network with each other through different and positive driven forums!

We accept articles/mp3's/artwork/blogs/freelance & professional photography on a rolling basis, so if you would like your blogs/articles, music etc. to be considered for publishing on ymib, just send them to writeforus@ymib.com What you do is important to us, so let us know what you are doing in the world with your talents and we might just feature you!

Subscribing to ymib is super quick & totally free, and by registering you will have the opportunity to receive free gifts and specials from our Editors and sponsors. So go ahead and share a little of your beauty by registering today, and we look forward to meeting you in the "Circle" soon, but until then, take care, be loved, and continue to inspire the world! Wishing you days full of bright sunshine to warm your heart, and vivid colors to light up your soul!

You Make It Beautiful,

Ericka Taylor
Editor-in-Chief

<http://ymib.com>

ymib.com | Circle of Beauty Magazine & Community...Pure Inspiration
| 20571|2006-09-13 14:24:00|Mahari Mengistu|Re: Swastika Motif in Ethiopia for 6,000 years|
It is also a part of ancient Kemet's motifs. So this hindu/asian crapola influences are just more typical "asian influences" racist junk; "it must have some outside origins" tomfoolery.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, NTuma Kish wrote:

>

> Into an antique land

> Of Ethiopia's monuments and ruins, ancient and not-so-ancient.

M.S. PRABHAKARA

>

>

> "...The largest of the Lalibela churches is Bet Medhane Alem (House of the Saviour of the World), described by the guides as the largest rock-hewn church in the world. Its stone walls are sculpted

with crosses of every shape and size serving as windows. One of the shapes here is a swastika. Lest a Hindu connection is sought to be seen in this rather unusual feature, here is an account given in Under Ethiopian Skies (Nairobi, 1997): "The Lalibela churches, though essentially Ethiopian, also embody many oriental decorative features, among them the swastika. This has led historians of art to believe that part of the decoration must have been carried out, not by angels, but by Indians. It should be remembered, however, that the swastika motif, still seen in national dress, art and architecture, has a tradition in Ethiopia of 6,000 years."

>

> Full story:

> <http://www.hinduonnet.com/fline/fl1816/18161290.htm>

>

>

> -----

> Do you Yahoo!?

> Everyone is raving about the all-new Yahoo! Mail.

>

| 20572|2006-09-13 14:27:24|Mahari Mengistu|Re: Witches cast spells at Mexico's Los Tuxtlas|
Yeah, these are the "real" ordinary folks rather than the
xenophobic/racists "mouthpieces" we have battled with.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, clyde winters
wrote:

>

> --- Paul Kekai Manansala

> wrote:

>

> >

>

> When Andr鱈 returns, the museum director smiles and
> nods his head knowingly. "I didn't tell you beforehand
> what you might see because I wanted you to discover
> for yourself," he says. "Some people see the color
> red, others pyramids. Some even sense they're flying
> over a great expanse of hills back in time. And others
> see a cave with a man, El Negro or one of the
> ancients."

>

> Leaving the museum, I spot another Olmec stone head in
> the main square. It's a colossal figurehead with a
> helmet over flat, jaguarlike features and bulbous

> lips. Even now, this ancient civilization, the oldest
> in Mexico, has a hold on the people of Veracruz.

>

>>

>

> Thanks. It is interesting to note that people still
> "worship" Negroes in Mexico.

>

> Clyde

>

>

>

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>

| 20573|2006-09-13 14:41:26|Mahari Mengistu|Re: My Response to PKM's "Short Primer on
Physical Anthropology"|

>>One of the many things that don't make sense in his study, is that

he

actually explains his belief that nasal structure is adaptive to the
environment, and that arid or semi-arid climates generally favor
narrower noses.<<

This could be true, could it not, Paul? Yet, it still doesn't
indicate that they were white. It just shows how truly ignorant he
was about the world. Eastern Afrika has lots of high, arid and semi-
arid geography. And it seems perfectly likely that these black folks
adapted accordingly to their environment but it certainly was not
necessary to genetically -and in fact it would be "genetically
stupid"- to become white in that environment. The sun is still hot.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>

> --- In Ta_Seti@yahoogroups.com, "jungle_man3003"

> wrote:

>>

>

>

>>> The nasion, for example, refers to the area around the root of

the

> > > nose. Anything with "simotic" speaks of the narrowest part of the

> > > nose. The rhinion is the anterior tip where the nasal bones

meet.

> > Some

> > > of the measurements relate to the placement of the nose on the

face

> > or

> > > its relative angle.

> >

> > Thank you for clarifying. It does seem that a disproportionate

amount

> > of those variables focused on the nose.

> >

>

> The Eurocentric construction of world history postulating "waves"

of

> "Caucasoid" civilizers needed some evidence that white folk had

been

> here and there.

>

> Since there were vast reaches of the world that had no classically

> acceptable whites, they had to find "traces" or "remnants" of

former

> white presence.

>

> Thus, when someone had a narrow or prominent nose in those vast

> non-whitened regions, they claimed it was evidence of partly-white

> genetic descent. The same thing with a full beard, or in some

cases, a

> tall person.

>

> We know that these views show a lack of familiarity with natural

> genetic variation, or maybe just a willingness to ignore that which

> interfered with projecting the Eurocentric worldview.

>

> A guy named Risley attempted to unravel the complex "racial"

history

- > of South Asia using just the nasal index and stature as criteria.
- > Nasal index was easily the most important of these criteria.
- >
- > Brace does the same thing in East Africa using nose measurements

in an

- > attempt to show biological relationships.
- >
- > One of the many things that don't make sense in his study, is that

he

- > actually explains his belief that nasal structure is adaptive to

the

- > environment, and that arid or semi-arid climates generally favor
- > narrower noses.
- >
- > Regards,
- > Paul Kekai Manansala
- >

| 20574|2006-09-13 14:50:52|Paul Kekai Manansala|Re: My Response to PKM's "Short Primer on Physical Anthropology"|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

- >
- >>>One of the many things that don't make sense in his study, is that
- > he
- > actually explains his belief that nasal structure is adaptive to the
- > environment, and that arid or semi-arid climates generally favor
- > narrower noses.<<
- >
- > This could be true, could it not, Paul?

Yes, it could be and that's why I wonder how Brace could mention it and then go on with a study using mostly nasal structure to group people biologically.

It would be logical to use selectively neutral traits for this purpose rather than ones that are likely to be highly important in adapting to the environment.

Regards,

Paul Kekai Manansala

| 20575|2006-09-13 14:57:08|Paul Kekai Manansala|Re: Witches cast spells at Mexico's Los Tuxtlas|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Yeah, these are the "real" ordinary folks rather than the
> xenophobic/racists "mouthpieces" we have battled with.

>

>

The ones making a big deal about having some Indian blood, and then coming on as the great defenders of indigenous Americans (and vitamin D/white skin theory).

Regards,

Paul Kekai Manansala

| 20576|2006-09-14 07:46:00|Manu Ampim|MANU AMPIM SPEAKS IN YOUNGSTOWN, OH (SEPT. 16)|

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| 20577|2006-09-14 10:25:41|arumeas|Re: Ramses II as Hyksos, or as having other "foreign" descent|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

- >
- > This post seems obscenely revisionist.
- > The whole focus of your posts UNTIL NOW have been to show that "yes
- > egyptians were white or at least mostly white". It is ONLY NOW

that

- > you people have begun to admit to a significant "black presence" in
- > Kemet. Give us a break!
- >
- > Mahari

It is interesting how she seems dead set against Ta_Seti members addressing the clear implications posed by certain statements that point to race: like back a few months ago when she argued against the obvious implications of Herototus' statement linking the black skin a wooly hair of the Colchins to Egyptian ethnicity.

So I echoe your sentiment and say again to those "obscenely revisionist" arguments -- "Give us all a break!"

Fred

- > --- In Ta_Seti@yahoogroups.com, "neseret" wrote:
- > >
- > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
- > > wrote:
- > > >
- > > > The "new race" scenario was applied to Ramses II to present a
- > > backup claim of his monuments as the work of Caucasians.
- > > >
- > > > The idea of the Ramessides as foreigners dates back at least to
- > > > Lenormant in the mid-19th century.
- > >
- > > And apparently that's where it ends. No one has claimed Ramses

II

- > > as a "foreigner" or "Caucasian" since any later than the 1950's.
- > > We
- > > now know that ancient Egyptians comes on all colours and types,

so

- > > again, there's no _modern_ Egyptological point of view which
- > > claims
- > > Ramses II as "white," except in your arguments.

> >

> > ---

> > Katherine Griffis-Greenberg, MA (Lon)

> > Member, International Association of Egyptologists

> > American Research Center in Egypt, SSEA, ASOR

> >

> > Oriental Institute

> > Oriental Studies Doctoral Program [Egyptology]

> > University of Oxford

> > Oxford, United Kingdom

> >

> > <http://www.griffis-consulting.com>

> >

>

| 20578|2006-09-14 10:28:18|arumeas|Re: Swastika Motif in Ethiopia for 6,000 years|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

I don't know if you've had a chance to read what John G. Jackson said about it. His insite on it is much more informative. See link:

<http://www.nbufront.org/html/MastersMuseums/JGJackson/EthiopiaOriginOfCivilization.html>

If you copy and paste the entire link in the address bar the site will come up when you press 'Go'. Otherwise google search: ancient ethiopia + "swastika" and it'll give you a whole mess of interesting links.

Fred

> It is also a part of ancient Kemet's motifs. So this hindu/asian
> crapola influences are just more typical "asian influences" racist
> junk; "it must have some outside origins" tomfoolery.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, NTuma Kish wrote:

> >

> > Into an antique land

> > Of Ethiopia's monuments and ruins, ancient and not-so-
ancient.

> M.S. PRABHAKARA

> >

> >

> > "...The largest of the Lalibela churches is Bet Medhane Alem

> (House of the Saviour of the World), described by the guides as the

> largest rock-hewn church in the world. Its stone walls are sculpted

> with crosses of every shape and size serving as windows. One of the
> shapes here is a swastika. Lest a Hindu connection is sought to be
> seen in this rather unusual feature, here is an account given in
> Under Ethiopian Skies (Nairobi, 1997): "The Lalibela churches,
> though essentially Ethiopian, also embody many oriental decorative
> features, among them the swastika. This has led historians of art
to
> believe that part of the decoration must have been carried out, not
> by angels, but by Indians. It should be remembered, however, that
> the swastika motif, still seen in national dress, art and
> architecture, has a tradition in Ethiopia of 6,000 years."
>>
>> Full story:
>> <http://www.hinduonnet.com/fline/fl1816/18161290.htm>
>>
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>>
>

| 20579|2006-09-14 18:21:20|K. Loganathan|Writing on Stone May Be Oldest in the Americas|

Writing on Stone May Be Oldest in the Americas

By [JOHN NOBLE WILFORD](#)

Published: September 14, 2006

A stone slab found in the state of Veracruz in Mexico bears 3,000-year-old writing previously unknown to scholars, according to archaeologists who say it is an example of the oldest script ever discovered in the Western Hemisphere.

[Skip to next paragraph](#)

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Courtesy of Stephen Houston

Sixty-two distinct signs are inscribed on the stone slab, which was discovered in the state of Veracruz in Mexico.

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Oldest Writing in the New World (Science)

The order and pattern of carved symbols appeared to be that of a true writing system, according to the Mexican scientists who have studied the slab and colleagues from the United States. It had characteristics strikingly similar to imagery of the Olmec civilization, considered the earliest in pre-Columbian America, they said.

Finding a heretofore-unknown writing system is a rare event. One of the last such discoveries, scholars say, was the Indus Valley script, identified by archaeologists in 1924.

The inscription on the stone slab, with 62 distinct signs, some of them repeated, has been tentatively dated to at least 900 B.C., and possibly earlier. That is 400 years or more before writing had been known to exist in Mesoamerica, the region from central Mexico through much of Central America ? and by extension, to exist anywhere in the Hemisphere.

Scientists had not previously found any script that was unambiguously associated with the Olmec culture, which flourished along the Gulf of Mexico in Vera Cruz and Tobasco well before the Zapotec and Maya people rose to prominence elsewhere in the region. Until now, the Olmec were known mainly for the colossal stone heads they created and displayed at monumental buildings in their ruling cities.

The inscribed stone slab was discovered by Maria del Carmen Rodriguez of the National Institute of Anthropology and History of Mexico and by Ponciano Ortiz of Veracruz University.

The archaeologists, who are husband and wife, are the lead authors of the report of the find, which will be published Friday in the journal Science.

The signs incised on the 26-pound stone, the researchers said in the report, ?link the Olmec to literacy, document an unsuspected writing system and reveal a new complexity to this civilization.?

Noting that the text ?conforms to all expectations of writing,? the researchers wrote that the sequences of signs reflected ?patterns of language, with the probable presence of syntax and language-dependant word orders.? Several paired sequences of signs, scholars said, have prompted speculation that the text may contain couplets of poetry.

Experts who have examined the symbols on the stone slab said they would need many more examples before they could hope to decipher them and read what is written. It appeared, they said, that the symbols in the inscription were unrelated to later Mesoamerican scripts, suggesting that this Olmec writing might have been practiced for only a few generations and may never have spread to surrounding cultures.

Stephen D. Houston of [Brown University](#), a co-author of the report and an authority on ancient writing systems, acknowledged that this was a puzzle, and would probably be emphasized by some scholars who question the influence of the Olmec on the course of later Mesoamerican cultures.

But Dr. Houston called the discovery tantalizing, saying, "It could be the beginning of a new era of focus on the Olmec civilization."

Other participants in the research include Michael D. Coe of [Yale](#); Karl A. Taube of the [University of California](#), Riverside; and Alfredo Delgado Calderon of the National Institute of Anthropology and History.

Mesoamerica researchers who were not involved in the Veracruz discovery agreed that the signs appeared to be a true script, and that the slab could be expected to inspire more intensive study of the Olmecs, whose civilization emerged about 1200 B. C. and had all but disappeared by 400 B. C.

In an accompanying article in Science, Mary Pohl, an anthropologist at [Florida State University](#) who has excavated Olmec ruins, was quoted as saying, "This is an exciting discovery of great significance."

A few other researchers were skeptical of the dating of the inscription, noting that the stone was uncovered in a gravel quarry where it and other artifacts were jumbled and may have been out of their original context.

The discovery team said that ceramic shards, clay figurines and other broken artifacts accompanying the stone appeared to be from a particular phase of Olmec culture that ended about 900 B. C. But they acknowledged that the disarray at the site made it impossible to determine whether the stone had originally been in a place relating to the governing elite or to religious ceremony.

Richard A. Diehl, a specialist in Olmec research at the [University of Alabama](#) and another co-author of the report, said, "My colleagues and I are absolutely convinced the stone is authentic." The stone slab first came to light in 1999, when road builders digging gravel came across it among debris from an ancient mound at Cascajal, a place the archaeologists called the "Olmec heartland." The village is on an island in southern Veracruz about a mile from San Lorenzo, where ruins have been found of the dominant Olmec city, which stood from 1200 B. C. to 900 B. C.

When the stone surfaced, Dr. Rodriguez and Dr. Ortiz were called in, and quickly recognized the potential importance of the find.

Only after six years of further excavations searching for more writing specimens, and comparative analysis with previously known Olmec iconography, did the two archaeologists invite other Mesoamerica scholars to join the study earlier this year. Though some other reported examples of Olmec "writing" in recent years failed to stand up to scrutiny, the team concluded that the Cascajal stone, as it is being called, was the real thing.

The tiny, delicate symbols are incised on the concave top surface of a block of soft stone that measures about 14 inches long, 8 inches wide and 5 inches thick.

Dr. Houston, who was a leader in deciphering Maya writing, examined the stone looking for clues that the symbols were true writing and not just iconography unrelated to a language. He said in an interview that he detected regular patterns and order, suggesting "a text segmented into what almost look like sentences, with clear beginnings and clear endings."

Some of the pictographic signs were frequently repeated, Dr. Houston said, particularly ones that looked like an insect or a lizard. He suspected that these might be signs alerting the reader to the use of words that sound alike but have different meanings - as in the difference between "I" and "eye" in English.

All in all, Dr. Houston concluded, "the linear sequencing, the regularity of signs, the clear patterns of ordering, they tell me this is writing. But we don't know what it says."

<http://www.nytimes.com/2006/09/14/science/14cnd-olmec.html?hp&ex=1158292800&en=2df2cde237690b78&ei=5094&partner=homepage>

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| 20580|2006-09-15 10:48:18|archaic_egypt|Egyptology project|

Egyptology project

In the prophecy when the Lord comes to earth and lives on a mountain in the middle east and gathers the Israelites, the middle east... Egypt are the only places actually identified specifically.

Who knew the Israelites married Egyptians.

*** Long after their return to Israel there is an account of an Israelite getting an Egyptian husband for his daughter.**

*** In the Exodus there is an account of an Israelite girl married to an Egyptian.**

*** Before the famine the 12 princes created their own children. Only those children created every living Israelite in all generations to come... All living descendants of Jacob/Israel came from the 53 grand children who went into Egypt after the famine. These were the only Israelites on the entire earth at that time.**

Out of the 53 grandchildren, only one was a female. Who but Egyptian girls were the mothers of all generations of Israelites to come?

*** Of course the tribe of Joseph came out of the womb of the Egyptian girl Asenath**

*** ISAIAH 11:11 And the Lord shall recover the remnant of HIS PEOPLE, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea.**

There is a multitude of records of the descendants of the Israelites living in Egypt and Sudan. If you want to search the descendants of the Israelites in Egypt/Africa.

If you want to join a group into the Tanach/Bible and follow the Israelites into Egypt, you might want to look at this group http://groups.yahoo.com/group/Egyptian_Jews.

My interest is in Egyptology. My idea to create a world wide network of those interested in Egyptology will start up soon. I invite all Egypt group owners to join us when it gets started.

^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^

Egyptology project

I worked in Egypt many years ago and since have found a great interest in ancient Egypt. I have had some thoughts about how to promote Egyptology and to make resources public domain to the world.

All over the internet there are gobs of pictures of ancient Egyptians which some one took from a publication or Museum print, then some one else copied it and then another... Some of the jokers who copied it from some one else's site actually think they can copyright that page.. maybe the text but not the pictures.

Another way to get great photos is with a video capture card or by linking up with others who live near museums.

Yes all groups have 20 megs to store their group pictures, but any one looking for special pictures would have to join each group and explore them one by one to see if they had it.. and 20 meg will not begin to be enough space for an album to contain lots of good quality photos.

If you look you will find multiple pictures of the very same painting or statue.. but some of them have a higher resolution.

When the web began, web space was very expensive and people reduced their resolution to store poor resolution photos ... grainy ... poor detail and color.

Now we can get gigabytes of free web space for our photographs.

Now we have high resolution digital cameras.

I began by creating a hub to unite all owners of Yahoo Egyptian groups

http://groups.yahoo.com/group/archaic_egypt_hub

The idea is to bring all their members together in a search of high resolution pictures of ancient Egyptians.

The pictures to be stored in a public domain photo album.

Say some one contributes or finds an image of the burst of Tut that is 45kb

Later another guy finds an image of the same burst that is 200kb

The higher resolution of the image replaces the old one.

As the images are added to the public domain album, the group owners or any of their members can link to the high resolution photos of high quality.

This is not another discussion group. Any one who joins should use the no mail option and the only thing they would post to the group is pictures or links to good quality pictures.

By being a member and using the no mail option, they can send pictures to be viewed and moved to the public domain album.

Any other group owners who have the time can be moderators to decide if the contributions are something we do not already have or to decide it is a better quality picture.

I would suggest we start with one famous pharaoh and work out the process we will use.

Photos should be of the original wall painting or statue

No PhotoShopp stuff

In addition to our high resolution photos, there would be a page that tells

When and where it was found, and

In what museum or tomb the actual image/wall painting is at the present time

^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^

A couple questions..

#1 Is any one in this group living in Egypt?

#2 Does any one here have any contacts in an Egyptian university or museum?

#3 Are there any university students (past or present) outside of Egypt interested in creating a world wide group to unite Egyptology lovers every where in projects.

I will spell that out in another post

Thanks Sam (You can also e-mail me at archaic_egypt@yahoo.com)

.

^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^

Archaic Egypt

The pharaoh's daughter who was the mother of all Scots

DIANE MACLEAN

<http://heritage.scotsman.com/myths.cfm?id=1343642006>

"From various writings of ancient chroniclers we deduce that the nation of the Scots is of ancient stock, taking its first beginning from the Greeks and those of the Egyptians."

- Walter Bower, *Scotichronicon*

WALTER Bower wrote his compendium of Scottish history, *Scotichronicon*, in the 1440s. This sweeping Latin text aimed to set down the history of the Scottish people from the earliest times ? and by so doing to show what race of people we were.

He referenced his chronicle from ancient texts and oral history. What he recorded was astounding.

According to Bower, the Scottish people were not an amalgam of Picts, Scots and other European peoples, but were in fact Egyptians, who could trace their ancestry directly back to a pharaoh's daughter and her husband, a Greek king.



A replica of an Egyptian mask similar to that found with Tutankhamen.

The queen's name was Scota ? from where comes the name Scotland. The Greek king was Gaythelos ? hence Gaelic, and their son was known as Hiber ? which gives us Hibernia.

Nor was Bower the first to propose such exalted lineage for the Scots. The story goes back further and was even included in *The Declaration of Arbroath*. This seminal document - written in 1320 by the Barons and noblemen of Scotland - was a letter imploring the Pope to intervene on their behalf during the Wars of Independence. The text refers to "the ancients" who "journeyed from Greater Scythia ? and the Pillars of Hercules ? to their home in the west where they still live today".

According to tradition, this royal family was expelled from Egypt during a time of great uprising. They sailed west, settling initially in Spain before travelling to Ireland and then on to the west coast of Scotland. This same race of people eventually battled and triumphed over the Picts to become the Scots ? the people who united this country.

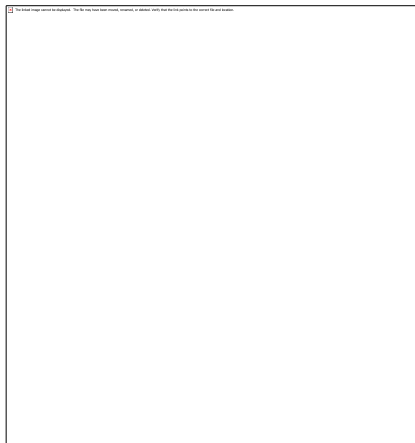
Few historians have taken the story to be anything more than a verbose bit of Middle Ages origin story-spinning, created by a nation who needed to prove that they were of ancient stock.

"Most political entities [in medieval times] try and trace the origin of their race back into biblical times," says Steve Boardman, lecturer in Scottish history at Edinburgh University. "It was a way of asserting the natural existence of the kingdom of the Scots."

But now a new book, *Scota, Egyptian Queen of the Scots*, by Ralph Ellis, claims to prove that this origin myth was no made-up story but the actual recording of an Egyptian exodus that did indeed conclude in Scotland.

In tracing the sources that could have influenced the *Declaration* and Bower's *Scotichronicon*, he finds that the main British reference was likely to be the eighth-century historian Nennius. But it is in tracing Nennius's sources that Ellis thinks he's found the answer.

He believes that that the originator of the Scota Gaythelos story was an ancient text, *The History of Egypt*, written in 300BC by an Egypto-Greek historian called Manetho.



Akhenaten and his wife Nefertiti worshiping the Sun God, Aten. Picture: Getty Images

Ellis writes: "The possibility that Manetho was the original author of the Scota and Gaythelos story is interesting, because it gives the whole story much greater credence."

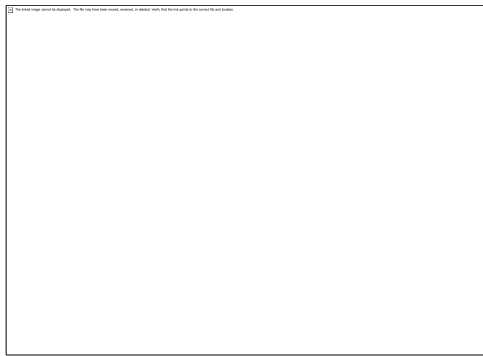
Having traced the original source - which was, if not contemporaneous, at least reasonably informed ? Ellis believes that we can begin to put flesh on the bones of this story.

Using Manetho's text, Ellis establishes that Scota was really Ankhesenamun, daughter of Akhenaton and Nefertiti, and wife of Tutankhamen. He also finds that far from being a Greek

king, Gaythelos was a pharaoh himself ? Aye. Little is known of Aye, although Ellis speculates that he was the father of Tutankhamen and married Ankhesenamun after his son's death. Aye ruled only briefly before religious struggle brought him into conflict with the Egyptian people and he and his court were forced into exile.

Having established the origins of Scots/Ankhesenamun and Gaythelos/Aye, Ellis tracks them as they flee. He contends that the couple took enough ships to bring 1,000 of their followers and plentiful supplies out of Egypt and across the Mediterranean. He finds that they landed first in Spain, where they lived for several generations (their son Hiber giving his name there to Iberia). Four generations after they first settled, the descendents of Scots made their way to Ireland.

Here Ellis refers to Irish stories, but supplements the myth with facts. He points to the number of gold torcs ? necklaces worn by pharaohs - that have been found in the country. He shows us tombs that were surely built with Egyptian knowledge. He even finds us a mummified head that demonstrates that Scots's people took their method of embalming their dead with them from Egypt halfway across the world.



A detail from an Egyptian frieze showing a boat - perhaps similar to the one that could have been used by Scots and Gaythelos. Picture: Getty Images

From Ireland it was a short hop across the water as later Iberian "Egyptians" seeking a new homeland in Ireland were told to populate Scotland. This colony became so successful that eventually many of the original Irish "Scots" then moved across too.

It all seems exceptionally compelling. Who's to say that just because it's unlikely it isn't actually possible? Well, most historians for one. Boardman says of Ellis's research that to "search for historical figures is just madness. It's never going to work". He concludes, that much as medieval Scots ? and clearly present-day ones too ? would like to believe in these ancient roots there isn't much chance that it is true.

"Because of our training we never like to say a definitive no," says Boardman. "But as far as I could, I would say that it is all nonsense."

- **If you enjoyed reading this, you may want to read:**
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Last updated: 13-Sep-06 11:03 BST

Comments [Add your comment](#)

[1. Nan](#), Fife / 2:58am 14 Sep 2006

Could this mean that the Scots have a claim on Egypt? Dual passports? Naw, couldn't be. I always thought the Scots were the lost descendants of club clobbering neanderthals. Maybe we really do have a 'pedigree'.

[Report as unsuitable](#)

[2. Angus Og](#), The Minch / 9:06am 14 Sep 2006

It certainly answers a lot of the questions that exist regarding the Scots. I seem to recall reading that this tribe also carried the stone of destiny with them. What about Boardman the historian, what kind of guff is he spouting. For him to provide a few ideas would be very helpful given his dismissal of what is some very impressive and credible historical data, and physical evidence. Surely modern DNA testing can help establish this. The Scots have prevailed in history no matter what has been thrown against them, and we will continue to do so. That strength of character, pride and stamina shows that our pedigree comes from people who are cultured and intelligent and know instinctively how to survive and foster there generations. Our pedigree has shown that through history, as many have found to there cost.

[Report as unsuitable](#)

[3. HIS](#), Edinburgh / 10:26am 14 Sep 2006

Boardman says of Ellis's research that to "search for historical figures is just madness. It's never going to work".

Self-fulfilling.

[Report as unsuitable](#)

[4. Stan](#), Dunbar / 10:37am 14 Sep 2006

The 'Scota' hypothesis is nothing new and not least must suffer from Manetho's error of half-a-millennium in his Egyptian chronology. 'Lost' 1971 datings by the British Museum of seeds and reeds found in 18th Dynasty Tutankhamen's tomb registered ca. 850 BC instead of an expected ca. 1200 BC, and Aeneas escaped the Trojan Wars to Carthage ca. 1250 BC, yet traditionally founded Rome ca. 750 BC, etc. Chronology aside, my best read on Scytho-Scottish origins has been the 'Phoenician Origins of Britons, Scots and Anglo-Saxons' by Scots historian Prof. Lawrence A. Waddell.

[Report as unsuitable](#)

5. Angus Og, The Minch / 12:48pm 14 Sep 2006

Never the less. According to Magnus Magnusson history evolves as new evidence and techniques become available.

The Scots have been too strong a culture and race in History just to have walked out of the mist. There are too many questions unanswered.

The gaelic language, which it is claimed came from The Garden of Eden! Who can sit through a gaelic free church service and not wonder at the haunting sounds that are so similar to those heard in the middle east, and particular in Egypt.

Where do the names, Scot, Scotti, Scota appear from in history?

What is the origin of the Stone of Destiny? Which incidentally is buried under the byre of my uncle Hector's croft.

We can easily trace the origins of the English, why does the true origins of the Scots arouse so much ire?

Could DNA be used to find out the answers?

Why would educated and learned men include this in The Declaration of Arbroath?

It is indeed a fascinating subject. Could such a tale come from mythology, it seems unlikely.

[Report as unsuitable](#)

6. Stan the Man, Newtong Meerins / 4:15pm 14 Sep 2006

There is so much evidence not even touched upon. For example, Dundee Utd fans have always been known as the Arabs, the name Alasdair is obviously an elongation of Ali, the song Ali-Balibee (an ancient Egyptian title if ever there was one), must be named in someone's honour and what about the Pharaoh Isles?

Then there is West (of the) Nile Street. It's all out there awaiting research.

[Report as unsuitable](#)

7. Fay Govan / 4:29pm 14 Sep 2006

The ancient Egyptians were orange-skinned people who went about wearing revealing clothes and excessive jewellery. A stroll down Paisley High Street will confirm the genetic link.

[Report as unsuitable](#)

8. thomas, U.S.A. / 4:53pm 14 Sep 2006

BULL S--T

[Report as unsuitable](#)

[9. Angus Og](#), The Minch / 5:14pm 14 Sep 2006

And there was me thinking there was intelligent life out there. There are more brain cells amongst the prawns in the Minch.

[Report as unsuitable](#)

[10. Mhairi](#) / 5:26pm 14 Sep 2006

Why not do one of these DNA/genetic studies and find out?

[Report as unsuitable](#)

[11. Huguenot](#) / 6:10pm 14 Sep 2006

Angus Og 5 "questions that exist regarding the Scots": Hah! The Scots ARE the Almighty's questions for the world. Whyn't think you so much of its intellectual heritage has come through them, far past expectation of mere numbers -- much like the Jews.

"a gaelic free church service and not wonder at the haunting sounds that are so similar to those heard in the middle east, and particular in Egypt": Even today, listen to the music of the Coptic liturgy. The first arrival of monasticism, whatever Post-Reformation Scots Presbyterian sensibilities may think of it, with its powerful heritage and legacy of literacy and learning, in the British Isles was in the 4th C. with Coptic missionaries. (There is also the link Willie Ruff at Princeton University (originally Presbyterian school) poses of Scots Presbyterian Gaelic psalm-singing and Black gospel, reported in the Scotsman sometime back -- another link is <http://hnn.us/readcomment.php?id=17599&bheaders=1> - - but that is another chapter in the story.)

The origins of tartan and plaid are immediately evident to anyone who has seen a sheet of papyrus with its two layers of sets of strips at right angles to one another. Characteristically, it was the Celts who having songs and thus no need for writing improved the medium and its pattern through application of colours.

"Could DNA be used to find out the answers?" and Mhairi 10 "do one of these DNA/genetic studies and find out": Genomic analysis is slowly fleshing out the shared stories of us all.

One day kinsmen Morris and Howard were talking about their family history. Morris asked, "Howard, was Abraham historical or merely mythical?" Howard answered, "No, Morris, the question is, 'Is Abraham mythical or merely historical?'"

Whether from Scotland, Gaelic colonists on Anatolia (where Turkey is today) gave their name to Galatia (similarly Galicia in (cf. Ellis's Hiber) Iberia). Paul's letter to the Galatians may have been to some of the earliest Scots Presbyterians! It was also these

Celtic settlers who gave the modern-day capital of Turkey, Ankara, originally Ankyra, its name, whence the name of the Angora goat of beautiful fleece and fibre, large flocks of which one may find browsing shrubs and bushes, much as gorse and heather, today in the Texas Hill Country, many of the ranch families (Guthrie, Sloan, Brown) of whom are Presbyterians or Church-of-Christ Cambellites (cf. FCoS) of Scottish descent.

Thomas 8, on the other hand, is evidently a cattleman or feedlot operator. I would advise staying upwind of him. He writes, but I wonder that he sing.

Angus Og 9 "intelligent life out there": What I find truly frightening, AO, is that there really is higher intelligence in the universe, and we're (even doughty Scots) it.

[Report as unsuitable](#)

12. Frances, Canada / 6:39pm 14 Sep 2006

The first mention of the Scotti I believe was by Herodutus, along with the Keltoi, tribes around the Black Sea area.

The original Ancient Egyptians survive to this day as the Christian Copts of Egypt. People persecuted by the the present Arabic peoples who conquered Egypt by the Islamic conquests of Mohammad.

The word Egypt means " People of Ptah", the God they worshipped.

Myths records that the many animal gods worshipped by the Ancient Egyptians were minor gods who were fleeing the wrath of "Ra" the Most High God. and to escape changed themselves into animals.

They dislodged the worship of Ptah.

The absence of hieroglyphs and pictographs of the gods with animal heads in the Great Pyramid would suggest that it was built prior to Akenaten, and he actually tried to return Egypt to its original monotheism.

The Spartans a redhaired light skinned people were recorded by Josephus as actually being kin of the Jews as recorded in the Jerusalem Temple.

If the Keltoi and Scotti are the progenitors of the Scots and Celts, I suspect they are actually related to the ten missing tribes of Israel, or descendants of Esau, who was Jacob's (Israel) brother, a redhaired warrior who sold his birthright for a bowl of porridge. That sounds like a Scot to me! lol.

[Report as unsuitable](#)

13. Kimberly, USA / 6:40pm 14 Sep 2006

I have descendant's from Scotland and Ireland so all this make's me wonder why I've been having the dream's I've been having about Egypt...I've also been trying to track my descendant's through my last name and now I know I will find something interesting. I think that Walter Bower has found a gold mine in his research and I would really like to contact with him on this and add my side of the story.

[Report as unsuitable](#)

14. Angus Og, The Minch / 6:51pm 14 Sep 2006

Huguenot, thank you for your refreshing views. It is certainly something to consider and that I will. I do not profess to be a scholar, and there is a lot I want to know.

For the first time in my life I have almost finished reading a history book, which came as a shock to me as I was bored rigid at school with it.

The book is, Scotland the Story of a Nation by Magnus Magnusson. And I have not been able to stop reading it, except of course when the football is on the radio. It really is the most engrossing book I have ever read. His writing style has a lot to do with it, but there is so much intrigue in there as well.

Thank you for the links, more grist to the mill!

The similarity between the papyrus sheet and tartan is interesting. I remember been shown that at school by a Gaelic teacher.

The link between No8 and wind is spot on. No's 6 and 7 probably work on the same farm.

[Report as unsuitable](#)

15. Gregory, Niagara Falls New York / 7:35pm 14 Sep 2006

All this about the possibility of Ancient Egyptian heritage added to the Scottish heritage may be hogwash. But, for year my sister has maintained that she and I were brother and sister in Ancient Egypt. Also, as far as a historical prospective, I have only had two interested in any historic periods, one is Scotland, the second is Egypt. I don't know, but it would be interesting to find out.

[Report as unsuitable](#)

16. Tom, former U.K. colony of Maryland / 7:52pm 14 Sep 2006

It only seems logical an independent Scotland would have right to a portion of the Suez Canal. After all, it's the homeland.

[Report as unsuitable](#)

17. Chigbo, Lowell Massachusetts / 10:15pm 14 Sep 2006

If DNA tests prove Bower et al right, then there is a big lesson for the whole world to learn. To think that a people like the Scots could have there origin from Africa tells the world that we should be more tolerant of each other.

[Report as unsuitable](#)

18. long black veil, USA / 10:25pm 14 Sep 2006

Angus, I'm sorry to disappoint you, but Gaelic in any its various forms sounds nothing like Arabic. Arabic is a Semitic language and Gaelic is nothing of the kind. In fact, there's nothing guttural about any of the Gaelic forms, whereas all Semitic languages have that as their trademark. However, the ancient Egyptians did not speak Arabic or anything approaching it. There was a myth proffered by Geoffrey of MOnmouth, I think, that the

Britons were the descendants of the refugees of Troy. But that would place them in Asia Minor (Turkey) not Egypt, which sounds more likely.

[Report as unsuitable](#)

19. Angus Og, The Minch / 11:08pm 14 Sep 2006

Curiosity not disappointment at all, Semitic seems to be a broad church now. In linguistics and ethnology, Semitic (from the Biblical "Shem", Hebrew, translated as "name") was first used to refer to a language family of largely Middle Eastern origin, now called the Semitic languages. This family includes the ancient and modern forms of Amharic, Arabic, Aramaic, Assyrian, Akkadian, Hebrew, Maltese, Syriac, Tigrinya, etc. As language studies are interwoven with cultural studies, the term also came to describe the extended cultures and ethnicity's, as well as the history of these varied peoples as associated by close geographic and linguistic distribution. The late 19th century term "anti-Semitism" came to be used in reference specifically to anti-Jewish sentiment, further complicating the understood meaning and boundaries of the term.

I am not fluent in Gaelic, I can swear magnificently, and my granny used to scold me in Gaelic when she was angry, and by God she was guttural. Since guttural is not entirely subjective it is hard to see where you are coming from. Having been taught to sing in Gaelic for competitions a lot of emphasis was placed on guttural sounds. Example; there are not many non native Scots who pronounce 'loch' properly. The closest they get is 'lock.' There are many other Scots and Gaelic words that share this sound. Broch. Och. Having been born and bred in Gaeldom and worked in the middle east, I can say honestly that I have been struck by many of the sounds and other eccentricities in both cultures that are very alike.

What language did ancient Egypt have long black veil?

Are you Arabic?

[Report as unsuitable](#)

20. Stan the Man, Newting Meerins / 11:20pm 14 Sep 2006

Looks like 'Long black veil' has just spoiled Angus Og's dream of a stake in the Garden of Eden. He will now just have to be content with uncle Hector's croft, at least until he reads a second book.

[Report as unsuitable](#)

21. Angus Og, The Minch / 11:30pm 14 Sep 2006

Frances from Canada, every thing I have read up to now makes me agree with what you wrote.

This is the first real debate I have taken part in, as most people say we came from Ireland and that is it. I take it you are referring to the Coptis and the Coptic Church, which is the oldest recorded language. They use Coptic as there liturgic language, which is the way Gaelic seems to be heading.

[Report as unsuitable](#)

22. **Huguenot** / 12:56am 15 Sep 2006

long black veil 18 "Gaelic in any its various forms sounds nothing like Arabic": Spot on, as Angus might say, nor did Angus Og make any assertion otherwise to merit such rebuttal. The closest AO comes is, "sounds that are so similar to those heard in the middle east," which I took to refer to the FCoS Gaelic hymnody which is entirely vocal, I believe, without any instruments, Psalm-singing, rather than a comparison between pronunciations, whether Gaelic, Arabic, or any other languages, Semitic, Goidelic, or aught else. However, the Egyptian language Coptic (entirely different as long black veil acknowledges) continues to this day in the liturgy and communities of Christians in Egypt, who constitute nearly as old a tradition in the church as any, regarding its first organized presence in Egypt to be from a new church development in Alexandria by the apostle Mark about 20 years after the execution of Jesus of Nazareth. A comparison between Gaelic and Coptic pronunciation is, in any case, as I understand AO's comment, not of issue.

There is another intriguing Egyptian-Scottish tie, whether verging on sophistry, indicated by the stylised beards on the chins of the Pharaonic images (including the one pictured with this article) as a conventional indication of status. My understanding that they appear also on images of some few female pharaohs as well. These "beards" were not about gender, but emblems indicating authority.

Now this is where it gets interesting: The Hebrew word typically translated "elders" in English is ""zaqenim," meaning, literally, "bearded ones," and became in the first translation (Septuagint, for the Seventy who did it; incidentally in Alexandria, Egypt, but that's another story) of the Hebrew scriptures into another language, Greek, and designated the Septuagint "presbyteroi," whence the the "presbyterian" polity of (surprise, surprise!), for example, the establishment generally Scots-English-speaking Church of Scotland and the more Gaelic Free Church of Scotland, with sessions ("sittings") composed of elders.

It is interesting also that the translators didn't go with a Greek term for facial hair, indicative of a male come to adulthood, but one for seniority, which ones whom their decisions might affect to be indicative of maturity might hope they would show good judgment in exercise of authority in affairs of the communities they serve.

[Report as unsuitable](#)

23. **Frances**, Canada / 3:41am 15 Sep 2006

Hello Angus Og, I was referring to the Coptic Church, but also the Copts. Having said that I am not an expert and can only relay what I have learned from travel.

I am inclined to think that the Pyramids were not built by Khafre or Khufu of the 4th Dynasty 2575 B.C, but are much older, perhaps up to 10,000 years old. Which would predate recorded history.

When Abraham visited Egypt they were already thousands of years old.

Hugueonot, 'stylized beards' were worn by female Pharaohs, the magnificent 'Temple of

Hatshepsut' shows her with a beard,a symbol of power.I believe the Ptolemaic Queen Cleopatra actually wore one as well.

Angus I was struck by Ancient Greece being known as 'Achaia,'and their warriors were called the "Long Haired Achaeans" Achaia in Greek means goatherder,which raises the question were these peoples related to Abraham and Lot,who had vast herds of goats,and did they cross into Greece?

The Royal Standard of Scotland has a Red Rampant Lion on a yellow background,so does the tribe of Judah.

Ancient Kings of Scotland I believe were elected by a council and anointed by an Elder,over the Stone of Destiny.This is very similar to the ancient Semitic tribes

The custom of primogeniture was introduced by the Normans.

I understand all this may mean nothing but it is interesting to look at history outside the box.

Good wishes.

[Report as unsuitable](#)

24. Scott / 4:13am 15 Sep 2006

If history teaches us anything about GREAT CIVILISATIONS its one thing..... The people get wise to a small elite that run them and boot them out

[Report as unsuitable](#)

25. Berry, Edinburgh / 4:34am 15 Sep 2006

Kimberly and Gregory USA - my gran used to have dreams about egypt as well, that's interesting to see you say something very similar.

The reluctance of some other US posters to accept our (Scottish) possible egyptian origins is more reflective of their reluctance to associate with semitic peoples given the current political climate. That's sad.

If there's one thing to learn from this possibility it's that we're ALL pretty much each others brothers and sisters...black, white, muslim, christian and jew.

[Report as unsuitable](#)

26. J. A. / 6:42am 15 Sep 2006

Article "this royal family was expelled from Egypt during a time of great uprising" & Frances 23 "a beard,a symbol of power": So are we to take it that they escaped, whether by the skin of their teeth, but by the hair of their chinnychins, a term which, given the inventive things Gaelic does compressing consonants and syllables (and note well how the word observes caol ri caol), perhaps it is the origin of the name of AO's The Minch?

Berry 25 "reluctance ... (Scottish) possible egyptian origins ... with semitic peoples": Well, they got a big problem being as how Jesus' boys and them turning the world all

upside down and all and a good part of Europe and the "West" and maybe all of Scotland being put back together with all that that they put down on paper were all Jewish. Well, Luke may not have been, but then again maybe he was too and his folks just sent him to a good Hellenistic medical school to learn doing doctor things.

I do, however, regret how the term "antisemitism" gets superappropriated exclusively to the descendents of Abraham's son Yitzhak rather than all those of Noah's son Shem. (cf. AO 19 "Semitic seems to be a broad church now.") More accurate and clear would be "anti-Judaism," but that would open the Christian and Jew dialogue up to the possibility of "anti-Christianism" with connotations embarrassing for all of the antichrist, and maybe even let Muslims eavesdrop on the conversation, and we'd all end up going to a fight and having a football match break out.

Denying Arabs or Muslims a name for the demon antisemitism when they are the objects of its ethnic bigotry compounds the insult to their history and identity by a further depriving of them, and I think to the Jews' and all others' as well.

[Report as unsuitable](#)

27. Derek, Sydney / 8:01am 15 Sep 2006

An interesting web page on the topic of Scots is:

<http://www.johnpratt.com/items/docs/lds/meridian/2003/thr...>

Maybe Israel is waking up? (see Romans 11:7-8)

[Report as unsuitable](#)

28. Angus Og, The Minch / 10:32am 15 Sep 2006

Thanks Derek. That is the first time I heard of any geological evidence, it had often occurred to me that proper tests should be done. I can understand why the Archbishop would not want it done.

There is no guarantee that the stone that is back in Scotland is the original after the plundering and retrieval and all that happened to it.

A lot of importance has been attached to it however, so it is a very significant piece of the jigsaw.

I often wondered about the Red Hand of Ulster also. We take so much for granted without really thinking, why!

[Report as unsuitable](#)

29. Angus Og, The Minch / 10:44am 15 Sep 2006

Frances from Canada.

Primogeniture has its advantages, but not if you are the second born. The founding fathers of the Americas arrived there as a result of having no inheritance at home.

Yet it caused a civil war here.

[Report as unsuitable](#)

30. Nechtan, Aberdeen / 1:09pm 15 Sep 2006

Every time you go back a generation in your family tree, the number of ancestors you have multiplies by two. i.e., 2 parents, 4 grandparents, 8 gt-grandparents etc. For the sake of argument, a generation is about 25 years.

By the time you get back to 1100, you have roughly 5 billion different ancestors, theoretically alive at the same time. This is impossible because a) there weren't 5 billion people in the world in 1100, b) many societies were very isolated, with little contact with the outside world c) a lot of the people alive in 1100 died without reproducing.

Ergo, we can draw two conclusions. Firstly, it's fairly demonstrable that we're all highly inbred. Secondly, we probably have lines of descent going all over the world, through what movement of peoples did take place and some degree of genetic drift.

I'm a fairly pure-bred Scot. All 16 of my gt-gt-grandparents were born here. However, I could reasonably confidently say that, in 1100, my ancestors would have included Africans, Arabs, Mongols, Indians, Native Americans and any other interesting array of races and peoples. This blood is thoroughly diluted by my majority of good, pale, peely-wally Celtic ancestry, of course, so you couldn't see it. It probably is there, however.

Therefore, it wouldn't surprise me in the least if we were descended from the pharaohs. But I'd venture that if we are, there are more mundane explanations than some massive pharonic migration to Scotland. If there's ancient Egyptian blood in Scotland, it has come here through trade, diplomacy, intermarriage and war over thousands of years.

[Report as unsuitable](#)

31. JW, US / 1:49pm 15 Sep 2006

This would be extremely easy to support, if true, by some simple genetic tests. The genographic project could help. Just need to do mtDNA and Y chromosome analysis on the Egyptian and Scottish population with a high n value (number of individuals) to be significant. I'd love to see the results.

JW,
Scientist,
USA

[Report as unsuitable](#)

32. gerry, Glasgow / 2:22pm 15 Sep 2006

The origin of the Scots? It was a big alien what done it and ran away.

[Report as unsuitable](#)

33. James I. Nienhuis, Houston, Texas / 2:58pm 15 Sep 2006

The ancient mines and citadels on the Rio Tinto River of southern Spain date back to at least 2000 B.C., and the ancient name of the Rio Tinto River was the Iber River, so I don't think Hiber of Scota (circa 1300 B.C.) is the namesake of Iberia, it must be named after someone else.

A good candidate is Eber, who was five generations before Abraham.

[Report as unsuitable](#)

34. Kirsty, BC / 3:51pm 15 Sep 2006

WOW, it is interesting that such a small article has generated such a lot of interest and comments.

Like Kim (13), I have also had a number of dreams about Egypt, but I just put those to the museum exhibits I've seen at Royal Ontario Musueum and Royal BC Museum (RBCM was from the British Museum) and the various documentary's seen regarding ancient Egypt. Maybe there is more to it, as I have had the sense of "deja vu" and "this is not the right setting" for household artifacts which were on display.

It could also explain why both my father (purebred scot) and I (sassenach mum) have such fascination with Egyptian history. Both our fascinations have been there since we were children.

Supposedly, through the testing of mitochondrial (sp) DNA (the mother's line), the world is linked to seven "Eve's", if science could pinpoint the Eve who is related to Egypt and then test a large population of Scot's they could find their answer.

Needless to say, it would be interesting to see if this story/report can be substantiated. Just hope that there are no Chimera's in the test (oh, CSI and House :-)).

[Report as unsuitable](#)

35. James I. Nienhuis, Houston, Texas / 4:05pm 15 Sep 2006

The ancestors of the people of Scotland did sail there from the eastern Mediterranean, across a huge expanse of water (presuming they didn't putter along the coast the whole way), so their ships were ships (not skin covered tubs), and they navigated by the methodology described in article #2 at www.IceCivilizations.com.

The work of author Ralph Ellis (who is mentioned in the above article) was instrumental to the deduction of article #2, the part about 22/7 x 40/40, to establish the numbers of royal cubits for the dimensions of the Great Pyramid), so he may have some valuable input about all this for us.

[Report as unsuitable](#)

36. John Gladman, Londinium / 4:50pm 15 Sep 2006

I have thought this a possibility for about twenty years now, after experiencing a sort of 'vision' in which I was standing in the prow of a ship wearing ancient Egyptian style clothes, in this 'vision' I knew instinctively that I was a warrior priest of Thebes who had come to the land (Scotland) seeking refuge and to spread knowledge and healing...On another point, I passed through Dumfries a few months back, and was amazed at the image of "St. Michael" who is on a sort of old tolbooth type building in the centre of the town. I must admit upon first seeing this that I was struck by how similar it was to Assyrian bas-reliefs, including the beard etc. I know it is of no great age, but whoever designed it I feel was definitely familiar with Assyrian imagery, therein lies the puzzle, why choose this style of representing the Archangel Michael, when at the time there were many that correspond to our modern view/time of the enlightenment/Illuminati etc.

[Report as unsuitable](#)

37. [James I. Nienhuis](#), Houston, Texas / 4:56pm 15 Sep 2006

Wasn't Londinium named after King Lud from around 200 B.C.?

[Report as unsuitable](#)

38. [James I. Nienhuis](#), Houston, Texas / 5:16pm 15 Sep 2006

Wups, the link at post #35 should be www.IceAgeCivilizations.com, my apologies.

[Report as unsuitable](#)

39. [mark](#) / 6:27pm 15 Sep 2006

Interesting comments. May I suggest you explore the works of Michael Tsarion, and Zecharia Sitchin.

According to Mr. Sitchin's books, the Aztec calendar has a couple of "ages" of interest. One, the "age of the red-haired ones" and the "age of the white giants". I think you will find these fascinating.

Mr. Tsarion has a compelling theory of the spread of Celtic culture after the deluge. Happy Googling!

| 20582|2006-09-15 16:07:36|Mahari Mengistu|Re: Writing on Stone May Be Oldest in the Americas|

Dr. Winters,

Is this article written just for the lay person? Are the "scientists" interviewed ignorant? My reason for asking is their assertion that all previous writing attributed to Olmecs has been discounted as false.

This is not true, is it?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "K. Loganathan" wrote:

- >
- > Writing on Stone May Be Oldest in the Americas
- > By JOHN NOBLE WILFORD

- >
- >
- > Published: September 14, 2006

- >
- > A stone slab found in the state of Veracruz in Mexico bears

3,000-year-old writing previously unknown to scholars, according to archaeologists who say it is an example of the oldest script ever discovered in the Western Hemisphere.

- > Skip to next paragraph Enlarge This Image
- > Courtesy of Stephen Houston
- > Sixty-two distinct signs are inscribed on the stone slab, which

was discovered in the state of Veracruz in Mexico.

- >
- > Related Web Link Oldest Writing in the New World (Science)
- >
- >
- > The order and pattern of carved symbols appeared to be that of a

true writing system, according to the Mexican scientists who have studied the slab and colleagues from the United States. It had characteristics strikingly similar to imagery of the Olmec civilization, considered the earliest in pre-Columbian America, they said.

- > Finding a heretofore-unknown writing system is a rare event. One

of the last such discoveries, scholars say, was the Indus Valley script, identified by archaeologists in 1924.

- > The inscription on the stone slab, with 62 distinct signs, some

of them repeated, has been tentatively dated to at least 900 B.C., and possibly earlier. That is 400 years or more before writing had been known to exist in Mesoamerica, the region from central Mexico through much of Central America ? and by extension, to exist anywhere in the Hemisphere.

- > Scientists had not previously found any script that was

unambiguously associated with the Olmec culture, which flourished along the Gulf of Mexico in Vera Cruz and Tobasco well before the Zapotec and Maya people rose to prominence elsewhere in the region. Until now, the Olmec were known mainly for the colossal stone heads

they created and displayed at monumental buildings in their ruling cities.

> The inscribed stone slab was discovered by Maria del Carmen

Rodriguez of the National Institute of Anthropology and History of Mexico and by Ponciano Ortiz of Veracruz University. The archaeologists, who are husband and wife, are the lead authors of the report of the find, which will be published Friday in the journal Science.

> The signs incised on the 26-pound stone, the researchers said in

the report, "link the Olmec to literacy, document an unsuspected writing system and reveal a new complexity to this civilization."

> Noting that the text "conforms to all expectations of writing,"

the researchers wrote that the sequences of signs reflected "patterns of language, with the probable presence of syntax and language-dependant word orders." Several paired sequences of signs, scholars said, have prompted speculation that the text may contain couplets of poetry.

> Experts who have examined the symbols on the stone slab said

they would need many more examples before they could hope to decipher them and read what is written. It appeared, they said, that the symbols in the inscription were unrelated to later Mesoamerican scripts, suggesting that this Olmec writing might have been practiced for only a few generations and may never have spread to surrounding cultures.

> Stephen D. Houston of Brown University, a co-author of the

report and an authority on ancient writing systems, acknowledged that this was a puzzle, and would probably be emphasized by some scholars who question the influence of the Olmec on the course of later Mesoamerican cultures.

> But Dr. Houston called the discovery tantalizing, saying, "It

could be the beginning of a new era of focus on the Olmec civilization."

> Other participants in the research include Michael D. Coe of

Yale; Karl A. Taube of the University of California, Riverside; and Alfredo Delgado Calderon of the National Institute of Anthropology and History.

> Mesoamerica researchers who were not involved in the Veracruz

discovery agreed that the signs appeared to be a true script, and that the slab could be expected to inspire more intensive study of the Olmecs, whose civilization emerged about 1200 B. C. and had all but disappeared by 400 B. C.

> In an accompanying article in Science, Mary Pohl, an

anthropologist at Florida State University who has excavated Olmec ruins, was quoted as saying, "This is an exciting discovery of great significance."

> A few other researchers were skeptical of the dating of the

inscription, noting that the stone was uncovered in a gravel quarry where it and other artifacts were jumbled and may have been out of their original context.

> The discovery team said that ceramic shards, clay figurines and

other broken artifacts accompanying the stone appeared to be from a particular phase of Olmec culture that ended about 900 B. C. But they acknowledged that the disarray at the site made it impossible to determine whether the stone had originally been in a place relating to the governing elite or to religious ceremony.

> Richard A. Diehl, a specialist in Olmec research at the

University of Alabama and another co-author of the report, said, "My colleagues and I are absolutely convinced the stone is authentic."

> The stone slab first came to light in 1999, when road builders

digging gravel came across it among debris from an ancient mound at Cascajal, a place the archaeologists called the "Olmec heartland."

The village is on an island in southern Veracruz about a mile from San Lorenzo, where ruins have been found of the dominant Olmec city, which stood from 1200 B. C. to 900 B. C.

> When the stone surfaced, Dr. Rodriguez and Dr. Ortiz were called

in, and quickly recognized the potential importance of the find.

> Only after six years of further excavations searching for more

writing specimens, and comparative analysis with previously known Olmec iconography, did the two archaeologists invite other Mesoamerica scholars to join the study earlier this year. Though some other reported examples of Olmec "writing" in recent years failed to stand up to scrutiny, the team concluded that the Cascajal stone, as it is being called, was the real thing.

> The tiny, delicate symbols are incised on the concave top

surface of a block of soft stone that measures about 14 inches long, 8 inches wide and 5 inches thick.

> Dr. Houston, who was a leader in deciphering Maya writing,

examined the stone looking for clues that the symbols were true writing and not just iconography unrelated to a language. He said in an interview that he detected regular patterns and order, suggesting "a text segmented into what almost look like sentences, with clear beginnings and clear endings."

> Some of the pictographic signs were frequently repeated, Dr.

Houston said, particularly ones that looked like an insect or a lizard. He suspected that these might be signs alerting the reader to the use of words that sound alike but have different meanings - as in the difference between "I" and "eye" in English.

> All in all, Dr. Houston concluded, "the linear sequencing, the

regularity of signs, the clear patterns of ordering, they tell me this is writing. But we don't know what it says."

>

> [http://www.nytimes.com/2006/09/14/science/14cnd-olmec.html?](http://www.nytimes.com/2006/09/14/science/14cnd-olmec.html?hp&ex=1158292800&en=2df2cde237690b78&ei=5094&partner=homepage)

hp&ex=1158292800&en=2df2cde237690b78&ei=5094&partner=homepage

>

>

>

> -----

> Do you Yahoo!?

> Get on board. You're invited to try the new Yahoo! Mail.

>

| 20583|2006-09-15 18:49:57|olmec982000|Re: Writing on Stone May Be Oldest in the Americas|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Dr. Winters,

> Is this article written just for the lay person? Are

> the "scientists" interviewed ignorant? My reason for asking is

> their assertion that all previous writing attributed to Olmecs has

> been discounted as false.

> This is not true, is it?

> HTP,

> Mahari

>

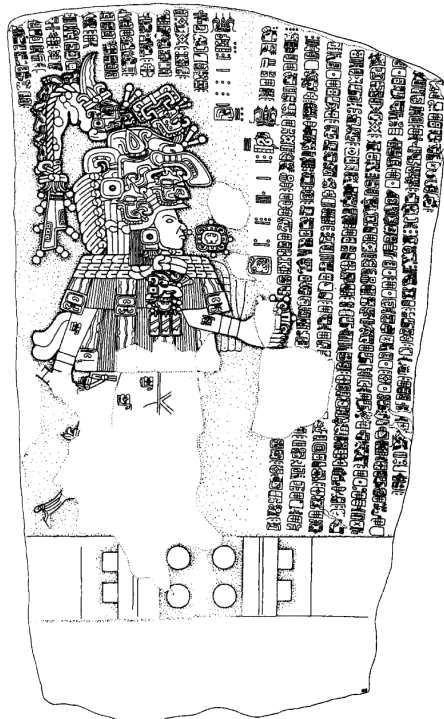
Hi Mahari,

The Meso-American "experts" make these claims because they want to deny that the Olmecs have writing because they want the writing to look exactly like the Mayan system. Up until the publication of *The Olmec World*, by Princeton University the only evidence of Olmec writing was the Tuxtla statuette and the Celts from La Venta.

Then archaeologist discovered the Mojarra tablet of King Yo Pe. Instead of referring to the stela as an Olmec document archaeologist called the Stela of the King Epi-Olmec



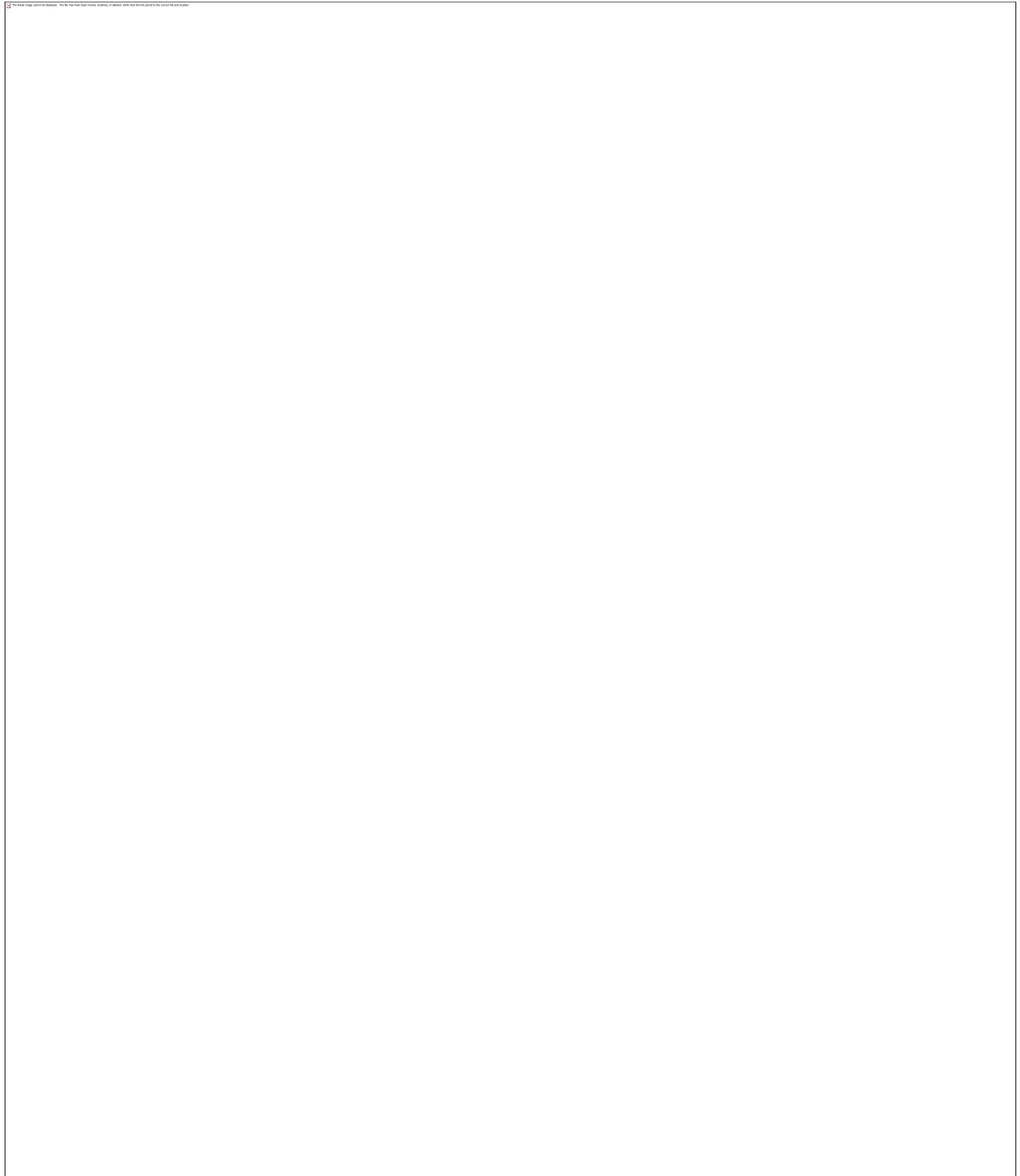
They wanted it to be different from the Olmec style of writing because it was written mainly in Olmec Hieroglyphic writing that uses the characters to make symbols.



La Mojarra Stela 1

Drawing by George Stuart

Some years later the archaeologist found additional Olmec signs on the edge of the monument which are mainly linear signs.



Archaeologist ignored this inscription because it was presented some hieroglyphic Olmec signs but for the most part the Olmec symbols were linear. Justenson and Kaufman claimed they had deciphered Epi-Olmec using Proto-Zoque. They deciphered the inscription above as follows:

" Behold, there/he was for 12 years a [title]

And then a garment got folded

He [uttered]

-the stones that he set in order were thus symbols,?kingly ones

What I chopped has been planted and harvested well

(A) shape-shifter(s) appeared divinely in his body(p.208)".

This is not the proper translation. The inscription really says:

Below is a transliteration of the the 30 "signs" in the Short Side or B side of the Mojarra stela.

1. Po i t□>

Thou (art a) righteous King.

2. I po su ba su

Thou (art) pure. Offer libations to this unique Ba

3. Se gyo

(of) the Se gyo.

4. Po tu Po/ Po da tu Po

The pure grand refuge is smooth

5. ???????

6. Po ku tu

Pure cleansing this refuge

Po gbe tu tu

The santified King and his refuge

7. Po ni tu fa

The pure principal of life is in possession of this abode

8. Ba su

The Ba is vigorous

9. Pe kyu

Prodigious tomb

10. ??????

11. Yo Pe

King Yo Pe

12. Po i tu

Pure (is) thine refuge

13. Se ni gyo t_增o nde

[Yo Pe's] Principal of life to realize no vice

(in this) good abode/habitation on terrain near the water

14. Pe kyu

The prodigious tomb

15. Ni tu la

The soul of the King sleeps

or

Ni gyu la

The soul, and spiritual tranquility (is) established

16. Yo be

The vital spirit (has) been put to bed

17. Po

(In) Purity

18. Yo ngbe Bi

The soul is pure righteousness of the great ancestor

19. Yo Pe

20. Po su

The pure libation

21. Lu kyu lu kyu

Hold upright this hemispheric tomb.

Hold upright this hemispheric tomb.

22. Be ta gyu

[It] exist in a unique state of spiritual tranquility

23. Po i tu

Pure is thine refuge

24. Yo Pe

25. Po tu

Righteous King

26. Po i ku tu

Thou head the government is pure

27. Ta ki ku gyo ta kye ba gba da

Ta Ki "[This] sacre raising of a star [Yo Pe]

Ku gyo "[is] the summit of righteousness

Ta kye ba "This man [is] great

gba da "[he] glows at this moment

" [Yo Pe] is a raising star. [He is] the summit

of righteousness. This man [Yo Pe] is great. [He]
glows [like a shining star] at this moment."

28. Da

At this moment

29. Po yo ta fa ta

The pure image of the race and mystic order is full of propriety"

30. Yo Pe Po yo ta fa ta Yo Pe

"The pure image of the race and mystic order, full of
propriety [is] Yo Pe."

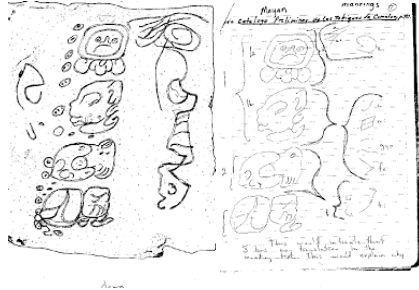
A couple of years ago researchers tested their decipherment and found that it was false. I had noted this at several conferences, but since the "experts" want to maintain Africans were not in Olmecland, they simply supported one of their own until they were outed out as frauds.

I am sure that after I die some European, part of the in-crowd will "re-discover" my decipherment and get credit for reading the writing.



The symbols above are made up linear Olmec signs. I had to teach yesterday and today. This weekend I will read the text and tell you what it probably says. The fact that it is concave suggest

that it was used in a Olmec school for students to learn how to write in Olmec. I am sure that the Olmec had schools where students learned to write Olmec because the Mayans had schools there they studied Olmec , and used this knowledge to write Mayan text as proven by the bilingual text from Calmalcalco



In this brick used for practice the Mayan symbols are on the left and the Olmec on the right. This school work even has a grade at the bottom. The new tablet discussed in the article below provides even more evidence of Olmec writing.

I hope you noticed that the researchers claim the stone had been discovered in 1999. But it is only now that they decided to publish the artifacts. This suggest to me they may have even more Olmec texts that they are keeping in hiding. No matter what the reason is for hiding these text I will decipher them as they are published and post them on the WWW. You can only maintain a lie for so long.

Once I read the text I will report my findings to the forum. I don't think it is a poem or history document. The association of sets of Olmec signs on the tablet suggest that it was used by a student or students to copy text while they were in school.

Clyde

> --- In Ta_Seti@yahoogroups.com, "K. Loganathan" ulagankmy@
> wrote:
>>
>> Writing on Stone May Be Oldest in the Americas
>> By JOHN NOBLE WILFORD
>>
>>
>> Published: September 14, 2006
>>
>> A stone slab found in the state of Veracruz in Mexico bears
> 3,000-year-old writing previously unknown to scholars, according to
> archaeologists who say it is an example of the oldest script ever
> discovered in the Western Hemisphere.
>> Skip to next paragraph Enlarge This Image
>> Courtesy of Stephen Houston
>> Sixty-two distinct signs are inscribed on the stone slab, which

> was discovered in the state of Veracruz in Mexico.

> >

> > Related Web Link Oldest Writing in the New World (Science)

> >

> >

> > The order and pattern of carved symbols appeared to be that of a

> true writing system, according to the Mexican scientists who have

> studied the slab and colleagues from the United States. It had

> characteristics strikingly similar to imagery of the Olmec

> civilization, considered the earliest in pre-Columbian America, they

> said.

> > Finding a heretofore-unknown writing system is a rare event. One

> of the last such discoveries, scholars say, was the Indus Valley

> script, identified by archaeologists in 1924.

> > The inscription on the stone slab, with 62 distinct signs, some

> of them repeated, has been tentatively dated to at least 900 B.C.,

> and possibly earlier. That is 400 years or more before writing had

> been known to exist in Mesoamerica, the region from central Mexico

> through much of Central America ? and by extension, to exist

> anywhere in the Hemisphere.

> > Scientists had not previously found any script that was

> unambiguously associated with the Olmec culture, which flourished

> along the Gulf of Mexico in Vera Cruz and Tobasco well before the

> Zapotec and Maya people rose to prominence elsewhere in the region.

> Until now, the Olmec were known mainly for the colossal stone heads

> they created and displayed at monumental buildings in their ruling

> cities.

> > The inscribed stone slab was discovered by Maria del Carmen

> Rodriguez of the National Institute of Anthropology and History of

> Mexico and by Ponciano Ortiz of Veracruz University. The

> archaeologists, who are husband and wife, are the lead authors of

> the report of the find, which will be published Friday in the

> journal Science.

> > The signs incised on the 26-pound stone, the researchers said in

> the report, "link the Olmec to literacy, document an unsuspected

> writing system and reveal a new complexity to this civilization."

> > Noting that the text "conforms to all expectations of writing,"

> the researchers wrote that the sequences of signs

> reflected "patterns of language, with the probable presence of

> syntax and language-dependant word orders." Several paired sequences

> of signs, scholars said, have prompted speculation that the text may

> contain couplets of poetry.

> > Experts who have examined the symbols on the stone slab said

> they would need many more examples before they could hope to

> decipher them and read what is written. It appeared, they said, that

> the symbols in the inscription were unrelated to later Mesoamerican

> scripts, suggesting that this Olmec writing might have been
> practiced for only a few generations and may never have spread to
> surrounding cultures.
>> Stephen D. Houston of Brown University, a co-author of the
> report and an authority on ancient writing systems, acknowledged
> that this was a puzzle, and would probably be emphasized by some
> scholars who question the influence of the Olmec on the course of
> later Mesoamerican cultures.
>> But Dr. Houston called the discovery tantalizing, saying, "It
> could be the beginning of a new era of focus on the Olmec
> civilization."
>> Other participants in the research include Michael D. Coe of
> Yale; Karl A. Taube of the University of California, Riverside; and
> Alfredo Delgado Calderon of the National Institute of Anthropology
> and History.
>> Mesoamerica researchers who were not involved in the Veracruz
> discovery agreed that the signs appeared to be a true script, and
> that the slab could be expected to inspire more intensive study of
> the Olmecs, whose civilization emerged about 1200 B. C. and had all
> but disappeared by 400 B. C.
>> In an accompanying article in Science, Mary Pohl, an
> anthropologist at Florida State University who has excavated Olmec
> ruins, was quoted as saying, "This is an exciting discovery of great
> significance."
>> A few other researchers were skeptical of the dating of the
> inscription, noting that the stone was uncovered in a gravel quarry
> where it and other artifacts were jumbled and may have been out of
> their original context.
>> The discovery team said that ceramic shards, clay figurines and
> other broken artifacts accompanying the stone appeared to be from a
> particular phase of Olmec culture that ended about 900 B. C. But
> they acknowledged that the disarray at the site made it impossible
> to determine whether the stone had originally been in a place
> relating to the governing elite or to religious ceremony.
>> Richard A. Diehl, a specialist in Olmec research at the
> University of Alabama and another co-author of the report, said, "My
> colleagues and I are absolutely convinced the stone is authentic."
>> The stone slab first came to light in 1999, when road builders
> digging gravel came across it among debris from an ancient mound at
> Cascajal, a place the archaeologists called the "Olmec heartland."
> The village is on an island in southern Veracruz about a mile from
> San Lorenzo, where ruins have been found of the dominant Olmec city,
> which stood from 1200 B. C. to 900 B. C.
>> When the stone surfaced, Dr. Rodriguez and Dr. Ortiz were called
> in, and quickly recognized the potential importance of the find.
>> Only after six years of further excavations searching for more

> writing specimens, and comparative analysis with previously known
 > Olmec iconography, did the two archaeologists invite other
 > Mesoamerica scholars to join the study earlier this year. Though
 > some other reported examples of Olmec "writing" in recent years
 > failed to stand up to scrutiny, the team concluded that the Cascajal
 > stone, as it is being called, was the real thing.
 > > The tiny, delicate symbols are incised on the concave top
 > surface of a block of soft stone that measures about 14 inches long,
 > 8 inches wide and 5 inches thick.
 > > Dr. Houston, who was a leader in deciphering Maya writing,
 > examined the stone looking for clues that the symbols were true
 > writing and not just iconography unrelated to a language. He said in
 > an interview that he detected regular patterns and order,
 > suggesting "a text segmented into what almost look like sentences,
 > with clear beginnings and clear endings."
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 > Houston said, particularly ones that looked like an insect or a
 > lizard. He suspected that these might be signs alerting the reader
 > to the use of words that sound alike but have different meanings -
 > as in the difference between "I" and "eye" in English.
 > > All in all, Dr. Houston concluded, "the linear sequencing, the
 > regularity of signs, the clear patterns of ordering, they tell me
 > this is writing. But we don't know what it says."
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 > > [http://www.nytimes.com/2006/09/14/science/14cnd-olmec.html?](http://www.nytimes.com/2006/09/14/science/14cnd-olmec.html?hp&ex=1158292800&en=2df2cde237690b78&ei=5094&partner=homepage)
 > [hp&ex=1158292800&en=2df2cde237690b78&ei=5094&partner=homepage](http://www.nytimes.com/2006/09/14/science/14cnd-olmec.html?hp&ex=1158292800&en=2df2cde237690b78&ei=5094&partner=homepage)
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 > > -----
 > > Do you Yahoo!?
 > > Get on board. You're invited to try the new Yahoo! Mail.
 > >
 >

| 20584|2006-09-15 23:23:48|Djehuti Sundaka|Re: Egyptology project|
 "Before the famine the 12 princes created their own children. Only
 those children created every living Israelite in all generations to
 come... All living descendants of Jacob/Israel came from the 53
 grand children who went into Egypt after the famine. These were the
 only Israelites on the entire earth at that time. Out of the 53
 grandchildren, only one was a female. Who but Egyptian girls were
 the mothers of all generations of Israelites to come?"

The female servants (Genesis 32:5) and entire city of female
 captives (Genesis 34:29).

Certainly not girls whose fathers would have found shepherds to be an abomination (Genesis 46:34).

Certainly not women distinguished from Hebrew women as being less lively (Exodus 1:19).

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "archaic_egypt"

wrote:

>

> Egyptology project In the prophecy when the Lord comes to earth

and

> lives on a mountain in the middle east and gathers the Israelites,

the

> middle east... Egypt are the only places actually identified

> specifically. Who knew the Israelites married Egyptians. *

Long

> after their return to Israel there is an account of an Israelite

getting

> an Egyptian husband for his daughter. * In the Exodus there is an

> account of an Israelite girl married to an Egyptian. * Before the

> famine the 12 princes created their own children. Only those

children

> created every living Israelite in all generations to come... All

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> descendants of Jacob/Israel came from the 53 grand children who

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> entire earth at that time. Out of the 53 grandchildren, only one

was a

> female. Who but Egyptian girls were the mothers of all generations

of

> Israelites to come? * Of course the tribe of Joseph came out of

> else's site actually think they can copyright that page.. maybe

the text

> but not the pictures. Another way to get great photos is with a

video

> capture card or by linking up with others who live near museums.

Yes

> all groups have 20 megs to store their group pictures, but any one

> looking for special pictures would have to join each group and

explore

> them one by one to see if they had it.. and 20 meg will not begin

to be

> enough space for an album to contain lots of good quality

photos. If

> you look you will find multiple pictures of the very same painting

or

> statue.. but some of them have a higher resolution. When the web

> began, web space was very expensive and people reduced their

resolution

> to store poor resolution photos ... grainy ... poor detail and

color.

> Now we can get gigabytes of free web space for our photographs.

Now we

> have high resolution digital cameras. I began by creating a hub

to

> unite all owners of Yahoo Egyptian groups

> http://groups.yahoo.com/group/archaic_egypt_hub

> <http://groups.yahoo.com/group/archaic_egypt_hub> The idea is to

> bring all their members together in a search of high resolution

pictures

> of ancient Egyptians. The pictures to be stored in a public domain

photo

> album. Say some one contributes or finds an image of the burst

> that is 45kb Later another guy finds an image of the same burst

> is 200kb The higher resolution of the image replaces the old

> the images are added to the public domain album, the group owners

> of their members can link to the high resolution photos of high

> This is not another discussion group. Any one who joins should use

- > no mail option and the only thing they would post to the group is
- > pictures or links to good quality pictures. By being a member and
- > using the no mail option, they can send pictures to be viewed and

> to the public domain album. Any other group owners who have the

- > can be moderators to decide if the contributions are something we

- > already have or to decide it is a better quality picture. I would
- > suggest we start with one famous pharaoh and work out the process

> will use. Photos should be of the original wall painting or

> PhotoShopp stuff In addition to our high resolution photos, there

> be a page that tells When and where it was found, and In what

> tomb the actual image/wall painting is at the present time
> ^^^ A couple

> #1 Is any one in this group living in Egypt? #2 Does any one

here have

> any contacts in an Egyptian university or museum? #3 Are there

any

> university students (past or present) outside of Egypt interested

in

- > creating a world wide group to unite Egyptology lovers every where

in

> projects. I will spell that out in another post Thanks Sam

(You can

> also e-mail me at archaic_egypt@...

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$$> .$$
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> 

> Archaic Egypt

> [Site Meter] <<http://www.sitemeter.com/stats.asp?>

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site=s27mymummy>
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20585 2006-09-16 09:50:00 Paul Kekai Manansala Indigenous African religion/spirituality organizations

I know that many members in this group are involved in African indigenous spiritual traditions including Kemetic religion.

Are there any umbrella organizations, conferences, etc. of national or international importance that focus on these traditions?

Regards,

Paul Kekai Manansala

| 20586|2006-09-16 11:02:24|Mahari Mengistu|Re: Writing on Stone May Be Oldest in the Americas|

Thanks, Dr. Winters.

This is exciting!

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "olmec982000"

wrote:

$$>$$
$$>$$
 \geq

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

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> > Is this article written just for the lay person? Are

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> > This is not true, is it?

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Instead

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> He [uttered]

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> -the stones that he set in order were thus symbols,?kingly ones

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> (A) shape-shifter(s) appeared divinely in his body(p.208)".

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> The pure principal of life is in possession of this abode
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> 8. Ba su
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> [Yo Pe's] Principal of life to realize no vice

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> The prodigious tomb
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> The soul of the King sleeps
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>
> Ni gyu la
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> The soul, and spiritual tranquility (is) established
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> 16. Yo be
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> The vital spirit (has) been put to bed
>
> 17. Po
>
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> 18. Yo ngbe Bi
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> The soul is pure righteousness of the great ancestor
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> 20. Po su
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> The pure libation
>
> 21. Lu kyu lu kyu
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> Hold upright this hemispheric tomb.
>
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>
> 22. Be ta gyu
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> 23. Po i tu

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>
>
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>
> glows [like a shinning star] at this moment."
>
> 28. Da
>
> At this moment
>
> 29. Po yo ta fa ta
>
> The pure image of the race and mystic order is full of propriety"
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> I am sure that after I die some European, part of the in-crowd will

> "re-discover" my decipherment and get credit for reading the

writing.

>

> [The Cascajal block, left, and a drawing of its patterned

images.]

>

> The symbols above are made up linear Olmec signs. I had to teach

> yesterday and today. This weekend I will read the text and tell

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> &tbnh=142&tbnw=103&prev=/images%3Fq%3Dbilingual%2BOlmec%2BMayan%

2Bwritin\
> g%26svnum%3D10%26hl%3Den%26lr%3D%26rls%3DDKUS,DKUS:2006-28,DKUS:en%

26sa%\

> 3DN>
>

> In this brick used for practice the Mayan symbols are on the left

and

> the Olmec on the right. This school work even has a grade at the

bottom.

> The new tablet discussed in the article below provides even more
> evidence of Olmec writing.

>

> I hope you noticed that the researchers claim the stone had been
> discovered in 1999. But it is only now that they decided to

publish the

> artifacts. This suggest to me they may have even more Olmec texts

that

> they are keeping in hiding. No matter what the reason is for

hiding

> these text I will decipher them as they are published and post

them on

> the WWW. You can only maintain a lie for so long.

>

> Once I read the text I will report my findings to the forum. I

don't

> think it is a poem or history document. The association of sets of

Olmec

> signs on the tablet suggest that it was used by a student or

students to

> copy text while they were in school.

>

>

>

> Clyde

>

>

>> --- In Ta_Seti@yahoogroups.com, "K. Loganathan" ulagankmy@

>> wrote:

>>>

>>> Writing on Stone May Be Oldest in the Americas

>>> By JOHN NOBLE WILFORD

>>>

>>>

>>> Published: September 14, 2006

>>>

>>> A stone slab found in the state of Veracruz in Mexico bears

>> 3,000-year-old writing previously unknown to scholars, according

to

>> archaeologists who say it is an example of the oldest script ever

>> discovered in the Western Hemisphere.

>>> Skip to next paragraph Enlarge This Image

>>> Courtesy of Stephen Houston

>>> Sixty-two distinct signs are inscribed on the stone slab, which

>> was discovered in the state of Veracruz in Mexico.

> > >

> > > Related Web Link Oldest Writing in the New World (Science)

> > >

> > >

> > > The order and pattern of carved symbols appeared to be that of

a

> > true writing system, according to the Mexican scientists who have

> > studied the slab and colleagues from the United States. It had

> > characteristics strikingly similar to imagery of the Olmec

> > civilization, considered the earliest in pre-Columbian America,

they

> > said.

> > > Finding a heretofore-unknown writing system is a rare event.

One

> > of the last such discoveries, scholars say, was the Indus Valley

> > script, identified by archaeologists in 1924.

> > > The inscription on the stone slab, with 62 distinct signs, some

> > of them repeated, has been tentatively dated to at least 900

B.C.,

> > and possibly earlier. That is 400 years or more before writing

had

> > been known to exist in Mesoamerica, the region from central

Mexico

> > through much of Central America ? and by extension, to exist

> > anywhere in the Hemisphere.

> > > Scientists had not previously found any script that was

> > unambiguously associated with the Olmec culture, which flourished

> > along the Gulf of Mexico in Vera Cruz and Tobasco well before the

> > Zapotec and Maya people rose to prominence elsewhere in the

region.

> > Until now, the Olmec were known mainly for the colossal stone

heads

> > they created and displayed at monumental buildings in their

ruling

> > cities.

> > > The inscribed stone slab was discovered by Maria del Carmen

> > Rodriguez of the National Institute of Anthropology and History

of

> > Mexico and by Ponciano Ortiz of Veracruz University. The
> > archaeologists, who are husband and wife, are the lead authors of
> > the report of the find, which will be published Friday in the
> > journal Science.
> > > The signs incised on the 26-pound stone, the researchers said

in

> > the report, "link the Olmec to literacy, document an unsuspected
> > writing system and reveal a new complexity to this civilization."
> > > Noting that the text "conforms to all expectations of writing,"
> > the researchers wrote that the sequences of signs
> > reflected "patterns of language, with the probable presence of
> > syntax and language-dependant word orders." Several paired

sequences

> > of signs, scholars said, have prompted speculation that the text

may

> > contain couplets of poetry.
> > > Experts who have examined the symbols on the stone slab said
> > they would need many more examples before they could hope to
> > decipher them and read what is written. It appeared, they said,

that

> > the symbols in the inscription were unrelated to later

Mesoamerican

> > scripts, suggesting that this Olmec writing might have been
> > practiced for only a few generations and may never have spread to
> > surrounding cultures.
> > > Stephen D. Houston of Brown University, a co-author of the
> > report and an authority on ancient writing systems, acknowledged
> > that this was a puzzle, and would probably be emphasized by some
> > scholars who question the influence of the Olmec on the course of
> > later Mesoamerican cultures.
> > > But Dr. Houston called the discovery tantalizing, saying, "It
> > could be the beginning of a new era of focus on the Olmec
> > civilization."
> > > Other participants in the research include Michael D. Coe of
> > Yale; Karl A. Taube of the University of California, Riverside;

and

> > Alfredo Delgado Calderon of the National Institute of

Anthropology

> > and History.

> > > Mesoamerica researchers who were not involved in the Veracruz

> > discovery agreed that the signs appeared to be a true script, and

> > that the slab could be expected to inspire more intensive study

of

> > the Olmecs, whose civilization emerged about 1200 B. C. and had

all

> > but disappeared by 400 B. C.

> > > In an accompanying article in Science, Mary Pohl, an

> > anthropologist at Florida State University who has excavated

Olmec

> > ruins, was quoted as saying, "This is an exciting discovery of

great

> > significance."

> > > A few other researchers were skeptical of the dating of the

> > inscription, noting that the stone was uncovered in a gravel

quarry

> > where it and other artifacts were jumbled and may have been out

of

> > their original context.

> > > The discovery team said that ceramic shards, clay figurines and

> > other broken artifacts accompanying the stone appeared to be

from a

> > particular phase of Olmec culture that ended about 900 B. C. But

> > they acknowledged that the disarray at the site made it

impossible

> > to determine whether the stone had originally been in a place

> > relating to the governing elite or to religious ceremony.

> > > Richard A. Diehl, a specialist in Olmec research at the

> > University of Alabama and another co-author of the report,

said, "My

> > colleagues and I are absolutely convinced the stone is

authentic."

> > > The stone slab first came to light in 1999, when road builders
> > digging gravel came across it among debris from an ancient mound

at

> > Cascajal, a place the archaeologists called the "Olmec

heartland."

> > The village is on an island in southern Veracruz about a mile

from

> > San Lorenzo, where ruins have been found of the dominant Olmec

city,

> > which stood from 1200 B. C. to 900 B. C.

> > > When the stone surfaced, Dr. Rodriguez and Dr. Ortiz were

called

> > in, and quickly recognized the potential importance of the find.

> > > Only after six years of further excavations searching for more

> > writing specimens, and comparative analysis with previously known

> > Olmec iconography, did the two archaeologists invite other

> > Mesoamerica scholars to join the study earlier this year. Though

> > some other reported examples of Olmec "writing" in recent years

> > failed to stand up to scrutiny, the team concluded that the

Cascajal

> > stone, as it is being called, was the real thing.

> > > The tiny, delicate symbols are incised on the concave top

> > surface of a block of soft stone that measures about 14 inches

long,

> > 8 inches wide and 5 inches thick.

> > > Dr. Houston, who was a leader in deciphering Maya writing,

> > examined the stone looking for clues that the symbols were true

> > writing and not just iconography unrelated to a language. He

said in

> > an interview that he detected regular patterns and order,

> > suggesting "a text segmented into what almost look like

sentences,

> > with clear beginnings and clear endings."

> > > Some of the pictographic signs were frequently repeated, Dr.

> > Houston said, particularly ones that looked like an insect or a

> > lizard. He suspected that these might be signs alerting the

reader

> > to the use of words that sound alike but have different

meanings -

> > as in the difference between "I" and "eye" in English.

> > > All in all, Dr. Houston concluded, "the linear sequencing, the

> > regularity of signs, the clear patterns of ordering, they tell me

> > this is writing. But we don't know what it says."

> > >

> > > [http://www.nytimes.com/2006/09/14/science/14cnd-olmec.html?](http://www.nytimes.com/2006/09/14/science/14cnd-olmec.html?hp&ex=1158292800&en=2df2cde237690b78&ei=5094&partner=homepage)

> > > [hp&ex=1158292800&en=2df2cde237690b78&ei=5094&partner=homepage](http://www.nytimes.com/2006/09/14/science/14cnd-olmec.html?hp&ex=1158292800&en=2df2cde237690b78&ei=5094&partner=homepage)

> > > >

> > > >

> > > >

> > > > -----

> > > Do you Yahoo!?

> > > Get on board. You're invited to try the new Yahoo! Mail.

> > > >

> > >

>

| 20587|2006-09-16 11:03:01|asar_imhotep|Re: Indigenous African religion/spirituality organizations|

I'm not sure there is an "umbrella" organization for all spiritual systems. The only such conference I was made aware of as of recent, was the conference held in New York <http://www.africanspirituality.org/>

But you can visit that website and get a gist of the people who meet under the various systems here in the United States.

Another is to be done soon entitled:

International Conference on Africa's Indigenous Science and Knowledge Systems

http://www.mochasuite.com/forum_new/forum_posts.asp?TID=9504

I hope this helps.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

- >
- > I know that many members in this group are involved in African
- > indigenous spiritual traditions including Kemetic religion.
- >
- > Are there any umbrella organizations, conferences, etc. of national or
- > international importance that focus on these traditions?
- >
- > Regards,
- > Paul Kekai Manansala
- >

| 20588|2006-09-16 14:58:53|ShaMaYah B Yahadah|please someone research this with me|
 Horace Butler's book "When Rocks Cry Out" placed a very real ancient
 Israel in Peru. This is why there is little evidence of Israel in
 Egyptian history. Second I have found traces of evidence that the Nile
 river used to flow from Egypt across Africa through the Congo and into
 the Atlantic ocean. Is it possible that when the Nile flowed this way
 that the earth land mass was still a Pangea(one large land mass)? If
 so then it stands to reason that in South America the country that is
 called Guyana share so much in common with Ghana of Africa. What is
 the Nile did not empty in to the Atlantic but it was once apart of the
 Amazon river. Is this how the pyramid builders travelled before the
 separations on the tectonic plates? The ancients in South America not
 only worshipped African Gods, but were African themselves. I contend
 that many walked from what is present day Africa into present day
 South America before the separation of the continents. Please research
 how perfectly the continents fit together before their separation.
 Research the names Ghana and Guyana they mean the same thing. Research
 the fact that the cities and the landmarks of the bible can be found
 in Peru to this day.

| 20589|2006-09-16 19:45:25|jungle_man3003|Re: On Olmecs|
 --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
 wrote:

- > Claim: Olmec sculptures have obvious African Traits
- >
- > Fact: Broad Noses and lips exist in many populations around the

world including Native Americans and those features have been seen
 since the first Native Americans arrived.

I think the Afrocentric logic that broad-nosed, full-lipped Olmec
 statues = N-groid is eerily similar to the Eurocentric logic that
 narrow-nosed Egyptian statues = K-zoids. In this regard, both
 Eurocentric and Afrocentric show an incapability of recognizing
 convergent evolution: that Africans could evolve K-zoid features
 WITHOUT European admixture, or that Mesoamericans could evolve N-groid
 features SANS African admixture.

I believe strongly that, just as the Egyptians were indigenous Africans, the Olmecs were indigenous Americans, NOT Africans!
| 20590|2006-09-16 21:09:57|olmec982000|Re: On Olmecs|

--- In Ta_Seti@yahoogroups.com, "jungle_man3003" wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell" jaime_pretell@
> wrote:
>> Claim: Olmec sculptures have obvious African Traits
>>
>> Fact: Broad Noses and lips exist in many populations around the
> world including Native Americans and those features have been seen
> since the first Native Americans arrived.
>
> I think the Afrocentric logic that broad-nosed, full-lipped Olmec
> statues = N-groid is eerily similar to the Eurocentric logic that
> narrow-nosed Egyptian statues = K-zoids. In this regard, both
> Eurocentrics and Afrocentrics show an incapability of recognizing
> convergent evolution: that Africans could evolve K-zoid features
> WITHOUT European admixture, or that Mesoamericans could evolve N-groid
> features SANS African admixture.
>
> I believe strongly that, just as the Egyptians were indigenous
> Africans, the Olmecs were indigenous Americans, NOT Africans!
>

Hi

Convergent evolution can not explain the iconographic evidence that the Olmec were Africans, who did not look anything like the Classical Maya.



The Classical Maya in the pictures above are only a few hundred years old.

There are several reasons why we must reject this proposition: 1) genetic evidence; 2) the date for the Mayan iconographic evidence make it clear that convergent evolution could not have taken place in a few hundred years that have passed in Mexico since the Maya made their monuments and other artifacts ; and 3) both the Blacks in the Olmec iconography and the Classical Mayans had distinct noses even though they both lived in tropical environments in Africa and MesoAmerica as noted from Mayan and Olmec iconography.

Contemporary Mexicans look like Africans because of mixing with Africans since Olmec times and especially during the African slave trade.



The genetic evidence for Africans and Mexicans mixing is quite interesting. This evidence supports the skeletal evidence that Africans have lived in Mexico for thousands of years.

The foundational mtDNA lineages for Mexican Indians are lineages A, B, C and D. The frequencies of these lineages vary among population groups. For example, whereas lineages A, B and C were present among Maya at Quintana Roo, Maya at Copan lacked lineages A and B (Gonzalez-Oliver, et al, 2001). This supports Carolina Bonilla et al (2005) view that heterogeneity is a major characteristic of Mexican population.

Underhill, et al (1996) noted that: "One Mayan male, previously [has been] shown to have an African Y chromosome." This is very interesting because the Maya language illustrates a Mande substratum, in addition to African genetic markers. James I. Guthrie (2000) in a study of the HLAs in indigenous American populations, found that the V antigen of the Rhesus system, considered to be an indication of African ancestry, among Indians in Belize and Mexico centers of Mayan civilization. Dr. Guthrie also noted that A*28 common among Africans has high frequencies among Eastern Maya. It is interesting to note that the Otomi, a Mexican group identified as being of African origin and six Mayan groups show the B Allele of the ABO system that is considered to be of African origin.

Some researchers claim that as many as seventy-five percent of the Mexicans have an African heritage (Green et al, 2000). Although this may be the case Cuevas (2004) says these Africans have been erased from history.

The admixture of Africans and Mexicans make it impossible to compare pictures of contemporary Mexicans and the Olmec. Due to the fact that 75% of the contemporary Mexicans have African genes you find that many of them look similar to the Olmecs whereas the ancient Maya did not.

In a discussion of the Mexican and African admixture in Mexico Lisker et al (1996) noted that the East Coast of Mexico had extensive admixture. The following percentages of African ancestry were found among East coast populations: Paraiso - 21.7%; El Carmen - 28.4%; Veracruz - 25.6%; Saladero - 30.2%; and Tamiahua - 40.5%. Among Indian groups, Lisker et al (1996) found among the Chontal have 5% and the Cora .8% African admixture. The Chontal speak a Mayan language. According to Crawford et al. (1974), the mestizo population of Saltillo has 15.8% African ancestry, while Tlaxcala has 8% and Cuernavaca 18.1%.

The Olmecs built their civilization in the region of the current states of Veracruz and Tabasco. Now here again are the percentages of African ancestry according to Lisker et al (1996): Paraiso - 21.7% ; El Carmen - 28.4% ; Veracruz - 25.6% ; Saladero - 30.2% ; Tamiahua - 40.5%. Paraiso is in Tabasco and Veracruz is, of course, in the state of Veracruz. Tamiahua is in northern Veracruz. These areas were the first places in Mexico settled by the Olmecs. I'm not sure about Saladero and El Carmen.

Given the frequency of African admixture with the Mexicans a comparison of Olmec mask,

statuettes and other artifacts show many resemblances to contemporary Mexican groups. As illustrated by the photo below.

But a comparison of Olmec figures with ancient Mayan figures , made before the importation of hundreds of thousands of slaves Mexico during the Atlantic Slave Trade show no resemblance at all to the Olmec figures.

This does not mean that the Maya had no contact with the Africans. This results from the fact that we know the Maya obtained much of their culture, arts and writings from the Olmecs. And many of their gods, especially those associated with trade are of Africans. We also find some images of Blacks among Mayan art.

African ancestry has been found among indigenous groups that have had no historical contact with African slaves and thus support an African presence in America, already indicated by African skeletons among the Olmec people. Lisker et al, noted that

Lisker et al, noted that "The variation of Indian ancestry among the studied Indians shows in general a higher proportion in the more isolated groups, except for the Cora, who are as isolated as the Huichol and have not only a lower frequency but also a certain degree of black admixture. The black admixture is difficult to explain because the Cora reside in a mountainous region away from the west coast".

Green et al (2000) also found Indians with African genes in North Central Mexico, including the L1 and L2 clusters. Green et al (2000) observed that the discovery of a proportion of African haplotypes roughly equivalent to the proportion of European haplotypes [among North Central Mexican Indians] cannot be explained by recent admixture of African Americans for the United States. This is especially the case for the Ojinaga area, which presently is, and historically has been largely isolated from U.S. African Americans. In the Ojinaga sample set, the frequency of African haplotypes was higher than that of European haplotypes".

?

References:

Carolina Bonilla et al. (2005) Admixture analysis of a rural population in the state of Guerrero , Mexico, Am. Jour Phys Anthropol 128(4):861-869. retrieved 2/9/2006 at : <http://www3.interscience.wiley.com/cgi-bin/abstract/111082577/ABSTRACT>

M.H. Crawford et al (1974). Human biology in Mexico II. A comparison of blood group, serum, and red cell enzyme frequencies and genetic distances of the Indian population of Mexico. Am. Phys. Anthropol, 41: 251-268.

Marco P. Hernandez Cuevas.(2004). African Mexicans and the discourse on Modern Mexico.Oxford: University Press.

James L. Guthrie, Human lymphocyte antigens: Apparent Afro-Asiatic, southern Asian and European HLA's in indigenous American populations. Retrieved 3/3/2006 at: <http://www.neara.org/Guthrie/lymphocyteantigens02.htm>

R. Lisker et al.(1996). Genetic structure of autochthonous populations of Meso-america:Mexico. Am. J. Hum Biol 68:395-404.

Angelica Gonzalez-Oliver et al. (2001). Founding Amerindian mitochondrial DNA lineages in ancient Maya from Xcaret, Quintana Roo. Am. Jour of Physical Anthropology, 116 (3):230-235. Retrieved 2/9/2006 at:

<http://www3.interscience.wiley.com/cgi-bin/abstract/85515362/ABSTRACT?CRETRY=1&>

Underhill,P.A.,Jin,L., Zemans,R., Oefner,J and Cavalli-Sforza,L.L.(1996, January). A pre-Columbian Y chromosome-specific transition and its implications for human evolutionary history, Proceedings of the National Academy of Science USA,93, 196-200.

.

In conclusion, the pictures of Classical Maya above are only a few hundred years old.

There are several reasons why we must reject this proposition: 1) genetic evidence;

2)the date for the Mayan iconographic evidence make it clear that convergent evolution could not have taken place in a few hundred years that have passed in Mexico since the Maya made their monuments and other artifacts ; and

3)both the Blacks in the Olmec iconography and the Classical Mayans had distinct noses eventhough they both lived in tropical enviroments in Africa and MesoAmerica as noted from Mayan and Olmec iconography. If convergent evolution had taken place in Mexico, the Olmec would look the same as the Classical Maya since both groups live in a tropical environment.

Moreover, the evidence of admixture among Indian groups that were not living in areas where African slaves lived provide positive evidence that the African admixture assigned to these Amerind groups must be the result of a pre-Columbian presence of Blacks in Mexico. And correlates with the discovery of African skeletons at Olmec sites by Wiercinski.

The presence of African genes among people who never interacted with African slaves ,would explain the African features of the Olmecs. It is also interesting that many of the African genes associated with the Maya, are correlated to Mande speaking people. It was the Mande people who founded the Olmec civilization. Moreover, their is a Mande substratum in the Mayan language, which as noted by Wiener has religious terms that are of Mande origin.

Contemporary Mexicans look like Africans because of mixing with Africans since Olmec times and especially during the African slave trade.

Interesting premise I would like to see your information on the flow of the Nile westward into the Congo first. I understand there were migrations eastward as the Sudan area dried up. I understand further that there is no evidence or little evidence of an Israel in Kemetic history. I am curious about these ideas, and would love to assist you with this. This Israel or lost sheep concept lies on shaky research however as the bible has its ancient origins in the "Book of Coming Forth By Day and by Night". Please provide your evidence on the first idea related to the flow of the Nile!

Majadi Baruti

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:

>

> Horace Butler's book "When Rocks Cry Out" placed a very real

ancient

> Israel in Peru. This is why there is little evidence of Israel in

> Egyptian history. Second I have found traces of evidence that the

Nile

> river used to flow from Egypt across Africa through the Congo and

into

> the Atlantic ocean. Is it possible that when the Nile flowed this

way

> that the earth land mass was still a Pangea(one large land

mass)? If

> so then it stands to reason that in South America the country that

is

> called Guyana share so much in common with Ghana of Africa. What

is

> the Nile did not empty into the Atlantic but it was once apart of

the

> Amazon river. Is this how the pyramid builders travelled before

the

> seperations on the teutonic plates? The ancients in South America

not

> only worshipped African Gods, but were African themselves. I

contend

> that many walked from what is present day Africa into present day

> South America before the seperation of the continents. Please

research

> how perfectly the continents fit together before their seperation.

> Research the names Ghana and Guyana the mean the same thing.

Research

> the fact that the cities and the landmarks of the bible can be

found

> in Peru to this day.

>

| 20592|2006-09-17 07:36:07|ShaMaYah B Yahadah|Re: please someone research this with me|

I believe that we did exist during Pangera. What is the evidence

that we didn't as oppsed to the argument that we did. Look at plants
and dinosaurs. As well as modern day reptiles.

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

wrote:

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> Israel in Peru. This is why there is little evidence of Israel in

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> in Peru to this day.

>

| 20593|2006-09-17 07:37:48|ShaMaYah B Yahadah|Re: please someone research this with me|
The course of the Nile river is new, it may only be 10,000 years old.

Nile River, Sudan

P-47921 December 6, 1996

These are two views of part of the Nile River, near the Fourth Cataract in Sudan. The top image is a photograph taken with color infrared film from Space Shuttle Columbia in November 1995. The radar image at the bottom was acquired by the Spaceborne Imaging Radar C/X-Band Synthetic Aperture Radar (SIR-C/X-SAR) aboard Space Shuttle Endeavour in April 1994. The thick, white band in the top right of the radar image is an ancient channel of the Nile that is now buried under layers of sand. This channel cannot be seen in the photograph and its existence was not known before this radar image was processed. The area to the left in both images shows how the Nile is forced to flow through a chaotic set of fractures that

causes the river to break up into smaller channels, suggesting that the Nile has only recently established this course. The radar images have allowed scientists to develop new theories to explain the origin of the "Great Bend" of Nile in Sudan, where the river takes a broad turn to the southwest before resuming its northward course to the Mediterranean Sea. Each image is about 50 kilometers by 19 kilometers (31 miles by 12 miles). North is toward the upper right. The images are centered at 19.0 degrees North latitude, 32.6 degrees East longitude. The radar image is produced with the following color assignments: Red is C-band horizontally transmitted and vertically received; Green is L-band horizontally transmitted and vertically received; and Blue is L-band horizontally transmitted and horizontally received. Radar brightness values are inverted for each color channel. SIR-C/X-SAR is a joint mission of the United States, German and Italian space agencies. The Jet Propulsion Laboratory built and manages the SIR-C portion of the mission for NASA's Office of Mission to Planet Earth.

For a full-resolution (35 Megabyte) copy of this image, [press here](#)
For a browse resolution (232 Kilobyte) copy of this image, [press here](#)

Spaceborne Imaging Radar-C and X-Band Synthetic Aperture Radar (SIR-C/X-SAR) is part of NASA's Mission to Planet Earth. The radars illuminate Earth with microwaves allowing detailed observations at any time, regardless of weather or sunlight conditions. SIR-C/X-SAR uses three microwave wavelengths: L-band (24 cm), C-band (6 cm) and X-band (3 cm). The multi-frequency data will be used by the international scientific community to better understand the global environment and how it is changing. The SIR-C/X-SAR data, complemented by aircraft and ground studies, will give scientists clearer insights into those environmental changes which are caused by nature and those changes which are induced by human activity. SIR-C was developed by NASA's Jet Propulsion Laboratory. X-SAR was developed by the Dornier and Alenia Spazio companies for the German space agency, Deutsche Agentur fuer Raumfahrtangelegenheiten (DARA), and the Italian space agency, Agenzia Spaziale Italiana (ASI), with the Deutsche Forschungsanstalt fuer Luft und Raumfahrt e.v.(DLR), the major partner in science, operations, and data processing of X-SAR.

Please Visit: [Imaging Radar Homepage](#) and [SIR-C/X-SAR Image's Questions or Comments?](#)

--- In Ta_Seti@yahoogroups.com, "Majadi Baruti" wrote:

>

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> of the Nile westward into the Congo first. I understand there were

> migrations eastward as the Sudan area dried up. I understand further

> that there is no evidence or little evidence of an Israel in Kemet

> history. I am curious about these ideas, and would love to assist

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> research however as the bible has its ancient origins in the "Book of

> Coming Forth By Day and by Night". Please provide your evidence on

> the first idea related to the flow of the Nile!

>

> Majadi Baruti

>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> wrote:

>>

>> Horace Butler's book "When Rocks Cry Out" placed a very real

> ancient

>> Israel in Peru. This is why there is little evidence of Israel in

>> Egyptian history. Second I have found traces of evidence that the

> Nile

>> river used to flow from Egypt across Africa through the Congo and

> into

>> the Atlantic ocean. Is it possible that when the Nile flowed this

> way

>> that the Earth land mass was still a Pangea (one large land

> mass)? If

>> so then it stands to reason that in South America the country that

> is

>> called Guyana shares so much in common with Ghana of Africa. What

> is

>> the Nile did not empty into the Atlantic but it was once apart of

> the

> > Amazon river. Is this how the pyramid builders travelled before
> the
> > seperations on the teutonic plates? The ancients in South
America
> not
> > only worshipped African Gods, but were African themselves. I
> contend
> > that many walked from what is present day Africa into present
day
> > South America before the seperation of the continents. Please
> research
> > how perfectly the continents fit together before their
seperation.
> > Research the names Ghana and Guyana the mean the same thing.
> Research
> > the fact that the cities and the landmarks of the bible can be
> found
> > in Peru to this day.
> >
>

| 20594|2006-09-17 07:38:15|Jaime Pretell|Re: Scots descend from Pharaoh's daughter?
Not a chance - genetically impossible, FYI. A good portion of the highland Scots belong to the R1b1 y-DNA lineage that also includes many of the Irish and the Basque and many Moraccans. This lineage moved north from Iberia at the end of the ice age. The other part of the lion-share of the highland Scots belong to the Norse I y-DNA lineage. There is some of the western Asian-eastern European R1a y-DNA lineage too, but the maternal mt-DNA lineages are ancient European. Nothing there that could be Egyptian genetically.
Claiming to have national origins in a quasi-Biblical or Middle Eastern context seemed to be very popular in early mediaeval Western Europe, as shown by various scholarly studies. A 17th century Irish text by Michael O'Clery, 'Annals of the Four Masters,' mentions Scota as the daughter of the Pharaoh and wife of Milidh [M3500.1] The Scota-Gaythelos tradition was recounted by a fourteenth-century Scottish chronicle known as John de Fordun; I don't know what sources he used. In order to bolster his claim to the overlordship of Scotland in the late 13th century, King Edward I used a different Scottish foundation myth, based on the Brutus, legendary ancestor of the British, handing Scotland over to his equally legendary son (although the contemporary Scots couldn't have been terribly impressed with the myth, as there was a series of revolts against Edward and the English). So different versions of the past could be manipulated for national and political ends ? something that's still happening today.

Source, hall of maat

----- Original Message -----

From: [Paul Kekai Manansala](mailto:Paul_Kekai_Manansala)

To: Ta_Seti@yahoogroups.com

Sent: Friday, September 15, 2006 5:26 PM

Subject: [Ta_Seti] Scots descend from Pharaoh's daughter?

The pharaoh's daughter who was the mother of all Scots

DIANE MACLEAN

<http://heritage.scotsman.com/myths.cfm?id=134364200> 6

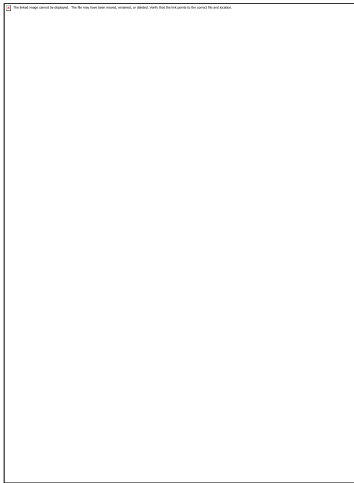
"From various writings of ancient chroniclers we deduce that the nation of the Scots is of ancient stock, taking its first beginning from the Greeks and those of the Egyptians."

- Walter Bower, Scotichronicon

WALTER Bower wrote his compendium of Scottish history, *Scotichronicon*, in the 1440s. This sweeping Latin text aimed to set down the history of the Scottish people from the earliest times ? and by so doing to show what race of people we were.

He referenced his chronicle from ancient texts and oral history. What he recorded was astounding.

According to Bower, the Scottish people were not an amalgam of Picts, Scots and other European peoples, but were in fact Egyptians, who could trace their ancestry directly back to a pharaoh's daughter and her husband, a Greek king.



A replica of an Egyptian mask similar to that found with Tutankhamen.

The queen's name was Scota ? from where comes the name Scotland. The Greek king was Gaythelos ? hence Gaelic, and their son was known as Hiber ? which gives us Hibernia.

Nor was Bower the first to propose such exalted lineage for the Scots. The story goes back further and was even included in *The Declaration of Arbroath*. This seminal document - written in 1320 by the Barons and noblemen of Scotland - was a letter imploring the Pope to intervene on their behalf during the Wars of Independence. The text refers to "the ancients" who "journeyed from Greater Scythia ? and the Pillars of Hercules ? to their home in the west where they still live today".

According to tradition, this royal family was expelled from Egypt during a time of great uprising. They sailed west, settling initially in Spain before travelling to Ireland and then on to the west coast of Scotland. This same race of people eventually battled and triumphed over the Picts to become the Scots ? the people who united this country.

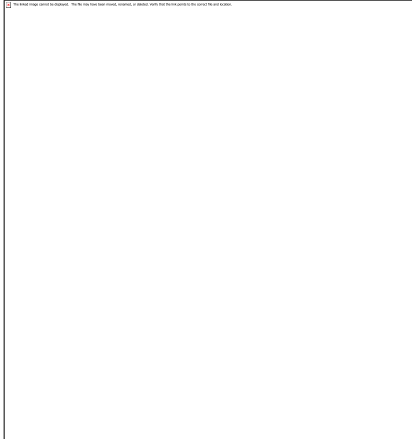
Few historians have taken the story to be anything more than a verbose bit of Middle Ages origin story-spinning, created by a nation who needed to prove that they were of ancient stock.

"Most political entities [in medieval times] try and trace the origin of their race back into biblical times," says Steve Boardman, lecturer in Scottish history at Edinburgh University. "It was a way of asserting the natural existence of the kingdom of the Scots."

But now a new book, *Scota, Egyptian Queen of the Scots*, by Ralph Ellis, claims to prove that this origin myth was no made-up story but the actual recording of an Egyptian exodus that did indeed conclude in Scotland.

In tracing the sources that could have influenced the *Declaration* and Bower's *Scotichronicon*, he finds that the main British reference was likely to be the eighth-century historian Nennius. But it is in tracing Nennius's sources that Ellis thinks he's found the answer.

He believes that the originator of the Scota Gaythelos story was an ancient text, *The History of Egypt*, written in 300BC by an Egypto-Greek historian called Manetho.



Akhenaten and his wife Nefertiti worshiping the Sun God, Aten. Picture: Getty Images

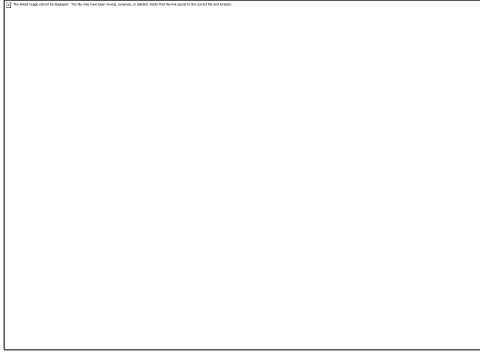
Ellis writes: "The possibility that Manetho was the original author of the Scots and Gaythelos story is interesting, because it gives the whole story much greater credence."

Having traced the original source - which was, if not contemporaneous, at least reasonably informed ? Ellis believes that we can begin to put flesh on the bones of this story.

Using Manetho's text, Ellis establishes that Scots was really Ankhesenamen, daughter of Akhenaten and Nefertiti, and wife of Tutankhamen. He also finds that far from being a Greek king, Gaythelos was a pharaoh himself ? Aye. Little is known of Aye, although Ellis speculates that he was the father of Tutankhamen and married Ankhesenamen after his son's death. Aye ruled only briefly before religious struggle brought him into conflict with the Egyptian people and he and his court were forced into exile.

Having established the origins of Scots/Ankhesenamen and Gaythelos/Aye, Ellis tracks them as they flee. He contends that the couple took enough ships to bring 1,000 of their followers and plentiful supplies out of Egypt and across the Mediterranean. He finds that they landed first in Spain, where they lived for several generations (their son Hiber giving his name there to Iberia). Four generations after they first settled, the descendants of Scots made their way to Ireland.

Here Ellis refers to Irish stories, but supplements the myth with facts. He points to the number of gold torcs ? necklaces worn by pharaohs - that have been found in the country. He shows us tombs that were surely built with Egyptian knowledge. He even finds us a mummified head that demonstrates that Scots's people took their method of embalming their dead with them from Egypt halfway across the world.



A detail from an Egyptian frieze showing a boat - perhaps similar to the one that could have been used by Scota and Gaythelos. Picture: Getty Images

From Ireland it was a short hop across the water as later Iberian "Egyptians" seeking a new homeland in Ireland were told to populate Scotland. This colony became so successful that eventually many of the original Irish "Scots" then moved across too.

It all seems exceptionally compelling. Who's to say that just because it's unlikely it isn't actually possible? Well, most historians for one. Boardman says of Ellis's research that to "search for historical figures is just madness. It's never going to work". He concludes, that much as medieval Scots ? and clearly present-day ones too ? would like to believe in these ancient roots there isn't much chance that it is true.

"Because of our training we never like to say a definitive no," says Boardman. "But as far as I could, I would say that it is all nonsense."

-
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Last updated: 13-Sep-06 11:03 BST

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[1.](#) Nan, Fife / 2:58am 14 Sep 2006

Could this mean that the Scots have a claim on Egypt? Dual passports? Naw, couldn't be. I always thought the Scots were the lost descendants of club clobbering neanderthals. Maybe we really do have a 'pedigree'.

[Report as unsuitable](#)

2. Angus Og, The Minch / 9:06am 14 Sep 2006

It certainly answers a lot of the questions that exist regarding the Scots. I seem to recall reading that this tribe also carried the stone of destiny with them.

What about Boardman the historian, what kind of guff is he spouting. For him to provide a few ideas would be very helpful given his dismissal of what is some very impressive and credible historical data, and physical evidence.

Surely modern DNA testing can help establish this.

The Scots have prevailed in history no matter what has been thrown against them, and we will continue to do so. That strength of character, pride and stamina shows that our pedigree comes from people who are cultured and intelligent and know instinctively how to survive and foster there generations. Our pedigree has shown that through history, as many have found to there cost.

[Report as unsuitable](#)

3. HIS, Edinburgh / 10:26am 14 Sep 2006

Boardman says of Ellis's research that to "search for historical figures is just madness. It's never going to work".

Self-fulfilling.

[Report as unsuitable](#)

4. Stan, Dunbar / 10:37am 14 Sep 2006

The 'Scota' hypothesis is nothing new and not least must suffer from Manetho's error of half-a-millennium in his Egyptian chronology. 'Lost' 1971 datings by the British Museum of seeds and reeds found in 18th Dynasty Tutankhamen's tomb registered ca. 850 BC instead of an expected ca. 1200 BC, and Aeneas escaped the Trojan Wars to Carthage ca. 1250 BC, yet traditionally founded Rome ca. 750 BC, etc. Chronology aside, my best read on Scytho-Scottish origins has been the 'Phoenician Origins of Britons, Scots and Anglo-Saxons' by Scots historian Prof. Lawrence A. Waddell.

[Report as unsuitable](#)

5. Angus Og, The Minch / 12:48pm 14 Sep 2006

Never the less. According to Magnus Magnusson history evolves as new evidence and techniques become available.

The Scots have been to strong a culture and race in History just to have walked out of the mist. There are to many questions unanswered.

The gaelic language, which it is claimed came form The Garden of Eden! Who can sit through a gaelic free church service and not wonder at the haunting sounds that are so similar to those heard in the middle east, and particular in Egypt.

Where does the names, Scot, Scotti, Scota appear from in history?

What is the origin of the Stone of Destiny? Which incidently is buried under the byre of my uncle Hectors croft.

We can easily trace the origins of the English, why does the true origins of the Scots arouse so much ire?

Could DNA be used to find out the answers?

Why would educated and learned men include this in The Declaration of Arbroath?

It is indeed a fascinating subject. Could such a tale come from mythology, it seems unlikely.

[Report as unsuitable](#)

6. Stan the Man, Newting Meerins / 4:15pm 14 Sep 2006

There is so much evidence not even touched upon. For example, Dundee Utd fans have always been known as the Arabs, the name Alasdair is obviously an elongation of Ali, the song Ali-Balibee (an ancient Egyptian title if ever there was one), must be named in someone's honour and what about the Pharaoh Isles?

Then there is West (of the) Nile Street. Its all out there awaiting research.

[Report as unsuitable](#)

7. Fay Govan / 4:29pm 14 Sep 2006

The ancient Egyptians were orange-skinned people who went about wearing revealing clothes and excessive jewellery. A stroll down Paisley High Street will confirm the genetic link.

[Report as unsuitable](#)

8. thomas, U.S.A. / 4:53pm 14 Sep 2006

BULL S--T

[Report as unsuitable](#)

9. Angus Og, The Minch / 5:14pm 14 Sep 2006

And there was me thinking there was intelligent life out there. There are more brain cells amongst the prawns in the Minch.

[Report as unsuitable](#)

10. Mhairi / 5:26pm 14 Sep 2006

Why not do one of these DNA/genetic studies and find out?

[Report as unsuitable](#)

11. Huguenot / 6:10pm 14 Sep 2006

Angus Og 5 "questions that exist regarding the Scots": Hah! The Scots ARE the Almighty's questions for the world. Whyn't think you so much of its intellectual heritage has come through them, far past expectation of mere numbers -- much like the Jews.

"a gaelic free church service and not wonder at the haunting sounds that are so similar to those heard in the middle east, and particular in Egypt": Even today, listen to the music of the Coptic liturgy. The first arrival of monasticism, whatever Post-Reformation Scots Presbyterian sensibilities may think of it, with its powerful heritage and legacy of literacy and learning, in the British Isles was in the 4th C. with Coptic missionaries. (There is also the link Willie Ruff at Princeton University (originally Presbyterian school) poses of Scots Presbyterian Gaelic psalm-singing and Black gospel, reported in the Scotsman sometime back -- another link is <http://hnn.us/readcomment.php?id=17599&bheaders=1> -- but that is another chapter in the story.)

The origins of tartan and plaid are immediately evident to anyone who has seen a sheet of papyrus with its two layers of sets of strips at right angles to one another. Characteristically, it was the Celts who having songs and thus no need for writing improved the medium and its pattern through application of colours.

"Could DNA be used to find out the answers?" and Mhairi 10 "do one of these DNA/genetic studies and find out": Genomic analysis is slowly fleshing out the shared stories of us all.

One day kinsmen Morris and Howard were talking about their family history. Morris asked, "Howard, was Abraham historical or merely mythical?" Howard answered, "No, Morris, the question is, 'Is Abraham mythical or merely historical?'"

Whether from Scotland, Gaelic colonists on Anatolia (where Turkey is today) gave their name to Galatia (similarly Galicia in (cf. Ellis's Hiber) Iberia). Paul's letter to the Galatians may have been to some of the earliest Scots Presbyterians! It was also these Celtic settlers who gave the modern-day capital of Turkey, Ankara, originally Ankyra, its name, whence the name of the Angora goat of beautiful fleece and fibre, large flocks of

which one may find browsing shrubs and bushes, much as gorse and heather, today in the Texas Hill Country, many of the ranch families (Guthrie, Sloan, Brown) of whom are Presbyterians or Church-of-Christ Cambellites (cf. FCoS) of Scottish descent.

Thomas 8, on the other hand, is evidently a cattleman or feedlot operator. I would advise staying upwind of him. He writes, but I wonder that he sing.

Angus Og 9 "intelligent life out there": What I find truly frightening, AO, is that there really is higher intelligence in the universe, and we're (even doughty Scots) it.

[Report as unsuitable](#)

12. Frances, Canada / 6:39pm 14 Sep 2006

The first mention of the Scotti I believe was by Herodutus, along with the Keltoi, tribes around the Black Sea area.

The original Ancient Egyptians survive to this day as the Christian Copts of Egypt. People persecuted by the the present Arabic peoples who conquered Egypt by the Islamic conquests of Mohammad.

The word Egypt means " People of Ptah", the God they worshipped. Myths records that the many animal gods worshipped by the Ancient Egyptians were minor gods who were fleeing the wrath of "Ra" the Most High God. and to escape changed themselves into animals. They dislodged the worship of Ptah.

The absence of hieroglyphs and pictographs of the gods with animal heads in the Great Pyramid would suggest that it was built prior to to Akenaten, and he actually tried to return Egypt to its original monotheism.

The Spartans a redhaired light skinned people were recorded by Josephus as actually being kin of the Jews as recorded in the Jerusalem Temple. If the Keltoi and Scotti are the progenitors of the Scots and Celts, I suspect they are actually related to the ten missing tribes of Israel, or descendents of Esau, who was Jacob's (Israel) brother, a redhaired warrior who sold his birthright for a bowl of porridge. That sounds like a Scot to me! lol.

[Report as unsuitable](#)

13. Kimberly, USA / 6:40pm 14 Sep 2006

I have descendant's from Scotland and Ireland so all this make's me wonder why I've been having the dream's I've been having about Egypt...I've also been trying to track my descendant's through my last name and now I know I will find something interesting. I think that Walter

Bower has found a gold mine in his research and I would really like to contact with him on this and add my side of the story.

[Report as unsuitable](#)

14. Angus Og, The Minch / 6:51pm 14 Sep 2006

Huguenot, thank you for your refreshing views. It is certainly something to consider and that I will. I do not profess to be a scholar, and there is a lot I want to know.

For the first time in my life I have almost finished reading a history book, which came as a shock to me as I was bored rigid at school with it.

The book is, Scotland the Story of a Nation by Magnus Magnusson. And I have not been able to stop reading it, except of course when the football is on the radio. It really is the most engrossing book I have ever read. His writing style has a lot to do with it, but there is so much intrigue in there as well.

Thank you for the links, more grist to the mill!

The similarity between the papyrus sheet and tartan is interesting. I remember been shown that at school by a Gaelic teacher.

The link between No8 and wind is spot on. No's 6 and 7 probably work on the same farm.

[Report as unsuitable](#)

15. Gregory, Niagara Falls New York / 7:35pm 14 Sep 2006

All this about the possibility of Ancient Egyptian heritage added to the Scottish heritage may be hogwash. But, for year my sister has maintained that she and I were brother and sister in Ancient Egypt. Also, as far as a historical prospective, I have only had two interested in any historic periods, one is Scotland, the second is Egypt. I don't know, but it would be interesting to find out.

[Report as unsuitable](#)

16. Tom, former U.K. colony of Maryland / 7:52pm 14 Sep 2006

It only seems logical an independent Scotland would have right to a portion of the Suez Canal. After all, it's the homeland.

[Report as unsuitable](#)

17. Chigbo, Lowell Massachusetts / 10:15pm 14 Sep 2006

If DNA tests prove Bower et al right, then there is a big lesson for the whole world to learn. To think that a people like the Scots could have there origin from Africa tells the world that we should be more tolerant of each other.

[Report as unsuitable](#)

18. long black veil, USA / 10:25pm 14 Sep 2006

Angus, I'm sorry to disappoint you, but Gaelic in any its various forms sounds nothing like Arabic. Arabic is a Semitic language and Gaelic is nothing of the kind. In fact, there's nothing guttural about any of the Gaelic forms, whereas all Semitic languages have that as their trademark. However, the ancient Egyptians did not speak Arabic or anything approaching it. There was a myth proffered by Geoffrey of MONmouth, I think, that the Britons were the descendants of the refugees of Troy. But that would place them in Asia Minor (Turkey) not Egypt, which sounds more likely.

[Report as unsuitable](#)

19. Angus Og, The Minch / 11:08pm 14 Sep 2006

Curiosity not disappointment at all, Semitic seems to be a broad church now.

In linguistics and ethnology, Semitic (from the Biblical "Shem", Hebrew, translated as "name") was first used to refer to a language family of largely Middle Eastern origin, now called the Semitic languages. This family includes the ancient and modern forms of Amharic, Arabic, Aramaic, Assyrian, Akkadian, Hebrew, Maltese, Syriac, Tigrinya, etc.

As language studies are interwoven with cultural studies, the term also came to describe the extended cultures and ethnicity's, as well as the history of these varied peoples as associated by close geographic and linguistic distribution. The late 19th century term "anti-Semitism" came to be used in reference specifically to anti-Jewish sentiment, further complicating the understood meaning and boundaries of the term.

I am not fluent in Gaelic, I can swear magnificently, and my granny used to scold me in Gaelic when she was angry, and by God she was guttural. Since guttural is not entirely subjective it is hard to see where you are coming from. Having been taught to sing in Gaelic for competitions a lot of emphasis was placed on guttural sounds. Example; there are not many non native Scots who pronounce 'loch' properly. The closest they get is 'lock.' There are many other Scots and Gaelic words that share this sound. Broch. Och. Having been born and bred in Gaeldom and worked in the middle east, I can say honestly that I have been struck by many of the sounds and other eccentricities in both cultures that are very alike.

What language did ancient Egypt have long black veil?

Are you Arabic?

[Report as unsuitable](#)

20. Stan the Man, Newting Meerins / 11:20pm 14 Sep 2006

Looks like 'Long black veil' has just spoiled Angus Og's dream of a stake in the Garden of Eden. He will now just have to be content with uncle Hector's croft, at least until he reads a second book.

[Report as unsuitable](#)

21. Angus Og, The Minch / 11:30pm 14 Sep 2006

Frances from Canada, every thing I have read up to now makes me agree with what you wrote.

This is the first real debate I have taken part in, as most people say we came from Ireland and that is it. I take it you are referring to the Coptis and the Coptic Church, which is the oldest recorded language. They use Coptic as there liturgic language, which is the way Gaelic seems to be heading.

[Report as unsuitable](#)

22. Huguenot / 12:56am 15 Sep 2006

long black veil 18 "Gaelic in any its various forms sounds nothing like Arabic": Spot on, as Angus might say, nor did Angus Og make any assertion otherwise to merit such rebuttal. The closest AO comes is, "sounds that are so similar to those heard in the middle east," which I took to refer to the FCoS Gaelic hymnody which is entirely vocal, I believe, without any instruments, Psalm-singing, rather than a comparison between pronunciations, whether Gaelic, Arabic, or any other languages, Semitic, Goidelic, or aught else. However, the Egyptian language Coptic (entirely different as long black veil acknowledges) continues to this day in the liturgy and communities of Christians in Egypt, who constitute nearly as old a tradition in the church as any, regarding its first organized presence in Egypt to be from a new church development in Alexandria by the apostle Mark about 20 years after the execution of Jesus of Nazareth. A comparison between Gaelic and Coptic pronunciation is, in any case, as I understand AO's comment, not of issue.

There is another intriguing Egyptian-Scottish tie, whether verging on sophistry, indicated by the stylised beards on the chins of the Pharaonic images (including the one pictured with this article) as a conventional indication of status. My understanding that they appear also on images of some few female pharaohs as well. These "beards" were not about gender, but emblems indicating authority.

Now this is where it gets interesting: The Hebrew word typically translated "elders" in English is "'zaqenim," meaning, literally, "bearded ones," and became in the first translation (Septuagint, for the Seventy who did it; incidentally in Alexandria, Egypt, but that's another story) of the Hebrew scriptures into another language, Greek, and designated the

Septuagint) "presbyteroi, " whence the the "presbyterian" polity of (surprise, surprise!), for example, the establishment generally Scots-English- speaking Church of Scotland and the more Gaelic Free Church of Scotland, with sessions ("sittings") composed of elders.

It is interesting also that the translators didn't go with a Greek term for facial hair, indicative of a male come to adulthood, but one for seniority, which ones whom their decisions might affect to be indicative of maturity might hope they would show good judgment in exercise of authority in affairs of the communities they serve.

[Report as unsuitable](#)

23. Frances, Canada / 3:41am 15 Sep 2006

Hello Angus Og,I was referring to the Coptic Church,but also the Copts. Having said that I am not an expert and can only relay what I have learned from travel.

I am inclined to think that the Pyramids were not built by Khafre or Khufu of the 4th Dynasty 2575 B.C, but are much older,perhaps up to 10,000 years old.Which would predate recorded history.

When Abraham visited Egypt they were already thousands of years old. Hugueonot,'stylized beards 'were worn by female Pharaohs,the magnificant 'Temple of Hatshepsut' shows her with a beard,a symbol of power.I believe the Ptolemic Queen Cleopatra actually wore one as well.

Angus I was struck by Ancient Greece being known as 'Achea,'and their warriors were called the "Long Haired Acheans" Achea in Greek means goatherder,which raises the question were these peoples related to Abraham and Lot,who had vast herds of goats,and did they cross into Greece?

The Royal Standard of Scotland has a Red Rampant Lion on a yellow background,so does the tribe of Judah.

Ancient Kings of Scotland I believe were elected by a council and anointed by an Elder,over the Stone of Destiny.This is very similar to the ancient Semitic tribes

The custom of primogeniture was introduced by the Normans.

I understand all this may mean nothing but it is interesting to look at history outside the box.

Good wishes.

[Report as unsuitable](#)

24. Scott / 4:13am 15 Sep 2006

If history teaches us anything about GREAT CIVILISATIONS its one thing..... ... The people get wise to a small elite that run them and boot them out

[Report as unsuitable](#)

25. Berry, Edinburgh / 4:34am 15 Sep 2006

Kimberly and Gregory USA - my gran used to have dreams about egypt as well, that's interesting to see you say something very similar.

The reluctance of some other US posters to accept our (Scottish) possible egyptian origins is more reflective of their reluctance to associate with semitic peoples given the current political climate. That's sad.

If there's one thing to learn from this possiblity it's that we're ALL pretty much each others brothers and sisters...black, white, muslim, christian and jew.

[Report as unsuitable](#)

26. J. A. / 6:42am 15 Sep 2006

Article "this royal family was expelled from Egypt during a time of great uprising" & Frances 23 "a beard,a symbol of power": So are we to take it that they escaped, whether by the skin of their teeth, but by the hair of their chinnychinchins, a term which, given the inventive things Gaelic does compressing consonants and syllables (and note well how the word observes caol ri caol), perhaps it is the origin of the name of AO's The Minch?

Berry 25 "reluctance ... (Scottish) possible egyptian origins ... with semitic peoples": Well, they got a big problem being as how Jesus' boys and them turning the world all upside down and all and a good part of Europe and the "West" and maybe all of Scotland being put back together with all that that they put down on paper were all Jewish. Well, Luke may not have been, but then again maybe he was too and his folks just sent him to a good Hellenistic medical school to learn doing doctor things.

I do, however, regret how the term "antisemitism" gets superappropriated exclusively to the descendents of Abraham's son Yitzhak rather than all those of Noah's son Shem. (cf. AO 19 "Semitic seems to be a broad church now.") More accurate and clear would be "anti-Judaism, " but that would open the Christian and Jew dialogue up to the possiblity of "anti-Christianism" with connotations embarrassing for all of the antichrist, and maybe even let Muslims eavesdrop on the conversation, and we'd all end up going to a fight and having a football match break out.

Denying Arabs or Muslims a name for the demon antisemitism when they are the objects of its ethnic bigotry compounds the insult to their history and identity by a further depriving of them, and I think to the Jews' and all others' as well.

[Report as unsuitable](#)

27. Derek, Sydney / 8:01am 15 Sep 2006

An interesting web page on the topic of Scots is:

<http://www.johnpratt.com/items/docs/lds/meridian/2003/thr...>

Maybe Israel is waking up? (see Romans 11:7-8)

[Report as unsuitable](#)

28. Angus Og, The Minch / 10:32am 15 Sep 2006

Thanks Derek. That is the first time I heard of any geological evidence, it had often occurred to me that proper tests should be done. I can understand why the Archbishop would not want it done.

There is no guarantee that the stone that is back in Scotland is the original after the plundering and retrieval and all that happened to it.

A lot of importance has been attached to it however, so it is a very significant piece of the jigsaw.

I often wondered about the Red Hand of Ulster also. We take so much for granted without really thinking, why!

[Report as unsuitable](#)

29. Angus Og, The Minch / 10:44am 15 Sep 2006

Frances from Canada.

Primogeniture has its advantages, but not if you are the second born. The founding fathers of the Americas arrived there as a result of having no inheritance at home.

Yet it caused a civil war here.

[Report as unsuitable](#)

30. Nechtan, Aberdeen / 1:09pm 15 Sep 2006

Every time you go back a generation in your family tree, the number of ancestors you have multiplies by two. i.e., 2 parents, 4 grandparents, 8 great-grandparents etc. For the sake of argument, a generation is about 25 years.

By the time you get back to 1100, you have roughly 5 billion different ancestors, theoretically alive at the same time. This is impossible because a) there weren't 5 billion people in the world in 1100, b) many societies were very isolated, with little contact with the outside world c) a lot of the people alive in 1100 died without reproducing.

Ergo, we can draw two conclusions. Firstly, it's fairly demonstrable that we're all highly inbred. Secondly, we probably have lines of descent going

all over the world, through what movement of peoples did take place and some degree of genetic drift.

I'm a fairly pure-bred Scot. All 16 of my gt-gt-grandparents were born here. However, I could reasonably confidently say that, in 1100, my ancestors would have included Africans, Arabs, Mongols, Indians, Native Americans and any other interesting array of races and peoples. This blood is thoroughly diluted by my majority of good, pale, peely-wally Celtic ancestry, of course, so you couldn't see it. It probably is there, however.

Therefore, it wouldn't surprise me in the least if we were descended from the pharaohs. But I'd venture that if we are, there are more mundane explanations than some massive pharonic migration to Scotland. If there's ancient Egyptian blood in Scotland, it has come here through trade, diplomacy, intermarriage and war over thousands of years.

[Report as unsuitable](#)

[31. JW](#), US / 1:49pm 15 Sep 2006

This would be extremely easy to support, if true, by some simple genetic tests. The genographic project could help. Just need to do mtDNA and Y chromosome analysis on the Egyptian and Scottish population with a high n value (number of individuals) to be significant. I'd love to see the results.

JW,
Scientist,
USA

[Report as unsuitable](#)

[32. gerry](#), Glasgow / 2:22pm 15 Sep 2006

The origin of the Scots? It was a big alien what done it and ran away.

[Report as unsuitable](#)

[33. James I. Nienhuis](#), Houston, Texas / 2:58pm 15 Sep 2006

The ancient mines and citadels on the Rio Tinto River of southern Spain date back to at least 2000 B.C., and the ancient name of the Rio Tinto River was the Iber River, so I don't think Hiber or Scota (circa 1300 B.C.) is the namesake of Iberia, it must be named after someone else.

A good candidate is Eber, who was five generations before Abraham.

[Report as unsuitable](#)

[34. Kirsty](#), BC / 3:51pm 15 Sep 2006

WOW, it is interesting that such a small article has generated such a lot of interest and comments.

Like Kim (13), I have also had a number of dreams about Egypt, but I just put those to the museum exhibits I've seen at Royal Ontario Museum and Royal BC Museum (RBCM was from the British Museum) and the various documentary's seen regarding ancient Egypt. Maybe there is more to it, as I have had the sense of "deja vu" and "this is not the right setting" for household artifacts which were on display.

It could also explain why both my father (purebred scot) and I (sassenach mum) have such fascination with Egyptian history. Both our fascinations have been there since we were children.

Supposedly, through the testing of mitochondrial (sp) DNA (the mother's line), the world is linked to seven "Eve's", if science could pinpoint the Eve who is related to Egypt and then test a large population of Scot's they could find their answer.

Needless to say, it would be interesting to see if this story/report can be substantiated. Just hope that there are no Chimera's in the test (oh, CSI and House :-)).

[Report as unsuitable](#)

35. [James I. Nienhuis](#), Houston, Texas / 4:05pm 15 Sep 2006

The ancestors of the people of Scotland did sail there from the eastern Mediterranean, across a huge expanse of water (presuming they didn't putter along the coast the whole way), so their ships were ships (not skin covered tubs), and they navigated by the methodology described in article #2 at www.IceCivilization.com.

The work of author Ralph Ellis (who is mentioned in the above article) was instrumental to the deduction of article #2, the part about 22/7 x 40/40, to establish the numbers of royal cubits for the dimensions of the Great Pyramid), so he may have some valuable input about all this for us.

[Report as unsuitable](#)

36. [John Gladman](#), Londinium / 4:50pm 15 Sep 2006

I have thought this a possibility for about twenty years now, after experiencing a sort of 'vision' in which I was standing in the prow of a ship wearing ancient Egyptian stle clothes, in this 'vision' I knew insinctively that I was a warrior priest of Thebes who had come to the land (Scotland) seeking refuge and to spread knowledge and healing...On another point, I passed through Dumfries a few months back, and was amzed at the image

of "St. Michael" who is on a sort of old tolbooth type building in the centre of the town. I must admit upon first seeing this that I was struck by how similar it was to Assyrian bas-reliefs, including the beard etc. I know it is of no great age, but whoever designed it I feel was definately familiar with Assyrian imagery, therein lies the puzzle, why choose this style of representing the Archangel Michael, when at the time there were many that correspond to our modern view/time of the enlightenment/ Illuminati etc.

[Report as unsuitable](#)

37. [James I. Nienhuis](#), Houston, Texas / 4:56pm 15 Sep 2006

Wasn't Londinium named after King Lud from around 200 B.C.?

[Report as unsuitable](#)

38. [James I. Nienhuis](#), Houston, Texas / 5:16pm 15 Sep 2006

Wups, the link at post #35 should be www.IceAgeCivilizations.com, my apologies.

[Report as unsuitable](#)

39. [mark](#) / 6:27pm 15 Sep 2006

Interesting comments. May i suggest you explore the works of Michael Tsarion, and Zecharia Sitchin.
According to Mr. Sitchin's books, the aztec calendar has a couple of "ages" of interest. One, the "age of the red-haired ones" and the "age of the white giants". I think you will find these fascinating.
Mr. Tsarion has a compelling theory of the spread of celtic culture after the deluge. Happy Googling!

| 20595|2006-09-17 07:38:30|ShaMaYah B Yahadah|Re: please someone research this with me|
I hope this also helps it has links to the images at NASA at the end.

PUBLIC INFORMATION OFFICE
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NATIONAL AERONAUTICS AND SPACE ADMINISTRATION
PASADENA, CALIF. 91109. TELEPHONE (818) 354-5011
<http://www.jpl.nasa.gov>

Contact: Mary A. Hardin, JPL, (818) 354-0344
David Schulz, University of Texas at Dallas (972) 883-2293

FOR IMMEDIATE RELEASEDecember 6, 1996

SPACE RADAR UNEARTH'S SECRETS OF THE ANCIENT NILE

One of the many great mysteries of the Nile River may be solved with the discovery of an ancient river channel buried under layers of sand in the Sahara Desert in Africa.

The buried river channel was revealed in images taken by the Spaceborne Imaging Radar C/X-Band Synthetic Aperture Radar (SIR- C/X-SAR) that flew twice on the Space Shuttle Endeavour in 1994. The radar images were processed at NASA's Jet Propulsion Laboratory and the University of Texas at Dallas (UTD).

"One of the things this discovery helps us examine is the origin of what's called the Great Bend of the Nile," said Dr. Bob Stern, a SIR-C science team member at UTD. "The Nile generally flows due north, but in the Sudan, it makes a huge, looping bend that is really remarkable because the river is flowing through the Sahara Desert, the largest, driest desert on the face of the Earth. There must be a very good reason for the river to make this great bend, otherwise we would expect it to flow straight to the Mediterranean Sea." Instead, it bends southwestward and wanders through the Sahara for another 320 kilometers (200 miles) before resuming its northward course.

"The discovery of the river channel shows us that probably sometime between 10,000 and 1 million years ago, the Nile was forced to abandon its bed and take up a new course to the south. This buried channel proves that this region has been tectonically active and shows us how this activity has forced the river to change its course," Stern said. "Understanding what controls the course of the Nile is a critical part of understanding Nile history and predicting Nile behavior, which is important because the river is essential to millions of people in Egypt, Sudan and Ethiopia."

A scientific paper on the discovery written by Stern and co-authored with UTD geologist Dr. Mohamed Gamal Abdelsalam appears in the Dec. 6 issue of Science magazine. The discovery grew out of research that the scientists have been doing on plate tectonics and the formation of a "supercontinent" more than 600 million years ago.

"Our original experiment involved studying ancient structures in Precambrian rocks that formed where two supercontinents collided hundreds of millions of years ago. In the course of our study, we became interested in how these structures influenced the course of the Nile," explained Stern.

It was the tantalizing radar images of the area hidden

beneath the sands of the Sahara that turned the scientists' work in a new direction.

"This discovery wouldn't have happened without SIR-C/X-SAR imagery. Our work in northeast Africa would have been limited to what we could see on the ground or could be seen in satellite photographs. The radar is much more efficient in getting information from these sand-covered areas because the radar waves are able to penetrate the sand. SIR-C/X-SAR imagery has revealed a huge piece of the Earth's surface -- an area that's never been seriously explored before," Stern noted.

"This is one of the most exciting discoveries from the SIR-C/X-SAR mission to date. I expect we'll continue to be surprised by fascinating results like these as the science team continues to analyze the radar data," said Dr. Diane Evans, the SIR-C project scientist at NASA's Jet Propulsion Laboratory. "More and more we are finding the radar data have applications to answer questions about the Earth that were not originally anticipated."

SIR-C/X-SAR is a joint mission of the United States, German and Italian space agencies. The Jet Propulsion Laboratory built and manages the SIR-C portion of the mission for NASA's Office of Mission to Planet Earth, a program to study the Earth's land, oceans, atmosphere and life as a total, integrated system.

#####

NOTE TO EDITORS: A NASA Television Video File will feature an interview with Dr. Bob Stern and the space radar images on Friday, December 6 at 9 a.m., noon, 3 p.m., 6 p.m. and 9 p.m. Pacific Time. NASA Television is carried on Spacenet 2, transponder 5 (channel 9) at 69 degrees west longitude. The frequency is 3880 MHz. Polarization is horizontal and audio is monaural at 6.8 MHz.

The images are also available on the World Wide Web at <http://www.jpl.nasa.gov/radar/sircxsar>

12/5/96 MAH
#9694

--- In Ta_Seti@yahoogroups.com, "Majadi Baruti" wrote:

>

> Interesting premise I would like to see your information on the flow

> of the Nile westward into the Congo first. I understand there were
> migrations eastward as the Sudan area dried up. I understand
further
> that there is no evidence or little evidence of an Israel in
Kemetic
> history. I am curious about these ideas, and would love to assist
> you with this. This Israel or lost sheep concept lies on shaky
> research however as the bible has it ancient origins in the "Book
of
> Coming Forth By Day and by Night". Please provide your evidence on
> the first idea related to the flow of the Nile!
>
> Majadi Baruti
>
>
>
>
> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
> wrote:
>>
>> Horace Butler's book "When Rocks Cry Out" placed a very real
> ancient
>> Israel in Peru. This is why there is little evidence of Israel
in
>> Egyptian history. Second I have found traces of evidence that
the
> Nile
>> river use to flow from Egypt across Africa through the Congo and
> into
>> the Atlantic ocean. Is it possible that when the Nile flowed
this
> way
>> that the earth land mass was still a Pangea(one large land
> mass)? If
>> so then it stands to reason that in South America the country
that
> is
>> called Guyana share so much in common with Ghana of Africa. What
> is
>> the Nile did not empty in to the Atlantic but it was once apart
of
> the
>> Amazon river. Is this how the pyramid builders travelled before
> the
>> separations on the tectonic plates? The ancients in South
America

> not
> > only worshipped African Gods, but were African themselves. I
> contend
> > that many walked from what is present day Africa into present
day
> > South America before the separation of the continents. Please
> research
> > how perfectly the continents fit together before their
separation.
> > Research the names Ghana and Guyana they mean the same thing.
> Research
> > the fact that the cities and the landmarks of the bible can be
> found
> > in Peru to this day.
> >
>
| 20596|2006-09-17 08:08:10|elliottandelliottmtg|Re: please someone research this with me|
Brother Baruti,

"This Israel or lost sheep concept lies on shaky
research however as the bible has its ancient origins in the "Book of
Coming Forth By Day and by Night".

In what ways does the bible have its origin in the book of Coming
Forth by Day and Night?

Isaiah

--- In Ta_Seti@yahoogroups.com, "Majadi Baruti" wrote:

>

> Interesting premise I would like to see your information on the flow

> of the Nile westward into the Congo first. I understand there were

> migrations eastward as the Sudan area dried up. I understand further

> that there is no evidence or little evidence of an Israel in Kemet

> history. I am curious about these ideas, and would love to assist

> you with this. This Israel or lost sheep concept lies on shaky

> research however as the bible has its ancient origins in the "Book of

> Coming Forth By Day and by Night". Please provide your evidence on

> the first idea related to the flow of the Nile!

>

> Majadi Baruti

>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> wrote:

>>

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> ancient

>> Israel in Peru. This is why there is little evidence of Israel

in

>> Egyptian history. Second I have found traces of evidence that

the

> Nile

>> river used to flow from Egypt across Africa through the Congo and

> into

>> the Atlantic ocean. Is it possible that when the Nile flowed

this

> way

>> that the Earth land mass was still a Pangea(one large land

> mass)? If

>> so then it stands to reason that in South America the country

that

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>> called Guyana share so much in common with Ghana of Africa. What

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>> the Nile did not empty into the Atlantic but it was once apart

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> > Amazon river. Is this how the pyramid builders travelled before
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 > > in Peru to this day.
 > >
 >
 | 20597|2006-09-17 08:29:08|Paul Kekai Manansala|Re: On Olmecs|
 --- In Ta_Seti@yahoogroups.com, "jungle_man3003" wrote:
 >
 > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
 > wrote:
 > > Claim: Olmec sculptures have obvious African Traits
 > >
 > > Fact: Broad Noses and lips exist in many populations around the
 > world including Native Americans and those features have been seen
 > since the first Native Americans arrived.
 >
 > I think the Afrocentric logic that broad-nosed, full-lipped Olmec
 > statues = N-groid is eerily similar to the Eurocentric logic that
 > narrow-nosed Egyptian statues = K-zoids. In this regard, both
 > Eurocentric and Afrocentric show an incapability of recognizing
 > convergent evolution: that Africans could evolve K-zoid features
 > WITHOUT European admixture, or that Mesoamericans could evolve N-groid
 > features SANS African admixture.
 >
 > I believe strongly that, just as the Egyptians were indigenous
 > Africans, the Olmecs were indigenous Americans, NOT Africans!
 >

I think obviously if it was just a nose-lips argument, you would be right.

However, there are other things to consider.

- * The most natural point of at least accidental contact with Mesoamerica and South America is the West coast of Africa.

- * There is evidence that West Africans preceded Columbus with **intentional** trading voyages to South America that appeared though to have faltered with the appearance of Europeans on the scene. Admittedly the evidence involved dates a long time after the Olmec period.

- * There is a bit of extremely difficult-to-sort genetic evidence that has been suggested even by non-Afrocentrics to be suggestive of pre-Columbian African contacts. Clyde has posted these studies here and they can be found in the archives.

- * There is some archaeological, botanical and similar evidence of contact that has been collected both by Winters, van Sertima, von Wurthenau and others. Lots of this admittedly is preliminary. For example, van Sertima had suggested that bananas first came to the Western hemisphere on the east coast of South America which would be suggestive of African contact. However, the latest evidence suggests the first pre-Columbian bananas were Maia Maoli/Popoulu types associated with Polynesia, the earliest dates of which are found on South America's west coast and in Ecuador.

- * Of course, there is the suggested linguistic evidence as offered by several researchers including Dr. Winters.

Regards,

Paul Kekai Manansala

| 20598|2006-09-17 08:49:46|Paul Kekai Manansala|Re: Scots descend from Pharaoh's daughter?|
--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Not a chance - genetically impossible, FYI.

Y chromosome and mtDNA lineages don't likely reveal the entire ancestry of any significant population.

There's plenty of evidence to suggest that the vast majority of these lineages are of rather recent origin. For example, the controversial "Genghis Khan" gene that was said to have spread over vast regions just starting in the 13th century.

I can confidently say that most of these people with the gene probably only have a small fraction of Mongol blood, but the male lineage might trace back to the conqueror nonetheless.

Starting in late medieval times, German royal families began a process of Germanizing the various royal families of Europe and just about

succeeded, in a few centuries, from the standpoint of *direct* lineage.

However, if you examine the genealogies you will find that despite the patrines and matrines, many of these families are far from pure German having numerous indirect lines to non-German ancestors.

The current evidence doesn't support the Egyptian origin of Scots, but the best evidence would be from the period in question i.e. from the time of the proposed migration.

Regards,

Paul Kekai Manansala

| 20599|2006-09-17 08:56:31|Paul Kekai Manansala|Re: On Olmecs|

I'd like to bring another aspect to the discussion.

Features like nasal prominence/width, lip thickness, etc. are not necessarily only selective to environment.

For whatever reason, humans might also socially select some facial or other bodily features as more attractive, desirable, etc., and this will impact the probability of these features reproducing themselves in the future.

For those who don't think that humans or other animals can change features rapidly, take a look at domestic dogs. They all descend from the wolf, both the St. Bernard and the Chihuahua and everything in between.

The domestic dog has evolved for substantially less time than modern Homo sapiens, but their evolution has been helped along by artificial selection. Only Africans in the Western hemisphere have likewise experienced some forms of artificial selection practiced by slave masters (that I'm aware of).

However, social selection can work like artificial selection in many ways, and strictly speaking is a form of artificial selection.

Regards,

Paul Kekai Manansala

| 20600|2006-09-17 11:30:20|clyde winters|Re: please someone research this with me|

--- ShaMaYah B Yahadah <wwaidus@yahoo.com> wrote:

- > I believe that we did exist during Pangaea. What is
- > the evidence
- > that we didn't as opposed to the argument that we
- > did. Look at plants
- > and dinosaurs. As well as modern day reptiles.

Hi

You have a right to this opinion but geologist and biologist will disagree with this idea .

Clyde

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| 20601|2006-09-17 16:56:31|asar_imhotep|Re: please someone research this with me|

His greatest hurdle would be to find human remains amongst dinosaur bones. If human's existed during this time period, you would find just as many human remains amongst the layers which contain the various dinosaur bones as you do dinosaurs.

Also, we have evidence of ancient rock art around the world of the animals the human beings observed in their natural environment. I haven't come across any that would resemble a dinosaur in any ancient rock art. This goes to show that humans were not around when these animals roamed the earth.

For a good detailed breakdown of the various human living in the times of the dinosaurs theories and how they've all been debunked, please visit:

<http://paleo.cc/paluxy/paluxy.htm>

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

>

>

> --- ShaMaYah B Yahadah wrote:

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> Clyde
>
>
> _____
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> | 20602|2006-09-17 17:24:24|Li (wiseladyowl)|Re: please someone research this with me|
**as I recall they did in Texas if my memory serves me correct however they do not wish to
share this with us because it would be too embarrassing. Makes one think just how much
information is being withheld from us because of someones ego.....**

asar_imhotep wrote:

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| 20603|2006-09-17 17:43:31|Li (wiseladyowl)|Re: please someone research this with me|
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| 20604|2006-09-17 19:59:26|asar_imhotep|Re: please someone research this with me|
Unlike the issues with the folk taxonomic notion of race, there
wouldn't be anything to hide here. Paleontologist would love to
discover something like this. You would have to find something for us
to review in order to take your claim seriously.

As we currently know, and the overwhelming evidence suggest, humans
did not live during the period of dinosaurs and the only people who
keep attempting to say otherwise are individuals who have a strong
belief in the Biblical creation myth, which also doesn't support the
notion of dinosaurs.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Li \((wiseladyowl)\)"
wrote:

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> as I recall they did in Texas if my memory serves me correct however

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> Stay in the know. Pulse on the new Yahoo.com. Check it out.
>
> | 20605|2006-09-17 21:56:34|arumeas|Re: On Olmecs|
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:

One of the main problems I see with arguing that the Negroid-looking Olmec heads were purely native Amerindians is the absence of Amerindian-looking Olmec heads.

I wonder if there are any known giant Amerindian stone heads that actually look Amerindian in or around the area prior to Olmec civilization.

Fred

> --- In Ta_Seti@yahoogroups.com, "jungle_man3003"
> wrote:
> >
> > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> > wrote:
> > > Claim: Olmec sculptures have obvious African Traits
> > >
> > > Fact: Broad Noses and lips exist in many populations around the
> > world including Native Americans and those features have been seen
> > since the first Native Americans arrived.
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> > I think the Afrocentric logic that broad-nosed, full-lipped Olmec
> > statues = N-groid is eerily similar to the Eurocentric logic that
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> * There is evidence that West Africans preceded Columbus with
> intentional trading voyages to South America that appeared though to
> have faltered with the appearance of Europeans on the scene.

Admittedly

> the evidence involved dates a long time after the Olmec period.
>
> * There is a bit of extremely difficult-to-sort genetic evidence

that

> has been suggested even by non-Afrocentrics to be suggestive of
> pre-Columbian African contacts. Clyde has posted these studies

here and

> they can be found in the archives.
>
> * There is some archaeological, botanical and similar evidence of
> contact that has been collected both by Winters, van Sertima, von
> Wurthenau and others. Lots of this admittedly is preliminary. For
> example, van Sertima had suggested that bananas first came to the
> Western hemisphere on the east coast of South America which would be
> suggestive of African contact. However, the latest evidence

suggests

> the first pre-Columbian bananas were Maia Maoli/Popoulu types

associated

> with Polynesia, the earliest dates of which are found on South

America's

> west coast and in Ecuador.
>
> * Of course, there is the suggested linguistic evidence as offered

by

> several researchers including Dr. Winters.

>

> Regards,

> Paul Kekai Manansala

>

| 20606|2006-09-18 06:34:15|ray greenidge|Re: please someone research this with me|

Yahadah,

I am from Guyana. "Guyana" is an indigenous word given to the country by the native indians and it means " Land of many waters". Guyana has three large rivers, and hundreds of smaller rivers and creeks hence the name Guyana was seen as appropriate.

I don't think Ghana has similar meaning.

Regards,

Ray

ShaMaYah B Yahadah wrote:

Horace Butler's book "When Rocks Cry Out" placed a very real ancient Israel in Peru. This is why there is little evidence of Israel in Egyptian history. Second I have found traces of evidence that the Nile river used to flow from Egypt across Africa through the Congo and into the Atlantic ocean. Is it possible that when the Nile flowed this way that the earth land mass was still a Pangea(one large land mass)? If so then it stands to reason that in South America the country that is called Guyana share so much in common with Ghana of Africa. What is the Nile did not empty into the Atlantic but it was once apart of the Amazon river. Is this how the pyramid builders travelled before the separations on the tectonic plates? The ancients in South America not only worshipped African Gods, but were African themselves. I contend that many walked from what is present day Africa into present day South America before the separation of the continents. Please research how perfectly the continents fit together before their separation. Research the names Ghana and Guyana they mean the same thing. Research the fact that the cities and the landmarks of the Bible can be found in Peru to this day.

Get your own [web address for just \\$1.99/1st yr.](#) We'll help. [Yahoo! Small Business.](#)

| 20607|2006-09-18 07:36:21|ShaMaYah B Yahadah|Re: please someone research this with me|

The Tanach (Bible) does speak of dinosaurs.

Reading the Bible carefully, you will realize that no living creature matches the descriptions of behemoth and Leviathan.

However, if you grab your kid's dinosaur book, you will notice several possible matches for each one. Let's examine those.

Behemoth has the following attributes according to Job 40:15-24

It "eats grass like an ox."

It "moves his tail like a cedar." (In Hebrew, this literally reads, "he lets hang his tail like a cedar.")

Its "bones are like beams of bronze,

His ribs like bars of iron."

"He is the first of the ways of God."

"He lies under the lotus trees,

In a covert of reeds and marsh."

Some bibles and study bibles will translate the word "behemoth" as "elephant" or "hippopotamus." Others will put a note at the edge or bottom of the page, stating that behemoth was probably an elephant or a hippopotamus. Although an elephant or hippopotamus can eat grass (or lie in a covert of reeds and marsh), neither an elephant or a hippopotamus has a "tail like a cedar" (that is, a tail like a large, tapered tree trunk). In your kid's dinosaur book you will find lots of animals that have "tails like a cedar."

We would expect behemoth to be a large land animal whose bones are like beams of bronze and so forth, so whatever a behemoth is, it is large. A key phrase is "He is the first of the ways of God." This phrase in the original Hebrew implied that behemoth was the biggest animal created. Although an elephant or a hippopotamus are big, they are less than one-tenth the size of a Brachiosaurus, the largest (complete) dinosaur ever discovered.[1] A Brachiosaurus could therefore easily be described as "the first of the ways of God."

Comparing all this information to the description in your kid's dinosaur book, you may come to the conclusion that "behemoth" is not a normal animal, it is a dinosaur?the brachiosaurus. We agree with that conclusion!

Note: Some paleontologists have found fragmentary leg bones, ribs, or vertebrae which they propose belong to "new" sauropods larger than Brachiosaurus. Examples of these include Amphicoelias, Argentinasaurus, Sauroposeidon, Seismosaurus, Supersaurus and Ultrasaurus. There currently is not enough evidence to really determine the size of any of these, and some paleontologists believe that they are merely large examples of known dinosaurs like Brachiosaurus or Diplodocus. In any case, only the "modern scientific name" of behemoth would change. The point would still remain that behemoth refers to a dinosaur, not a "modern animal" like an elephant or hippopotamus.

Leviathan has the following attributes according to Job chapter 41,

Psalms 104:25,26 and Isaiah 27:1. This is only a partial listing?just enough to make the point.

"No one is so fierce that he would dare stir him up."

"Who can open the doors of his face, with his terrible teeth all around?"

"His rows of scales are his pride, shut up tightly as with a seal; one is so near another that no air can come between them; they are joined one to another, they stick together and cannot be parted."

"His sneezings flash forth light, and his eyes are like the eyelids of the morning. Out of his mouth go burning lights; sparks of fire shoot out. Smoke goes out of his nostrils, as from a boiling pot and burning rushes. His breath kindles coals, and a flame goes out of his mouth."

"Though the sword reaches him, it cannot avail; nor does spear, dart, or javelin. He regards iron as straw, and bronze as rotten wood. The arrow cannot make him flee; slingstones become like stubble to him. Darts are regarded as straw; he laughs at the threat of javelins."

"On earth there is nothing like him, which is made without fear."

Leviathan "played" in the "great and wide sea" (a paraphrase of Psalm 104 verses 25 and 26?get the exact sense by reading them yourself).

Leviathan is a "reptile [a] that is in the sea." (Isaiah 27:1)

[a] Note: The word translated "reptile" here is the Hebrew word tanniyn. This shows that "Leviathan" was also a "tanniyn" (dragon).

Unlike behemoth, who is huge, Leviathan is ferocious and terrifying. Many references (we have not listed them all) refer to the sea, so Leviathan is probably a sea creature. Although some bibles refer to Leviathan as an alligator or crocodile (and both of these are fierce) neither of these is a sea creature. They like the water, but they spend much of their time on land. Further, the question "Who can open the doors of his face. . . ." implies that nobody can open Leviathan's jaws. Although an alligator's jaws cannot normally be forced open, a punch to their sensitive snout or poke in eye might startle them enough to release their grip.[2] Although this is a good description of an alligator characteristic, it does not fit perfectly with the description of Leviathan, which in the context of the Bible was supposed to describe an essentially impossible event, and we are not done yet.

The description of the scales is interesting. Several verses describe these great scales. Compared to Leviathan's armor, iron is like straw and arrows cannot make it flee. Let's face it, an arrow

can do a lot of damage to a crocodile or alligator. This is not a description of either of them?or any living animal we are aware of.

And now for the key ingredient: fire. It is hard to read Job 41:18-21 without realizing the Bible is telling us that Leviathan breathes fire. That alone will eliminate almost every living animal. Yes, there is one animal like that in today's world. It is called a bombardier beetle. This beetle is a native of Central America, and has a nozzle in its hind end that acts like a little flame thrower. It sprays a high-temperature jet of gas (fueled by hydroquinones and hydrogen peroxide with oxidative enzymes) for protection. Now, if a Central American beetle can do it, so could Leviathan. By the way, crocodiles and alligators are out of the picture on this one, don't you agree?

Before we leave the topic of fire, there are two more notes you may find interesting:

The history of every culture is filled with stories of fire-breathing dragons. If you think about it, in all the past ages wouldn't someone have made up a story of a fire-breathing lion or something? Nobody did because the dragon stories are based on truth, and only "dragons" breathed fire. It is easy to imagine Leviathan as a member of the dragon (tanniyn) family. (Plus, Isaiah 27:1 strongly implies this connection.)

Many fossil dinosaur skulls contain unexplained, empty passages. Scientists have not been able to guess the reason for these passages. Would it make sense that some dinosaurs used these passages as "gas tanks" for the combustible mixture used to "breathe fire?" We believe it does.

Comparing all this information to the description in your kid's dinosaur book, you may come up with the conclusion that Leviathan is a kronosaurus. We have heard (and read) other suggestions, but the kronosaurus is the best match of any known creature to the description of Leviathan.

The Accuracy of the Bible

Some people believe that the Bible is not a scientifically accurate book, and that it is only a "spiritual book," that forgot about dinosaurs or described them incorrectly. This is not the case. You do not have to believe the Bible just because someone says you are supposed to.

What We Are Taught (In School and Through the Media)

Since humans are in the Bible, we unconsciously think that dinosaurs were extinct?and therefore not mentioned in the Bible. As you have just seen, the Bible not only refers to dinosaurs, but has detailed

information about two of them.

Unfortunately, our public school system and the media have convinced us that dinosaurs were extinct at least 60 million years before man appeared on earth. They have done such a good job in this area that we can not imagine people and dinosaurs living at the same time.

Cited References

[1] U.S. Geological Survey: What was the biggest dinosaur? What was the smallest?

[2] American Alligator

214856

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>

> Unlike the issues with the folk taxonomic notion of race, there
> wouldn't be anything to hide here. Paleontologist would love to
> discover something like this. You would have to find something for

us

> to review in order to take your claim seriously.

>

> As we currently know, and the overwhelming evidence suggest, humans
> did not live during the period of dinosaurs and the only people who
> keep attempting to say otherwise are individuals who have a strong
> belief in the Biblical creation myth, which also doesn't support

the

> notion of dinosaurs.

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Li \ (wiseladyowl\)"

> wrote:

> >

> > as I recall they did in Texas if my memory serves me correct

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> they do not wish to share this with us because it would be too

> embarrassing. Makes one think just how much information is being

> withheld from us because of someones ego.....

> >

> > asar_imhotep wrote: His greatest

> hurdle would be to find human remains amongst dinosaur

> > bones. If human's existed during this time period, you would

find just

> > as many human remains amongst the layers which contain the

various

> > dinosaur bones as you do dinosaurs.

> >

> > Also, we have evidence of ancient rock art around the world of

the

> > animals the human beings observed in their natural environment. I

> > haven't come across any that would resemble a dinosaur in any

ancient

> > rock art. This goes to show that humans were not around when

these

> > animals roamed the earth.

> >

> > For a good detailed breakdown of the various human living in the

times

> > of the dinosaurs theories and how they've all been debunked,

please

> visit:

> > <http://paleo.cc/paluxy/paluxy.htm>

> >

> > Asar Imhotep

> > <http://www.mochasuite.com>

> >

> > --- In Ta_Seti@yahoogroups.com, clyde winters

wrote:

>>>
>>>
>>>
>>> --- ShaMaYah B Yahadah wrote:
>>>
>>>> I believe that we did exist during Pangaea. What is
>>>> the evidence
>>>> that we didn't as opposed to the argument that we
>>>> did. Look at plants
>>>> and dinosaurs. As well as modern day reptiles.
>>>
>>> Hi
>>> You have a right to this opinion but geologist and
>>> biologist will disagree with this idea .
>>>
>>> Clyde
>>>
>>> _____
>>> Do You Yahoo!?
>>> Tired of spam? Yahoo! Mail has the best spam protection around
>>> <http://mail.yahoo.com>
>>>
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>>
>>
>> -----
>> Stay in the know. Pulse on the new Yahoo.com. Check it out.
>>
>

| 20608|2006-09-18 08:18:35|asar_imhotep|Re: please someone research this with me|
That's still not convincing for me and since you are quoting Job, this
would be during a time period where art was fully flourishing around
the earth and writing. Nowhere in any of the art of the people who
lived in Africa, Mesopotamia or west Asia depict any such creature or
describe such in their literature. We have rock art going back 50,000
years in some areas. So something as massive as a dinosaur would
definitely be depicted: especially since we have scenes of Giraffes.

And even your "example" only describes one "animal." There were dozens
of different species of dinosaurs in any one given area. They wouldn't
just describe one dinosaur if dinosaurs and humans coexisted. They
would describe many. Why couldn't you go to Genesis to make your
claim? How come Levite priests didn't sacrifice Brontosaurus meat to

Yahweh?

This is very common of creationist. Makes these large claims, but the very basic human element which is present in all nations somehow eludes the Ivrim people. Every culture has art about the animals that lived in their area. Hebrews must have been some unartistic people because you don't find art of any kind depicting anything in their so called history. If they were truly "slaves" in Egypt, then they definitely would have picked up this trait, you know building all those pyramids and temples. But of course this is not the case.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:

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> The Tanach (bible)does speak of dinosaurs.

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> "He lies under the lotus trees,

> In a covert of reeds and marsh."

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> as "elephant" or "hippopotamus." Others will put a note at the edge

> or bottom of the page, stating that behemoth was probably an

> elephant or a hippopotamus. Although an elephant or hippopotamus can

> eat grass (or lie in a covert of reeds and marsh), neither an

> elephant or a hippopotamus has a "tail like a cedar" (that is, a

> tail like a large, tapered tree trunk). In your kid's dinosaur book

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 > like beams of bronze and so forth, so whatever a behemoth is, it is
 > large. A key phrase is "He is the first of the ways of God." This
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 > animal created. Although an elephant or a hippopotamus are big, they
 > are less than one-tenth the size of a Brachiosaurus, the largest
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> Cited References

> [1] U.S. Geological Survey: What was the biggest dinosaur? What was
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> [2] American Alligator

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> 214856

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>>>> biologist will disagree with this idea .
>>>>
>>>> Clyde
>>>>
>>>> _____
>>>> Do You Yahoo!?
>>>> Tired of spam? Yahoo! Mail has the best spam protection around
>>>> <http://mail.yahoo.com>
>>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>> -----
>>> Stay in the know. Pulse on the new Yahoo.com. Check it out.
>>>

> >

>

| 20609|2006-09-18 08:58:43|Paul Kekai Manansala|Re: please someone research this with me|

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:

>

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There are no sea crocodiles in the general region of Israel perhaps,
but saltwater crocodiles (*Crocodylus porosus*) do exist.

The species is found from the saltwater marshes of East India through
Southeast Asia to Australia. It can swim over the open ocean and
sometimes drifts as far as Fiji and northward to the Sea of Japan.

It is the world's largest reptile and is sacred in many cultures.

Regards,

Paul Kekai Manansala

| 20610|2006-09-18 10:22:12|cristofori whitakara|Re: please someone research this with me|
what do these two words mean in aramic or ashuric?

Paul Kekai Manansala wrote:

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Regards,
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How low will we go? Check out Yahoo! Messenger's low [PC-to-Phone call rates](#).
| 20611|2006-09-18 12:52:43|Jaime Pretell|Re: please someone research this with me|
[There are probably many cases of ancients finding fossils and creating myths based on these. The dragon, for example, could have easily been the explanation made by someone seeing a dinosaur fossil.](#)

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** ShaMaYah B Yahadah

Sent: Monday, September 18, 2006 5:54 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: please someone research this with me

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Its "bones are like beams of bronze,
His ribs like bars of iron."
"He is the first of the ways of God."
"He lies under the lotus trees,
In a covert of reeds and marsh."
Some bibles and study bibles will translate the word "behemoth" as "elephant" or "hippopotamus. " Others will put a note at the edge or bottom of the page, stating that behemoth was probably an elephant or a hippopotamus. Although an elephant or hippopotamus can eat grass (or lie in a covert of reeds and marsh), neither an elephant or a hippopotamus has a "tail like a cedar" (that is, a tail like a large, tapered tree trunk). In your kid's dinosaur book you will find lots of animals that have "tails like a cedar."

We would expect behemoth to be a large land animal whose bones are like beams of bronze and so forth, so whatever a behemoth is, it is large. A key phrase is "He is the first of the ways of God." This phrase in the original Hebrew implied that behemoth was the biggest

animal created. Although an elephant or a hippopotamus are big, they are less than one-tenth the size of a Brachiosaurus, the largest (complete) dinosaur ever discovered.[1] A Brachiosaurus could therefore easily be described as "the first of the ways of God."

Comparing all this information to the description in your kid's dinosaur book, you may come to the conclusion that "behemoth" is not a normal animal, it is a dinosaur the brachiosaurus. We agree with that conclusion!

Note: Some paleontologists have found fragmentary leg bones, ribs, or vertebrae which they propose belong to "new" sauropods larger than Brachiosaurus. Examples of these include Amphicoelias, Argentinasaurus, Sauroposeidon, Seismosaurus, Supersaurus and Ultrasaurus. There currently is not enough evidence to really determine the size of any of these, and some paleontologists believe that they are merely large examples of known dinosaurs like Brachiosaurus or Diplodocus. In any case, only the "modern scientific name" of behemoth would change. The point would still remain that behemoth refers to a dinosaur, not a "modern animal" like an elephant or hippopotamus.

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"Who can open the doors of his face, with his terrible teeth all around?"

"His rows of scales are his pride, shut up tightly as with a seal; one is so near another that no air can come between them; they are joined one to another, they stick together and cannot be parted."

"His sneezings flash forth light, and his eyes are like the eyelids of the morning. Out of his mouth go burning lights; sparks of fire shoot out. Smoke goes out of his nostrils, as from a boiling pot and burning rushes. His breath kindles coals, and a flame goes out of his mouth."

"Though the sword reaches him, it cannot avail; nor does spear, dart, or javelin. He regards iron as straw, and bronze as rotten wood. The arrow cannot make him flee; slingstones become like stubble to him. Darts are regarded as straw; he laughs at the threat of javelins."

"On earth there is nothing like him, which is made without fear." Leviathan "played" in the "great and wide sea" (a paraphrase of Psalm 104 verses 25 and 26 get the exact sense by reading them yourself).

Leviathan is a "reptile [a] that is in the sea." (Isaiah 27:1)

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And now for the key ingredient: fire. It is hard to read Job 41:18-21 without realizing the Bible is telling us that Leviathan breathes fire. That alone will eliminate almost every living animal. Yes, there is one animal like that in today's world. It is called a bombardier beetle. This beetle is a native of Central America, and has a nozzle in its hind end that acts like a little flame thrower. It sprays a high-temperature jet of gas (fueled by hydroquinones and hydrogen peroxide with oxidative enzymes) for protection. Now, if a Central American beetle can do it, so could Leviathan. By the way, crocodiles and alligators are out of the picture on this one, don't you agree?

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Cited References

[1] U.S. Geological Survey: What was the biggest dinosaur? What was the smallest?

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href="http://www.mochasuite.com">http://www.mochasuite.com

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Pulse on the new Yahoo.com. Check it out.
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| 20612|2006-09-18 12:53:26|arumeas|Re: please someone research this with me|
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wrote:

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Fred

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> > > Do You Yahoo!?

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> > Stay in the know. Pulse on the new Yahoo.com. Check it out.

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| 20613|2006-09-18 13:02:35|Jaime Pretell|Re: please someone research this with me|

"The name Ghana means both warrior king and king of gold. These were good names for an empire with an army who ruled with iron spears and an incredible supply of wealth derived from their control of the gold trade in West Africa."

<http://chnm.gmu.edu/fairfaxtah/lessons/documents/africaPOSinfo.pdf>

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** ray greenidge

Sent: Monday, September 18, 2006 9:24 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] please someone research this with me

Yahadah,

I am from Guyana. "Guyana" is an indigenous word given to the country by the native indians and it means " Land of many waters". Guyana has three large rivers, and hundreds of smaller rivers and creeks hence the name Guyana was seen as appropriate.

I don't think Ghana has similar meaning.

Regards,

Ray

ShaMaYah B Yahadah wrote:

Horace Butler's book "When Rocks Cry Out" placed a very real ancient Israel in Peru. This is why there is little evidence of Israel in Egyptian history. Second I have found traces of evidence that the Nile river used to flow from Egypt across Africa through the Congo and into the Atlantic ocean. Is it possible that when the Nile flowed this way that the earth land mass was still a Pangea(one large land mass)? If so then it stands to reason that in South America the country that is called Guyana share so much in common with Ghana of Africa. What is the Nile did not empty into the Atlantic but it was once apart of the Amazon river. Is this how the pyramid builders travelled before the separations on the tectonic plates? The ancients in South America not only worshipped African Gods, but were African themselves. I contend that many walked from what is present day Africa into present day South America before the separation of the continents. Please research how perfectly the continents fit together before their separation. Research the names Ghana and Guyana they mean the same thing.

Research

the fact that the cities and the landmarks of the bible can be found in Peru to this day.

Get your own [web address for just \\$1.99/1st yr](#). We'll help. [Yahoo! Small Business](#).

| 20614|2006-09-18 13:45:06|Peter Gray|Re: please someone research this with me|

Debating whether or not humans and dinosaurs co-existed contemporaneously is surely an absurd topic for this forum -- there has to be a certain set of common premises before any debate can take place. Therefore, either we start from the the premise that they they DID co-exist, or the opposite. And since the weight of science is that humans evolved long, long after the age of dinosaurs, could we just drop it?

Regards,

Peter Gray

From: "arumeas"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: please someone research this with me
Date: Mon, 18 Sep 2006 17:06:12 -0000

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

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| 20615|2006-09-18 13:47:49|cristofori whitakara|Ethiopia Opens Its Doors, Slowly|

www.nytimes.com/travel

nice slide show

How low will we go? Check out Yahoo! Messenger?s low [PC-to-Phone call rates](#).

| 20616|2006-09-18 13:53:56|cristofori whitakara|Re: please someone research this with me|
dragon is greek for reptile and dinosaur is greek for powerful lizard(reptile) so were the greek
myths based on stories about giganticcreatures that were then written into the hebraic faith? and i
know that there are some nuwaubians in this group but they are not speaking on the subject..
malachi z. york mentions behaymaw(behemoth) as beasts of the field---some type of man- and
leviathan, according to him, breaks down from two words leviy(law) and athan(sin) the laws of
sin or as he interprets the word the laws of singh; singh symbolizing a moon (mon-sters) deity, a
concept of the hindu religion? can anyone help?

Jaime Pretell wrote:

There are probably many cases of ancients finding fossils and creating myths based on these.
The dragon, for example, could have easily been the explanation made by someone seeing a
dinosaur fossil.

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@ yahoogroups. com] **On Behalf Of**

ShaMaYah B Yahadah

Sent: Monday, September 18, 2006 5:54 AM

To: Ta_Seti@yahoogroups .com

Subject: [Ta_Seti] Re: please someone research this with me

The Tanach (bible)does speak of dinosaurs.

Reading the Bible carefully, you will realize that no living
creature matches the descriptions of behemoth and Leviathan.

However, if you grab your kid's dinosaur book, you will notice
several possible matches for each one. Let's examine those.

Behemoth has the following attributes according to Job 40:15-24

It "eats grass like an ox."

It "moves his tail like a cedar." (In Hebrew, this literally

reads, "he lets hang his tail like a cedar.")

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> belief in the Biblical creation myth, which also doesn't support
the
> notion of dinosaurs.

>
> Asar Imhotep
> <http://www.mochasuite.com>

>
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Li \ (wiseladyowl\)" wrote:

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>>> Do You Yahoo!?
>>> Tired of spam? Yahoo! Mail has the best spam protection around
>>> <http://mail.yahoo.com>
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>> -----
>> Stay in the know. Pulse on the new Yahoo.com. Check it out.
>>
>

Get your own [web address for just \\$1.99/1st yr.](#) We'll help. [Yahoo! Small Business.](#)
| 20617|2006-09-18 16:17:34|ShaMaYah B Yahadah|Re: please someone research this with me|
So then you are assuming that every race of people left artwork?
According to what you have said then there is no possible way for
Atlantis, Lumeria or any people that cannot present their past to
you in some tangible form could not ever exsisted? I am not a
creationist; I have not been a creationist for over 20 years now. I
am simply requesting help on researching what is very apparently a
missing link. Who in their right mind would make up a race of people
along with a very long story line just fo rthe hell of it. The
people that the Christians would have you believe are Jews are
really not Israelites. The real Israelites are African in origin and
resided in Peru. I don't know how long or most of the other details
yet but the more I research the more apparent it is. I am using
Horace Butler's when rocks cry out, and They Came Before Columbus.
There seems to be much rearch done regarding the missings Olmecs and
Mayans etc... the fact is these people are really KMT and Israel (
Yahsharal) this is why so much ancient Hebrew is found in the
America's.

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"
wrote:

>
> That's still not convincing for me and since you are quoting Job,

this
> would be during a time period where art was fully flourishing

around
> the earth and writing. Nowhere in any of the art of the people who
> lived in Africa, Mesopotamia or west Asia depict any such creature

or
> descibe such in their literature. We have rock art going back 50,

000

> years in some areas. So something as massive as a dinosaur would
> definitely be depicted: especially since we have scenes of

Giraffes.

>

> And even your "example" only describes one "animal." There were

dozens

> of different species of dinosaurs in anyone given area. They

wouldn't

> just describe one dinosaur if dinosaurs and humans coexisted. They

> would describe many. Why couldn't you go to Genesis to make your

> claim? How come Levite priests didn't sacrifice Brontosaurus meat

to

> Yahweh?

>

> This is very common of creationist. Makes these large claims, but

the

> very basic human element which is present in all nations somehow

> eludes the Ivrim people. Every culture has art about the animals

that

> lived in their area. Hebrews must have been some unartistic people

> because you don't find art of any kind depicting anything in their

so

> called history. If they were truly "slaves" in Egypt, then they

> definitely would have picked up this trait, you know building all

> those pyramids and temples. But of course this is not the case.

>

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> > information about two of them.

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> > Unfortunately, our public school system and the media have

convinced

> > us that dinosaurs were extinct at least 60 million years before

man

> > appeared on earth. They have done such a good job in this area

that

> > we can not imagine people and dinosaurs living at the same

time.

> >

> >

> > Cited References

> > [1] U.S. Geological Survey: What was the biggest dinosaur? What

was

> > the smallest?

> >

> > [2] American Alligator

> >

> >

> >

> >

> >

> >

> >

> > 214856

> >

> > --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

> > wrote:

> > >

> > > Unlike the issues with the folk taxonomic notion of race, there

> > > wouldn't be anything to hide here. Paleontologist would love to

> > > discover something like this. You would have to find something

for

> > us

> > > to review in order to take your claim seriously.

> > >

> > > As we currently know, and the overwhelming evidence suggest,

humans

> > > did not live during the period of dinosaurs and the only

people who

> > > keep attempting to say otherwise are individuals who have a

strong

> > > belief in the Biblical creation myth, which also doesn't

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> > > > --- In Ta_Seti@yahoogroups.com, clyde winters

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> > > >

> > > >

> > > >

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> > > >

> > > > > I believe that we did exist during Pangaea. What is

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> > > > > that we didn't as opposed to the argument that we

> > > > > did. Look at plants

> > > > > and dinosaurs. As well as modern day reptiles.

> > > >

> > > > Hi

> > > > You have a right to this opinion but geologist and

> > > > biologist will disagree with this idea .

> > > >

> > > > Clyde

> > > >

> > > >

> > > > Do You Yahoo!?

> > > > Tired of spam? Yahoo! Mail has the best spam protection

around

> > > > <http://mail.yahoo.com>

> > > >

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> > > > -----

> > > > Stay in the know. Pulse on the new Yahoo.com. Check it out.

> > > >

> > >

> >

>

| 20618|2006-09-18 16:19:53|ShaMaYah B Yahadah|Re: please someone research this with me|

Your response is "there are probably many cases"; how can you respond with such a flimsy hypothesis. First of all why would ancients find fossils and at that many fossils. Secondly these people were not clowns who based stories off of lies. There is evidence for the unknown everywhere; but it seems that for some it is easy just to do away with this fact with a simple "probably"

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

wrote:

>

> There are probably many cases of ancients finding fossils and

creating myths

> based on these. The dragon, for example, could have easily been

the

> explanation made by someone seeing a dinosaur fossil.

>

> _____

>

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On

Behalf Of

> ShaMaYah B Yahadah

> Sent: Monday, September 18, 2006 5:54 AM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: please someone research this with me

>

>

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> reads, "he lets hang his tail like a cedar.")

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- > "He lies under the lotus trees,
- > In a covert of reeds and marsh."
- > Some bibles and study bibles will translate the word "behemoth"
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> Cited References

> [1] U.S. Geological Survey: What was the biggest dinosaur? What

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> [2] American Alligator

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>> Unlike the issues with the folk taxonomic notion of race, there

>> wouldn't be anything to hide here. Paleontologist would love to

>> discover something like this. You would have to find something

for

> us

> > to review in order to take your claim seriously.

> >

> > As we currently know, and the overwhelming evidence suggest,

humans

> > did not live during the period of dinosaurs and the only people

who

> > keep attempting to say otherwise are individuals who have a

strong

> > belief in the Biblical creation myth, which also doesn't support

> the

> > notion of dinosaurs.

> >

> > Asar Imhotep

> > <http://www.mochasuite.com>

> >

> >

> >

> > --- In Ta_Seti@yahoogroups <[mailto:Ta_Seti%](mailto:Ta_Seti%40yahoogroups.com)

[40yahoogroups.com](mailto:Ta_Seti%40yahoogroups.com)> .com, "Li

> \((wiseladyowl\)")

> > wrote:

> > >

> > > as I recall they did in Texas if my memory serves me correct

> however

> > they do not wish to share this with us because it would be too

> > embarrassing. Makes one think just how much information is being

> > withheld from us because of someones ego.....

> > >

> > > asar_imhotep wrote: His greatest

> > hurdle would be to find human remains amongst dinosaur

> > > bones. If human's existed during this time period, you would

> find just

> > > as many human remains amongst the layers which contain the

> various

> > > dinosaur bones as you do dinosaurs.

> > >

> > > Also, we have evidence of ancient rock art around the world of

> the

> > > animals the human beings observed in their natural

environment. I

> > > haven't come across any that would resemble a dinosaur in any
> ancient

> > > rock art. This goes to show that humans were not around when
> these

> > > animals roamed the earth.

> > >

> > > For a good detailed breakdown of the various human living in

the

> times

> > > of the dinosaurs theories and how they've all been debunked,

> please

> > visit:

> > > <http://paleo>.

cc/paluxy/paluxy.htm

> > >

> > > Asar Imhotep

> > > <http://www.mochasuite.com>

> > >

> > > --- In Ta_Seti@yahoogroups <[mailto:Ta_Seti%](mailto:Ta_Seti%40yahoogroups.com)

[40yahoogroups.com](mailto:Ta_Seti%40yahoogroups.com)> .com,

> clyde winters

> wrote:

> > > >

> > > >

> > > >

> > > > --- ShaMaYah B Yahadah wrote:

> > > >

> > > > > I believe that we did exist during Pangaea. What is

> > > > > the evidence

> > > > > that we didn't as opposed to the argument that we

> > > > > did. Look at plants

> > > > > and dinosaurs. As well as modern day reptiles.

> > > >

> > > > Hi

> > > > You have a right to this opinion but geologist and

> > > > biologist will disagree with this idea .

> > > >

> > > > Clyde

> > > >

> > > >

> > > > _____
> > > > Do You Yahoo!?

> > > > Tired of spam? Yahoo! Mail has the best spam protection

around

> > > > <http://mail.yahoo.com>

> > > >

> > >

> > >

> > >

> > >

> > >

> > >

> > > -----

> > > Stay in the know. Pulse on the new Yahoo.com. Check it out.

> > >

> >

>

| 20619|2006-09-18 16:23:00|ShaMaYah B Yahadah|Re: please someone research this with me|

For you to use a term like the weight of science makes me wonder how much independent research you do of your own. The weight of science has Africans without any real civilization until contact with the Europeans. The weight of science is constantly shifting and I don't feel that I must come to a complete stand still; and wait for the weight of science to shift again to satisfy my desire to know.

| 20620|2006-09-18 17:36:34|Mahari Mengistu|Re: please someone research this with me|

You make a good point. I've pretty much discredited everything that Europeans have written. My position on just about everything they've written is "maybe".

I have also thought that because the continent of Afrika and South America does mesh together so neatly - and they were connected before the "continental drift" - and because the Afrikan presence in both places that perhaps what we see is a people who were once connected BEFORE the drift.

However, this is "supposed" to have happened before "man" evolved to our current human status. Perhaps. And I accept this likelihood because this drift presumably requires tens of thousands of years to occur. Yet, in Ethiopia they are currently watching a sea develop in the middle of the country; ultimately, they expect it to separate the east coast of Afrika by a sea. And this is happening VERY fast. Perhaps, it will take thousands of years - perhaps not.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:

>
> For you to use a term like the weight of science makes me wonder how
> much independent research you do of your own. The weight of science
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> feel that I must come to a complete stand still; and wait for the
> weight of science to shift again to satisfy my desire to know.

>
| 20621|2006-09-18 22:03:46|ShaMaYah B Yahadah|Re: please someone research this with me|
Exactly my point. Who is to actually say that when the plates
seperated there were no people. You don't need to find human bones
with dinosaurs bones either. If in the far future the begin to dig
up our remains are they gonna say the dogs and cats are from a
different era and as proof you see that we find there bones in
different locations. Also to look for bones of humans is in some way
saying that you have an aproximate on habitate and population. This
is unrealistic even though some will try and say that it is possible
to estimate.

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>
> You make a good point. I've pretty much discredited everything
that
> Europeans have written. My position on just about everything
they've
> written is "maybe".
> I have also thought that because the continent of Afrika and South
> America does mesh together so neatly - and they were connected
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> because this drift presumably requires tens of thousands of years
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> Perhaps, it will take thousands of years - perhaps not.
>
> HTP,
> Mahari

>
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> > feel that I must come to a complete stand still; and wait for
the
> > weight of science to shift again to satisfy my desire to know.
> >
>
| 20622|2006-09-18 22:38:14|asar_imhotep|Re: please someone research this with me|
Here's the dilima. Continental drift occurs about a move of 2
centimeters a year. The distance between Africa (from the tip of
Cameroon) to that of North America is about 2827.23805 miles. Although
the rate of continental drift is not constant throughout the years,
the average rate is between 1.8 and 2.4 cm per year; so I will just
say 2 cm per year.

1 mile = 160,934.4 centimeters
So 2827 (rounded miles between the two continents) x 160,934.4 =
45,961,548.8 cm

45,961,548.8 is how many miles (in centimeters) the continents have
drifted between Africa and North America. When you divide that by 2
(cm) you get 227,480,774.4 years.

Even if this was off by 50 million years, that is still way beyond the
time of any known evidence of human civilization and homo sapien
sapien formation. So the mere idea falls behind the light of evidence
to substantiate the claim that Hebrews (African or otherwise), during
Pangea lived and thrived as a civilization located in Peru is beyond
far fetched. Not only do you have a geological time issue, you have a
linguistic and cultural issue.

Asar Imhotep
<http://www.mochasuite.com>

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> However, this is "supposed" to have happened before "man" evolved to
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> because this drift presumably requires tens of thousands of years to
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> east coast of Afrika by a sea. And this is happening VERY fast.
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>> weight of science to shift again to satisfy my desire to know.

>>

>

| 20623|2006-09-18 22:51:45|asar_imhotep|Re: please someone research this with me|

The concept of race is a social construct and not one based on
biological distinctions designed by nature. With that in mind, human
beings throughout the globe, whether their skinned turned darker in
one area or their hair straight in another, left some form of evidence
that they were there and that the small population communicated with
each other in some manner beyond grunts.

You can't claim on one hand that the ancient "civilization" (full
language, and writing system) existed in Peru, but somehow all of the
"Hebrew" texts ended up in Egypt, and not believe that at least they

would have been able to have drawn on a cave, some paper, a leaf, something to indicate that they were there or dinosaurs were there.

It just doesn't logically make sense given the extent of Hebrew writings. You are looking in the wrong place. There is plenty of evidence for the African origins of the text. A very good summary for the layman would be Dr. Nana Banchie Darquah's "The African's Who Wrote The Bible."

He has the most convincing claim I've read to date on the linguistic and cultural practices of the ancient Afrim (Ivrim, Hebrews) now located in west Africa in the Ghana state. You should read it. The culture is still practiced in West Africa and they still have the names of the patriarchs. We just pronounce all of the names wrong because we don't speak Twi, or any of the other Akan dialects.

Thus far the theory doesn't have a leg to stand on.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:

>

> So then you are assuming that every race of people left artwork?

> According to what you have said then there is no possible way for

> Atlantis, Lumeria or any people that cannot present their past to

> you in some tangible form could not ever exist? I am not a

> creationist; I have not been a creationist for over 20 years now. I

> am simply requesting help on researching what is very apparently a

> missing link. Who in their right mind would make up a race of people

> along with a very long story line just for the hell of it. The

> people that the Christians would have you believe are Jews are

> really not Israelites. The real Israelites are African in origin and

> resided in Peru. I don't know how long or most of the other details

> yet but the more I research the more apparent it is. I am using

> Horace Butler's when rocks cry out, and They Came Before Columbus.

> There seems to be much research done regarding the missings Olmecs and

> Mayans etc... the fact is these people are really KMT and Israel (

> Yahsharal) this is why so much ancient Hebrew is found in the

> America's.

> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

> wrote:

>>

>> That's still not convincing for me and since you are quoting Job,

> this
> > would be during a time period where art was fully flourishing
> around
> > the earth and writing. Nowhere in any of the art of the people who
> > lived in Africa, Mesopotamia or west Asia depict any such creature
> or
> > describe such in their literature. We have rock art going back 50,
> 000
> > years in some areas. So something as massive as a dinosaur would
> > definitely be depicted: especially since we have scenes of
> Giraffes.
> >
> > And even your "example" only describes one "animal." There were
> dozens
> > of different species of dinosaurs in anyone given area. They
> wouldn't
> > just describe one dinosaur if dinosaurs and humans coexisted. They
> > would describe many. Why couldn't you go to Genesis to make your
> > claim? How come Levite priests didn't sacrifice Brontosaurus meat
> to
> > Yahweh?
> >
> > This is very common of creationist. Makes these large claims, but
> the
> > very basic human element which is present in all nations somehow
> > eludes the Ivrim people. Every culture has art about the animals
> that
> > lived in their area. Hebrews must have been some unartistic people
> > because you don't find art of any kind depicting anything in their
> so
> > called history. If they were truly "slaves" in Egypt, then they
> > definitely would have picked up this trait, you know building all
> > those pyramids and temples. But of course this is not the case.
> >
> > Asar Imhotep
> > <http://www.mochasuite.com>
> >
> >
> >
> >
> >
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
> wrote:
> > >
> > > The Tanach (bible)does speak of dinosaurs.

>>> Reading the Bible carefully, you will realize that no living
 >>> creature matches the descriptions of behemoth and Leviathan.
 >>> However, if you grab your kid's dinosaur book, you will notice
 >>> several possible matches for each one. Let's examine those.
 >>>
 >>> Behemoth has the following attributes according to Job 40:15-24
 >>>
 >>>
 >>> It "eats grass like an ox."
 >>> It "moves his tail like a cedar." (In Hebrew, this literally
 >>> reads, "he lets hang his tail like a cedar.")
 >>> Its "bones are like beams of bronze,
 >>> His ribs like bars of iron."
 >>> "He is the first of the ways of God."
 >>> "He lies under the lotus trees,
 >>> In a covert of reeds and marsh."
 >>> Some bibles and study bibles will translate the word "behemoth"
 >>> as "elephant" or "hippopotamus." Others will put a note at the
 > edge
 >>> or bottom of the page, stating that behemoth was probably an
 >>> elephant or a hippopotamus. Although an elephant or hippopotamus
 > can
 >>> eat grass (or lie in a covert of reeds and marsh), neither an
 >>> elephant or a hippopotamus has a "tail like a cedar" (that is, a
 >>> tail like a large, tapered tree trunk). In your kid's dinosaur
 > book
 >>> you will find lots of animals that have "tails like a cedar."
 >>>
 >>> We would expect behemoth to be a large land animal whose bones
 > are
 >>> like beams of bronze and so forth, so whatever a behemoth is, it
 > is
 >>> large. A key phrase is "He is the first of the ways of God."
 > This
 >>> phrase in the original Hebrew implied that behemoth was the
 > biggest
 >>> animal created. Although an elephant or a hippopotamus are big,
 > they
 >>> are less than one-tenth the size of a Brachiosaurus, the largest
 >>> (complete) dinosaur ever discovered.[1] A Brachiosaurus could
 >>> therefore easily be described as "the first of the ways of God."
 >>>
 >>> Comparing all this information to the description in your kid's
 >>> dinosaur book, you may come to the conclusion that "behemoth" is
 > not
 >>> a normal animal, it is a dinosaur?the brachiosaurus. We agree

> with
>>> that conclusion!
>>>
>>> Note: Some paleontologists have found fragmentary leg bones,
> ribs,
>>> or vertebrae which they propose belong to "new" sauropods larger
>>> than Brachiosaurus. Examples of these include Amphicoelias,
>>> Argentinasaurus, Sauroposeidon, Seismosaurus, Supersaurus and
>>> Ultrasaurus. There currently is not enough evidence to really
>>> determine the size of any of these, and some paleontologists
> believe
>>> that they are merely large examples of known dinosaurs like
>>> Brachiosaurus or Diplodocus. In any case, only the "modern
>>> scientific name" of behemoth would change. The point would still
>>> remain that behemoth refers to a dinosaur, not a "modern animal"
>>> like an elephant or hippopotamus.
>>> Leviathan has the following attributes according to Job chapter
> 41,
>>> Psalm 104:25,26 and Isaiah 27:1. This is only a partial listing?
> just
>>> enough to make the point.
>>>
>>>
>>> "No one is so fierce that he would dare stir him up."
>>> "Who can open the doors of his face, with his terrible teeth all
>>> around?"
>>> "His rows of scales are his pride, shut up tightly as with a
> seal;
>>> one is so near another that no air can come between them; they
> are
>>> joined one to another, they stick together and cannot be
> parted."
>>> "His sneezings flash forth light, and his eyes are like the
> eyelids
>>> of the morning. Out of his mouth go burning lights; sparks of
> fire
>>> shoot out. Smoke goes out of his nostrils, as from a boiling pot
> and
>>> burning rushes. His breath kindles coals, and a flame goes out
> of
>>> his mouth."
>>> "Though the sword reaches him, it cannot avail; nor does spear,
>>> dart, or javelin. He regards iron as straw, and bronze as rotten
>>> wood. The arrow cannot make him flee; slingstones become like
>>> stubble to him. Darts are regarded as straw; he laughs at the
> threat

> > > of javelins."
 > > > "On earth there is nothing like him, which is made without
 > fear."
 > > > Leviathan "played" in the "great and wide sea" (a paraphrase of
 > > > Psalm 104 verses 25 and 26?get the exact sense by reading them
 > > > yourself).
 > > > Leviathan is a "reptile [a] that is in the sea." (Isaiah 27:1)
 > > > [a] Note: The word translated "reptile" here is the Hebrew word
 > > > tanniyn. This shows that "Leviathan" was also a "tanniyn"
 > (dragon).
 > > >
 > > > Unlike behemoth, who is huge, Leviathan is ferocious and
 > terrifying.
 > > > Many references (we have not listed them all) refer to the sea,
 > so
 > > > Leviathan is probably a sea creature. Although some bibles refer
 > to
 > > > Leviathan as an alligator or crocodile (and both of these are
 > > > fierce) neither of these is a sea creature. They like the water,
 > but
 > > > they spend much of their time on land. Further, the
 > question "Who
 > > > can open the doors of his face. . . ." implies that nobody can
 > open
 > > > Leviathan's jaws. Although an alligator's jaws cannot normally
 > be
 > > > forced open, a punch to their sensitive snout or poke in eye
 > might
 > > > startle them enough to release their grip.[2] Although this is a
 > > > good description of an alligator characteristic, it does not fit
 > > > perfectly with the description of Leviathan, which in the
 > context of
 > > > the Bible was supposed to describe an essentially impossible
 > event,
 > > > and we are not done yet.
 > > >
 > > > The description of the scales is interesting. Several verses
 > > > describe these great scales. Compared to Leviathan's armor, iron
 > is
 > > > like straw and arrows ca not make it flee. Let's face it, an
 > arrow
 > > > can do a lot of damage to a crocodile or alligator. This is not
 > a
 > > > description of either of them?or any living animal we are aware
 > of.
 > > >

>>> And now for the key ingredient: fire. It is hard to read Job
> 41:18-
>>> 21 without realizing the Bible is telling us that Leviathan
> breathes
>>> fire. That alone will eliminate almost every living animal. Yes,
>>> there is one animal like that in today's world. It is called a
>>> bombardier beetle. This beetle is a native of Central America,
> and
>>> has a nozzle in its hind end that acts like a little flame
> thrower.
>>> It sprays a high-temperature jet of gas (fueled by hydroquinones
> and
>>> hydrogen peroxide with oxidative enzymes) for protection. Now,
> if a
>>> Central American beetle can do it, so could Leviathan. By the
> way,
>>> crocodiles and alligators are out of the picture on this one,
> don't
>>> you agree?
>>>
>>> Before we leave the topic of fire, there are two more notes you
> may
>>> find interesting:
>>>
>>> The history of every culture is filled with stories of fire-
>>> breathing dragons. If you think about it, in all the past ages
>>> wouldn't someone have made up a story of a fire-breathing lion
> or
>>> something? Nobody did because the dragon stories are based on
> truth,
>>> and only "dragons" breathed fire. It is easy to imagine
> Leviathan as
>>> a member of the dragon (tanniyn) family. (Plus, Isaiah 27:1
> strongly
>>> implies this connection.)
>>> Many fossil dinosaur skulls contain unexplained, empty passages.
>>> Scientists have not been able to guess the reason for these
>>> passages. Would it make sense that some dinosaurs used these
>>> passages as "gas tanks" for the combustible mixture used
> to "breathe
>>> fire?" We believe it does.
>>> Comparing all this information to the description in your kid's
>>> dinosaur book, you may come up with the conclusion that
> Leviathan is
>>> a kronosaurus. We have heard (and read) other suggestions, but
> the

[illegible]

>>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
>>> wrote:
>>>>
>>>> Unlike the issues with the folk taxonomic notion of race, there
>>>> wouldn't be anything to hide here. Paleontologist would love to
>>>> discover something like this. You would have to find something
> for
>>> us
>>>> to review in order to take your claim seriously.
>>>>
>>>> As we currently know, and the overwhelming evidence suggest,
> humans
>>>> did not live during the period of dinosaurs and the only
> people who
>>>> keep attempting to say otherwise are individuals who have a
> strong
>>>> belief in the Biblical creation myth, which also doesn't
> support
>>> the
>>>> notion of dinosaurs.
>>>>
>>>> Asar Imhotep
>>>> <http://www.mochasuite.com>
>>>>
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Li \((wiseladyowl\)")
>
>>>> wrote:
>>>>>
>>>>> as I recall they did in Texas if my memory serves me correct
>>> however
>>>> they do not wish to share this with us because it would be too
>>>> embarrassing. Makes one think just how much information is
> being
>>>> withheld from us because of someones ego.....
>>>>>
>>>>> asar_imhotep wrote: His greatest
>>>> hurdle would be to find human remains amongst dinosaur
>>>>> bones. If human's existed during this time period, you would
>>> find just
>>>>> as many human remains amongst the layers which contain the
>>> various
>>>>> dinosaur bones as you do dinosaurs.
>>>>>
>>>>> Also, we have evidence of ancient rock art around the world

> of
>>> the
>>>> animals the human beings observed in their natural
> environment. I
>>>> haven't come across any that would resemble a dinosaur in
> any
>>> ancient
>>>> rock art. This goes to show that humans were not around when
>>> these
>>>> animals roamed the earth.
>>>>
>>>> For a good detailed breakdown of the various human living in
> the
>>> times
>>>> of the dinosaurs theories and how they've all been debunked,
>>> please
>>>> visit:
>>>> <http://paleo.cc/paluxy/paluxy.htm>
>>>>
>>>> Asar Imhotep
>>>> <http://www.mochasuite.com>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, clyde winters
>>> wrote:
>>>>>
>>>>>
>>>>>
>>>>> --- ShaMaYah B Yahadah wrote:
>>>>>
>>>>>> I believe that we did exist during Pangaea. What is
>>>>>> the evidence
>>>>>> that we didn't as opposed to the argument that we
>>>>>> did. Look at plants
>>>>>> and dinosaurs. As well as modern day reptiles.
>>>>>
>>>>> Hi
>>>>> You have a right to this opinion but geologist and
>>>>> biologist will disagree with this idea .
>>>>>
>>>>> Clyde
>>>>>
>>>>> _____
>>>>> Do You Yahoo!?
>>>>> Tired of spam? Yahoo! Mail has the best spam protection
> around
>>>>> <http://mail.yahoo.com>

>>>>>

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>>>> Stay in the know. Pulse on the new Yahoo.com. Check it out.

>>>>

>>>>

>>>

>>

>

| 20624|2006-09-19 08:29:01|ShaMaYah B Yahadah|Re: please someone research this with me|

227,480,774.4 years this is how long it took for the continents to divide. So then can we use this same method to determine the ozone

layer rip... o yeah right I forgot the scientist already tried that

it didn't work. Maybe we can try and determine the true age of

mankind considering it is easy to find the numbers demonstarted

anywhere between 6,000 and 5.2 million years old. Don't you know

that anomalies happen all the time. You are trying to take a major

earth event and divide it in the time spand of 227,480,774.4 years

you may as well also try to drown fish. You think the ancients dug

up bones and then as you say "quite naturally" try and imagine what

the animal looked like. You may have forgotten or maybe you don't

know that when we dig up dino-bones we may only find a quarter of

the skeleton to make what can be considered a reasonable likeness.

You are assuming that they would do the same? or would they dig up

the bone and say " hey, now I can use this big bone to settle a

whole lot of scores " It really seems odd you sticking so

desperately to a geological time line, to convince your argument

with this as your foundation is going to leave you out to dry.

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

>

> Here's the dilima. Continental drift occurs about a move of 2

> centimeters a year. The distance between Africa (from the tip of

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Although

> the rate of continental drift is not constant throughout the years,

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> say 2 cm per year.

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> 45,961,548.8 cm
>
> 45,961,548.8 is how many miles (in centimeters) the continents have
> drifted between Africa and North America. When you divide that by 2
> (cm) you get 227,480,774.4 years.
>
> Even if this was off by 50 million years, that is still way beyond

the

> time of any known evidence of human civilization and homo sapien
> sapien formation. So the mere idea falls behind the light of

evidence

> to substantiate the claim that Hebrews (African or otherwise),

during

> Pangea lived and thrived as a civilization located in Peru is

beyond

> far fetched. Not only do you have a geological time issue, you

have a

> linguistic and cultural issue.

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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> > Perhaps, it will take thousands of years - perhaps not.

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> > Mahari

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> > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> > wrote:

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> > > has Africans without any real civilization until contact with

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> > > Europeans. The weight of science is constantly shifting and I

don't

> > > feel that I must come to a complete stand still; and wait for

the

> > > weight of science to shift again to satisfy my desire to know.

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>

| 20625|2006-09-19 08:30:11|ShaMaYah B Yahadah|Re: please someone research this with me|
<http://phoenicia.org/alphabet.html>. This site should help you to understand that there is no linguistic trouble with this theory at all. The language that you like to call Phoenician is actually ancient Hebrew. It is found all over the America's it is hard to dispute this fact. Ancient Hebrew and modern day Hebrew are not the same and it is easy to prove if you will investigate there roots.

227,480,774.4 years. I can't believe you would use such an astronomical figure as this to span the time it took for the continents to drift. Did you even look at your figures? You chose to stick with this method of gauging a major earth event even though current earth events show you that anomalies are subject to happen over night. You can't judge the movent of the continents over this space in time. It could have just as easily happened cataclysimically over the time span of 40, 60 or even a hundred years. For you to use numbers like this to debase a very sound theory makes me wonder if you have ever tried to drown fish. What I am saying is that your numbers are of no coincidence to the fact. Secondly to assume that the ancients dug up a bone or two from dinosaurs long since disappeared by your timeline and then decide to assume from a bone or two eactly what the animal looked like is absolutely obsured. I mean really truly obsurd. I could see an ancient find a large bone and instead of trying to reconstruct a dinosaur he would probably think to himself " I could really settle a lot of scores with this " I wish that you would take a few step back from your comfort zone, because there is truly a bigger picture here.

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>

> Here's the dilima. Continental drift occurs about a move of 2
> centimeters a year. The distance between Africa (from the tip of
> Cameroon) to that of North America is about 2827.23805 miles.

Although

> the rate of continental drift is not constant throughout the years,
> the average rate is between 1.8 and 2.4 cm per year; so I will just
> say 2 cm per year.
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> 1 mile = 160,934.4 centimeters
> So 2827 (rounded miles between the two continents) x 160,934.4 =
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> drifted between Africa and North America. When you divide that by 2
> (cm) you get 227,480,774.4 years.
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> Even if this was off by 50 million years, that is still way beyond

the

> time of any known evidence of human civilization and homo sapien
> sapien formation. So the mere idea falls behind the light of

evidence

> to substantiate the claim that Hebrews (African or otherwise),

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> Pangea lived and thrived as a civilization located in Peru is

beyond

> far fetched. Not only do you have a geological time issue, you

have a

> linguistic and cultural issue.

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

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| 20626|2006-09-19 08:57:56|Paul Kekai Manansala|Re: please someone research this with me|

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:

>

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> ancient Hebrew. It is found all over the America's it is hard to

> dispute this fact. Ancient Hebrew and modern day Hebrew are not the

> same and it is easy to prove if you will investigate there roots.

>

The website suggests only that Hebrew *script* is related to Phoenician. It does not suggest Phoenician and Hebrew were the same, nor does it say anything about Phoenician language in America.

The "Roman" alphabet does originally derive from the Phoenician script however, and is now in America.

Regards,

Paul Kekai Manansala

| 20627|2006-09-19 09:59:41|asar_imhotep|Re: please someone research this with me|

Obviously this is an area you are not too familiar with; otherwise you

would have more intelligent responses. Your claims cannot be

substantiated and you offer no measurable way to support your claims

other than conjecture. I need you to provide me/this forum with some

solid finds of any non avian dinosaurs (as birds are considered

dinosaurs) along or in the same vicinity as human fossils.

You have no knowledge of history as well as there are references to "dragon" bones found in Wucheng, Sichuan, China (written by Chang Qu) over 2,000 years ago; these were probably dinosaur fossils. People

found dinosaur bones way before the late 1800's.

We don't find complete human remains either, does that mean we can't construct a reasonable likeness? And for the record, full and near complete dinosaur remains are found all of the time. Please research "Sue" and the ongoing legal debates about this discovery. Over 100 complete dinosaurs have been found in China: http://www.amonline.net.au/palaeontology/field_sites/china06.htm. You are simply trying to make assumptions without doing the basic research first. Learn what is discovered, then make your theories, not the other way around.

We've been able to determine the rate of continental drift by measuring the movement of the continents over time. These measurements have been going on since the 1950's and have gotten more sophisticated with Global Positioning Systems measuring the drifts. So unless you have some hard facts to counter the over 50 years of research on this matter, other than Biblical guesses, then I suggest you learn the basics and the science behind it so you can conjure up a sound, testable theory for your claims.

Continental drift is a fact. You can only measure the rate based upon the ongoing drift that currently occurs. Human beings do not affect how much molting rock spews on ocean floors, so we can't attribute any movements to human intervention. We can only look at the rate in which nature itself chooses to move and it is consistent in rate given earlier. Come back when you have a procedure to prove that the major drift happened within the past 6000 years. Then we can take you seriously.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:
>
> 227,480,774.4 years this is how long it took for the continents to
> divide. So then can we use this same method to determine the ozone
> layer rip... o yeah right I forgot the scientist already tried that
> it didn't work. Maybe we can try and determine the true age of
> mankind considering it is easy to find the numbers demonstrated
> anywhere between 6,000 and 5.2 million years old. Don't you know
> that anomalies happen all the time. You are trying to take a major

> earth event and divide it in the time span of 227,480,774.4 years
 > you may as well also try to drown fish. You think the ancients dug
 > up bones and then as you say "quite naturally" try and imagine what
 > the animal looked like. You may have forgotten or maybe you don't
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 > the skeleton to make what can be considered a reasonable likeness.
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| 20628|2006-09-19 10:57:48|asar_imhotep|Re: please someone research this with me|

This website says nothing about your claim. Peru isn't even mentioned on the page. The linguistic and cultural hurdle you would have to prove is that it can be related in some manner to languages and cultural practices in ancient and modern day Peru. The oldest "writing" (if you can call it that) in Peru is in no shape or form visibly similar to Hebrew Writing.

<http://www.msnbc.msn.com/id/8633818/>

<http://www.ee.ryerson.ca/~elf/abacus/inca-khipu.html>

<http://www.rso.cornell.edu/scitech/archive/97spr/inca.html>

And again, my figures are based on KNOWN facts of the distance between the two continents and the average rate of continental drift. What do you have to counter it? And the figure is not "astronomical" as it is well in the range most paleontologists and geologist put the drift. So please, give me something to work with. Give me the formula and the evidence you used to come to your conclusion. Quit guessing and give me something tangible.

Asar Imhotep

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> back from your comfort zone, because there is truly a bigger picture
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| 20629|2006-09-19 12:54:32|Peter Gray|Re: please someone research this with me|

Please elaborate on how you propose to determine when the ozone layer ripped apart or "the true age of mankind". Enough of this diatribe.

Peter Gray

From: "ShaMaYah B Yahadah"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: *[Ta_Seti] Re: please someone research this with me*
Date: Tue, 19 Sep 2006 07:38:43 -0000

227,480,774. 4 years this is how long it took for the continents to divide. So then can we use this same method to determine the ozone layer rip... o yeah right I forgot the scientist already tried that it didn't work. Maybe we can try and determine the true age of mankind considering it is easy to find the numbers demonstrated anywhere between 6,000 and 5.2 million years old. Don't you know that anomalies happen all the time. You are trying to take a major earth event and divide it in the time span of 227,480,774. 4 years you may as well also try to drown fish. You think the ancients dug up bones and then as you say "quite naturally" try and imagine what the animal looked like. You may have forgotten or maybe you don't know that when we dig up dino-bones we may only find a quarter of the skeleton to make what can be considered a reasonable likeness. You are assuming that they would do the same? or would they dig up the bone and say " hey, now I can use this big bone to settle a whole lot of scores " It really seems odd you sticking so desperately to a geological time line, to convince your argument with this as your foundation is going to leave you out to dry.

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[Find a local pizza place, music store, museum and more?then map the best route!](#)

| 20631|2006-09-19 13:00:22|olmec982000|Re: please someone research this with me|

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> cultural practices in ancient and modern day Peru. The oldest
> "writing" (if you can call it that) in Peru is in no shape or form
> visibly similar to Hebrew Writing.

Hi

The earliest know writing from South America was cuneiform:

http://www.world-mysteries.com/sar_8.htm

Some of the oldest writing from Peru was an inscription from Nasca written in Ge'ez.

Clyde





EPIGRAPHY. Discovery of an inscription written in characters of 3rd Century B.C. Phoenicia within the Nasca Lines.

Introduction. Startling and certain to be controversial, a gigantic inscription sculpted in a character style typical of 3rd Century B.C. Phoenician has been located on a remote mountain plateau near [Palpa](#), a small township some 20 kms north east of Nasca, in Peru.

Discovered whilst researching surface texture changes to geoglyphic features within the [Nasca Lines](#) complex , the inscription may help to explain why certain pre-Incaic statues are of bearded humans and others negroid in appearance. Why puquios and sub-terranean drainage systems resemble those of Iran, but most importantly how primitive cultures of early Precolumbian Peru might have acquired the sophisticated geometry and surveying ability to construct the Nasca Lines archaeological monument.



EXPERTS OPINION: Dr Jorge Alonso, one of Spain's most prestigious Historian, Sociologist and Epigraphic experts states : " Without a doubt the script is Phoenician, circa 3rd century B.C. and syllabic, possibly from Armenia or Caldea, or others parts of Syria- or perhaps a region close by ".
(Dr Alonso has given full permission to reproduce this statement).

Dr Clyde Winters ,PhD, Adjunct Professor Educational and Linguistics, University of Saint Savior, Chicago, Illinois ,makes the following comment: " The signs resemble Ethiopic writing with a vowel attached to each symbol, thus I cannot be sure that my interpretation is correct . To ensure the translation has some validity generic roots are used to interpret the signs; these can be found in any Semitic language dictionary ".

Dr Winters transliteration:

Come down (into the earth) and spread this.....
Strain and pacify the water (in the area)
Come and spread (within this region).Grace.

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Go out (among the land) and become strong.

Dr Winters further commented: " It would be interesting if this area was settled in the past and provided arable land and water for the ancient farmers". (Reproduced with permission from Dr Winters).

This question can be answered by reference to Papers concerning extensive research in the Rio Grande de Nasca drainage by Dr Helaine Silverman (Associate Professor & Chair, Dept. of Anthropology, University of Illinois at Urbana-Champaign) and Dr David Browne, (Government Archaeologist, Royal Commission on the Ancient and Historical Monuments of Wales) conducting a similar programme of research in the Rio Palpa , Rio Viscas & Rio Grande river valley areas. Both confirm there is substantial evidence of extensive domestic habitation sites, civic/ceremonial centres, architecture and cemetery sites occupied at the time of the Nasca Culture, 200 BC - 600 AD.

David Johnson (Adjunct Research Associate, Department of Anthropology, University of Massachusetts) and a team of hydrogeologists and archaeologists are currently in the Palpa region studying archaeological sites affiliated to surface geoglyphic activity ,sub-terranean water flows (aquifers) and their associated puquios (wells). Similar research activity is being conducted by Dr Markus Reindel of KAVA (Kommission fur Allgemeine und Vergleichende Archaeologie) .

(By drawing the readers attention to the above programmes of research the author wishes to make it clear that the Persons and Institutions named are not associated in any way with the Nascodex project , or any conclusions drawn by the author).

In his transliteration of the Palpa Inscription, Dr Winters appears quite unknowingly to have stumbled upon possibly the correct interpretation of the text- a dedication instruction by a "Priest-God" exhorting his followers to :

Come, carve (dig) down into the earth,
Pacify ,control and increase the waters,
Make them flow forth into the region,
Gaining grace and favour,
Go out among the people ,become
strong Leaders.
Authors interpretation.

The question still remains; Who was the Priest-God and his Followers ; When and where did they come from ?. An inscription written in Ethiopic script 200-300 B.C. Knowledge of water

hydraulics similar to that used in Iran for many centuries (qanats) - located on a desert pampa 3500 kms across the other side of the world from Southern Arabia ?.Many questions still need to be answered.

Advance orders for copies of the booklet : **The Rosetta Stones of Nasca**. The Palpa Mountain Inscription ,can be placed by E-mail : nascodex@libertysurf.fr . Read the authors solution to this intriguing mystery. Click to [Home Page](#).

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New evidence for the date of the Nazca Lines: Helaine Silverman & David M Browne. Antiquity 65 (1991) 208 - 20.

Peru's Nasca Lines point to water sources - suggests U.Mass researchers. [http:// www.umass.edu](http://www.umass.edu)

The Water Lines of Nasca. By David Johnson.
<http://www.rumbosperu.com>

Website designed and maintained by Imagecare Technical Services Ltd (www.imagecare.co.uk)

[Top](#)



| 20632|2006-09-19 13:56:35|Paul Kekai Manansala|The DaVinci Code, Black Athena, and Phoenicians|

With reference to www.phoenician.org, the author does appear to support the "Black Athena" thesis.

Check out the paper linked on http://www.phoenician.org/black_athena.htm

Regards,
Paul Kekai Manansala

The DaVinci Code, Black Athena, and Phoenicians

Published: Mon, 26 Jun 2006, 17:09:00 GMT

[Edited by Carly M. Zander](#)



LOS ANGELES, CA - June 26 (SEND2PRESS NEWSWIRE) -- "The DaVinci Code" taps into people's deeply-held suspicion of authorities. This echoes the real-life controversy described in "Black Athena": has bias led authorities to conceal the actual origin of Greek society and Western civilization? This widely-debated issue may finally have been resolved by the landmark paper presented to the World History Association on June 24, 2006 by Sanford Holst, the world's leading expert on the Phoenicians. Our view of race and diversity may never be the same. (www.phoenician.org/black_athena.htm)



Almost twenty years ago Martin Bernal's "Black Athena" stunned the academic world by presenting clear proof of racial and cultural bias in that community against Black and Semitic people. It suggested this bias had buried those peoples' valuable contributions to the rise of what has been called Greek civilization. That excluded the Phoenicians and Egyptians from many parts of history.

**(Photo caption: book jacket for "Phoenicians: Lebanon's Epic Heritage")*

The presentation by Holst was met with energetic applause from a standing-room-only audience. He revealed in detail how Minoan architecture, arts, commerce and government were strongly shaped by the Phoenicians from the Near East (Asia) and the Egyptians from Africa. Some of our most cherished institutions today, including democracy and the ability to read and write with a simple alphabet, can be traced to these non-European sources.

The line of proof discussed by Holst at WHA was foreshadowed by his earlier book "Phoenicians: Lebanon's Epic Heritage." While written as a popular work for the general public, it nevertheless revealed the rise of the beautiful Minoan society on Crete which has been widely acknowledged as the fore-runner of classical Greek society. His current paper showed the clear debt of Minoans to the Phoenician people who preceded them, supported by evidence drawn from over 30 sources. The wealth of archaeological and historical information he added to this discussion clearly ended the pure-European view of Western civilization.

Holst concluded, "Diversity was present at the beginning of our civilization, and should be a natural part of our society today."

The complete paper and sources are available at www.phoenician.org/black_athena.htm. "The DaVinci Code" is by Dan Brown.

NEWS SOURCE: Sanford Holst

| 20633|2006-09-19 14:04:06|Paul Kekai Manansala|Black Athena: New Proof - Minoans and Phoenicians|

"In Black Athena, Martin Bernal raised two thought-provoking points.[i] The first was that, from approximately 1785 onwards, historians re-drew the roots of Western civilization to exclude contributions made by Phoenicians, Egyptians and other non-Europeans.

"The second suggested this exclusion was heavily influenced by bias against Black and Semitic people. While both arguments were well supported, it was the second one, calling attention to bias, which won the most attention and provoked the most counterattacks, with outcries focused on □Afro-centrism□ and the like..."

Black Athena: New Proof - Minoans and Phoenicians
http://www.phoenician.org/black_athena_paper.htm

Regards.

Paul Kekai Manansala

| 20634|2006-09-19 14:17:47|asar_imhotep|Re: please someone research this with me|

This still wouldn't be considered indigenous script. And only can be explained by Africans moving from east Africa to South America during the time (which we've all had many discussions here about). But definitely cannot be considered indigenous around the time of Pangea. The landscape and culture of the time couldn't have given rise to the Biblical documents. The known indigenous form of communication is a knotting system using strings. Could it be considered writing? Some are trying to assert that. But in no way can we say this form of communication gave rise to Biblical "scholarship."

And since I haven't come across any documents referencing Dinosaurs in Ge'ez either, this further puts his theory into outerspace.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "olmec982000" wrote:

>

>

> Hi

>

> The earliest know writing from South America was cuneiform:

>

> http://www.world-mysteries.com/sar_8.htm

- >
- >
- > Some of the oldest writing from Peru was an inscription from Nasca
- > written in Ge'ez.
- >
- > Clyde
- >
- >
- >
- >
- >
- >
- >
- >
- > EPIGRAPHY. Discovery of an inscription written in characters of 3rd
- > Century B.C. Phoenicia within the Nasca Lines.
- >
- > Introduction. Startling and certain to be contraversial, a gigantic
- > inscription sculpted in a character style typical of 3rd Century B.C.
- > Phoenician has been located on a remote mountain plateau near Palpa
- > , a small township some 20
- > kms north east of Nasca, in Peru.
- >
- > Discovered whilst researching surface texture changes to geoglyphic
- > features within the Nasca Lines
- > complex , the inscription
- > may help to explain why certain pre-Incaic statues are of bearded humans
- > and others negroid in appearance. Why puquios and sub-terranean drainage
- > systems resemble those of Iran, but most importantly how primitive
- > cultures of early Precolumbian Peru might have acquired the
- > sophisticated geometry and surveying ability to construct the Nasca
- > Lines archaeological monument.
- >
- >
- > EXPERTS OPINION: Dr Jorge Alonso, one of Spain's most prestigious
- > Historian, Sociologist and Epigraphic experts states : " Without a
- > doubt the script is Phoenician, circa 3rd century B.C. and syllabic,
- > possibly from Armenia or Caldea, or others parts of Syria-or perhaps a
- > region close by ".
- > (Dr Alonso has given full permission to reproduce this statement).
- >
- > Dr Clyde Winters ,PhD, Adjunct Professor Educational and Linguistics,
- > University of Saint Savior, Chicago, Illinois ,makes the following
- > comment: " The signs resemble Ethiopic writing with a vowel attached
- > to each symbol, thus I cannot be sure that my interpretation is correct
- > . To ensure the translation has some validity generic roots are used to

- > interpret the signs; these can be found in any Semitic language
- > dictionary ".
- >
- > Dr Winters transliteration: Come down (into the earth) and spread
- > this.....
- > Strain and pacify the water (in the area)
- > Come and spread (within this region).Grace.
- > Go out (among the land) and become strong.
- > Dr Winters further commented: " It would be interesting if this area
- > was settled in the past and provided arable land and water for the
- > ancient farmers". (Reproduced with permission from Dr Winters).
- >
- > This question can be answered by reference to Papers concerning
- > extensive research in the Rio Grande de Nasca drainage by Dr Helaine
- > Silverman (Associate Professor & Chair, Dept. of Anthropology,
- > University of Illinois at Urbana-Champaign) and Dr David Browne,
- > (Government Archaeologist, Royal Commission on the Ancient and
- > Historical Monuments of Wales) conducting a similar programme of
- > research in the Rio Palpa , Rio Viscas & Rio Grande river valley areas.
- > Both confirm there is substantial evidence of extensive domestic
- > habitation sites, civic/ceremonial centres, architecture and cemetery
- > sites occupied at the time of the Nasca Culture, 200 BC - 600 AD.
- >
- > David Johnson (Adjunct Research Associate, Department of Anthropology,
- > University of Massachusetts) and a team of hydrogeologists and
- > archaeologists are currently in the Palpa region studying archaeological
- > sites affiliated to surface geoglyphic activity ,sub-terranean water
- > flows (aquifers) and their associated puquios (wells). Similar research
- > activity is being conducted by Dr Markus Reindel of KAVA (Kommission fur
- > Allgemeine und Vergleichende Archaeologie) .
- >
- > (By drawing the readers attention to the above programmes of research
- > the author wishes to make it clear that the Persons and Institutions
- > named are not associated in any way with the Nascodex project , or any
- > conclusions drawn by the author).
- >
- > In his transliteration of the Palpa Inscription, Dr Winters appears
- > quite unknowingly to have stumbled upon possibly the correct
- > interpretation of the text- a dedication instruction by a
- > "Priest-God" exhorting his followers to : Come, carve (dig)
- > down into the earth,
- > Pacify ,control and increase the waters,
- > Make them flow forth into the region,
- > Gaining grace and favour,
- > Go out among the people ,become
- > strong Leaders. Authors interpretation. The question still remains; Who

- > was the Priest-God and his Followers ; When and where did they come from
> ?. An inscription written in Ethiopic script 200-300 B.C. Knowledge of
> water hydraulics similar to that used in Iran for many centuries
> (qanats) - located on a desert pampa 3500 kms across the other side of
> the world from Southern Arabia ?.Many questions still need to be
> answered.
>
> Advance orders for copies of the booklet : The Rosetta Stones of Nasca.
> The Palpa Mountain Inscription ,can be placed by E-mail :
> nascodex@... . Read the
> authors solution to this intriguing mystery. Click to Home Page.
>
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> researchers. [http:// www.umass.edu](http://www.umass.edu)
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| 20635|2006-09-19 14:43:54|ShaMaYah B Yahadah|Re: please someone research this with me|
Well if you know me or have ever heard of me you know that I speak,
read and write Hebrew (Ibri). I also know that it is found here in
the America's and you would to if you were to use your search
engine. By the way the book that you suggested is a very well
written book, but clearly the author knows nothing about Hebrew if
he did he would not have gone on such a stretch to make words and
names fit.

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"
wrote:

- >
- > The concept of race is a social construct and not one based on
- > biological distinctions designed by nature. With that in mind,

- human
- > beings throughout the globe, whether their skinned turned darker in
- > one area or their hair straight in another, left some form of

evidence
> that they were there and that the small population communicated

- with
- > each other in some manner beyond grunts.
 - >
 - > You can't claim on one hand that the ancient "civilization" (full
 - > language, and writing system) existed in Peru, but somehow all of

the
> "Hebrew" texts ended up in Egypt, and not believe that at least

- they
- > would have been able to have drawn on a cave, some paper, a leaf,
 - > something to indicate that they were there or dinosaurs were

there.

- >
- > It just doesn't logically makes sense given the extent of Hebrew

> writings. You are looking in the wrong place. There is plenty of
> evidence for the African origins of the text. A very good summary

for

> the layman would be Dr. Nana Banchie Darquah's "The African's Who
> Wrote The Bible."

>

> He has the most convincing claim I've read to date on the

linguistic

> and cultural practices of the ancient Afrim (Ivrim, Hebrews) now
> located in west Africa in the Ghana state. You should read it. The
> culture is still practiced in West Africa and they still have the
> names of the patriarchs. We just pronounce all of the names wrong
> because we don't speak Twi, or any of the other Akan dialects.

>

> Thus far the theory doesn't have a leg to stand on.

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

wrote:

> >

> > So then you are assuming that every race of people left artwork?

> > According to what you have said then there is no possible way

for

> > Atlantis, Lumeria or any people that cannot present their past

to

> > you in some tangible form could not ever exsisted? I am not a

> > creationist; I have not been a creationist for over 20 years

now. I

> > am simply requesting help on researching what is very apparently

a

> > missing link. Who in their right mind would make up a race of

people

> > along with a very long story line just for the hell of it. The
> > people that the Christians would have you believe are Jews are
> > really not Israelites. The real Israelites are African in origin

and

> > resided in Peru. I don't know how long or most of the other

details

> > yet but the more I research the more apparent it is. I am using
> > Horace Butler's when rocks cry out, and They Came Before

Columbus.

> > There seems to be much research done regarding the missing Olmecs

and

> > Mayans etc... the fact is these people are really KMT and Israel

(

> > Yahsharal) this is why so much ancient Hebrew is found in the
> > America's.

> > --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

> > wrote:

> > >

> > > That's still not convincing for me and since you are quoting

Job,

> > this

> > > would be during a time period where art was fully flourishing

> > around

> > > the earth and writing. Nowhere in any of the art of the people

who

> > > lived in Africa, Mesopotamia or west Asia depict any such

creature

> > or

> > > describe such in their literature. We have rock art going back

50,

> > 000

> > > years in some areas. So something as massive as a dinosaur

would

> > > definitely be depicted: especially since we have scenes of

> > Giraffes.

> > >

> > > And even your "example" only describes one "animal." There

were

> > dozens

> > > of different species of dinosaurs in anyone given area. They

> > wouldn't

> > > just describe one dinosaur if dinosaurs and humans coexisted.

They

> > > would describe many. Why couldn't you go to Genesis to make

your

> > > claim? How come Levite priests didn't sacrifice Brontosaurus

meat

> > to

> > > Yahweh?

> > >

> > > This is very common of creationist. Makes these large claims,

but

> > the

> > > very basic human element which is present in all nations

somehow

> > > eludes the Ivrim people. Every culture has art about the

animals

> > that

> > > lived in their area. Hebrews must have been some unartistic

people

> > > because you don't find art of any kind depicting anything in

their

> > so

> > > called history. If they were truly "slaves" in Egypt, then they

> > > definitely would have picked up this trait, you know building

all

> > > those pyramids and temples. But of course this is not the

case.

> > >

> > > Asar Imhotep

> > > <http://www.mochasuite.com>

>>>

>>>

>>>

>>>

>>>

>>>

>>> --- In Ta.Seti@yahoogroups.com, "ShaMaYah B Yahadah"

>> wrote:

>>>>

>>>> The Tanach (bible)does speak of dinosaurs.

>>>> Reading the Bible carefully, you will realize that no living
>>>> creature matches the descriptions of behemoth and Leviathan.

>>>> However, if you grab your kid's dinosaur book, you will

notice

>>>> several possible matches for each one. Let's examine those.

>>>>

>>>> Behemoth has the following attributes according to Job

40:15-24

>>>>

>>>>

>>>> It "eats grass like an ox."

>>>> It "moves his tail like a cedar." (In Hebrew, this literally
>>>> reads, "he lets hang his tail like a cedar.")

>>>> Its "bones are like beams of bronze,

>>>> His ribs like bars of iron."

>>>> "He is the first of the ways of God."

>>>> "He lies under the lotus trees,

>>>> In a covert of reeds and marsh."

>>>> Some bibles and study bibles will translate the

word "behemoth"

>>>> as "elephant" or "hippopotamus." Others will put a note at

the

>> edge

>>>> or bottom of the page, stating that behemoth was probably an

>>>> elephant or a hippopotamus. Although an elephant or

hippopotamus

>> can

>>>> eat grass (or lie in a covert of reeds and marsh), neither

an

> > > elephant or a hippopotamus has a "tail like a cedar" (that

is, a

> > > tail like a large, tapered tree trunk). In your kid's

dinosaur

> > book

> > > you will find lots of animals that have "tails like a cedar."

> > > >

> > > > We would expect behemoth to be a large land animal whose

bones

> > are

> > > like beams of bronze and so forth, so whatever a behemoth

is, it

> > is

> > > large. A key phrase is "He is the first of the ways of God."

> > This

> > > phrase in the original Hebrew implied that behemoth was the

> > biggest

> > > animal created. Although an elephant or a hippopotamus are

big,

> > they

> > > are less than one-tenth the size of a Brachiosaurus, the

largest

> > > (complete) dinosaur ever discovered.[1] A Brachiosaurus

could

> > > therefore easily be described as "the first of the ways of

God."

> > > >

> > > > Comparing all this information to the description in your

kid's

> > > > dinosaur book, you may come to the conclusion

that "behemoth" is

> > not

> > > > a normal animal, it is a dinosaur?the brachiosaurus. We

agree

> > with
> > > that conclusion!
> > >
> > > Note: Some paleontologists have found fragmentary leg bones,
> > ribs,
> > > or vertebrae which they propose belong to "new" sauropods

larger
> > > than Brachiosaurus. Examples of these include Amphicoelias,
> > > Argentinasaurus, Sauroposeidon, Seismosaurus, Supersaurus

and
> > > Ultrasaurus. There currently is not enough evidence to

really
> > > determine the size of any of these, and some paleontologists
> > believe
> > > that they are merely large examples of known dinosaurs like
> > > Brachiosaurus or Diplodocus. In any case, only the "modern
> > > scientific name" of behemoth would change. The point would

still
> > > remain that behemoth refers to a dinosaur, not a "modern

animal"
> > > like an elephant or hippopotamus.
> > > Leviathan has the following attributes according to Job

chapter
> > 41,
> > > Psalm 104:25,26 and Isaiah 27:1. This is only a partial

listing?
> > just
> > > enough to make the point.
> > >
> > >
> > > "No one is so fierce that he would dare stir him up."
> > > "Who can open the doors of his face, with his terrible teeth

all
> > > around?"
> > > "His rows of scales are his pride, shut up tightly as with a
> > seal;
> > > one is so near another that no air can come between them;

they

> > are

> > > > joined one to another, they stick together and cannot be
> > parted."

> > > > "His sneezings flash forth light, and his eyes are like the
> > eyelids

> > > > of the morning. Out of his mouth go burning lights; sparks

of

> > fire

> > > > shoot out. Smoke goes out of his nostrils, as from a boiling

pot

> > and

> > > > burning rushes. His breath kindles coals, and a flame goes

out

> > of

> > > > his mouth."

> > > > "Though the sword reaches him, it cannot avail; nor does

spear,

> > > > dart, or javelin. He regards iron as straw, and bronze as

rotten

> > > > wood. The arrow cannot make him flee; slingstones become

like

> > > > stubble to him. Darts are regarded as straw; he laughs at

the

> > threat

> > > > of javelins."

> > > > "On earth there is nothing like him, which is made without
> > fear."

> > > > Leviathan "played" in the "great and wide sea" (a paraphrase

of

> > > > Psalm 104 verses 25 and 26?get the exact sense by reading

them

> > > > yourself).

> > > > Leviathan is a "reptile [a] that is in the sea." (Isaiah

27:1)

>>>> [a] Note: The word translated "reptile" here is the Hebrew

word

>>>> tanniyn. This shows that "Leviathan" was also a "tanniyn"

>> (dragon).

>>>>

>>>> Unlike behemoth, who is huge, Leviathan is ferocious and

>> terrifying.

>>>> Many references (we have not listed them all) refer to the

sea,

>> so

>>>> Leviathan is probably a sea creature. Although some bibles

refer

>> to

>>>> Leviathan as an alligator or crocodile (and both of these

are

>>>> fierce) neither of these is a sea creature. They like the

water,

>> but

>>>> they spend much of their time on land. Further, the

>> question "Who

>>>> can open the doors of his face. . . ." implies that nobody

can

>> open

>>>> Leviathan's jaws. Although an alligator's jaws cannot

normally

>> be

>>>> forced open, a punch to their sensitive snout or poke in eye

>> might

>>>> startle them enough to release their grip.[2] Although this

is a

>>>> good description of an alligator characteristic, it does not

fit

>>>> perfectly with the description of Leviathan, which in the

>> context of

>>>> the Bible was supposed to describe an essentially impossible

>> event,

>>>> and we are not done yet.

> > > >

> > > > The description of the scales is interesting. Several verses
> > > > describe these great scales. Compared to Leviathan's armor,

iron

> > is

> > > > like straw and arrows ca not make it flee. Let's face it, an

> > arrow

> > > > can do a lot of damage to a crocodile or alligator. This is

not

> > a

> > > > description of either of them?or any living animal we are

aware

> > of.

> > > >

> > > > And now for the key ingredient: fire. It is hard to read Job

> > 41:18-

> > > > 21 without realizing the Bible is telling us that Leviathan

> > breathes

> > > > fire. That alone will eliminate almost every living animal.

Yes,

> > > > there is one animal like that in today's world. It is called

a

> > > > bombardier beetle. This beetle is a native of Central

America,

> > and

> > > > has a nozzle in its hind end that acts like a little flame

> > thrower.

> > > > It sprays a high-temperature jet of gas (fueled by

hydroquinones

> > and

> > > > hydrogen peroxide with oxidative enzymes) for protection.

Now,

> > if a

> > > > Central American beetle can do it, so could Leviathan. By

the

> > way,
> > > crocodiles and alligators are out of the picture on this

one,
> > don't
> > > you agree?
> > >
> > > Before we leave the topic of fire, there are two more notes

you
> > may
> > > find interesting:
> > >
> > > The history of every culture is filled with stories of fire-
> > > breathing dragons. If you think about it, in all the past

ages
> > > wouldn't someone have made up a story of a fire-breathing

lion
> > or
> > > something? Nobody did because the dragon stories are based

on
> > truth,
> > > and only "dragons" breathed fire. It is easy to imagine
> > Leviathan as
> > > a member of the dragon (tanniyn) family. (Plus, Isaiah 27:1
> > strongly
> > > implies this connection.)
> > > Many fossil dinosaur skulls contain unexplained, empty

passages.
> > > Scientists have not been able to guess the reason for these
> > > passages. Would it make sense that some dinosaurs used these
> > > passages as "gas tanks" for the combustible mixture used
> > to "breathe
> > > fire?" We believe it does.
> > > Comparing all this information to the description in your

kid's
> > > dinosaur book, you may come up with the conclusion that
> > Leviathan is
> > > a kronosaurus. We have heard (and read) other suggestions,

but

> > the
> > > > kronosaurus is the best match of any known creature to the
> > > > description of Leviathan.

> > > >
> > > > The Accuracy of the Bible
> > > > Some people believe that the Bible is not a scientifically
> > accurate
> > > > book, and that it is only a "spiritual book," that forgot

about
> > > > dinosaurs or described them incorrectly. This is not the

case.
> > You
> > > > do not have to believe the Bible just because someone says

you
> > are
> > > > supposed to.
> > > > What We Are Taught (In School and Through the Media)
> > > > Since humans are in the Bible, we unconsciously think that
> > dinosaurs
> > > > were extinct?and therefore not mentioned in the Bible. As

you
> > have
> > > > just seen, the Bible not only refers to dinosaurs, but has
> > detailed
> > > > information about two of them.
> > > >
> > > > Unfortunately, our public school system and the media have
> > convinced
> > > > us that dinosaurs were extinct at least 60 million years

before
> > man
> > > > appeared on earth. They have done such a good job in this

area
> > that
> > > > we can not imagine people and dinosaurs living at the same
> > time.
> > > >
> > > >
> > > > Cited References

>>>> [1] U.S. Geological Survey: What was the biggest dinosaur?

What

>> was

>>>> the smallest?

>>>>

>>>> [2] American Alligator

>>>>

>>>>

>>>>

>>>>

>>>>

>>>>

>>>>

>>>> 214856

>>>>

>>>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

>>>> wrote:

>>>>>

>>>>> Unlike the issues with the folk taxanomic notion of race,

there

>>>>> wouldn't be anything to hide here. Paleotologist would

love to

>>>>> discover something like this. You would have to find

something

>> for

>>>> us

>>>>> to review in order to take your claim seriously.

>>>>>

>>>>> As we currently know, and the overwhelming evidence

suggest,

>> humans

>>>>> did not live during the period of dinosaurs and the only

>> people who

>>>>> keep attempting to say otherwise are individuals who have

a

>> strong

>>>>> belief in the Biblical creation myth, which also doesn't

>> support

>>>> the

>>>>> notion of dinosaurs.

>>>>
>>>> Asar Imhotep
>>>> <http://www.mochasuite.com>
>>>>
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Li \\\(wiseladyowl\)"
>>
>>>> wrote:
>>>>>
>>>>> as I recall they did in Texas if my memory serves me

correct

>>>> however
>>>> they do not wish to share this with us because it would be

too

>>>> embarrassing. Makes one think just how much information

is

>> being
>>>> withheld from us because of someones ego.....
>>>>>
>>>>> asar_imhotep wrote: His

greatest

>>>> hurdle would be to find human remains amongst dinosaur
>>>>> bones. If human's existed during this time period, you

would

>>>> find just
>>>>> as many human remains amongst the layers which contain

the

>>>> various
>>>>> dinosaur bones as you do dinosaurs.
>>>>>
>>>>> Also, we have evidence of ancient rock art around the

world

>> of
>>>> the
>>>>> animals the human beings observed in their natural
>> environment. I
>>>>> haven't come across any that would resemble a dinosaur

in

>> any

>>>> ancient

>>>>> rock art. This goes to show that humans were not around

when

>>>> these

>>>>> animals roamed the earth.

>>>>>>

>>>>>> For a good detailed breakdown of the various human

living in

>> the

>>>> times

>>>>> of the dinosaurs theories and how they've all been

debunked,

>>>> please

>>>>> visit:

>>>>>> <http://paleo.cc/paluxy/paluxy.htm>

>>>>>>

>>>>>> Asar Imhotep

>>>>>> <http://www.mochasuite.com>

>>>>>>

>>>>>> --- In Ta_Seti@yahoogroups.com, clyde winters

>>>> wrote:

>>>>>>

>>>>>>

>>>>>>

>>>>>> --- ShaMaYah B Yahadah wrote:

>>>>>>

>>>>>>> I believe that we did exist during Pangaea. What is

>>>>>>> the evidence

>>>>>>> that we didn't as opposed to the argument that we

>>>>>>> did. Look at plants

>>>>>>> and dinosaurs. As well as modern day reptiles.

>>>>>>

>>>>>> Hi

>>>>>> You have a right to this opinion but geologist and

>>>>>> biologist will disagree with this idea .

>>>>>>

>>>>>> Clyde

>>>>>>

>>>>>> _____

>>>>>> Do You Yahoo!?
>>>>>> Tired of spam? Yahoo! Mail has the best spam

protection

>> around

>>>>>> <http://mail.yahoo.com>

>>>>>>

>>>>>>

>>>>>>

>>>>>>

>>>>>>

>>>>>>

>>>>>>

>>>>>> -----

>>>>>> Stay in the know. Pulse on the new Yahoo.com. Check it

out.

>>>>>>

>>>>>

>>>>

>>>

>>

>

| 20636|2006-09-19 14:47:00|Paul Kekai Manansala|Too Many Blackamoors: Deportation,
Discrimination, and Elizabeth I|
Bartels, Emily Carroll "Too Many Blackamoors: Deportation,
Discrimination, and Elizabeth I"

SEL Studies in English Literature 1500-1900 - Volume 46, Number 2,

Spring 2006, pp. 305-322

The Johns Hopkins University Press

Abstract

Critics have long used Queen Elizabeth's public letters ordering the deportation of "blackamoors" as evidence of the extent to which racial prejudice pervaded the early modern English state. Uncovering an otherwise unattended history, I argue that the targeted subjects were West Africans captured from Spanish New World settlements and important primarily as "Spanish" subjects. Elizabeth defends her proposals by categorically derogating "black" subjects. But while her letters articulate a color-based racial discrimination, they also expose political and economic factors that complicate and compromise those terms, making clear that race is not her only or primary concern.

| 20637|2006-09-19 14:49:18|Paul Kekai Manansala|Re: please someone research this with me|

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>

> This still wouldn't be considered indigenous script.

The article suggests the "geoglyphs" are actually stone heaps with the author has apparently connected together with lines in the drawing creating the "glyphs."

Does anyone have pics of these stone heaps?

Regards,

Paul Kekai Manansala

| 20638|2006-09-19 15:43:51|alaman5375@aol.com|genetic jews...is this the article?|

In a message dated 8/23/06 9:55:59 PM, jaime_pretell@hotmail.com writes:

[Are Russian Jews Descended from the Khazars? Are Russian Jews Descended from the German and Bohemian Jews? Russian Jewish Genetics Are Mountain Jews Descended from the Khazars?](#)

----- Original Message -----

From: elliottandelliottmtg

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, August 23, 2006 6:14 PM

Subject: [Ta_Seti] Re: genetic jews...is this the article?

No, but this is also a good article. The one I'm trying to link is from the NY times today and is about a study that has proven the genetic link between Ashkenazi Jews and the Khazars of central Asia. It can be located in the health section of the NY times.

-- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> Semitic Semantics Semitic is a Language Group, Not a Race or Ethnic Group By SAM HAMOD

> One of the myths that has been perpetrated on the world is that only Jews are semites. This is totally inaccurate. Unfortunately, the ADL (the Anti-Defamation League) has made a fortune in donations and

has conned most media networks and most people in the world into believing this untruth.

> If one looks into the history of the word, "semitic", it has to do with a language group and no more. The semitic languages are, at least according to most linguistic experts, Amharic (spoken in Ethiopia and Eritrea, the lands once known as Abyssinia), Arabic (spoken in all the Arab countries and in many Muslim countries because it is the language of the Qur'an), Hebrew (spoken in Israel and by some Jews and others outside of Israel), Aramaic (spoken primarily by the Chaldeans of Iraq and by some Catholic and Maronite Christians in the world, at least in their church services if not in their homes or business) and Syriac (spoken by a few in various parts of Syria and in the Middle East). Incidentally, according to most linguists, Abraham, the father of the Jews and Arabs, spoke Aramaic, that was the language of the land at the time, not Hebrew.

> To get back to facts about semites, Jews, language and genetics, let me go further. The actual genetic Jews were born in the Middle East and are known as Sephardic Jews. These Jews did speak a semitic language, Hebrew, from their earliest incarnation, but also, some at the time of Christ, also spoke Aramaic, Arabic and Amharic because of their location in Jerusalem and other Middle Eastern cities such as what is now Addis Ababa, Cairo, Baghdad and Damascus. One rarely hears a Sephardic Jew yelling, "anti-semitic" because they know better and because he is aware of his own history within semitic language speaking lands.

> Let me be clear about another important matter; I am not touting for people who are anti-Jewish or anti-Arab, or anti-any ethnic or racial group; those people who stereotype or attack others based on their race or ethnicity are dead wrong and should be condemned, so too should those who abuse labels and use them wrongly to stop others from being justifiably critical should also be condemned (and in this case, I am referring to the ADL and other groups of that sort who label people with impunity and carelessness, sometimes wrecking their careers, their reputations, their businesses and their lives!)

> Thus, when a person from the ADL calls someone who is critical of Israel, Zionists or Zionism, an "anti-semitic" Israel, Zionists or Zionism, The person speaking is simply critical of Israel or Zionism. Also, if a person speaks against an Arab, and as I pointed out, Arabs speak a semitic language, he may be anti-Arab, but he is not "anti-semitic." In both cases, the person may be anti-zionist or may be a racist and be anti-Jewish or anti-Arab, but the person is SIMPLY NOT ANTI-SEMITIC.

> This abuse of the term and our language reached new heights recently when some of the Zionists in the American media began saying that Robert Novak, himself a Jew, was "anti-semitic." That Robert Novak, most of those Ashkenazim Jews who were born and raised in America, such as Paul Wolfowitz, Richard Perle and Feith, are not even Jews genetically because they are descended from Slavic tribes known as the Khazars who converted to Judaism and whose native language was Slavic and whose first language in America has been English, as was the case of Robert Novak. I am not saying all Ashkenazim are not Jews, but the way some of them behave is certainly not in the way Moses brought Judaism from God through the Torah. One has but to look at the haters and war-mongers in the Bush circle of influence and this is evident; no God would want them to be associated with his name. Thus, as a friend of mine, Rabbi Shmuel Handelman put it, "They

may call themselves Jews, but I doubt very much
> if I'd them that, and if I did, I'd say they were the worst of
what any person might be. I'd rather not be associated with them."
> However, Novak is intelligent and educated enough to know the
difference between a Jew, a Zionist and what semitic actually is! An
excellent and accurate source for this history is Arthur Koestler
(himself an Ashkenazi), THE THIRTEENTH TRIBE. The ADL and others have
attacked, and continue attacking this book, but scholars know of its
truth. The book is difficult to find, but one may find it with
tenacity. This is not a condemnation of Ashkenazis and their intent
to convert to Judaism, but it does mean they have enough genetic DNA
in them not to have the same feelings about Judaism and life in the
Middle East as do the Sephardic genetic Jews.
> Unfortunately, the misuse of the label, "anti-semitic" and its
consequences have been so bad that even presidents, senators,
congresspeople, media giants and all others in the world cringe at
being labeled, "anti-semitic" by some Zionist, Israeli or ignorant
religious, media or social group. Little do they know they are being
victimized by charlatans of the language who have found a label that
they throw around with impunity and for which there has been little
or no come-back. Those who read this article and do further research
may now correct those who speak this nonsense _they can throw this
nonsense back in the faces of the ignorant or the charlatans.
> It is time our media people and non-linguistically
literate "scholars", politicians, religious leaders and others became
educated about the truths about "semitic" and its misuse (intentional
or unintentional) or unintentional).. If not, we'll keep allowin
our language and to continue their name-calling, abusing others,
including Jews, Arabs, Americans, Brits and others case, I am
referring those individuals and groups who label people with impunity
and carelessness, sometimes wrecking their careers, their
reputations, their businesses and their lives!) by calling them "anti-
semites" if they speak against Israel (which is not a semitic state)
or Zionists (a political group, not exclusively Jewish and which has
nothing to do with semitic).
> Until we clean up our language and stop this incorrect name-
calling at the whim of a few politically ambitious and unscrupulous
people, we shall remain victims of a misuse of a legitimate language
categorization that has been abused for the benefit of a few.
> Sam Hamod is an expert in world affairs, especially the Arab and
Muslim worlds. He is also the former Director of The National Islamic
Center in Washington, DC and editor of Third World News. He publishes
often in CounterPunch and today's alternative often in CounterPunch and to
at shamod@...
> Copyright, Sam Hamod, 2003.

| 20639|2006-09-19 15:45:55|asar_imhotep|Re: please someone research this with me|
Believe me, I used to be a Hebrew Israelite as well. So any
documentation and references concerning their teachings, I am
thoroughly familiar with, including the so-called Hebrew in the
Americas. I know the difference between the ancient and Yiddish

"Hebrew" characters.

Authors such as Theophile Obenga and Cheikh Anta Diop have expressed the same views as Nana Banchie Darquah, with more West African languages. Because we are so far removed from the culture and the priesthoods that still operate in Africa, you don't have the reference for it's proper sayings in the African languages. Since the "Semetic" is the only branch of the "Afro-Asiatic" languages that is outside Africa, you know it's roots are in Africa and to understand what so-called Hebrew is, you need to understand African language systems.

Also, the author in his book makes plenty of references to works of Europeans who've studied the people of Ghana who made the assumption of "Hebrews" coming into contact with the Akan, instead of the other way around.

You still have not given me any kind of method to verify your claims of an ancient Israel in Peru, during the time of Pangea.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:

>

> Well if you know me or have ever heard of me you know that I speak,
> read and write Hebrew (Ibri). I also know that it is found here in
> the America's and you would to if you were to use your search
> engine. By the way the book that you suggested is a very well
> written book, but clearly the author knows nothing about Hebrew if
> he did he would not have gone on such a stretch to make words and
> names fit.

> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
> wrote:

>>

>> The concept of race is a social construct and not one based on
>> biological distinctions designed by nature. With that in mind,
> human
>> beings throughout the globe, whether their skinned turned darker in
>> one area or their hair straight in another, left some form of
> evidence
>> that they were there and that the small population communicated
> with
>> each other in some manner beyond grunts.

>>

> > You can't claim on one hand that the ancient "civilization" (full
> > language, and writing system) existed in Peru, but somehow all of
> the
> > "Hebrew" texts ended up in Egypt, and not believe that at least
> they
> > would have been able to have drawn on a cave, some paper, a leaf,
> > something to indicate that they were there or dinosaurs were
> there.
> >
> > It just doesn't logically makes sense given the extent of Hebrew
> > writings. You are looking in the wrong place. There is plenty of
> > evidence for the African origins of the text. A very good summary
> for
> > the layman would be Dr. Nana Banchie Darquah's "The African's Who
> > Wrote The Bible."
> >
> > He has the most convincing claim I've read to date on the
> linguistic
> > and cultural practices of the ancient Afrim (Ivrim, Hebrews) now
> > located in west Africa in the Ghana state. You should read it. The
> > culture is still practiced in West Africa and they still have the
> > names of the patriarchs. We just pronounce all of the names wrong
> > because we don't speak Twi, or any of the other Akan dialects.
> >
> > Thus far the theory doesn't have a leg to stand on.
> >
> > Asar Imhotep
> > <http://www.mochasuite.com>
> >
> >
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
> wrote:
> > >
> > > So then you are assuming that every race of people left artwork?
> > > According to what you have said then there is no possible way
> for
> > > Atlantis, Lumeria or any people that cannot present their past
> to
> > > you in some tangible form could not ever exsisted? I am not a
> > > creationist; I have not been a creationist for over 20 years
> now. I
> > > am simply requesting help on researching what is very apparently
> a
> > > missing link. Who in their right mind would make up a race of

> people
 >>> along with a very long story line just for the hell of it. The
 >>> people that the Christians would have you believe are Jews are
 >>> really not Israelites. The real Israelites are African in origin
 > and
 >>> resided in Peru. I don't know how long or most of the other
 > details
 >>> yet but the more I research the more apparent it is. I am using
 >>> Horace Butler's when rocks cry out, and They Came Before
 > Columbus.
 >>> There seems to be much research done regarding the missing Olmecs
 > and
 >>> Mayans etc... the fact is these people are really KMT and Israel
 > (
 >>> Yahsharal) this is why so much ancient Hebrew is found in the
 >>> Americas.
 >>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
 >>> wrote:
 >>>>
 >>>> That's still not convincing for me and since you are quoting
 > Job,
 >>> this
 >>>> would be during a time period where art was fully flourishing
 >>> around
 >>>> the earth and writing. Nowhere in any of the art of the people
 > who
 >>>> lived in Africa, Mesopotamia or west Asia depict any such
 > creature
 >>> or
 >>>> describe such in their literature. We have rock art going back
 > 50,
 >>> 000
 >>>> years in some areas. So something as massive as a dinosaur
 > would
 >>>> definitely be depicted: especially since we have scenes of
 >>> Giraffes.
 >>>>
 >>>> And even your "example" only describes one "animal." There
 > were
 >>> dozens
 >>>> of different species of dinosaurs in any one given area. They
 >>> wouldn't
 >>>> just describe one dinosaur if dinosaurs and humans coexisted.
 > They
 >>>> would describe many. Why couldn't you go to Genesis to make
 > your

>>>> claim? How come Levite priests didn't sacrifice Brontosaurus
> meat
>>> to
>>>> Yahweh?
>>>>
>>>> This is very common of creationist. Makes these large claims,
> but
>>> the
>>>> very basic human element which is present in all nations
> somehow
>>>> eludes the Ivrim people. Every culture has art about the
> animals
>>> that
>>>> lived in their area. Hebrews must have been some unartistic
> people
>>>> because you don't find art of any kind depicting anything in
> their
>>> so
>>>> called history. If they were truly "slaves" in Egypt, then they
>>>> definitely would have picked up this trait, you know building
> all
>>>> those pyramids and temples. But of course this is not the
> case.
>>>>
>>>> Asar Imhotep
>>>> <http://www.mochasuite.com>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
>
>>> wrote:
>>>>>
>>>>> The Tanach (bible)does speak of dinosaurs.
>>>>> Reading the Bible carefully, you will realize that no living
>>>>> creature matches the descriptions of behemoth and Leviathan.
>>>>> However, if you grab your kid's dinosaur book, you will
> notice
>>>>> several possible matches for each one. Let's examine those.
>>>>>
>>>>> Behemoth has the following attributes according to Job
> 40:15-24
>>>>>

>>>>>
>>>>> It "eats grass like an ox."
>>>>> It "moves his tail like a cedar." (In Hebrew, this literally
>>>>> reads, "he lets hang his tail like a cedar.")
>>>>> Its "bones are like beams of bronze,
>>>>> His ribs like bars of iron."
>>>>> "He is the first of the ways of God."
>>>>> "He lies under the lotus trees,
>>>>> In a covert of reeds and marsh."
>>>>> Some bibles and study bibles will translate the
> word "behemoth"
>>>>> as "elephant" or "hippopotamus." Others will put a note at
> the
>>> edge
>>>>> or bottom of the page, stating that behemoth was probably an
>>>>> elephant or a hippopotamus. Although an elephant or
> hippopotamus
>>> can
>>>>> eat grass (or lie in a covert of reeds and marsh), neither
> an
>>>>> elephant or a hippopotamus has a "tail like a cedar" (that
> is, a
>>>>> tail like a large, tapered tree trunk). In your kid's
> dinosaur
>>> book
>>>>> you will find lots of animals that have "tails like a cedar."
>>>>>
>>>>> We would expect behemoth to be a large land animal whose
> bones
>>> are
>>>>> like beams of bronze and so forth, so whatever a behemoth
> is, it
>>> is
>>>>> large. A key phrase is "He is the first of the ways of God."
>>> This
>>>>> phrase in the original Hebrew implied that behemoth was the
>>> biggest
>>>>> animal created. Although an elephant or a hippopotamus are
> big,
>>> they
>>>>> are less than one-tenth the size of a Brachiosaurus, the
> largest
>>>>> (complete) dinosaur ever discovered.[1] A Brachiosaurus
> could
>>>>> therefore easily be described as "the first of the ways of
> God."

>>>>>
>>>>> Comparing all this information to the description in your
> kid's
>>>>> dinosaur book, you may come to the conclusion
> that "behemoth" is
>>> not
>>>>> a normal animal, it is a dinosaur?the brachiosaurus. We
> agree
>>> with
>>>>> that conclusion!
>>>>>
>>>>> Note: Some paleontologists have found fragmentary leg bones,
>>> ribs,
>>>>> or vertebrae which they propose belong to "new" sauropods
> larger
>>>>> than Brachiosaurus. Examples of these include Amphicoelias,
>>>>> Argentinasaurus, Sauroposeidon, Seismosaurus, Supersaurus
> and
>>>>> Ultrasaurus. There currently is not enough evidence to
> really
>>>>> determine the size of any of these, and some paleontologists
>>> believe
>>>>> that they are merely large examples of known dinosaurs like
>>>>> Brachiosaurus or Diplodocus. In any case, only the "modern
>>>>> scientific name" of behemoth would change. The point would
> still
>>>>> remain that behemoth refers to a dinosaur, not a "modern
> animal"
>>>>> like an elephant or hippopotamus.
>>>>> Leviathan has the following attributes according to Job
> chapter
>>> 41,
>>>>> Psalm 104:25,26 and Isaiah 27:1. This is only a partial
> listing?
>>> just
>>>>> enough to make the point.
>>>>>
>>>>>
>>>>> "No one is so fierce that he would dare stir him up."
>>>>> "Who can open the doors of his face, with his terrible teeth
> all
>>>>> around?"
>>>>> "His rows of scales are his pride, shut up tightly as with a
>>> seal;
>>>>> one is so near another that no air can come between them;
> they

>>> are
>>>> joined one to another, they stick together and cannot be
>>> parted."
>>>> "His sneezings flash forth light, and his eyes are like the
>>> eyelids
>>>> of the morning. Out of his mouth go burning lights; sparks
> of
>>> fire
>>>> shoot out. Smoke goes out of his nostrils, as from a boiling
> pot
>>> and
>>>> burning rushes. His breath kindles coals, and a flame goes
> out
>>> of
>>>> his mouth."
>>>> "Though the sword reaches him, it cannot avail; nor does
> spear,
>>>> dart, or javelin. He regards iron as straw, and bronze as
> rotten
>>>> wood. The arrow cannot make him flee; slingstones become
> like
>>>> stubble to him. Darts are regarded as straw; he laughs at
> the
>>> threat
>>>> of javelins."
>>>> "On earth there is nothing like him, which is made without
>>> fear."
>>>> Leviathan "played" in the "great and wide sea" (a paraphrase
> of
>>>> Psalm 104 verses 25 and 26?get the exact sense by reading
> them
>>>> yourself).
>>>> Leviathan is a "reptile [a] that is in the sea." (Isaiah
> 27:1)
>>>> [a] Note: The word translated "reptile" here is the Hebrew
> word
>>>> tanniyn. This shows that "Leviathan" was also a "tanniyn"
>>> (dragon).
>>>>
>>>> Unlike behemoth, who is huge, Leviathan is ferocious and
>>> terrifying.
>>>> Many references (we have not listed them all) refer to the
> sea,
>>> so
>>>> Leviathan is probably a sea creature. Although some bibles
> refer

>>> to
>>>> Leviathan as an alligator or crocodile (and both of these
> are
>>>> fierce) neither of these is a sea creature. They like the
> water,
>>> but
>>>> they spend much of their time on land. Further, the
>>> question "Who
>>>> can open the doors of his face. . . ." implies that nobody
> can
>>> open
>>>> Leviathan's jaws. Although an alligator's jaws cannot
> normally
>>> be
>>>> forced open, a punch to their sensitive snout or poke in eye
>>> might
>>>> startle them enough to release their grip.[2] Although this
> is a
>>>> good description of an alligator characteristic, it does not
> fit
>>>> perfectly with the description of Leviathan, which in the
>>> context of
>>>> the Bible was supposed to describe an essentially impossible
>>> event,
>>>> and we are not done yet.
>>>>
>>>>> The description of the scales is interesting. Several verses
>>>>> describe these great scales. Compared to Leviathan's armor,
> iron
>>> is
>>>>> like straw and arrows ca not make it flee. Let's face it, an
>>> arrow
>>>>> can do a lot of damage to a crocodile or alligator. This is
> not
>>> a
>>>>> description of either of them?or any living animal we are
> aware
>>> of.
>>>>
>>>>> And now for the key ingredient: fire. It is hard to read Job
>>> 41:18-
>>>>> 21 without realizing the Bible is telling us that Leviathan
>>> breathes
>>>>> fire. That alone will eliminate almost every living animal.
> Yes,
>>>>> there is one animal like that in today's world. It is called

> a
>>>> bombardier beetle. This beetle is a native of Central
> America,
>>> and
>>>> has a nozzle in its hind end that acts like a little flame
>>> thrower.
>>>> It sprays a high-temperature jet of gas (fueled by
> hydroquinones
>>> and
>>>> hydrogen peroxide with oxidative enzymes) for protection.
> Now,
>>> if a
>>>> Central American beetle can do it, so could Leviathan. By
> the
>>> way,
>>>> crocodiles and alligators are out of the picture on this
> one,
>>> don't
>>>> you agree?
>>>>
>>>> Before we leave the topic of fire, there are two more notes
> you
>>> may
>>>> find interesting:
>>>>
>>>> The history of every culture is filled with stories of fire-
>>>> breathing dragons. If you think about it, in all the past
> ages
>>>> wouldn't someone have made up a story of a fire-breathing
> lion
>>> or
>>>> something? Nobody did because the dragon stories are based
> on
>>> truth,
>>>> and only "dragons" breathed fire. It is easy to imagine
>>> Leviathan as
>>>> a member of the dragon (tanniyn) family. (Plus, Isaiah 27:1
>>> strongly
>>>> implies this connection.)
>>>> Many fossil dinosaur skulls contain unexplained, empty
> passages.
>>>> Scientists have not been able to guess the reason for these
>>>> passages. Would it make sense that some dinosaurs used these
>>>> passages as "gas tanks" for the combustible mixture used
>>> to "breathe
>>>> fire?" We believe it does.

>>>> Comparing all this information to the description in your
> kid's
>>>> dinosaur book, you may come up with the conclusion that
>>> Leviathan is
>>>> a kronosaurus. We have heard (and read) other suggestions,
> but
>>> the
>>>> kronosaurus is the best match of any known creature to the
>>>> description of Leviathan.
>>>>
>>>> The Accuracy of the Bible
>>>> Some people believe that the Bible is not a scientifically
>>> accurate
>>>> book, and that it is only a "spiritual book," that forgot
> about
>>>> dinosaurs or described them incorrectly. This is not the
> case.
>>> You
>>>> do not have to believe the Bible just because someone says
> you
>>> are
>>>> supposed to.
>>>> What We Are Taught (In School and Through the Media)
>>>> Since humans are in the Bible, we unconsciously think that
>>> dinosaurs
>>>> were extinct?and therefore not mentioned in the Bible. As
> you
>>> have
>>>> just seen, the Bible not only refers to dinosaurs, but has
>>> detailed
>>>> information about two of them.
>>>>
>>>> Unfortunately, our public school system and the media have
>>> convinced
>>>> us that dinosaurs were extinct at least 60 million years
> before
>>> man
>>>> appeared on earth. They have done such a good job in this
> area
>>> that
>>>> we can not imagine people and dinosaurs living at the same
>>> time.
>>>>
>>>>
>>>> Cited References
>>>> [1] U.S. Geological Survey: What was the biggest dinosaur?

> What
>>> was
>>>> the smallest?
>>>>
>>>> [2] American Alligator
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>> 214856
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
>>>> wrote:
>>>>>
>>>>> Unlike the issues with the folk taxanomic notion of race,
> there
>>>>> wouldn't be anything to hide here. Paleotologist would
> love to
>>>>> discover something like this. You would have to find
> something
>>> for
>>>> us
>>>>> to review in order to take your claim seriously.
>>>>>
>>>>> As we currently know, and the overwhelming evidence
> suggest,
>>> humans
>>>>> did not live during the period of dinosaurs and the only
>>> people who
>>>>> keep attempting to say otherwise are individuals who have
> a
>>> strong
>>>>> belief in the Biblical creation myth, which also doesn't
>>> support
>>>>> the
>>>>> notion of dinosaurs.
>>>>>
>>>>> Asar Imhotep
>>>>> <http://www.mochasuite.com>
>>>>>
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Li \(\wiseladyowl\)"

>>>
>>>>> wrote:
>>>>>>
>>>>>> as I recall they did in Texas if my memory serves me
> correct
>>>>> however
>>>>>> they do not wish to share this with us because it would be
> too
>>>>>> embarrassing. Makes one think just how much information
> is
>>> being
>>>>>> withheld from us because of someones ego.....
>>>>>>>
>>>>>>> asar_imhotep wrote: His
> greatest
>>>>>> hurdle would be to find human remains amongst dinosaur
>>>>>>> bones. If human's existed during this time period, you
> would
>>>>> find just
>>>>>>> as many human remains amongst the layers which contain
> the
>>>>> various
>>>>>>> dinosaur bones as you do dinosaurs.
>>>>>>>
>>>>>>> Also, we have evidence of ancient rock art around the
> world
>>> of
>>>>> the
>>>>>>> animals the human beings observed in their natural
>>> environment. I
>>>>>>> haven't come across any that would resemble a dinosaur
> in
>>> any
>>>>> ancient
>>>>>>> rock art. This goes to show that humans were not around
> when
>>>>> these
>>>>>>> animals romed the earth.
>>>>>>>
>>>>>>> For a good detailed breakdown of the various human
> living in
>>> the
>>>>> times
>>>>>>> of the dinosaurs theories and how they've all been
> debunked,
>>>>> please

>>>>> visit:
>>>>> > <http://paleo.cc/paluxy/paluxy.htm>
>>>>>>
>>>>>> Asar Imhotep
>>>>>> > <http://www.mochasuite.com>
>>>>>>>
>>>>>>> --- In Ta_Seti@yahoogroups.com, clyde winters
>
>>>>> wrote:
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> --- ShaMaYah B Yahadah wrote:
>>>>>>>>
>>>>>>>> > I believe that we did exist during Pangaea. What is
>>>>>>>> > the evidence
>>>>>>>> > that we didn't as opposed to the argument that we
>>>>>>>> > did. Look at plants
>>>>>>>> > and dinosaurs. As well as modern day reptiles.
>>>>>>>>
>>>>>>>> Hi
>>>>>>>> > You have a right to this opinion but geologist and
>>>>>>>> > biologist will disagree with this idea .
>>>>>>>>
>>>>>>>> Clyde
>>>>>>>>
>>>>>>>> _____
>>>>>>>> Do You Yahoo!?
>>>>>>>> Tired of spam? Yahoo! Mail has the best spam
> protection
>>> around
>>>>>>>> > <http://mail.yahoo.com>
>>>>>>>>>
>>>>>>>>
>>>>>>>>
>>>>>>>>
>>>>>>>>
>>>>>>>>
>>>>>>>>
>>>>>>>> -----
>>>>>>>> Stay in the know. Pulse on the new Yahoo.com. Check it
> out.
>>>>>>>>
>>>>>>>>
>>>>>
>>>>
>>>>

> > >

> >

>

| 20640|2006-09-19 16:25:14|elliottandelliottmtg|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabeth

I was wondering if the Moorish control of Spain led to Europe's dark ages and the justification for the institution of the Trans Atlantic slave trade?

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> Bartels, Emily Carroll "Too Many Blackamoors: Deportation, Discrimination, and Elizabeth I"

>

> SEL Studies in English Literature 1500-1900 - Volume 46, Number 2,

>

> Spring 2006, pp. 305-322

> The Johns Hopkins University Press

>

> Abstract

>

> Critics have long used Queen Elizabeth's public letters ordering the deportation of "blackamoors" as evidence of the extent to which

racial

> prejudice pervaded the early modern English state. Uncovering an otherwise unattended history, I argue that the targeted subjects

were

> West Africans captured from Spanish New World settlements and important primarily as "Spanish" subjects. Elizabeth defends her proposals by categorically derogating "black" subjects. But while

her

> letters articulate a color-based racial discrimination, they also expose political and economic factors that complicate and compromise those terms, making clear that race is not her only or primary

concern.

>
| 20641|2006-09-19 16:37:13|ShaMaYah B Yahadah|Re: please someone research this with me|
Why are you so intent on this dino. So if they didn't right about
mosquitos does that mean there were none. Every animal in the world
cannot possibly be listed. Did you think that maybe they did not
want to write about the dinosaur. Maybe if the dino-human timeline
did surface it would demolish the european racist timelines. Think,
think, think...

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"
wrote:

>
> This still wouldn't be considered indigenous script. And only can

be

> explained by Africans moving from east Africa to South America

during

> the time (which we've all had many discussions here about). But

> definitely cannot be considered indigenous around the time of

Pangea.

> The landscape and culture of the time couldn't have given rise to

the

> Biblical documents. The known indigenous form of communication is a

> knotting system using strings. Could it be considered writing? Some

> are trying to assert that. But in no way can we say this form of

> communication gave rise to Biblical "scholarship."

>

> And since I haven't come across any documents referencing

Dinosaurs in

> Ge'ez either, this further puts his theory into outerspace.

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "olmec982000" wrote:

>>

>

>>

>> Hi

>>

> > The earliest know writing from South America was cuneiform:

> >

> > http://www.world-mysteries.com/sar_8.htm

> >

> >

> > Some of the oldest writing from Peru was an inscription from

Nasca

> > written in Ge'ez.

> >

> > Clyde

> >

> >

> >

> >

> >

> >

> >

> >

> >

> > EPIGRAPHY. Discovery of an inscription written in characters of

3rd

> > Century B.C. Phoenicia within the Nasca Lines.

> >

> > Introduction. Startling and certain to be contraversial, a

gigantic

> > inscription sculpted in a character style typical of 3rd Century

B.C.

> > Phoenician has been located on a remote mountain plateau near

Palpa

> > , a small township

some 20

> > kms north east of Nasca, in Peru.

> >

> > Discovered whilst researching surface texture changes to

geoglyphic

> > features within the Nasca Lines

> > complex , the

inscription

> > may help to explain why certain pre-Incaic statues are of
bearded humans
> > and others negroid in appearance. Why puquios and sub-terranean

drainage
> > systems resemble those of Iran, but most importantly how

primitive
> > cultures of early Precolumbian Peru might have acquired the
> > sophisticated geometry and surveying ability to construct the

Nasca
> > Lines archaeological monument.
> >
> >
> > EXPERTS OPINION: Dr Jorge Alonso, one of Spain's most prestigious
> > Historian, Sociologist and Epigraphic experts states : " Without

a
> > doubt the script is Phoenician, circa 3rd century B.C. and

syllabic,
> > possibly from Armenia or Caldea, or others parts of Syria-or

perhaps a
> > region close by ".
> > (Dr Alonso has given full permission to reproduce this

statement).
> >
> > Dr Clyde Winters ,PhD, Adjunct Professor Educational and

Linguistics,
> > University of Saint Savior, Chicago, Illinois ,makes the

following
> > comment: " The signs resemble Ethiopic writing with a vowel

attached
> > to each symbol, thus I cannot be sure that my interpretation is

correct
> > . To ensure the translation has some validity generic roots are

used to

> > interpret the signs; these can be found in any Semitic language
> > dictionary ".

> >

> > Dr Winters transliteration: Come down (into the earth) and

spread

> > this.....

> > Strain and pacify the water (in the area)

> > Come and spread (within this region).Grace.

> > Go out (among the land) and become strong.

> > Dr Winters further commented: " It would be interesting if this

area

> > was settled in the past and provided arable land and water for

the

> > ancient farmers". (Reproduced with permission from Dr Winters).

> >

> > This question can be answered by reference to Papers concerning

> > extensive research in the Rio Grande de Nasca drainage by Dr

Helaine

> > Silverman (Associate Professor & Chair, Dept. of Anthropology,

> > University of Illinois at Urbana-Champaign) and Dr David Browne,

> > (Government Archaeologist, Royal Commission on the Ancient and

> > Historical Monuments of Wales) conducting a similar programme of

> > research in the Rio Palpa , Rio Viscas & Rio Grande river valley

areas.

> > Both confirm there is substantial evidence of extensive domestic

> > habitation sites, civic/ceremonial centres, architecture and

cemetery

> > sites occupied at the time of the Nasca Culture, 200 BC - 600 AD.

> >

> > David Johnson (Adjunct Research Associate, Department of

Anthropology,

> > University of Massachusetts) and a team of hydrogeologists and

> > archaeologists are currently in the Palpa region studying

archaeological

> > sites affiliated to surface geoglyphic activity ,sub-terranean

water

> > flows (aquifers) and their associated puquios (wells). Similar

research

> > activity is being conducted by Dr Markus Reindel of KAVA

(Kommission für

> > Allgemeine und Vergleichende Archäologie) .

> >

> > (By drawing the readers attention to the above programmes of

research

> > the author wishes to make it clear that the Persons and

Institutions

> > named are not associated in any way with the Nascodex project ,

or any

> > conclusions drawn by the author).

> >

> > In his transliteration of the Palpa Inscription, Dr Winters

appears

> > quite unknowingly to have stumbled upon possibly the correct

> > interpretation of the text- a dedication instruction by a

> > "Priest-God" exhorting his followers to : Come, carve (dig)

> > down into the earth,

> > Pacify ,control and increase the waters,

> > Make them flow forth into the region,

> > Gaining grace and favour,

> > Go out among the people ,become

> > strong Leaders. Authors interpretation. The question still

remains; Who

> > was the Priest-God and his Followers ; When and where did they

come from

> > ?. An inscription written in Ethiopic script 200-300 B.C.

Knowledge of

> > water hydraulics similar to that used in Iran for many centuries

> > (qanats) - located on a desert pampa 3500 kms across the other

side of

> > the world from Southern Arabia ?.Many questions still need to be

> > answered.

> >

> > Advance orders for copies of the booklet : The Rosetta Stones of

Nasca.

> > The Palpa Mountain Inscription ,can be placed by E-mail :

> > nascodex@ . Read the

> > authors solution to this intriguing mystery. Click to Home Page.

> >

> >

> > Subject matter has full copyright protection under reference INPI

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permission from

> > NASCODEX.

> >

> >

> > BIBLIOGRAPHY:

> > Beyond the Pampa: the Geoglyphs in the Valleys of Nazca. Dr

Helaine

> > Silverman. National Geographic Research 6(4):435 - 456 (1990).

> > Further archaeological reconnaissance in the Province of Palpa.

Dr David

> > M Browne. Contributions to New World archaeology. Oxford: Oxbow

Books.

> >

> > New evidence for the date of the Nazca Lines: Helaine Silverman

& David

> > M Browne. Antiquity 65 (1991) 208 - 20.

> >

> > Peru's Nasca Lines point to water sources - suggests U.Mass

> > researchers. [http:// www.umass.edu](http://www.umass.edu)

> >

> > The Water Lines of Nasca. By David Johnson.

<http://www.rumbosperu.com>

> >

> >

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>

| 20642|2006-09-19 16:52:23|Paul Kekai Manansala|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabet|

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg" wrote:

>

> I was wondering if the Moorish control of Spain lead to Europe's dark
> ages and the justification for the institution of the Trans Atlantic
> slave trade?

>

I think certainly that Moorish Spain was the light of Europe, which had already been shrouded in darkness for centuries.

Most see the start of the dark ages at the fall of the Western Roman empire, but I think intellectually it started with the imposition of the Inquisition by Constantine in the 4th century.

In the latter period of the Moors in Spain, those Europeans who dared look beyond the church found a virtual mecca in places like Toledo, where many of the Greek classics had been preserved and where many sciences had continued to advance after stagnating in Europe.

Part of the root of Europe's rise can be found in Moorish Spain.

Whether the Moorish experience contributed to the Atlantic slave trade is an interesting topic. It would be a good area of research.

Shakespeare's works, for example, give a good insight on the European feelings about the Blackamoor at the beginning of Europe's exploration of the "New World."

Regards,

Paul Kekai Manansala

| 20643|2006-09-19 17:03:59|Samuel|Re: genetic jews...is this the article?|

| 20644|2006-09-19 18:04:22|ShaMaYah B Yahadah|Re: please someone research this with me|

Once again, I am simply asking for help in the research of. I have come to no such conclusive evidence that it was during the Pangea. I just know that there is evidence out there of a African - hebrew presence in the America's. The main thrust of research has been done by Horace Butler " When Rocks Cry Out!" I have seen then found others with information that detail the same and then some additional information on the subject. If you remember I asked for help. If it is so that the Hebrews cannot be found in the Middle East then we can work together to see if they can be found elsewhere. Have you heard that the ancient Greeks were African? If so have you heard that their original habitat was also in the America's?

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>

> Believe me, I used to be a Hebrew Israelite as well. So any
> documentation and references concerning their teachings, I am
> thoroughly familiar with, including the so-called Hebrew in the
> Americas. I know the difference between the ancient and Yiddish
> "Hebrew" characters.

>

> Authors such as Theophile Obenga and Cheikh Anta Diop have

expressed

> the same views as Nana Banchie Darquah, with more West African
> languages. Because we are so far removed from the culture and the
> priesthoods that still operate in Africa, you don't have the

reference

> for it's proper sayings in the African languages. Since

the "Semetic"

> is the only branch of the "Afro-Asiatic" languages that is outside
> Africa, you know it's roots are in Africa and to understand what

> so-called Hebrew is, you need to understand African language

systems.

>

> Also, the author in his book makes plenty of references to works of

> Europeans who've studied the people of Ghana who made the

assumption

> of "Hebrews" coming into contact with the Akan, instead of the

other

> way around.

>

> You still have not given me any kind of method to verify your

claims

> of an ancient Israel in Peru, during the time of Pangea.

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

wrote:

> >

> > Well if you know me or have ever heard of me you know that I

speak,

> > read and write Hebrew (Ibri). I also know that it is found

here in

> > the America's and you would to if you were to use your search

> > engine. By the way the book that you suggested is a very well

> > written book, but clearly the author knows nothing about Hebrew

if

> > he did he would not have gone on such a stretch to make words

and

> > names fit.

> > --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

> > wrote:

> > >

> > > The concept of race is a social construct and not one based on
> > > biological distinctions designed by nature. With that in mind,
> > human
> > > beings throughout the globe, whether their skinned turned

darker in

> > > one area or their hair straight in another, left some form of
> > evidence
> > > that they were there and that the small population

communicated

> > with
> > > each other in some manner beyond grunts.
> > >
> > > You can't claim on one hand that the ancient "civilization"

(full

> > > language, and writing system) existed in Peru, but somehow all

of

> > the
> > > "Hebrew" texts ended up in Egypt, and not believe that at

least

> > they
> > > would have been able to have drawn on a cave, some paper, a

leaf,

> > > something to indicate that they were there or dinosaurs were
> > there.
> > >
> > > It just doesn't logically makes sense given the extent of

Hebrew

> > > writings. You are looking in the wrong place. There is plenty

of

> > > evidence for the African origins of the text. A very good

summary

> > for
> > > the layman would be Dr. Nana Banchie Darquah's "The African's

Who

> > > Wrote The Bible."
> > >

>>> He has the most convincing claim I've read to date on the
>> linguistic
>>> and cultural practices of the ancient Afrim (Ivrim, Hebrews)

now

>>> located in west Africa in the Ghana state. You should read it.

The

>>> culture is still practiced in West Africa and they still have

the

>>> names of the patriarchs. We just pronounce all of the names

wrong

>>> because we don't speak Twi, or any of the other Akan dialects.

>>>

>>> Thus far the theory doesn't have a leg to stand on.

>>>

>>> Asar Imhotep

>>> <http://www.mochasuite.com>

>>>

>>>

>>>

>>>

>>> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

>> wrote:

>>>>

>>>> So then you are assuming that every race of people left

artwork?

>>>> According to what you have said then there is no possible

way

>> for

>>>> Atlantis, Lumeria or any people that cannot present their

past

>> to

>>>> you in some tangible form could not ever existed? I am not

a

>>>> creationist; I have not been a creationist for over 20 years

>> now. I

> > > > am simply requesting help on researching what is very

apparently

> > a

> > > > missing link. Who in their right mind would make up a race

of

> > people

> > > > along with a very long story line just for the hell of it.

The

> > > > people that the Christians would have you believe are Jews

are

> > > > really not Israelites. The real Israelites are African in

origin

> > and

> > > > resided in Peru. I don't know how long or most of the other

> > details

> > > > yet but the more I research the more apparent it is. I am

using

> > > > Horace Butler's when rocks cry out, and They Came Before

> > Columbus.

> > > > There seems to be much research done regarding the missings

Olmecs

> > and

> > > > Mayans etc... the fact is these people are really KMT and

Israel

> > (

> > > > Yahsharal) this is why so much ancient Hebrew is found in

the

> > > > America's.

> > > > --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

> > > > wrote:

> > > > >

> > > > > That's still not convincing for me and since you are

quoting

> > Job,

> > > > this

>>>> would be during a time period where art was fully

flourishing

>>>> around

>>>> the earth and writing. Nowhere in any of the art of the

people

>> who

>>>> lived in Africa, Mesopotamia or west Asia depict any such

>> creature

>>>> or

>>>> describe such in their literature. We have rock art going

back

>> 50,

>>>> 000

>>>> years in some areas. So something as massive as a dinosaur

>> would

>>>> definitely be depicted: especially since we have scenes of

>>>> Giraffes.

>>>>>

>>>>> And even your "example" only describes one "animal." There

>> were

>>>> dozens

>>>>> of different species of dinosaurs in anyone given area.

They

>>>> wouldn't

>>>>> just describe one dinosaur if dinosaurs and humans

coexisted.

>> They

>>>>> would describe many. Why couldn't you go to Genesis to

make

>> your

>>>>> claim? How come Levite priests didn't sacrifice

Brontosaurus

>> meat

>>>> to

>>>>> Yahweh?

>>>>>

>>>>> This is very common of creationist. Makes these large

claims,

> > but
> > > > the
> > > > > very basic human element which is present in all nations
> > somehow
> > > > > eludes the Ivrim people. Every culture has art about the
> > animals
> > > > that
> > > > > lived in their area. Hebrews must have been some

unartistic
> > people
> > > > > because you don't find art of any kind depicting anything

in
> > their
> > > > so
> > > > > called history. If they were truly "slaves" in Egypt, then

they
> > > > > definitely would have picked up this trait, you know

building
> > all
> > > > > those pyramids and temples. But of course this is not the
> > case.
> > > > >
> > > > > Asar Imhotep
> > > > > <http://www.mochasuite.com>
> > > > >
> > > > >
> > > > >
> > > > >
> > > > >
> > > > >
> > > > >
> > > > > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
> >
> > > > wrote:
> > > > >
> > > > > > The Tanach (bible)does speak of dinosaurs.
> > > > > > Reading the Bible carefully, you will realize that no

living
> > > > > > creature matches the descriptions of behemoth and

Leviathan.

>>>>> However, if you grab your kid's dinosaur book, you will
>> notice
>>>>> several possible matches for each one. Let's examine

those.

>>>>>
>>>>> Behemoth has the following attributes according to Job
>> 40:15-24
>>>>>
>>>>>
>>>>> It "eats grass like an ox."
>>>>> It "moves his tail like a cedar." (In Hebrew, this

literally

>>>>> reads, "he lets hang his tail like a cedar.")
>>>>> Its "bones are like beams of bronze,
>>>>> His ribs like bars of iron."
>>>>> "He is the first of the ways of God."
>>>>> "He lies under the lotus trees,
>>>>> In a covert of reeds and marsh."
>>>>> Some bibles and study bibles will translate the
>> word "behemoth"
>>>>> as "elephant" or "hippopotamus." Others will put a note

at

>> the
>>>> edge
>>>>> or bottom of the page, stating that behemoth was

probably an

>>>>> elephant or a hippopotamus. Although an elephant or
>> hippopotamus
>>>> can
>>>>> eat grass (or lie in a covert of reeds and marsh),

neither

>> an
>>>>> elephant or a hippopotamus has a "tail like a cedar"

(that

>> is, a
>>>>> tail like a large, tapered tree trunk). In your kid's
>> dinosaur
>>>> book
>>>>> you will find lots of animals that have "tails like a

cedar."

>>>>>

>>>>> We would expect behemoth to be a large land animal whose

>> bones

>>> are

>>>>> like beams of bronze and so forth, so whatever a

behemoth

>> is, it

>>>> is

>>>>> large. A key phrase is "He is the first of the ways of

God."

>>>> This

>>>>> phrase in the original Hebrew implied that behemoth was

the

>>>> biggest

>>>>> animal created. Although an elephant or a hippopotamus

are

>> big,

>>>> they

>>>>> are less than one-tenth the size of a Brachiosaurus, the

>> largest

>>>>> (complete) dinosaur ever discovered.[1] A Brachiosaurus

>> could

>>>>> therefore easily be described as "the first of the ways

of

>> God."

>>>>>>

>>>>>> Comparing all this information to the description in

your

>> kid's

>>>>>> dinosaur book, you may come to the conclusion

>> that "behemoth" is

>>>> not

>>>>>> a normal animal, it is a dinosaur?the brachiosaurus. We

>> agree

>>>> with

>>>>>> that conclusion!

>>>>>>

>>>>>> Note: Some paleontologists have found fragmentary leg

bones,

> > > > ribs,

> > > > > or vertebrae which they propose belong to "new"

sauropods

> > larger

> > > > > than Brachiosaurus. Examples of these include

Amphicoelias,

> > > > > Argentinasaurus, Sauroposeidon, Seismosaurus,

Supersaurus

> > and

> > > > > Ultrasaurus. There currently is not enough evidence to

> > really

> > > > > determine the size of any of these, and some

paleontologists

> > > believe

> > > > > that they are merely large examples of known dinosaurs

like

> > > > > Brachiosaurus or Diplodocus. In any case, only

the "modern

> > > > > scientific name" of behemoth would change. The point

would

> > still

> > > > > remain that behemoth refers to a dinosaur, not a "modern

> > animal"

> > > > > like an elephant or hippopotamus.

> > > > > Leviathan has the following attributes according to Job

> > chapter

> > > 41,

> > > > > Psalm 104:25,26 and Isaiah 27:1. This is only a partial

> > listing?

> > > just

> > > > > enough to make the point.

> > > > >

> > > > >

> > > > > "No one is so fierce that he would dare stir him up."

> > > > > "Who can open the doors of his face, with his terrible

teeth

> > all
> > > > > around?"
> > > > > "His rows of scales are his pride, shut up tightly as

with a
> > > seal;
> > > > > one is so near another that no air can come between

them;
> > they
> > > are
> > > > > joined one to another, they stick together and cannot be
> > > parted."
> > > > > "His sneezings flash forth light, and his eyes are like

the
> > > > eyelids
> > > > > of the morning. Out of his mouth go burning lights;

sparks
> > of
> > > fire
> > > > > shoot out. Smoke goes out of his nostrils, as from a

boiling
> > pot
> > > and
> > > > > burning rushes. His breath kindles coals, and a flame

goes
> > out
> > > of
> > > > > his mouth."
> > > > > "Though the sword reaches him, it cannot avail; nor does
> > spear,
> > > > > dart, or javelin. He regards iron as straw, and bronze

as
> > rotten
> > > > > wood. The arrow cannot make him flee; slingstones become
> > like
> > > > > stubble to him. Darts are regarded as straw; he laughs

at
> > the
> > > > threat

>>>>> of javelins."

>>>>> "On earth there is nothing like him, which is made

without

>>>> fear."

>>>>> Leviathan "played" in the "great and wide sea" (a

paraphrase

>> of

>>>>> Psalm 104 verses 25 and 26?get the exact sense by

reading

>> them

>>>>> yourself).

>>>>> Leviathan is a "reptile [a] that is in the sea." (Isaiah

>> 27:1)

>>>>> [a] Note: The word translated "reptile" here is the

Hebrew

>> word

>>>>> tanniyn. This shows that "Leviathan" was also

a "tanniyn"

>>>> (dragon).

>>>>>

>>>>> Unlike behemoth, who is huge, Leviathan is ferocious and

>>>> terrifying.

>>>>> Many references (we have not listed them all) refer to

the

>> sea,

>>>> so

>>>>> Leviathan is probably a sea creature. Although some

bibles

>> refer

>>>> to

>>>>> Leviathan as an alligator or crocodile (and both of

these

>> are

>>>>> fierce) neither of these is a sea creature. They like

the

>> water,

>>>> but

>>>>> they spend much of their time on land. Further, the
>>>> question "Who
>>>>> can open the doors of his face. . . ." implies that

nobody

>> can

>>>> open

>>>>> Leviathan's jaws. Although an alligator's jaws cannot

>> normally

>>>> be

>>>>> forced open, a punch to their sensitive snout or poke in

eye

>>>> might

>>>>> startle them enough to release their grip.[2] Although

this

>> is a

>>>>> good description of an alligator characteristic, it does

not

>> fit

>>>>> perfectly with the description of Leviathan, which in

the

>>>> context of

>>>>> the Bible was supposed to describe an essentially

impossible

>>>> event,

>>>>> and we are not done yet.

>>>>>>

>>>>>> The description of the scales is interesting. Several

verses

>>>>> describe these great scales. Compared to Leviathan's

armor,

>> iron

>>>> is

>>>>> like straw and arrows ca not make it flee. Let's face

it, an

>>>> arrow

>>>>> can do a lot of damage to a crocodile or alligator. This

is

> > not

> > > > a

> > > > > description of either of them? or any living animal we

are

> > aware

> > > > of.

> > > > >

> > > > > And now for the key ingredient: fire. It is hard to read

Job

> > > > 41:18-

> > > > > 21 without realizing the Bible is telling us that

Leviathan

> > > > breathes

> > > > > fire. That alone will eliminate almost every living

animal.

> > Yes,

> > > > > there is one animal like that in today's world. It is

called

> > a

> > > > > bombardier beetle. This beetle is a native of Central

> > America,

> > > > and

> > > > > has a nozzle in its hind end that acts like a little

flame

> > > > thrower.

> > > > > It sprays a high-temperature jet of gas (fueled by

> > hydroquinones

> > > > and

> > > > > hydrogen peroxide with oxidative enzymes) for

protection.

> > Now,

> > > > if a

> > > > > Central American beetle can do it, so could Leviathan.

By

> > the

> > > > way,

> > > > > crocodiles and alligators are out of the picture on this

> > one,
> > > don't
> > > > you agree?
> > > > >
> > > > > Before we leave the topic of fire, there are two more

notes

> > you
> > > may
> > > > find interesting:
> > > > >
> > > > > The history of every culture is filled with stories of

fire-

> > > > > breathing dragons. If you think about it, in all the

past

> > ages
> > > > > wouldn't someone have made up a story of a fire-

breathing

> > lion
> > > or
> > > > something? Nobody did because the dragon stories are

based

> > on
> > > truth,
> > > > and only "dragons" breathed fire. It is easy to imagine
> > > > Leviathan as
> > > > > a member of the dragon (tanniyn) family. (Plus, Isaiah

27:1

> > > strongly
> > > > implies this connection.)
> > > > Many fossil dinosaur skulls contain unexplained, empty
> > passages.
> > > > > Scientists have not been able to guess the reason for

these

> > > > > passages. Would it make sense that some dinosaurs used

these

> > > > > passages as "gas tanks" for the combustible mixture used
> > > > to "breathe
> > > > > fire?" We believe it does.

>>>>> Comparing all this information to the description in

your

>> kid's

>>>>> dinosaur book, you may come up with the conclusion that

>>>> Leviathan is

>>>>> a kronosaurus. We have heard (and read) other

suggestions,

>> but

>>>> the

>>>>> kronosaurus is the best match of any known creature to

the

>>>>> description of Leviathan.

>>>>>>

>>>>>> The Accuracy of the Bible

>>>>>> Some people believe that the Bible is not a

scientifically

>>>> accurate

>>>>> book, and that it is only a "spiritual book," that

forgot

>> about

>>>>> dinosaurs or described them incorrectly. This is not the

>> case.

>>>> You

>>>>> do not have to believe the Bible just because someone

says

>> you

>>>> are

>>>>> supposed to.

>>>>>> What We Are Taught (In School and Through the Media)

>>>>>> Since humans are in the Bible, we unconsciously think

that

>>>> dinosaurs

>>>>>> were extinct?and therefore not mentioned in the Bible.

As

>> you

>>>> have

>>>>>> just seen, the Bible not only refers to dinosaurs, but

has

>>>> detailed

>>>>> information about two of them.

>>>>>>

>>>>>> Unfortunately, our public school system and the media

have

>>>> convinced

>>>>>> us that dinosaurs were extinct at least 60 million years

>> before

>>>> man

>>>>>> appeared on earth. They have done such a good job in

this

>> area

>>>> that

>>>>>> we can not imagine people and dinosaurs living at the

same

>>>> time.

>>>>>>

>>>>>>

>>>>>> Cited References

>>>>>> [1] U.S. Geological Survey: What was the biggest

dinosaur?

>> What

>>>> was

>>>>>> the smallest?

>>>>>>

>>>>>> [2] American Alligator

>>>>>>

>>>>>>

>>>>>>

>>>>>>

>>>>>>

>>>>>>

>>>>>>

>>>>>> 214856

>>>>>>

>>>>>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

>>>>>> wrote:

>>>>>>>

>>>>>>> Unlike the issues with the folk taxanomic notion of

race,

> > there
> > > > > wouldn't be anything to hide here. Paleontologist would
> > love to
> > > > > discover something like this. You would have to find
> > something
> > > for
> > > > us
> > > > > to review in order to take your claim seriously.
> > > > >
> > > > > As we currently know, and the overwhelming evidence
> > suggest,
> > > humans
> > > > > did not live during the period of dinosaurs and the

only

> > > people who
> > > > > keep attempting to say otherwise are individuals who

have

> > a
> > > strong
> > > > > belief in the Biblical creation myth, which also

doesn't

> > > support
> > > > the
> > > > > notion of dinosaurs.
> > > > >
> > > > > Asar Imhotep
> > > > > <http://www.mochasuite.com>
> > > > >
> > > > >
> > > > >
> > > > > --- In Ta_Seti@yahoogroups.com, "Li \ (wiseladyowl\)"
> > >
> > > > > wrote:
> > > > > >
> > > > > > as I recall they did in Texas if my memory serves me
> > correct
> > > > > however
> > > > > they do not wish to share this with us because it

would be

> > too
> > > > > embarrassing. Makes one think just how much

information

> > is

> > > > being

> > > > > > withheld from us because of someones ego.....

> > > > > > >

> > > > > > > asar_imhotep wrote: His

> > greatest

> > > > > > hurdle would be to find human remains amongst dinosaur

> > > > > > > bones. If human's existed during this time period,

you

> > would

> > > > > find just

> > > > > > > as many human remains amongst the layers which

contain

> > the

> > > > > various

> > > > > > dinosaur bones as you do dinosaurs.

> > > > > > >

> > > > > > > Also, we have evidence of ancient rock art around

the

> > world

> > > > of

> > > > > the

> > > > > > > animals the human beings observed in their natural

> > > > environment. I

> > > > > > > haven't come across any that would resemble a

dinosaur

> > in

> > > > any

> > > > > ancient

> > > > > > > rock art. This goes to show that humans were not

around

> > when

> > > > > these

> > > > > > > animals romed the earth.

> > > > > > >

> > > > > > > For a good detailed breakdown of the various human

> > living in

> > > > the

> > > > > times

> > > > > > > of the dinosaurs theories and how they've all been

>> debunked,
>>>>> please
>>>>> visit:
>>>>>> <http://paleo.cc/paluxy/paluxy.htm>
>>>>>>
>>>>>> Asar Imhotep
>>>>>> <http://www.mochasuite.com>
>>>>>>
>>>>>> --- In Ta_Seti@yahoogroups.com, clyde winters
>>
>>>>> wrote:
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> --- ShaMaYah B Yahadah wrote:
>>>>>>>
>>>>>>>> I believe that we did exist during Pangera.

What is

>>>>>>>>> the evidence
>>>>>>>>> that we didn't as oppsed to the argument that we
>>>>>>>>> did. Look at plants
>>>>>>>>> and dinosaurs. As well as modern day reptiles.
>>>>>>>>>
>>>>>>>>> Hi
>>>>>>>>> You have a right to this opinion but geologist and
>>>>>>>>> biologist will disagree with this idea .
>>>>>>>>>
>>>>>>>>> Clyde
>>>>>>>>>
>>>>>>>>> _____
>>>>>>>>> Do You Yahoo!?
>>>>>>>>> Tired of spam? Yahoo! Mail has the best spam
>> protection
>>> around
>>>>>>>>> <http://mail.yahoo.com>
>>>>>>>>>
>>>>>>>>>
>>>>>>>>>
>>>>>>>>>
>>>>>>>>>
>>>>>>>>>
>>>>>>>>> -----
>>>>>>>>> Stay in the know. Pulse on the new Yahoo.com. Check

it

> > out.

> > > > > > >

> > > > > >

> > > > >

> > > > >

> > > >

> > >

> >

>

| 20645|2006-09-20 09:13:21|elliottandelliottmtg|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabet|

Thank you for the information. It is interesting that the Moors are responsible for leading Europe out of the Dark ages.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

> > I was wondering if the Moorish control of Spain lead to Europe's

dark

> > ages and the justification for the institution of the Trans

Atlantic

> > slave trade?

> >

>

>

> I think certainly that Moorish Spain was the light of Europe, which
> had already been shrouded in darkness for centuries.

>

> Most see the start of the dark ages at the fall of the Western Roman
> empire, but I think intellectually it started with the imposition of
> the Inquisition by Constantine in the 4th century.

>

> In the latter period of the Moors in Spain, those Europeans who

dared

- > look beyond the church found a virtual mecca in places like Toledo,
- > where many of the Greek classics had been preserved and where many
- > sciences had continued to advance after stagnating in Europe.
- >
- > Part of the root of Europe's rise can be found in Moorish Spain.
- >
- > Whether the Moorish experience contributed to the Atlantic slave

trade

- > is an interesting topic. It would be a good area of research.
- >
- > Shakespeare's works, for example, give a good insight on the

European

- > feelings about the Blackamoor at the beginning of Europe's

exploration

- > of the "New World."

>

> Regards,

> Paul Kekai Manansala

>

| 20646|2006-09-20 09:54:24|Paul Kekai Manansala|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabet|

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

wrote:

>

- > Thank you for the information. It is interesting that the Moors are
- > responsible for leading Europe out of the Dark ages.

>

They certainly played a part. The opening of the routes to the East by the Mongols was also important, even the West African journeys westward into the Atlantic played a part.

Regards,

Paul Kekai Manansala

| 20647|2006-09-20 10:21:26|Djehuti Sundaka|Re: please someone research this with me|

If the Hapy (Nile) flowed the way you would like to believe it did, the fact remains that such an east to west flow would have been in the opposite direction of the Amazon's west to east flow.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:

>

> Horace Butler's book "When Rocks Cry Out" placed a very real

ancient

> Israel in Peru. This is why there is little evidence of Israel in

> Egyptian history. Second I have found traces of evidence that the

nile

> river use to flow from egypt across Africa through the Congo and

into

> the Atlantic ocean. Is it possible that when the Nile flowed this

way

> that the earth land mass was still a Pangea(one large land

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> so then it stands to reason that in South America the country that

is

> called Guyana share so much in common with Ghana of Africa. What

is

> the Nile did not empty in to the Atlantic but it was once apart of

the

> Amazon river. Is this how the pyramid builders travelled before

the

> separations on the tectonic plates? The ancients in South America

not

> only worshipped African Gods, but were African themselves. I

contend

> that many walked from what is present day Africa into present day

> South America before the separation of the continents. Please

research

> how perfectly the continents fit together before their separation.

> Research the names Ghana and Guyana they mean the same thing.

Research

> the fact that the cities and the landmarks of the bible can be

found

> in Peru to this day.

>

| 20648|2006-09-20 13:10:52|olmec982000|Afrocentric Studies Courses|

Afrocentric Area Studies

Are you interested in knowing more about the origin of Black/African people and their ancient history? If the answer is YES, you may be interested in taking an Afrocentric course at home and on-line. The Afrocentric study course is designed to help people become aware of the Afrocentric historical and linguistic experience.

These Distance courses will make students aware of the pluridisciplinary approach to Afrocentric studies used by C.A. Diop and J.A. Rogers.

The Afrocentric independent studies courses can be taken at any time during the year. Each course last between 6 and 9 weeks depending on the amount of readings necessary for understanding specific historical experiences.

This Afrocentric studies program is not a part of any University. These courses are offered on a private basis by Dr. Clyde Winters. NO Grades will be given.

The sole purpose of this learning program is to teach aspects of Afrocentric studies to the interested public. Work completed in this program of study can not be transferred toward a university degree. But you can earn a Certificate of Participation.

The student will be provided with 1) selected articles and readings associated with the course; 2) lectures will be provided via e-mail. Students will be responsible for purchasing the text used in the course and any other Reading material for each course.

The student will complete a mid-term and final Questionnaire to determine his/her comprehension of the course matter. This questionnaire will be returned to the instructor via email. Student will email the instructor questions related to each lecture. The instructor will reply to the questions via email. Students will write at least one 5 page research paper for selected courses.

Satisfactory completion of the 6th or 9th week comprehensive questionnaire leads to the award of the Certificate of Participation.

The aims of these courses are to increase the student's appreciation of Afrocentric historical themes; they cannot improve, enhance. Or add to **the skills and abilities of the individual relative to occupational responsibilities or career opportunities.**

COURSES This Catalog

Afro 201. Blacks in Europe Before the Europeans In this course we will discuss the historical, linguistic and anthropological evidence which relates to the presence of Blacks in Europe; and the coming of the Indo-Europeans. Special mention will be made of the 1) migration routes the Blacks took to enter Europe; 2) the presence of Blacks in ancient European myths; and 3) the African origin of the Greek gods.

Afro202. Africa and India. In this course we will discuss the relationship between Africans and Dravidians in relation to their common origin, genetic *linguistic* unity, and the reasons behind their outward differences in physical features. ..

Afro 203. Afrocentric Historiography This course will be concerned with examining the major Afrocentric scholars of the 20th century and their methods of research. The scholars discussed in this course include DuBois, Chacellor Williams, D.D. Houston, G.W. Parker, Diop, Th. Obenga and others.

Afro 204. In this course you will examine the Rise of civilizations in Africa ,America, Asia and Y Europe.

Afro 205. **Introduction to the History of Blacks in Asia.** In this course we will explore the rise of Black empires in ancient Asia , especially their role in the founding of the Xia and First Shang Empire. This course will also explore the rise of the Kushite nations of China , and Southeast Asia; their decline and the migration of these Blacks from the Chinese and Southeast Asian mainland onto the Pacific Islands,India, and Japan.

Afro 206. **Introduction to Comparative and Historical Afrocentric Linguistics** . In this course learn the linguistic methods used by Afrocentric researchers to determine the genetic unity between African , Egyptian and Dravidian languages.

Afro 207. **The Decipherment of the Indus Valley writing**

In this course the student will discover the Dravidian origin of this script. Students 'will learn the basic grammar of the Indus Valley

writing and method of decipherment. By the end of the course students will be able to read the various Indus Valley seals, and understand aspects of the Indus Valley writing religion.

TUITION AND FEES

Application fee: \$25.00 for EACH COURSE

Nonrefundable material fee \$100.00 (i.e. ,textbook, readings (articles), postage & handling). This fee is paid within 2 weeks before start of your instruction.

Tuition: \$460.00 per course

Opening Day: \$215.00 Beginning of 4th week of school \$220.00

Total Tuition cost: \$460.00

Circle the course(s) in which you will register. **You may take only two (2) courses each Quarter.**

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AFRO 205 () AFRO 206 () AFR) 207 ()

Complete application . Make all' money orders or certified checks payable to Clyde Winters.

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<http://www.geocities.com/clydewinters@sbcglobal.net/uthmanUdFI.html>

If you are interested in taking a course contact Dr. Winters at olmec982000@yahoo.com . He will send you an email with the address to mail the Application/Contract.

ENROLLMENT CONTRACT Mail to:

Name_____

Home Address_____

City_____

State/ Country_____

Zip Code_____ Telephone Number ()_____

Signature_____

Date_____

Tuition Refund Schedule

Tuition Refund Schedule A student who is given approval to withdraw part or all of his registration shall be granted a reduction of a portion of the original charge in accordance with the following schedule. **FULL REDUCTION** of tuition charge (less 10 per cent service charge) end of **1st week of Quarter 65 per cent reduction** of tuition charge end of **3rd week 50 per cent reduction** of tuition charge end of **4th week 40 per cent reduction** of tuition charge end of 5th week **NO REDUCTION OF TUITION CHARGE** the 5th week of a quarter. The contract is executed on the postmark date of the letter of acceptance and becomes a legally binding instrument subject to the cancellation provisions above. All fees and tuition fees will be refunded by **Clyde Winters**, if the student gives written notice of cancellation within five business days after the day on which the contract was executed, regardless of whether the course of instruction has started.

Date Accepted () _____

Date Rejection () _____

| 20649|2006-09-20 21:05:46|ShaMaYah B Yahadah|Re: please someone research this with me|
Oh course you are remembering during the Pangea area that the amazon
and the Nile do not hold static to their current location. Which
does mean it is very possible that they flowed differently.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>

> If the Hapy (Nile) flowed the way you would like to believe it

did,

> the fact remains that such an east to west flow would have been in

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> Djehuti Sundaka

>

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> mass)? If

> > so then it stands to reason that in South America the country

that

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> > the Nile did not empty in to the Atlantic but it was once apart

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> > separations on the tectonic plates? The ancients in South

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> > how perfectly the continents fit together before their

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> > Research the names Ghana and Guyana they mean the same thing.

> Research

> > the fact that the cities and the landmarks of the bible can be

> found

> > in Peru to this day.

> >

>

| 20650|2006-09-21 07:47:09|Paul Kekai Manansala|'Lucy's baby' found in Ethiopia|

'Lucy's baby' found in Ethiopia

The 3.3-million-year-old fossilised remains of a human-like child have been unearthed in Ethiopia's Dikika region.

The female *Australopithecus afarensis* bones are from the same species as an adult skeleton found in 1974 which was nicknamed "Lucy".

Scientists are thrilled with the find, reported in the journal Nature.

They believe the near-complete remains offer a remarkable opportunity to study growth and development in an important extinct human ancestor.

Juvenile *Australopithecus afarensis* remains are vanishingly rare.

The skeleton was first identified in 2000, locked inside a block of sandstone. It has taken five years of painstaking work to free the bones.

"The Dikika fossil is now revealing many secrets about *Australopithecus afarensis* and other early hominins, because the fossil evidence was not there," said dig leader Zeresenay Alemseged, of the Max Planck Institute for Evolutionary Anthropology in Leipzig, Germany.



The juvenile specimen is wonderfully preserved

Delicate bones

The find consists of the whole skull, the entire torso and important parts of the upper and lower limbs. CT scans reveal unerupted teeth still in the jaw, a detail that makes scientists think the individual may have been about three years old when she died.

Remarkably, some quite delicate bones not normally preserved in the fossilisation process are also present, such as the hyoid, or tongue, bone. The hyoid bone reflects how the voice box is built and perhaps what sounds a species can produce.

Judging by how well it was preserved, the skeleton may have come from a body that was quickly buried by sediment in a flood, the researchers said.

"In my opinion, *afarensis* is a very good transitional species for what was before four million years ago and what came after three million years," Dr Alemseged told BBC science correspondent Pallab Ghosh.

"[The species had] a mixture of ape-like and human-like features. This puts *afarensis* in a special position to play a pivotal role in the story of what we are and where we come from."

Climbing ability

This early ancestor possessed primitive teeth and a small brain but it stood upright and walked on two feet.

There is considerable argument about whether the Dikika girl could also climb trees like an ape.

 [Watch](#) [Skull Revealed](#)



“ This puts *afarensis* in a special position to play a pivotal role in the story of what we are and where we come from ”

Zeresenay Alemseged, Max Planck Institute

This climbing ability would require anatomical equipment like long arms, and the "Lucy" species had arms that dangled down to just above the knees. It also had gorilla-like shoulder blades which suggest it could have been skilled at swinging through trees.

But the question is whether such features indicate climbing ability or are just "evolutionary baggage".

The Dikika girl had an estimated brain size of 330 cubic centimetres when she died, which is not very different from that of a similarly aged chimpanzee. However, when compared to the adult *afarensis* values, it forms 63 - 88% of the adult brain size.

This is lower than that of an adult chimp, where by the age of three, over 90% of the brain is formed. This relatively slow brain growth in the Dikika girl appears to be slightly closer to that of humans.

Slow, gradual development in an extended childhood is regarded as a very human trait - probably to enable our higher functions to develop.

Professor Fred Spoor of University College London said the find would give scientists a "detailed insight into how our distant relatives grew up and behaved... at a time of human evolution when they looked a good deal more like bipedal chimpanzees than like us."

Dr Jonathan Wynn of the University of St Andrews, UK, and colleagues at the University of South Florida dated the sediments surrounding the remains and came up with an age of 3.3 million years.



The lower limbs show the Dikika girl could walk upright

The "Lucy" skeleton, discovered in Hadar, Ethiopia, in 1974 belongs to the same species as the Dikika girl. For more than 20 years it was the oldest human ancestor known to science.

<http://news.bbc.co.uk/2/hi/science/nature/5363328.stm>

| 20651|2006-09-21 07:57:03|muntuhotep amen|Re: please someone research this with me|
Another issue to contend with in this analysis is the relation of the biblical cities and the continental landmass of pangea. The biblical cities at best are only 4-6 thousand years old. The continental landmass Pangea was in formation well over 200 millio9n years ago. So in short the connections made between the west coast of Africa and the east coast of South Americas would be between plant and animal life and the physical structures of the pyramids and the Olmec heads that African mariners made within the last 2-3 thousand years. The bible is a historically new document.

ShaMaYah B Yahadah wrote:

Oh course you are remembering during the Pangea area that the amazon and the nile do not hold static to their current location. Which does mean it is very possible taht they flowed differently.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

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> > Research the names Ghana and Guyana the mean the same thing.
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> > the fact that the cities and the landmarks of the bible can be
> found
> > in Peru to this day.
> >
>

| 20652|2006-09-21 10:48:50|cristofori whitakara|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabet|
the revenge factor to me is quite plausible being that on jan 1, 1492, according to van sertima's golden age of the moors, is when they were kicked out of spain and the founding of the western hemispehere by europeans began.

elliottandelliottmtg wrote:

Thank you for the information. It is interesting that the Moors are responsible for leading Europe out of the Dark ages.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

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> > ages and the justification for the institution of the Trans Atlantic
> > slave trade?
> >
>
>
> I think certainly that Moorish Spain was the light of Europe, which
> had already been shrouded in darkness for centuries.
>
> Most see the start of the dark ages at the fall of the Western Roman
> empire, but I think intellectually it started with the imposition of
> the Inquisition by Constantine in the 4th century.
>
> In the latter period of the Moors in Spain, those Europeans who dared
> look beyond the church found a virtual mecca in places like Toledo,
> where many of the Greek classics had been preserved and where many
> sciences had continued to advance after stagnating in Europe.
>

> Part of the root of Europe's rise can be found in Moorish Spain.
>
> Whether the Moorish experience contributed to the Atlantic slave trade
> is an interesting topic. It would be a good area of research.
>
> Shakespeare's works, for example, give a good insight on the European
> feelings about the Blackamoor at the beginning of Europe's exploration
> of the "New World."
>
> Regards,
> Paul Kekai Manansala
>

Yahoo! Messenger with Voice. [Make PC-to-Phone Calls](#) to the US (and 30+ countries) for 2/min or less.

| 20653|2006-09-21 12:10:01|Jaime Pretell|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabeth
abused children can become the biggest abusers.

----- Original Message -----

From: [cristofori whitakara](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, September 21, 2006 1:44 PM

Subject: Re: [Ta_Seti] Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabeth I

the revenge factor to me is quite plausible being that on jan 1, 1492, according to van sertima's golden age of the moors, is when they were kicked out of spain and the founding of the western hemisphere by europeans began.

elliottandelliottmt g <elliottandelliottmt g@yahoo.com> wrote:

Thank you for the information. It is interesting that the Moors are responsible for leading Europe out of the Dark ages.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmt g"

> wrote:

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Attachments :

He also seems to forget that the Niger River is squat in the middle of the Nile and the Amazon. Further more the Nile runs south to North and the Amazon runs West to East.
During Pangaea, the Amazon Basin was a sea, not a river and the Niger River discharged into that sea.



----- Original Message -----

From: [Djehuti Sundaka](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, September 20, 2006 12:59 PM

Subject: [Ta_Seti] Re: please someone research this with me

If the Hapy (Nile) flowed the way you would like to believe it did, the fact remains that such an east to west flow would have been in the opposite direction of the Amazon's west to east flow.

Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "ShaMaYah B Yahadah" wrote:

>
> Horace Butler's book "When Rocks Cry Out" placed a very real ancient
> Israel in Peru. This is why there is little evidence of Israel in
> Egyptian history. Second I have found traces of evidence that the
> Nile
> river use to flow from Egypt across Africa through the Congo and
> into
> the Atlantic ocean. Is it possible that when the Nile flowed this
> way
> that the earth land mass was still a Pangea(one large land
> mass)? If
> so then it stands to reason that in South America the country that
> is
> called Guyana share so much in common with Ghana of Africa. What
> is
> the Nile did not empty in to the Atlantic but it was once apart of
> the
> Amazon river. Is this how the pyramid builders travelled before
> the
> separations on the tectonic plates? The ancients in South America
> not
> only worshipped African Gods, but were African themselves. I
> contend
> that many walked from what is present day Africa into present day
> South America before the separation of the continents. Please
> research

- > how perfectly the continents fit together before their separation.
- > Research the names Ghana and Guyana they mean the same thing.
- Research
- > the fact that the cities and the landmarks of the bible can be found
- > in Peru to this day.
- >

| 20655|2006-09-21 12:16:03|Djehuti Sundaka|Re: please someone research this with me|
 No matter how differently you may wish to speculate about how the rivers may have flowed, the fact ever remains that the sources of the rivers are at opposite ends of the land masses. The sources of the Amazon are in the northwestern highlands as opposed to the main sources of the Hapy which are in the northeastern Ethiopian highlands. They are at opposite ends of the united land masses meaning there is no point at which they could have possibly flowed together.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:

- >
- > Oh course you are remembering during the Pangea area that the

amazon

- > and the Nile do not hold static to their current location. Which
- > does mean it is very possible that they flowed differently.
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| 20656|2006-09-21 12:50:36|olmec982000|New Olmec Inscription|



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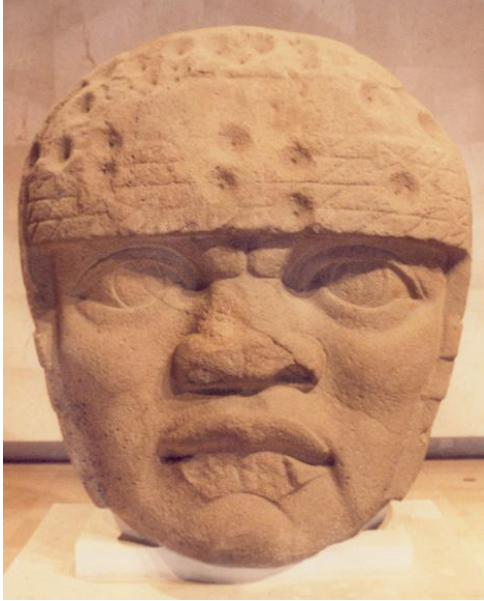
?Ignacio Bernal notes that these heads may have originally been aligned to architectural monuments given the fact that the Monument 1 head from La Venta stands at the foot of the great pyramid.

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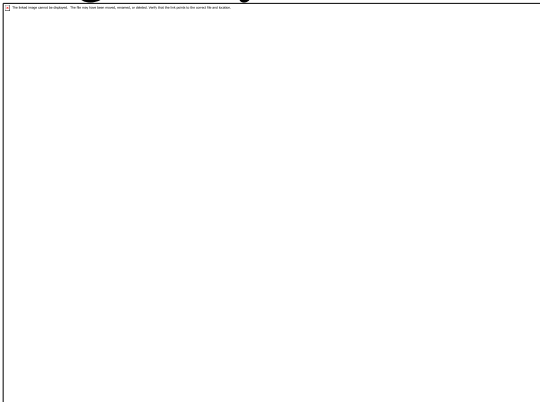
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Below are more Olmec Kings.

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According to the inscriptions on the mask, it was worn by Bada, who was recognized as the local Ku and chief La (leader of the stone mason's caste) (Guthrie, 1995: 268, illustration No.186).

Between 900-600 BC one of the major rulers at Guerrero was Po Ngbe (Guthrie, 1995: 231, illustration No.127). There is also an important tablet from Ahuelican, Guerrero of mottled green stone that also mentions King Po Ngbe, and his building of a great temple at his site.



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This celt also makes it clear that Po Ngbe was probably buried in a pyramid. This view is supported by the Ahuelican, Guerrero Tablet. This artifact was made of the same stone as the Teo mask and the Guerrero celt.

Recently a mask of Po Ngbe was recently discovered and published. The mask of Po Ngbe has an inscription written on the inside of the mask.



On the back of the Teo mask we find an inscription. There are six columns of text on the Teo mask. Some researchers refer to this writing as Epi-Olmec or Isthmian. In reality this is just the hieroglyphic form of Olmec writing. This form of writing combines two or more singular Olmec signs to form messages.

In the first column of the Teo Mask inscription we read the following: "(1) Cause (here) the conferring of all virtue to this very good abode. (2) Admiration indeed (Oh) Governor. Indeed (you are) wonder. (3) Thou (art) a spirit of tranquility. (4) (Thou art like) the Jaguar (a master of the bush). (5) Righteousness takes root here in this tomb of (6) Na Po Ngbe. (7) This habitation of the devotee (is) a habitation of propriety. (8) Order (Na Po Ngbe) this object

of respect to be an envoy on a mission (9) (to) hold upright purity. He who is a powerful spirit (in) thine tomb.(10) Righteousness takes root here (in your) tomb.(11) [Na Po Ngbe] A boundless source of great spiritual tranquility (your) abode. The tomb is powerful.(12) lay low (the celebrity) [in the tomb] to realize spiritual tranquility."

One of the most interesting political elites of the Olmec was Bu. Bu is the kneeling figure from Veracruz, known as the "Shaman in Transformation" (Gutherie, 1995: 169-170).



In reading the inscription on the head of this figure, we discover that Bu was a member of the stone mason caste, who later became governor of Veracruz.



The major Epi-Olmec inscriptions have also been deciphered (Winters, 1997). These inscriptions are found in Jaguar Pyramids found under Mayan pyramids.

It is becoming increasingly clear that the Olmec played a prominent role in the rise of Mayan civilization. In Guatemala, we find jaguar stucco masks on the pyramids of EI Mirador Structure 34, Cerros Structure 5C-2nd, E-VII Sub at Takalik Uxaxatun, and Structure 5D 22-2nd at Tikal. These jaguar masks are identical to Olmec jaguar masks: Stela C Tres Zapotes, the La Venta Sarcophagus, and Monument 15 La Venta. In this presentation, we test the hypothesis that there is a correlation between the pre-Classic

Guatemalan writing and the (Epi)Olmec writing of Mexico. The purpose of this project is to compare these symbols to fully decipher the inscriptions of Guatemala, and to learn more about the religious and political system of the pre-Classic Guatemalans.

There are interesting Epi-Olmec inscriptions associated with the San Bartolo mural. The San Bartolo mural is identical to the faces on the Chalchuapa, EI Salvador Olmec Maize God (Clark & Pye [2000] 312), and the figure wearing the maize god mask of La Venta Monument 44 (Clark & Pye [2000] 302). The results of the research indicate that the hieroglyphics associated with Guatemalan ancient tombs and the monuments from EI Baul, Abaj Takalik, Chiapa de Corzo, and Tres Zapotes have Maya type glyphs and are different from Classic Mayan writing but identical to the (Epi)Olmec signs on the side panel of the Mojara monument.

The San Bartolo, Guatemala murals are very beautiful they were discovered by William Saturno of the University of New Hampshire. These murals were found in an unexcavated pyramid. Entering a looter's trench Dr. Saturno dug into the pyramid and discovered the murals. Much of the mural was destroyed when the Maya built another pyramid over the original structure. In the San Bartolo mural we see pictures of the coronation of an Epi Olmec King

.

The San Bartolo pyramid has two murals. One of the murals is of a procession of people on a boat . The other mural is of King Tali, sitting on his pyramid.



On the boat there are a number of figures. Moving from right to left we see four standing figures nearest the end of the boat. These figures are carrying bundles raised above their heads.

In front of these figures we see several symbols. These symbols provide context to the procession. There are a number of female figures on the boat. The woman near the Corn God has writing symbols on their faces. The kneeling figure holding the vase on the far left side toward the end has the words gyo ti "righteous cult specialist" on her cheek. The standing female figure in front of the last three symbols placed in front of the person carrying gifts has the words ti i "she is righteous" written on her cheek.



Most researchers have assumed that this pyramid was built by the Maya. Although this is the popular view, this pyramid was probably built by the Olmec. And the Maya probably built a new pyramid over the original Olmec pyramid. The person in the coronation scene was Governor

Under many pyramids found in Guatemala and Belize we find stucco-modeled jaguar pyramids. These pyramids with

jaguar mask and large earrings predate all the Mayan pyramids. They are found at Uaxactun, Tikal and Cerros.



Two of the longest Epi-Olmec inscriptions come from Tuxtla

.



The Epi-Olmec inscriptions record calendrical dates, in addition to important information on the reigns of Governor TuTu at Tuxtla, and King Yo Pe of Mojarra. Yo Pe was born on 21 May 143 AD, he was recognized as the ruler of Mojarra and also the Se Gyo (religious leader with considerable wonder making ability).



Other Epi-Olmec rulers include Ki, who was buried in tomb 1, at Rio Azul in Guatemala, and King Kele, the ruler buried at Tikal, beneath Structure 5D 33-2nd.



In summary the Native American traditions make it clear that they were not the first people to inhabit the area associated with Olmec archaeology. The settlers of this area were probably Manding people from West/ Northwest Africa. These Manding speaking people came to Mexico in twelve waves of immigrants around 1200 B.C.

The Manding speaking ancestors of the Olmecs came from the Saharan zone of North Africa (Winters, 1983, 1984c, 1986). Here the Proto-Olmecs left their earliest inscriptions at Oued Mertoutek (Winters, 1979,1983). They took a full fledged literate culture to Mexico.

This view is supported both by 1) our ability to read the Olmec inscriptions; 2) confirmation that the Mayan term for writing *c'ib, is of Manding origin; and 3) the symbols for Mayan writing are cognate to the Manding writing systems used in Africa. Moreover, the evidence presented in this paper makes it clear that the people who introduced writing to the Maya when they met at Nonoulco, may have been Manding speaking Olmecs..

Discovery at Olmec sites such as LaVenta Offering No.4 , of Manding writing provide the "absolute proof " of African and Olmec contact. The presence of readable African writing on Olmec celts, masks and statues, is the genuine African artifact found "in controlled excavations in the New World" that confirms the Afrocentric claim of ancient African and Olmec contact.

The existence of African writing on Olmec artifacts is confirmation of the African influence among the Olmecs (Winters, 1979, 1997). It is an historical fact that fails to minimize the role of Native Americans as actors in their own history, because the Africanized Olmec people had their own civilization, while the Aztecs and Mayas had theirs. This Afrocentric view of ancient American history instead of denigrating Native Americans acknowledges the truth, that

all three civilizations made their own unique contributions to the great ancient history of Meso-America.

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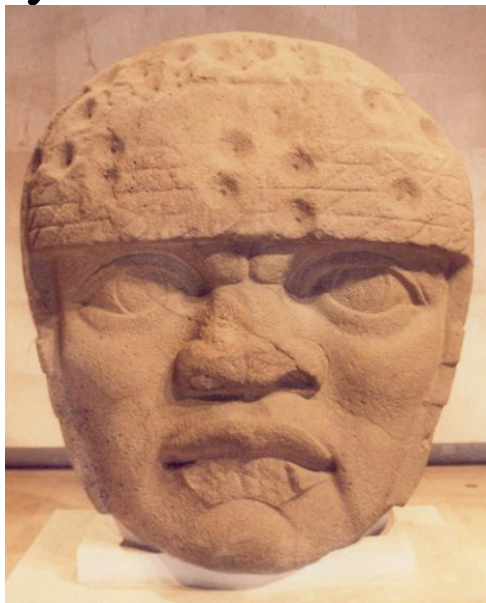
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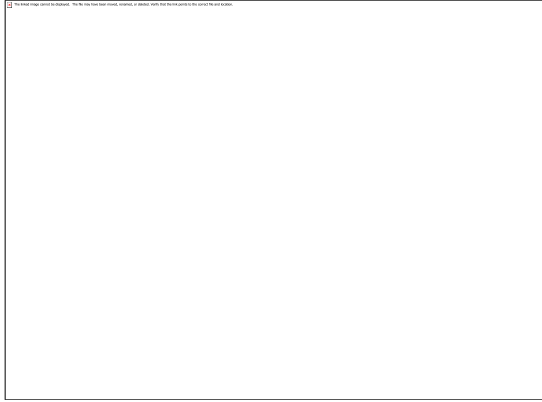
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In the first column of the Teo Mask inscription we read the following: "(1) Cause (here) the conferring of all virtue to this very good abode. (2) Admiration indeed (Oh) Governor.

Indeed (you are) wonder. (3) Thou (art) a spirit of tranquility .(4) (Thou art like) the Jaguar (a master of the bush).(5) Righteousness takes root here in this tomb of (6) Na Po Ngbe.(7) This habitation of the devotee (is) a habitation of propriety. (8) Order (Na Po Ngbe) this object of respect to be an envoy on a mission (9) (to) hold upright purity. He who is a powerful spirit (in) thine tomb.(10) Righteousness takes root here (in your) tomb.(11) [Na Po Ngbe] A boundless source of great spiritual tranquility (your) abode. The tomb is powerful.(12) lay low (the celebrity) [in the tomb] to realize spiritual tranquility."

One of the most interesting political elites of the Olmec was Bu. Bu is the kneeling figure from Veracruz, known as the "Shaman in Transformation" (Gutherie, 1995: 169-170).



In reading the inscription on the head of this figure, we discover that Bu was a member of the stone mason caste, who later became governor of Veracruz.



The major Epi-Olmec inscriptions have also been deciphered (Winters, 1997). These inscriptions are found in Jaguar Pyramids found under Mayan pyramids.

It is becoming increasingly clear that the Olmec played a prominent role in the rise of Mayan civilization. In Guatemala, we find jaguar stucco masks on the pyramids of EI Mirador Structure 34, Cerros Structure 5C-2nd, E-VII

Sub at Takalik Uxaxatun, and Structure 5D 22-2nd at Tikal. These jaguar masks are identical to Olmec jaguar masks: Stela C Tres Zapotes, the La Venta Sarcophagus, and Monument 15 La Venta. In this presentation, we test the hypothesis that there is a correlation between the pre-Classic Guatemalan writing and the (Epi)Olmec writing of Mexico. The purpose of this project is to compare these symbols to fully decipher the inscriptions of Guatemala, and to learn more about the religious and political system of the pre-Classic Guatemalans.

There are interesting Epi-Olmec inscriptions associated with the San Bartolo mural. The San Bartolo mural is identical to the faces on the Chalchuapa, El Salvador Olmec Maize God (Clark & Pye [2000] 312), and the figure wearing the maize god mask of La Venta Monument 44 (Clark & Pye [2000] 302). The results of the research indicate that the hieroglyphics associated with Guatemalan ancient tombs and the monuments from El Baul, Abaj Takalik, Chiapa de Corzo, and Tres Zapotes have Maya type glyphs and are different from Classic Mayan writing but identical to the (Epi)Olmec signs on the side panel of the Mojara monument.

The San Bartolo, Guatemala murals are very beautiful they were discovered by William Saturno of the University of New Hampshire. These murals were found in an unexcavated pyramid. Entering a looter's trench Dr. Saturno dug into the pyramid and discovered the murals. Much of the mural was destroyed when the Maya built another pyramid over the original structure. In the San

Bartolo mural we see pictures of the coronation of an Epi Olmec King

.

The San Bartolo pyramid has two murals. One of the murals is of a procession of people on a boat . The other mural is of King Tali, sitting on his pyramid.



On the boat there are a number of figures. Moving from right to left we see four standing figures nearest the end of the boat. These figures are carrying bundles raised above their heads.

In front of these figures we see several symbols. These symbols provide context to the procession. There are a number of female figures on the boat. The woman near the Corn God has writing symbols on their faces. The kneeling figure holding the vase on the far left side toward the end has the words gyo ti "righteous cult specialist" on her cheek. The standing female figure in front of the last three symbols placed in front of the person carrying gifts has the words ti i "she is righteous" written on her cheek.



Most researchers have assumed that this pyramid was built by the Maya. Although this is the popular view, this pyramid was probably built by the Olmec. And the Maya probably built a new pyramid over the original Olmec pyramid. The person in the coronation scene was Governor

Under many pyramids found in Guatemala and Belize we find stucco-modeled jaguar pyramids. These pyramids with jaguar mask and large earrings predate all the Mayan pyramids. They are found at Uaxactun, Tikal and Cerros.



Two of the longest Epi-Olmec inscriptions come from Tuxtla



The Epi-Olmec inscriptions record calendrical dates, in addition to important information on the reigns of Governor TuTu at Tuxtla, and King Yo Pe of Mojarra. Yo Pe was born on 21 May 143 AD, he was recognized as the ruler of Mojarra and also the Se Gyo (religious leader with considerable wonder making ability).



Other Epi-Olmec rulers include Ki, who was buried in tomb 1, at Rio Azul in Guatemala, and King Kele, the ruler buried at Tikal, beneath Structure 5D 33-2nd.



In summary the Native American traditions make it clear that they were not the first people to inhabit the area associated with Olmec archaeology. The settlers of this area were probably Manding people from West/ Northwest Africa. These Manding speaking people came to Mexico in twelve waves of immigrants around 1200 B.C.

The Manding speaking ancestors of the Olmecs came from the Saharan zone of North Africa (Winters, 1983, 1984c, 1986). Here the Proto-Olmecs left their earliest inscriptions at Oued Mertoutek (Winters, 1979,1983). They took a full fledged literate culture to Mexico.

This view is supported both by 1) our ability to read the Olmec inscriptions; 2) confirmation that the Mayan term for writing *c'ib, is of Manding origin; and 3) the symbols for Mayan writing are cognate to the Manding writing systems used in Africa. Moreover, the evidence presented in this paper makes it clear that the people who introduced writing to the Maya when they met at Nonoulco, may have been Manding speaking Olmecs..

Discovery at Olmec sites such as LaVenta Offering No.4 , of Manding writing provide the "absolute proof " of African and Olmec contact. The presence of readable African writing on Olmec celts, masks and statues, is the genuine African artifact found "in controlled excavations in the New World" that confirms the Afrocentric claim of ancient African and Olmec contact.

The existence of African writing on Olmec artifacts is confirmation of the African influence among the Olmecs (Winters, 1979, 1997). It is an historical fact that fails to minimize the role of Native Americans as actors in their own history, because the Africanized Olmec people had their own civilization, while the Aztecs and Mayas had theirs. This Afrocentric view of ancient American history instead of denigrating Native Americans acknowledges the truth, that

all three civilizations made their own unique contributions to the great ancient history of Meso-America.

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| 20658|2006-09-21 14:09:28|jaime_pretell@hotmail.com|DNA Ties Together Scattered Peoples|
This story was sent to you by: Jaime Pretell

DNA Ties Together Scattered Peoples

Data on descendants of the Chumash spur new ideas about the first settlers of the Americas.

By Steve Chawkins
Times Staff Writer

September 11 2006

Over the years, a couple of dozen descendants of the Chumash Indians have complied with the odd requests of their old friend John Johnson, a leading scholar of the tribe's culture and head of the anthropology department at the Santa Barbara Museum of Natural History. After all, what harm could come from parting with a few of their hairs or letting him swab the inside of their cheeks for a saliva sample?

The complete article can be viewed at:
<http://www.latimes.com/news/local/la-me-bones11sep11,0,7890755.story?coll=la-home-headlines>

Visit latimes.com at <http://www.latimes.com>

| 20659|2006-09-21 14:19:48|Paul Kekai Manansala|Re: New Olmec Inscription|
Clyde, I just noticed the cupmarks on the San Lorenzo head? I'm
guessing these were not originally there and were made sometime after
the original carving of the sculpture.

I wonder if there is any association with geophagy/pica.

Regards,

Paul Kekai Manansala

| 20660|2006-09-21 18:01:12|clyde winters|Re: New Olmec Inscription|

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>

wrote:

> Clyde, I just noticed the cupmarks on the San
> Lorenzo head? I'm
> guessing these were not originally there and were
> made sometime after
> the original carving of the sculpture.
>
> I wonder if there is any association with
> geophagy/pica.
>
> Regards,
> Paul Kekai Manansala
>
>

Hi Paul the archaeologist who excavated this head
believes that it was done by hammers before it was
buried. It would appear that the heads may have been
erected in front of the tombs of deceased rulers.

Clyde

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around

<http://mail.yahoo.com>

| 20661|2006-09-22 09:03:36|ShaMaYah B Yahadah|Re: please someone research this with me|

I guess you have only selectively read these posting. If you had
truly read them all you would see that NASA satallite imaging has
the Nile crossing KMT and emptying out into the Atlantic via the
Congo. In this case it is perfect for this to be the route for the
Nile to meet up with South America and the Amazon. Have you even
looked at the map of the Pangea? IT shows that longitude and
Latitude has changed drastically. This means even the flow of the

rivers may have changed. Please review this site.
changed. <http://ancienthistory.about.com/gi/dynamic/offsite.htm?site=http://atlas.geo.cornell.edu/education/student/tectonics/continental%5Fdrift.html>

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>

> No matter how differently you may wish to speculate about how the
> rivers may have flowed, the fact ever remains that the sources of
> the rivers are at opposite ends of the land masses. The sources

of

> the Amazon are in the northwestern highlands as opposed to the

main

> sources of the Hapy which are in the northeastern Ethiopian
> highlands. They are at opposite ends of the united land masses
> meaning there is no point at which they could have possibly flowed
> together.

>

> Djehuti Sundaka

>

>

>

> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> wrote:

>>

>> Oh course you are remembering during the Pangea area that the
> amazon

>> and the nile do not hold static to their current location. Which

>> does mean it is very possible taht they flowed differently.

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>> wrote:

>>>

>>> If the Hapy (Nile) flowed the way you would like to believe it
>> did,

>>> the fact remains that such an east to west flow would have

been

> in

>>> the opposite direction of the Amazon's west to east flow.

>>>

>>> Djehuti Sundaka

>>>

>>>

> > > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> > > wrote:

> > > >

> > > > Horace Butler's book "When Rocks Cry Out" placed a very real

> > > ancient

> > > > Israel in Peru. This is why there is little evidence of

Israel

> > in

> > > > Egyptian history. Second I have found traces of evidence

that

> > the

> > > Nile

> > > > river used to flow from Egypt across Africa through the Congo

> and

> > > into

> > > > the Atlantic ocean. Is it possible that when the Nile flowed

> > this

> > > way

> > > > that the Earth land mass was still a Pangea(one large land

> > > mass)? If

> > > > so then it stands to reason that in South America the

country

> > that

> > > is

> > > > called Guyana share so much in common with Ghana of Africa.

> What

> > > is

> > > > the Nile did not empty in to the Atlantic but it was once

> apart

> > of

> > > the

> > > > Amazon river. Is this how the pyramid builders travelled

> before

> > > the

> > > > separations on the tectonic plates? The ancients in South

> > America

> > > not

> > > > only worshipped African Gods, but were African themselves. I

> > > contend

> > > > that many walked from what is present day Africa into

present

> > day

> > > South America before the separation of the continents.

Please

> > > research

> > > > how perfectly the continents fit together before their

> > separation.

> > > > Research the names Ghana and Guyana they mean the same thing.

> > > Research

> > > > the fact that the cities and the landmarks of the bible can

be

> > > found

> > > > in Peru to this day.

> > > >

> > >

> >

>

| 20662|2006-09-22 09:04:00|ShaMaYah B Yahadah|Re: Pangaea and the Amazon|

I have left a website for you to do some real research. You will see

your basin idea fall off into the Atlantic. Because large parts of

Africa and South America are missing were they joined together. Maybe

it was Atlantis. Either way there is no way to tell what is missing

right there. [http://ancienthistory.about.com/gi/dynamic/offsite.htm?](http://ancienthistory.about.com/gi/dynamic/offsite.htm?site=http://atlas.geo.cornell.edu/education/student/tectonics/continental%5Fdrift.html)

<http://atlas.geo.cornell.edu/education/student/tectonics/continental%5Fdrift.html>

ntal%5Fdrift.html

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

wrote:

>

> He also seems to forget that the Niger River is situated in the

middle of the Nile and the Amazon. Furthermore the Nile runs south
to North and the Amazon runs West to East.

>

> During Pangaea, the Amazon Basin was a sea, not a river and the

Niger River discharged into that sea.

>

>

>

>

> ----- Original Message -----

> From: Djehuti Sundaka

> To: Ta_Seti@yahoogroups.com

> Sent: Wednesday, September 20, 2006 12:59 PM

> Subject: [Ta_Seti] Re: please someone research this with me

>

>

> If the Hapy (Nile) flowed the way you would like to believe it

did,

> the fact remains that such an east to west flow would have been

in

> the opposite direction of the Amazon's west to east flow.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> wrote:

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> > Horace Butler's book "When Rocks Cry Out" placed a very real

> ancient

> > Israel in Peru. This is why there is little evidence of Israel

in

> > Egyptian history. Second I have found traces of evidence that

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> Nile

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and

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> > the Atlantic ocean. Is it possible that when the Nile flowed

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> > that the earth land mass was still a Pangea(one large land

> mass)? If

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> > seperations on the teutonic plates? The ancients in South

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> > only worshipped African Gods, but were African themselves. I
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> > that many walked from what is present day Africa into present

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> > South America before the seperation of the continents. Please
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> > how perfectly the continents fit together before their

seperation.

> > Research the names Ghana and Guyana the mean the same thing.
> Research
> > the fact that the cities and the landmarks of the bible can be
> found
> > in Peru to this day.
> >
>

| 20663|2006-09-22 09:04:57|ShaMaYah B Yahadah|Re: please someone research this with me|
I agree that the bible is a new document. The cities are not. The cities are ancient. Also the bible is a very coded and veiled history not to be taken word for word. The cities in the bible may be a lot older than we think. Secondly, I am not convinced the Pangea happened as long ago as science would have us think. Imagine how much history could be distorted just by saying "nope, not possible because of a couple of million years"

--- In Ta_Seti@yahoogroups.com, muntuhotep amen wrote:

>
> Another issue to contend with in this analysis is the relation of

the biblical cities and the continental landmass of pangea. The biblical cities at best are only 4-6 thousand years old. The continental landmass Pangea was in formation well over 200 million years ago. So in short the connections made between the west coast of Africa and the east coast of South Americas would be between plant and animal life and the physical structures of the pyramids

and the Olmec heads that African mariners made within the last 2-3 thousand years. The bible is a historically new document.

>

> ShaMaYah B Yahadah wrote: Oh course you are

remembering during the Pangea area that the amazon

> and the nile do not hold static to their current location. Which

> does mean it is very possible taht they flowed differently.

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

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>> Djehuti Sundaka

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> >
>

| 20664|2006-09-22 09:10:36|Djehuti Sundaka|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabeth

I doubt it would have been seen as justification for the slave trade since the western slave trade had already begun in Portugal around 1482 (if I remember correctly) with victims from the Gold Coast (i.e. what is today Ghana). Plus, the Arab slave trade across the Sahara was already centuries old and therefore provided an example to be followed. Furthermore, it had been a Catholic priest (de las Casa?) who had later put forth the argument in favor of the slave trade to spare Indigenous people. So, the justification would have been nothing more than the fact that enslavement had been an acceptable practice for the countries of that area and time.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"
wrote:

>
> I was wondering if the Moorish control of Spain lead to Europe's

dark

> ages and the justification for the institution of the Trans

Atlantic

> slave trade?

>

>

>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> Bartels, Emily Carroll "Too Many Blackamoors: Deportation,

>> Discrimination, and Elizabeth I"

>>

>> SEL Studies in English Literature 1500-1900 - Volume 46, Number

2,

>>

>> Spring 2006, pp. 305-322

>> The Johns Hopkins University Press

>>

>> Abstract

>>

>> Critics have long used Queen Elizabeth's public letters ordering

the

>> deportation of "blackamoors" as evidence of the extent to which

> racial

>> prejudice pervaded the early modern English state. Uncovering an

>> otherwise unattended history, I argue that the targeted subjects

> were

>> West Africans captured from Spanish New World settlements and

>> important primarily as "Spanish" subjects. Elizabeth defends her

>> proposals by categorically derogating "black" subjects. But

while

> her
> > letters articulate a color-based racial discrimination, they also
> > expose political and economic factors that complicate and

compromise

> > those terms, making clear that race is not her only or primary
> concern.
> >
>

| 20665|2006-09-22 09:54:36|Djehuti Sundaka|Re: please someone research this with me|
I guess you have only selectively read your own claims. On one hand
you wish to claim the Hapy emptied into the ocean via the Kongo
basin. On the other hand you wish to have it as apart of the
Amazon. You can't have it both ways. Rivers don't flow downwards
into basins only to then flow upwards to be apart of other rivers.

You also seem to think that changes in longitude and latitude
somehow affect the fact that the sources of the two rivers remain at
opposite ends of the land mass. The coordinates are irrelevant as
the geographic relationship of the river sources remain the same.
Anyone looking at Pangea would clearly see that just as they would
see that the Kongo basin would be just to the south of the Amazon
basin (i.e. they don't meet up).

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
wrote:

>
> I guess you have only selectively read these posting. If you had
> truly read them all you would see that NASA satallite imaging has
> the Nile crossing KMT and emptying out into the Atlantic via the
> Congo. In this case it is perfect for this to be the route for the
> Nile to meet up with South America and the Amazon. Have you even
> looked at the map of the Pangea? IT shows that longitude and
> Latitude has changed drastically. This means even the flow of the
> rivers may have changed. Please review this site.
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land

>>>> mass)? If
>>>>> so then it stands to reason that in South America the
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>>>>> only worshipped African Gods, but were African themselves.

I
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>>>>> that many walked from what is present day Africa into
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>>>>> South America before the separation of the continents.
> Please
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>>>>> how perfectly the continents fit together before their
>>> separation.
>>>>> Research the names Ghana and Guyana they mean the same

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>>>>> in Peru to this day.
>>>>>
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>>>
>>
>

| 20666|2006-09-22 10:34:41|asar_imhotep|Re: please someone research this with me|
I'm still waiting on him to provide me with some kind of measurable methodology to determine a more accurate travel rate and timeline of the continents, via continental drift, since the observations, since the 1950's until now, which gives a distance range of 1.8 to 2.4 cm's a year, seems to be inadequate for him.

All I keep hearing is it could "possibly" be wrong. Provide an observable, logical method to counter what's been observed so far. Your "feelings" don't count in the realms of science (to know based on observation and recording).

Asar Imhotep
<http://www.mochasuited.com>

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> I guess you have only selectively read your own claims. On one hand
> you wish to claim the Hapy emptied into the ocean via the Kongo
> basin. On the other hand you wish to have it as apart of the
> Amazon. You can't have it both ways. Rivers don't flow downwards
> into basins only to then flow upwards to be apart of other rivers.

>

> You also seem to think that changes in longitude and latitude
> somehow affect the fact that the sources of the two rivers remain at
> opposite ends of the land mass. The coordinates are irrelevant as
> the geographic relationship of the river sources remain the same.
> Anyone looking at Pangea would clearly see that just as they would
> see that the Kongo basin would be just to the south of the Amazon
> basin (i.e. they don't meet up).

>

> Djehuti Sundaka

>

>

>

> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> wrote:

>>

>> I guess you have only selectively read these posting. If you had
>> truly read them all you would see that NASA satallite imaging has
>> the nile crossing KMT and eemptying out into the Atlantic via the
>> Congo. In this case it is perfect for this to be the route for the
>> nile to meet up with South America and the Amazon. Have you even
>> looked at the map of the Pangea? IT shows that longitute and
>> Lattitute has changed drastically. This means even the flow of the
>> rivers may have changed. Please review this site.

>> changed.<http://ancienthistory.about.com/gi/dynamic/offsite.htm?>

>>

> site=<http://atlas.geo.cornell.edu/education/student/tectonics/contine>

> > ntal%5Fdrift.html

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>> wrote:

>>>

>>> No matter how differently you may wish to speculate about how
> the

>>> rivers may have floweed, the fact ever remains that the sources
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>>> the rivers are at opposite ends of the land masses. The sources
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>>> the Amazon are in the northwestern highlands as opposed to the

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 > > > sources of the Hapy which are in the northeastern Ethiopian
 > > > highlands. They are at opposite ends of the united land masses
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 > flowed
 > > > together.
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 > > > Djehuti Sundaka
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 > > > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
 > > > wrote:
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 > > > > Oh course you are remembering during the Pangea area that the
 > > > amazon
 > > > > and the nile do not hold static to their current location.
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 > > > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
 > > > > wrote:
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> > >

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>

| 20667|2006-09-22 11:47:55|Djehuti Sundaka|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabeth|

A couple of corrections:

The fort at Elmina began construction in 1481, not 1482.

The Atlantic slave trade involving Europeans (specifically Portugal) began as early as 1441.

A justification for it was offered by Frey Martin Alfonso de Cordoba c. 1460 in his book "A Garden of Noble Maidens" which was a guide for young ladies. In it he states,

"the barbarians are those who live without the law; the Latins, those who have law; for it is the law of nations that men who live and are ruled by law shall be lords of those who have none. Wherefore they may seize and enslave them, because they are by nature slaves of the wise."

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> I doubt it would have been seen as justification for the slave

trade

> since the western slave trade had already begun in Portugal around
> 1482 (if I remember correctly) with victims from the Gold Coast
> (i.e. what is today Ghana). Plus, the Arab slave trade across the
> Sahara was already centuries old and therefore provided an example

to

> be followed. Furthermore, it had been a Catholic priest (de las
> Casa?) who had later put forth the argument in favor of the slave

> trade to spare Indigenous people. So, the justification would

have

> been nothing more than the fact that enslavement had been an

> acceptable practice for the countries of that area and time.

>

> Djehuti Sundaka

>

>

>

> --- In Ta_Seti@yahoogroups.com, "elliottandelliottmtg"

> wrote:

> >

> > I was wondering if the Moorish control of Spain lead to Europe's

> dark

> > ages and the justification for the institution of the Trans

> Atlantic

> > slave trade?

> >

> >

> >

> >

> >

> >

> >

> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> > wrote:

> > >

> > > Bartels, Emily Carroll "Too Many Blackamoors: Deportation,

> > > Discrimination, and Elizabeth I"

> > >

> > > SEL Studies in English Literature 1500-1900 - Volume 46,

Number

> 2,

> > >

> > > Spring 2006, pp. 305-322

> > > The Johns Hopkins University Press

> > >

> > > Abstract

> > >

> > > Critics have long used Queen Elizabeth's public letters

ordering

> the
> > > deportation of "blackamoors" as evidence of the extent to

which
> > racial
> > > prejudice pervaded the early modern English state. Uncovering

an
> > > otherwise unattended history, I argue that the targeted

subjects
> > were
> > > West Africans captured from Spanish New World settlements and
> > > important primarily as "Spanish" subjects. Elizabeth defends

her
> > > proposals by categorically derogating "black" subjects. But
> while
> > her
> > > letters articulate a color-based racial discrimination, they

also
> > > expose political and economic factors that complicate and
> compromise
> > > those terms, making clear that race is not her only or primary
> > concern.
> > >
> >
>

| 20668|2006-09-22 13:47:37|asar_imhotep|African Online Language Dictionaries|
Here are some online resources for dictionaries of various African
languages. Some of the links are no longer working (especially the Ba
Ntu language links that are located in France), but none the less a
very useful resource.

<http://www.geocities.com/Athens/Acropolis/3629/igbo.html>

<http://www.worldlanguage.com/Languages/Igbo.htm?CalledFrom=210325>

Asar Imhotep

<http://www.mochasuite.com>

| 20669|2006-09-22 15:59:38|Jaime Pretell|Re: please someone research this with me|
Sorry, but Rivers don't just abandon one route completely and form somewhere else completely. That is
called a different river.

| ----- Original Message -----

From: [ShaMaYah B Yahadah](#)
To: Ta_Seti@yahoogroups.com
Sent: Friday, September 22, 2006 6:05 AM
Subject: [Ta_Seti] Re: please someone research this with me

I guess you have only selectively read these posting. If you had truly read them all you would see that NASA satallite imaging has the Nile crossing KMT and emptying out into the Atlantic via the Congo. In this case it is perfect for this to be the route for the Nile to meet up with South America and the Amazon. Have you even looked at the map of the Pangea? IT shows that longitude and Latitude has changed drastically. This means even the flow of the rivers may have changed. Please review this site.
changed.<http://ancienthistory.about.com/gi/dynamic/offsite.htm?site=http://atlas.geo.cornell.edu/education/student/tectonic/s/continental%5Fdrift.html>

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>
> No matter how differently you may wish to speculate about how the
> rivers may have flowed, the fact ever remains that the sources of
> the rivers are at opposite ends of the land masses. The sources
of
> the Amazon are in the northwestern highlands as opposed to the
main
> sources of the Hapy which are in the northeastern Ethiopian
> highlands. They are at opposite ends of the united land masses
> meaning there is no point at which they could have possibly flowed
> together.

>
> Djehuti Sundaka

>
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>
> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
> wrote:

> >
> > Oh course you are remembering during the Pangea area that the
> Amazon
> > and the Nile do not hold static to their current location. Which
> > does mean it is very possible that they flowed differently.
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > wrote:
> > >
> > > If the Hapy (Nile) flowed the way you would like to believe it
> > did,

>>> the fact remains that such an east to west flow would have
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>>> Djehuti Sundaka
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>>> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

>>> wrote:
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>>>> Horace Butler's book "When Rocks Cry Out" placed a very real
>>> ancient
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 >
 >

| 20670|2006-09-22 16:03:01|Paul Kekai Manansala|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabet|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
 wrote:

>
 > A couple of corrections:
 >
 > The fort at Elmina began construction in 1481, not 1482.
 >
 > The Atlantic slave trade involving Europeans (specifically Portugal)
 > began as early as 1441.
 >
 > A justification for it was offered by Frey Martin Alfonso de Cordoba
 > c. 1460 in his book "A Garden of Noble Maidens" which was a guide
 > for young ladies. In it he states,
 >
 > "the barbarians are those who live without the law; the Latins,
 > those who have law; for it is the law of nations that men who live
 > and are ruled by law shall be lords of those who have none.
 > Wherefore they may seize and enslave them, because they are by
 > nature slaves of the wise."
 >
 >

By around that time, millions of European slaves had been captured mostly by Moors and taken to North Africa.

According to James Wellard, Catholic organizations like the Trinitarians and the Mercedarians alone had ransomed at least 2 million European Christian slaves, mostly captured by the Moors up to the 16th or 17th century.

It would seem, although I haven't researched it, that revenge could have been on at least a few people's minds. I would be surprised if there were nothing mentioned on this subject in the period literature.

Regards,

Paul Kekai Manansala

| 20671|2006-09-22 16:08:22|ShaMaYah B Yahadah|Re: please someone research this with me| there is no way to tell. that is just being honest. 1950's as if.

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

>

> I'm still waiting on him to provide me with some kind of measurable
> methodology to determine a more accurate travel rate and timeline

of

> the continents, via continental drift, since the observations,

since

> the 1950's until now, which gives a distance range of 1.8 to 2.4

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> a year, seems to be inadequate for him.

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> All I keep hearing is it could "possibly" be wrong. Provide an
> observable, logical method to counter what's been observed so far.
> Your "feelings" don't count in the realms of science (to know

based on

> observation and recording).

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> >

> > I guess you have only selectively read your own claims. On one

hand

> > you wish to claim the Hapy emptied into the ocean via the Kongo

> > basin. On the other hand you wish to have it as apart of the

> > Amazon. You can't have it both ways. Rivers don't flow

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rivers.

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> > You also seem to think that changes in longitude and latitude

> > somehow affect the fact that the sources of the two rivers

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> > opposite ends of the land mass. The coordinates are irrelevant

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> > Anyone looking at Pangea would clearly see that just as they

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> > see that the Kongo basin would be just to the south of the

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> > basin (i.e. they don't meet up).

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> > Djehuti Sundaka

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> > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> > wrote:

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site=<http://atlas.geo.cornell.edu/education/student/tectonics/continental%5Fdrift.html>

> > > ntal%5Fdrift.html

> > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > > wrote:

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| 20672|2006-09-22 16:08:51|Jaime Pretell|Re: Pangaea and the Amazon|

Even worse. If there was MORE in between then even LESS chance for the Amazon and the Nile to be related.

----- Original Message -----

From: [ShaMaYah B Yahadah](#)

To: Ta_Seti@yahoogroups.com

Sent: Friday, September 22, 2006 6:16 AM

Subject: Re: [Ta_Seti]Pangaea and the Amazon

I have left a website for you to do some real research. You will see your basin idea fall off into the Atlantic. Because large parts of Africa and South America are missing were they joined together. Maybe it was Atlantis. Either way there is no way to tell what is missing right [there.http://ancienthistory.about.com/gi/dynamic/offsite.htm?site=http://atlas.geo.cornell.edu/education/student/tectonics/continental%5Fdrift.html](http://ancienthistory.about.com/gi/dynamic/offsite.htm?site=http://atlas.geo.cornell.edu/education/student/tectonics/continental%5Fdrift.html)

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> He also seems to forget that the Niger River is squat in the middle of the Nile and the Amazon. Further more the Nile runs south to North and the Amazon runs West to East.

>

> During Pangaea, the Amazon Basin was a sea, not a river and the Niger River discharged into that sea.

>

>

>

>

> ----- Original Message -----

> From: Djehuti Sundaka

> To: Ta_Seti@yahoogroups.com

> Sent: Wednesday, September 20, 2006 12:59 PM

> Subject: [Ta_Seti] Re: please someone research this with me

>

>

> If the Hapy (Nile) flowed the way you would like to believe it did,

> the fact remains that such an east to west flow would have been in

> the opposite direction of the Amazon's west to east flow.

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 >

| 20673|2006-09-22 16:45:59|Djehuti Sundaka|Re: please someone research this with me|
 One other thing. At no time did the Nile flow anywhere near the
 Congo basin based upon the online reference provided. The image
 provided by NASA pertains to the Great Bend and reveals a channel
 that had previously been a more direct route going north, not west.
 This bend is more fully seen here:

http://en.wikipedia.org/wiki/Image:River_Nile_route.jpg

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
 wrote:

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> Djehuti Sundaka

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site=<http://atlas.geo.cornell.edu/education/student/tectonics/contine>

> > ntal%5Fdrift.html
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> > wrote:
> > >
> > > No matter how differently you may wish to speculate about how
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> > > the Amazon are in the northwestern highlands as opposed to the
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> > > sources of the Hapy which are in the northeastern Ethiopian
> > > highlands. They are at opposite ends of the united land

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> flowed
> > > together.
> > >
> > > Djehuti Sundaka
> > >
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> > > wrote:

> > > >

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the

> > > amazon
> > > > and the nile do not hold static to their current location.
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> > > > does mean it is very possible taht they flowed differently.
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| 20674|2006-09-22 23:21:31|Djehuti Sundaka|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabet|

Such revenge would have been misplaced. It would be like people in modern day Ghana becoming a superpower and in the process taking revenge upon the former colonizers by bypassing most of Europe to enslave the native Finns. Although the enslavers applied the term "Moor" in a very general sense, they nevertheless distinguished "pagan" Moors from the Muslim Moors they had first purchased them from. In fact, part of their motivation for directly engaging in the trade was to cut out the Muslim middleman. They

(namely Prince Henry) also wanted to engage in mass conversions to spread their influence as they eventually did in the Kongo kingdom. Their revenge would have been in economically out doing the Muslims and eventually colonizing Morocco and Mauritania.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> >

> > A couple of corrections:

> >

> > The fort at Elmina began construction in 1481, not 1482.

> >

> > The Atlantic slave trade involving Europeans (specifically

Portugal)

> > began as early as 1441.

> >

> > A justification for it was offered by Frey Martin Alfonso de

Cordoba

> > c. 1460 in his book "A Garden of Noble Maidens" which was a

guide

> > for young ladies. In it he states,

> >

> > "the barbarians are those who live without the law; the Latins,

> > those who have law; for it is the law of nations that men who

live

> > and are ruled by law shall be lords of those who have none.

> > Wherefore they may seize and enslave them, because they are by

> > nature slaves of the wise."

> >

> >

>

> By around that time, millions of European slaves had been captured

> mostly by Moors and taken to North Africa.

>

> According to James Wellard, Catholic organizations like the

> Trinitarians and the Mercedarians alone had ransomed at least 2

> million European Christian slaves, mostly captured by the Moors up

to

> the 16th or 17th century.

>

> It would seem, although I haven't researched it, that revenge could

> have been on at least a few people's minds. I would be surprised

if

> there were nothing mentioned on this subject in the period

literature.

>

> Regards,

> Paul Kekai Manansala

>

| 20675|2006-09-23 08:19:14|Paul Kekai Manansala|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabet|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> Such revenge would have been misplaced. It would be like people in

> modern day Ghana becoming a superpower and in the process taking

> revenge upon the former colonizers by bypassing most of Europe to

> enslave the native Finns. Although the enslavers applied the

> term "Moor" in a very general sense, they nevertheless

> distinguished "pagan" Moors from the Muslim Moors they had first

> purchased them from.

We know that fairly early on the idea of race in a very general sense began to develop. Maybe not as we know it today, but the old "Blackamoor" as the son of Ham, etc.

This was something that had already existed among the Muslims with regard to the "Zanj."

However, Europeans themselves may have had a totally different complex at the start of the 'age of exploration.'

The English word "slave" from French "esclave" and ultimately from Latin sclavus "slave" and Byzantine Greek Sklḗw to designate the fair, blondish people of Central and Eastern Europe (not just Slavs) became established from the medieval slave trade.

As opposed to what happened in West Europe where most victims were

"Franks," Muslims, Khazars, Turks even Vikings or part-Vikings (Rus, Varangians, etc) traded these fair folk in western Eurasia.

We know that Europeans established ideas of blacks, whether they were Muslims, pagan or even Christian as natural slaves.

I'm not saying that revenge was a primary factor, but it could have been one factor. Maybe also self-esteem was another factor with growing ideas of race (as expressed for example in Shakespeare)?

> Their revenge would have been in economically out doing the Muslims
> and eventually colonizing Morocco and Mauritania.
>

But also Muslim Wolofs, Soninke, Mandingo, etc. The Moorish armies in Spain were heavily mixed with West Africans.

"Moor" may have applied more to the empires of Mali, Senegal, etc. by that time with North Africa ruled by "Mamluks" (Turks-Kipchaks, Circassians) who themselves once had a reputation as "white (and Asian) slaves."

Regards,
Paul Kekai Manansala

Regards,
Paul Kekai Manansala
| 20676|2006-09-23 08:20:43|dr_mohamed_hassan_188|Egypt Free computer programming and
Netwoek courses|
Hi Guys

There is a company That gives free courses in:

Microsoft certified solution developer(MCSD) Starts on
Sunday5/11/2006

Microsoft certified system engineer(MCSE)Starts on Monday 6/11/2006

Oracle 10G Developer Track(OCP) Starts on Saturday
4/11/2006

You Will have to pay for the book 300 pounds.

Thier phone in Cairo no : 4522041.

| 20677|2006-09-23 08:51:21|Paul Kekai Manansala|Frankish and Slavonic slaves during Middle Ages|

The following account suggests that some Europeans willingly sold their own as eunuch slaves to the Muslims for profit.

"In the Middle Ages, boys were castrated in Prgue, Vienne, and Verdun where Jews sold Slavic and Frankish slaves to the Muslim rulers of Cordova, Spain, according to Piotr O. Scholz. The Greeks sold eunuch slaves in the cities of Ephesus and Sardis."

The Soul and the Sun

By Tucker Lieberman

"The slave, he [Ibn Khurradadhbih] says, were Slav, Greek, Frank and Lombard. It is likely that slave-traders from Sicily, which was in Muslim hands from about 830, were in a position to ship Greek and Lombard (i.e. Italian) slaves to the east. But Frankish and Slavonic slaves most probably came by way of al-Andalus [southern Spain]. Slaves could be acquired there by means of raiding."

Moorish Spain

By Richard Fletcher

"According to T.B. Irving, between the years of 786 and 1009, "Franks and Jews traded Slavs and Germans who had been taken prisoner...on the Frankish territories. Thus "slav" and "slave" became interchangeable [terms]...They [the Franks and Jews] made young boys into eunuchs at Verdun...The slaves were driven from France to Spain in great herds like cattle. When they reached their destination, the men were purchased as servants or laborers, the women as household help or concubines...Many women were also imported from Galacia, for their blond appearance attracted the Arab gentlemen. Slaves were also traded from out the Adriatic. These captives too were Slavs, and their merchants chiefly Christians."

"This slave trade changed the racial mix in Al-Andulus. The use of European women as concubines gradually lightened the complexion of Moorish Spain. "Through these various processes [Moorish] Spain became more Caucasian in blood than is generally realized...It was always blond women, whether Slavs, Germans, or Galicians, who were in special

demand." This practice was not exclusive to Spain; W.E.B. DuBois notes that during the 16th century "the Mohammedan rulers of Egypt were buying white slaves by the tens of thousands in Europe and Asia and bringing them to Syria, Palestine, and the Valley of the Nile." White slavery became widespread in Spain, Africa and the Mediterranean."

African Presence in Early Europe
by Ivan Van Sertima

Regards,
Paul Kekai Manansala
| 20678|2006-09-23 09:44:33|cristofori whitakara|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabeth
i work with soninke people and they have no memory of their time in al-andalus. i guess its not taught in gambia where they are from

Paul Kekai Manansala wrote:

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Regards,
Paul Kekai Manansala

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Paul Kekai Manansala

Do you Yahoo!?

Everyone is raving about the [all-new Yahoo! Mail](#).

| 20679|2006-09-23 11:23:55|ShaMaYah B Yahadah|Re: please someone research this with me|
Use your search engine. Type in Nile river flowing through Congo,
then come back and see me.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>
> One other thing. At no time did the Hapy flow anywhere near the
> Kongo basin based upon the online reference provided. The image
> provided by NASA pertains to the Great Bend and reveals a channel
> that had previously been a more direct route going north, not

west.

> This bend is more fully seen here:

>
> http://en.wikipedia.org/wiki/Image:River_Nile_route.jpg
>

> Djehuti Sundaka

>
>
> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> wrote:
>
>
>> I guess you have only selectively read your own claims. On one
> hand
>> you wish to claim the Hapy emptied into the ocean via the Kongo
>> basin. On the other hand you wish to have it as apart of the
>> Amazon. You can't have it both ways. Rivers don't flow

downwards
>> into basins only to then flow upwards to be apart of other
> rivers.
>
>
>> You also seem to think that changes in longitude and latitude
>> somehow affect the fact that the sources of the two rivers

remain
> at
>> opposite ends of the land mass. The coordinates are irrelevant

as
>> the geographic relationship of the river sources remain the

same.
>> Anyone looking at Pangea would clearly see that just as they

would
>> see that the Kongo basin would be just to the south of the

Amazon
>> basin (i.e. they don't meet up).
>>

>> Djehuti Sundaka
>>
>>
>>
>> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
>> wrote:
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>>> I guess you have only selectively read these posting. If you

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| 20680|2006-09-23 11:27:35|Paul Kekai Manansala|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabet|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>
> i work with soninke people and they have no memory of their time in

al-andalus. i guess its not taught in gambia where they are from

>
>

Senegambians were employed in the army, in galleys, as laborers, etc.
and many may have not made it back home, but were either expelled with
the rest of the Moors into North Africa, enslaved and/or assimilated
into Christian culture after conversion.

Regards,

Paul Kekai Manansala

| 20681|2006-09-23 11:34:53|ShaMaYah B Yahadah|Re: please someone research this with me|
Now come on... who said completely? I said re-routed, be realistic.

Have you even researched at all? or are you the resident dissident.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>
> Sorry, but Rivers don't just abandon one route completely and form

somewhere else completely. That is called a different river.

> ----- Original Message -----

> From: ShaMaYah B Yahadah

> To: Ta_Seti@yahoogroups.com

> Sent: Friday, September 22, 2006 6:05 AM

> Subject: [Ta_Seti] Re: please someone research this with me

>

>

> I guess you have only selectively read these posting. If you had
> truly read them all you would see that NASA satallite imaging

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| 20682|2006-09-23 12:22:15|Paul Kekai Manansala|OT: Nation of Islam says he is very ill|

Nation of Islam says he is very ill

SOPHIA TAREEN

Associated Press

CHICAGO - Nation of Islam leader Louis Farrakhan has issued a letter to his followers saying he is seriously ill and asking his executive board to take on his responsibilities to prove the organization "will live long after I and we have gone."

Farrakhan, 73, said he is suffering pain similar to what he endured in 1998, when he suffered from the after effects of radioactive seeds being implanted in his prostate following a 1991 cancer diagnosis.

He underwent major intestinal surgery to repair damage in 2000, but said the pain returned earlier this year in a letter dated Sept. 11 and published in the Nation of Islam's "The Final Call" newspaper.

Doctors discovered an ulcer in Farrakhan's anal area during a visit to

Cuba in March, but said his health was otherwise "near perfect," Farrakhan said.

But he said the pain continued and after dropping more than 20 pounds he returned to his doctors at Howard University Hospital, who discovered "serious infection and inflammation."

Officials at Howard University Hospital didn't immediately return a phone call for comment on Farrakhan's condition. A man who answered a telephone call to Nation of Islam headquarters in Chicago said the organization had no comment on Farrakhan's condition.

In his letter, Farrakhan said the condition could be life-threatening if he does not rest and restore himself nutritionally. He said he will work hard to recover "because I do not believe my earthly work is done."

He said he asked his executive board to solve problems during his recovery, calling his absence a test to show the Nation of Islam is stronger than any one individual and will live on "because it is rooted in an idea that comes directly from Allah (God) Himself."

Farrakhan compared the challenge to the situation in Cuba earlier this year, when Fidel Castro temporarily relinquished power due to illness, turning over duties to his brother, Raul Castro.

Farrakhan said he will be available to give guidance if major developments arise, adding that he preferred his executive board handle those situations without consulting him.

He also warned followers to be "ever watchful for any smart, crooked deceiver and hypocrite who would create confusion over my present condition."

Those who monitor the Nation of Islam closely say Farrakhan's death could seriously alter the group's future.

"Through the organization's history, the death of a leader has meant a number of divisions," said Lawrence Mamiya, a professor of religion and Africana studies at Vassar College in Poughkeepsie, New York. "Whether members of the Nation will follow aboard is up for grabs."

After the death of Nation leader Elijah Muhammad in 1975, the organization split. Since then there have been several smaller divisions.

According to Mamiya, there are a number of people who could step up to take Farrakhan's place, the most likely candidate is Ishmael Muhammad,

Farrakhan's assistant minister at Mosque Maryam in Chicago. Muhammad is a son of Elijah Muhammad.

"He has the pedigree, the organization ability and the speaking ability," Mamiya said of Ishmael Muhammad.

Farrakhan has been considered controversial because of his long history of harshly criticizing Jews, gays and other groups.

He is known best for his captivating speaking style and extemporaneous speeches that can last hours.

Farrakhan spearheaded the 1995 Million Man March that brought hundreds of thousands of people to Washington, D.C.

"If someone wants to learn the mechanics of how you speak to a large audience, they should listen to Louis Farrakhan," said Jimmy Jones, the chair of the World Religions Department at Manhattanville College in Purchase, New York. "There are few people who match him."

Farrakhan learned to please crowds from his early career in Boston as a calypso singer, violinist and dancer. He joined the Nation of Islam in 1955.

Under Farrakhan's leadership the organization has altered some of its practices to follow more mainstream Islam. Followers now observe Ramadan by the lunar calendar. They previously observed the sunrise to sundown fasts in December.

| 20683|2006-09-23 12:28:36|Jaime Pretell|Re: please someone research this with me|
You are talking about being realistic.? Go look up a topographical map. There are reasons why the Nile would never flow towards the Atlantic.

----- Original Message -----

From: [ShaMaYah B Yahadah](#)

To: Ta_Seti@yahoogroups.com

Sent: Saturday, September 23, 2006 1:11 PM

Subject: [Ta_Seti] Re: please someone research this with me

Now come on... who said completely? I said re-routed, be realistic. Have you even researched at all? or are you the resident dissident.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell" wrote:

>

> Sorry, but Rivers don't just abandon one route completely and form somewhere else completely. That is called a different river.

> ----- Original Message -----

> From: ShaMaYah B Yahadah

> To: Ta_Seti@yahoogroups.com
> Sent: Friday, September 22, 2006 6:05 AM
> Subject: [Ta_Seti] Re: please someone research this with me
>
>
> I guess you have only selectively read these posting. If you had
> truly read them all you would see that NASA satallite imaging
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Hello Paul

<http://www.wosesacramento.org/>

wb

>From: "Paul Kekai Manansala" <pmanansala@sbcglobal.net>
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Indigenous African religion/spirituality organizations
>Date: Sat, 16 Sep 2006 16:38:22 -0000

>

>I know that many members in this group are involved in African
>indigenous spiritual traditions including Kemetic religion.

>

>Are there any umbrella organizations, conferences, etc. of national or
>international importance that focus on these traditions?

>

>Regards,
>Paul Kekai Manansala

>

>

>

| 20685|2006-09-24 06:48:18|Djehuti Sundaka|Re: please someone research this with me|
You're perfectly free to take up your own suggestion and post your
results as before. As it stands, you've already posted an online
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| 20686|2006-09-24 08:21:06|Djehuti Sundaka|Re: please someone research this with me|
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[http://upload.wikimedia.org/wikipedia/commons/0/0c/Topography_of afri
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| 20687|2006-09-24 10:31:14|asar_imhotep|The square section and Olmec art - is there a connection?|

In Civilization or Barbarism starting on page 291, Diop talks about the Square section (the Golden Section) and how each person was drawn to a specified number of "squares" in the grid used to keep the artwork in due bounds. He sites Ernest Mackay, "Proportion Squares on Tomb Walls in the Theban Necropolis," in the Journal of Egyptian Archeology,4, 1917, plates XV, XVII, XVIII.

To my observation of the following images, the resemblance to ancient Ta Merrian art is strikingly similar. I know it has been argued that the Olmec Society may have been started, or heavily influenced by the Mande of Africa. The Mande, The Akan, The Yoruba, The Wolof and some other West African nations all, through oral tradition, trace their roots in East Africa somewhere along the Nile. This is why in their creation stories and some art work, you see similarities.

I was wondering if someone has tried to apply the square section, used in Kemetic art work of

the 18th dynasty and such, to that of the Olmec writing and art? And if so, where can we find published articles?

<http://www.geocities.com/Athens/Academy/8919/image007.gif>



<http://www.geocities.com/Athens/Academy/8919/Image28.gif>



Asar Imhotep

<http://www.mochasuite.com>

| 20688|2006-09-25 21:52:53|asar_imhotep|Testing|

Testing, please disregard this message.

Asar Imhotep

<http://www.mochasuite.com>

| 20689|2006-09-26 06:38:29|Peter Gray|Re: please someone research this with me|

Shama Yah B:

I agree with Djehuti -- if you can't find any scientific basis for holding on to your position, members of this forum will not be able to conduct rational discourse. So I suggest you return whenever you can manage to substantiate any of your claims concerning the Nile and the Congo, the co-existence of humans and dinosaurs, the first appearance of the ozone hole, among the other spurious notions you present.

From: "Djehuti Sundaka"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: please someone research this with me
Date: Sun, 24 Sep 2006 15:10:18 -0000

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| 20690|2006-09-26 12:19:07|Li (wiseladyowl)|Re: please someone research this with me|
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Peter Gray wrote:

Shama Yah B:

I agree with Djehuti -- if you can't find any scientific basis for holding on to your position, members of this forum will not be able to conduct rational discourse. So I suggest you return whenever you can manage to substantiate any of your claims concerning the Nile and the Congo, the co-existence of humans and dinosaurs, the first appearance of the ozone hole, among the other spurious notions you present.

From: "Djehuti Sundaka"
Reply-To: Ta_Seti@yahooogroups.com
To: Ta_Seti@yahooogroups.com
Subject: [Ta_Seti] Re: please someone research this with me
Date: Sun, 24 Sep 2006 15:10:18 -0000

Again, one other thing. As can be seen in this map

http://upload.wikimedia.org/wikipedia/commons/0/0c/Topography_of_afri-ca.jpg

it would be physically impossible for the Hapy to have ever flowed into the Kongo basin as such a path would be blocked by higher land elevations. Rivers don't flow uphill and if such a path through these higher elevations had ever existed, the valley or canyons left would still be visible today.

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| 20691|2006-09-26 14:21:03|Paul Kekai Manansala|9,500-year-old decorated skulls found in Syria|

Some parts of this article read like out of the 19th century.

9,500-year-old decorated skulls found in Syria

http://news.yahoo.com/s/afp/20060924/sc_afp/syriafrancearchaeology_060924201437

"The discovery was not the first of its kind in the Middle East, but 'the realism of two of these skulls is striking,' stressed Stordeur, in charge of the excavation along with Bassam Jamous, the chief of antiquities of Syria's National Museum.

"They surprise by the regularity and the smoothness of their features," Stordeur said of the skulls.

"The eyes are shown as closed, underlined by black bitumen. The nose is straight and fine, with a pinched base to portray the nostrils."

Are those other plastered skulls without "regularity" of features and "straight and fine" nose lacking in "realism?"

Regards,

Paul Kekai Manansala

| 20692|2006-09-26 16:25:06|asar_imhotep|Re: please someone research this with me|

I don't find what Mr. Gray said to be of anything less than correct. For anyone to make a thesis on anything, that thesis must be based on phenomena that is observable, rational and possible. If the thesis isn't based on what is known, then that thesis doesn't have a leg to stand on: it must exist in the realm of possibilities for it to hold true.

Given, man does not have an answer for everything. But at this day and age, man has a simple explanation and rationale for almost all major observations known to this point. Man did not start the process of studying world phenomena yesterday. This has been a process for human kind for thousands upon thousands of years.

So the very fact that one is trying to extend the research based on a book already written, shows that this is not some new phenomena being observed, but that he is basing his hypothesis on what was written in a book about something man has been around to observe and record.

With that said, a lot of his claims does not measure up to the known facts. Let's look at the Rivers involved in this discussion for one.



Now looking at the map of Pangea, regardless to how old he thinks it is, the source of both rivers are on opposite ends of each other on Pangea AND the sources flow in two different directions. It is an impossibility for this persons claim to be valid.



Secondly, we know all rivers dump into the ocean. At the time of Pangea, there was no ocean between the two, so more than likely, the Amazon didn't even reach the east coast of South America and only formed as such AFTER the continents seperated. It was more than likely simply lakes and streams around the Amazon. And since the Amazon is a mature river system, it took several thousands of years for it to get to its present point because it is about 6 miles wide.

The source of the Nile flows "up" while that of the amazon flows "east." During Pangea, the Nile would have flowed North East and the Amazon still "East." But what more so is killing his argument, again, is these rivers have two different sources.

He has to do the basics before he can try and defend a position he hasn't researched thoroughly to

come to its conclusion. Although he claims he hasn't come to a conclusion, he has definitely come to the conclusion that it is a possibility and the records state otherwise. On top of that, he presents no other measuring devices to substantiate his hypothesis. If he could at least do that, we can follow his path of logic. But we can't.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Li \<(wiseladyowl\)" wrote:

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| 20693|2006-09-26 18:07:54|ShaMaYah B Yahadah|Re: please someone research this with me|
What I asked for help with has absolutely nothing to do with the ozone layer or dino,s. I used them as analogies.I wish you could stick to the core of the topic, which is ancient Israel being located in Peru.

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| 20694|2006-09-26 18:07:55|ShaMaYah B Yahadah|Re: please someone research this with me|
I did not claim it emptied into the Atlantic through the congo. I
feel it went straight into the Amazon. Researched science says that
it once emptied into the Congo. But, since you are to intelligent to
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> you wish to claim the Hapy emptied into the ocean via the Kongo
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> into basins only to then flow upwards to be apart of other

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> Anyone looking at Pangea would clearly see that just as they would
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>> Nile to meet up with South America and the Amazon. Have you even
>> looked at the map of the Pangea? It shows that longitude and
>> latitude has changed drastically. This means even the flow of

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>> rivers may have changed. Please review this site.
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>>>> wrote:

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>>>>> the fact remains that such an east to west flow would have

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| 20695|2006-09-26 19:14:57|Djehuti Sundaka|Re: please someone research this with me|
You claimed

"Second I have found traces of evidence that the Nile river used to flow from Egypt across Africa through the Congo and into the Atlantic ocean."

"If you had truly read them all you would see that NASA satellite imaging has the Nile crossing KMT and emptying out into the Atlantic via the Congo. In this case it is perfect for this to be the route for the Nile to meet up with South America and the Amazon."

As has been seen, NASA never provided any evidence for what you claimed they did. "Researched science" never said that the Hapy once emptied into the Kongo. Nevertheless, that didn't stop you from claiming such non-existent evidence as the basis for a route to the Amazon. If you "feel" that the Hapy went straight into the Amazon against all existing evidence that it didn't and furthermore couldn't, there can be no rational discussion on the topic as mere feelings are never a basis for rational discernment.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
wrote:

>

> I did not claim it emptied into the Atlantic through the congo. I
> feel it went straight into the Amazon. Researched science says

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| 20696|2006-09-26 21:49:12|elliottandelliottmtg|Re: please someone research this with me|
Brother Yahadah,

Honestly, if the ancient Hebrews were from Peru wouldn't there be signs of their existence all around Peru? Where are the tombs of the Hebrew kings from Saul forward in the city of David, Peru? Where are the remains of the palaces and temples? How many Hebraically inspired scriptures have been re-discovered in Peru? Where is the evidence of the exodus or the bones of any of the Hebrew patriarchs?

Your argument has as much validity as the claim of Ashkenazi Jews originating from the Levant region.

You definitely have a right to your opinion but at what point do you

say there is not enough evidence to support your point of view?

Issaias

--- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
wrote:

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| 20697|2006-09-26 22:17:37|Li (wiseladyowl)|Re: please someone research this with me|

Yes, just as you have done by presenting facts not attacking is what mature responsible adults do. You do not attack someone for their opinion as if it is insulting you and demean

them, that is totally uncalled for. I am tired of folks who attack others while voicing their own opinions that need some validation as well. That is what this group is for, look at and evaluate facts together because as we all know man does not know everything and what was considered fact yesterday may not be fact tomorrow. Some folks have good evidence and some in here still do not believe them so why single out this one person? Just present the group with your facts and take it from there so thank you for at least doing just that but please do not defend this man's abrasive self righteous indignation to me, his arrogance is not becoming for a group that is as intelligent as this one.

Peace and light.....

asar_imhotep wrote:

I don't find what Mr. Gray said to be of anything less than correct. For anyone to make a thesis on anything, that thesis must be based on phenomena that is observable, rational and possible. If the thesis isn't based on what is known, then that thesis doesn't have a leg to stand on: it must exist in the realm of possibilities for it to hold true.

Given, man does not have an answer for everything. But at this day and age, man has a simple explanation and rationale for almost all major observations known to this point. Man did not start the process of studying world phenomena yesterday. This has been a process for human kind for thousands upon thousands of years.

So the very fact that one is trying to extend the research based on a book already written, shows that this is not some new phenomena being observed, but that he is basing his hypothesis on what was written in a book about something man has been around to observe and record.

With that said, a lot of his claims does not measure up to the known facts. Let's look at the Rivers involved in this discussion for one.



Now looking at the map of Pangea, regardless to how old he thinks it is, the source of both rivers are on opposite ends of each other on Pangea AND the sources flow in two different directions. It is an impossibility for this persons claim to be valid.



Secondly, we know all rivers dump into the ocean. At the time of Pangea, there was no ocean between the two, so more than likely, the Amazon didn't even reach the east coast of South America and only formed as such AFTER the continents seperated. It was more than likely simply lakes and streams around the Amazon. And since the Amazon is a mature river system, it took several thousands of years for it to get to its present point because it is about 6 miles wide.

The source of the Nile flows "up" while that of the amazon flows "east." During Pangea, the Nile would have flowed North East and the Amazon still "East." But what more so is killing his argument, again, is these rivers have two different sources.

He has to do the basics before he can try and defend a position he hasn't researched thoroughly to come to its conclusion. Although he claims he hasn't come to a conclusion, he has definitely come to the conclusion that it is a possibility and the records state otherwise. On top of that, he presents no other measuring devices to substantiate his hypothesis. If he could at least do that, we can follow his path of logic. But we can't.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups .com, "Li \ (wiseladyowl\)" wrote:

>

> Whooaaa, how presumptuous and arrongant, we listen to quite a bit of info here and have no problem listening to this person present his point of view. Why in the world would you "tell" some one else what to do on a group? This group is getting out of hand, any one else agree with me??

>

Do you Yahoo!?

Everyone is raving about the [all-new Yahoo! Mail](#).

| 20698|2006-09-27 06:30:56|Peter Gray|Re: please someone research this with me|

Wise Lady Owl,

I suggest you re-read my written words: **"if you can't find any scietific basis for holding on to your position members of this forum will be unable to conduct rational discourse"**.

Please explain to me what is also arrogant about a simple statement of logic? Please. Also, I would like to hear your own criteria for deciding when a topic is really too far out, or can we feel free to argue anything at all without presenting a case? Thank you.

Peter Gray

From: "Li (wiseladyowl)"
Reply-To: Ta_Seti@yahooogroups.com
To: Ta_Seti@yahooogroups.com
Subject: RE: [Ta_Seti] Re: please someone research this with me
Date: Tue, 26 Sep 2006 12:13:31 -0700 (PDT)

Whoaaaa, how presumptuous and arrogant, we listen to quite a bit of info here and have no problem listening to this person present his point of view. Why in the world would you "tell" some one else what to do on a group? This group is getting out of hand, any one else agree with me??

Peter Gray wrote:

Shama Yah B:
I agree with Djehuti -- if you can't find any scientific basis for holding on to your position, members of this forum will not be able to conduct rational discourse. So I suggest you return whenever you can manage to substantiate any of your claims concerning the Nile and the Congo, the co-existence of humans and dinosaurs, the first appearance of the ozone hole, among the other spurious notions you present.

From: "Djehuti Sundaka"
Reply-To: Ta_Seti@yahooogroups.com
To: Ta_Seti@yahooogroups.com
Subject: [Ta_Seti] Re: please someone research this with me
Date: Sun, 24 Sep 2006 15:10:18 -0000

Again, one other thing. As can be seen in this map

[http://upload.wikimedia.org/wikipedia/commons/0/0c/Topography_of_afri
ca.jpg](http://upload.wikimedia.org/wikipedia/commons/0/0c/Topography_of_afri
ca.jpg)

it would be physically impossible for the Hapy to have ever flowed into the Kongo basin as such a path would be blocked by higher land elevations. Rivers don't flow uphill and if such a path through these higher elevations had ever existed, the valley or canyons left would still be visible today.

Djehuti Sundaka

--- In Ta_Seti@yahooogroups.com, "Djehuti Sundaka" wrote:

>
> You're perfectly free to take up your own suggestion and post your
> results as before. As it stands, you've already posted an online
> source to this list that didn't substantiate what you claimed about
> it. Thus, I hardly think anyone's going to engage in a wild goose
> chase for such claims. When you can post something that can

be
> substantiated on the subject, get back to us.
>
> Djehuti Sundaka
>
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> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
> wrote:
> >
> > Use your search engine. Type in Nile river flowing through
Congo,
> > then come back and see me.
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
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> > > One other thing. At no time did the Hapy flow anywhere
near
> the
> > > Kongo basin based upon the online reference provided.
The
image
> > > provided by NASA pertains to the Great Bend and reveals
a
> channel
> > > that had previously been a more direct route going north,
not
> > west.
> > > This bend is more fully seen here:
> > >
> > > http://en.wikipedia.org/wiki/Image:River_Nile_route.jpg
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> continents.
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| 20699|2006-09-27 15:03:16|Li (wiseladyowl)|Re: please someone research this with me|

It's the over all tone of your message that is problematic. If we do not agree with someone, we simply and politely explain why we do not put them down or speak condescendingly to them as if we are chastising a child. There is a lot of proof for the first "Jews" being black but ppl get upset and refute it to the point of accusing some of being anti semitic so it really does not matter what you present to "some" folks. If for some reason he feels that this is fact nothing we say will make him feel otherwise, because really where is the "proof" for a LOT of things that we all FEEL are real? We may not ever get proof of big foot or even atlantis but some do and it is not my place to ridicule them for it. Hopefully you now understand what im saying, like my momma said if you can not say something nice.....

Wise Lady Owl,

I suggest you re-read my written words: **"if you can't find any scietific basis for holding on to your position members of this forum will be unable to conduct rational discourse"**.

Please explain to me what is aso arrogant about a simple satement of logic? Please. Also , I would like to hear your own criteria for deciding when a topic is really too far out,or can we feel free to argue anything at all without presenting a case? Thank you.

Peter Gray

From: "Li (wiseladyowl) "
Reply-To: Ta_Seti@yahooogroups .com
To: Ta_Seti@yahooogroups .com
Subject: RE: [Ta_Seti] Re: please someone research this with me
Date: Tue, 26 Sep 2006 12:13:31 -0700 (PDT)

Whooaaa, how presumptuous and arrongant, we listen to quite a bit of info here and have no problem listening to this person present his point of view. Why in the world would you "tell" some one else what to do on a group? This group is getting out of hand, any one else agree with me??

Peter Gray wrote:

Shama Yah B:

I agree with Djehuti -- if you can't find any scientific basis for holding on to your position, members of this forum will not be able to conduct rational discourse. So I suggest you return whenever you can manage to substantiate any of your claims concerning the Nile and the Congo, the co-existence of humans and dinosaurs, the first appearance of the ozone hole, among the other spurious notions you present.

From: "Djehuti Sundaka"
Reply-To: Ta_Seti@yahooogroups .com
To: Ta_Seti@yahooogroups .com
Subject: [Ta_Seti] Re: please someone research this with me
Date: Sun, 24 Sep 2006 15:10:18 -0000

Again, one other thing. As can be seen in this map

[http://upload.wikimedia.org/wikipedia/commons/0/0c/Topography_of_afri
ca.jpg](http://upload.wikimedia.org/wikipedia/commons/0/0c/Topography_of_afri
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it would be physically impossible for the Hapy to have ever flowed into the Kongo basin as such a path would be blocked by higher land elevations. Rivers don't flow uphill and if such a path through these higher elevations had ever existed, the valley or canyons left would still be visible today.

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>
>
> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah" wrote:

> >
> > Use your search engine. Type in Nile river flowing through Congo,

> > then come back and see me.

> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

> > >
> > > One other thing. At no time did the Hapy flow anywhere near
> the
> > > Kongo basin based upon the online reference provided. The image
> > > provided by NASA pertains to the Great Bend and reveals a
> channel
> > > that had previously been a more direct route going north, not
> > west.

> > > This bend is more fully seen here:

> > >
> > > http://en.wikipedia.org/wiki/Image:River_Nile_route.jpg

> > >
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> > > > Latitude has changed drastically. This
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> of
> > the
> > > > rivers may have changed. Please review this
site.
> > > >
> changed.[http: //ancienthistory .about.com/
gi/dynamic/ offsite.htm?](http://ancienthistory.about.com/gi/dynamic/offsite.htm?)
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site=[http://atlas. geo.cornell. edu/education/
student/tectonic s/contine](http://atlas.geo.cornell.edu/education/student/tectonic_s/continents.html)
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| 20700|2006-09-28 07:11:57|Peter Gray|Re: please someone research this with me|

Wise Lady Owl,

No condescending tone was intended. I simply hoped that my words would be taken in the context of logic. The point is that no discourse can take place without a common set of premises.

As for what your momma said about "if you cannot say something nice" ... may I respectfully disagree. When opening your mouth, one should be mindful of the feelings of others, but the focus should be on what you say, not how you say it, except in poetry when it's all about how

you say it.

Finally, let me repeat my earlier question in a different way: is there any subject at all that would be BEYOND the scope of this forum? --such as the interstellar origin of the Ancient Egyptians?

Regards,

Peter Gray

From: "Li (wiseladyowl)"
Reply-To: Ta_Seti@yahooogroups.com
To: Ta_Seti@yahooogroups.com
Subject: RE: [Ta_Seti] Re: please someone research this with me
Date: Wed, 27 Sep 2006 14:58:04 -0700 (PDT)

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> > > > > > and the
nile do not hold static to
their current
> location.
> > > > Which
> > > > > > does mean
it is very possible taht they
flowed
> differently.
> > > > > > --- In
[Ta_Seti@yahoogroups](mailto:Ta_Seti@yahoogroups.com)
.com, "Djehuti Sundaka"
> > > > > > wrote:
> > > > > > >
> > > > > > > If the
Hapy (Nile) flowed the way
you would like to
> > > believe
> > > > it
> > > > > did,
> > > > > > > the fact

remains that such an east
to west flow
would
> > have
> > > > been
> > > > > in
> > > > > > the
opposite direction of the
Amazon's west to east
> > flow.
> > > > > >
> > > > > > > Djehuti
Sundaka
> > > > > >
> > > > > >
> > > > > > > --- In
[Ta_Seti@yahoogroups](mailto:Ta_Seti@yahoogroups.com)
.com, "ShaMaYah B
Yahadah"
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> > > > > > wrote:
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> > > > > > >
Horace Butler's book
"When Rocks Cry Out"
placed a
> > very
> > > real
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> > > > > > > Israel
in Peru. This is why there is
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> > of
> > > > Israel
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Egyptian history. Second I
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> > > > > > nile
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use to flow from egypt
across Africa through
> the
> > > Congo
> > > > and
> > > > > into
> > > > > > > the
Atlantic ocean. Is it
possible that when the
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> > > > > > > that
the earth land mass was
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> > > land
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If
> > > > > > > > so
then it stands to reason
that in South America
> the
> > > > > country
> > > > > that
> > > > > is
> > > > > > > called
Guyana share so much in
common with Ghana
of
> > > > Africa.
> > > > > What
> > > > > > is
> > > > > > > the
nile did not empty in to the
Atlantic but it
was
> > > once
> > > > > apart
> > > > > of
> > > > > > the
> > > > > > >
Amazon river. Is this how
the pyramid builders
> > travelled
> > > > > before
> > > > > > the
> > > > > > > >
seperations on the teutonic
plates? The ancients
in
> > > South
> > > > > > America
> > > > > > > not
> > > > > > > > only
worshipped African Gods,
but were African
> > > themselves.
> > > > I
> > > > > > > contend
> > > > > > > > that
many walked from what is
present day Africa
> into
> > > > > present
> > > > > > day
> > > > > > > > South
America before the
seperation of the
> continents.
> > > > > Please
> > > > > > > > research
> > > > > > > > how
perfectly the continents fit
together before
> their
> > > > > > > > seperation.
> > > > > > > > >
Research the names Ghana
and Guyana the mean the
> same

> > > thing.
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Research
> > > > > > > the
fact that the cities and the
landmarks of the
> > bible
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| 20701|2006-09-29 09:12:10|Paul Kekai Manansala|Amenta Truths of African Tradition|

Amenta Truths of
African Tradition



Thursday, 28 September 2006

By Joseph A.Bailey, II

M.D., F.A.C.S.



Joseph
A.Bailey,
II

African Mythology is a powerful pathway to understanding the foundation for truth. It is based on Ancient Africans saying it arises out of both the subconscious of the universe and the deeper levels of the subconscious of each human being. Related to the cosmic subconscious are three broad realms of existence-the Physical (Ta), the Astral (Duat, Dwat, Amenta, Amenti) and the heaven (Pet). On the one hand truth arises out of these three while on the other hand it may be necessary to penetrate these three realms to expose the truth. In either direction, what penetrates the deep recesses of the psyche is mythology and what then spreads out on the psyche's "base bottom" is the Amenta. The story of the Amenta starts with the ways Ancient Africans believed the world began. But herein lay some problems. One reason is that by being quite conservative, African sages never discarded any of their old beliefs in favor of new ones-opting instead to assimilate them. Another is that they were quite content to have several different explanations for the same thing, for each might eventually serve in different contexts. As a result, there were several variations on how the world was created-with Atum, Ra, Ptah, and Neit having his/her own story. Still, there was only one underlying image-that of the one universal high God-Atum-Raa (Re)-who existed before any notion of space or time.

According to a composite and dominant African myth, for real things to appear God uttered the sacred word-the sound-the vibration. Hence, the primordial water of "Nun" (Nu)--the ocean of potential consciousness-- was created. This celestial ocean, containing everything in embryonic form, was shrouded in darkness and contained the male and female principles inside everything that was to exist in the future. Emanating from the Supreme Being was Ra (Nefertem, the rising disc of the sun), Tem (the setting sun), the creative principles embodied in the primordial gods and goddesses of creation, and the "Neteru" (divine energy)-all sailing in the "Boat of Millions of Years." Sailing signifies the beginning of motion in creation and motion implies that events occur in the realm of time and space (Ashby, African Origins, p318). Raa, the light of God, caused all forms of life to come into existence (neteru) and into order (Maat). These necessarily sprang out of a foundation laid in Truth (Seleem, Egyptian Book of Life, p7). Hence, the image of God was believed to enter into all forms of real existence-called the Substance. This entirely dark and cosmic Amenta realm-termed the Egyptian Paradise, the Subterranean, the Netherworld, the void, the "nothingness", the underworld of Osiris, Duat, or the Land of the Word's Truth"-was paradoxically full of light and fire nearly passing through the Amenta was energizing.

By embracing the Sublime and supernatural portions of the Astral world, this cosmic Amenta contains everything in the supernatural world pertaining to ignorance and mental agitation (demons, fantasies, distortions, unrealistic desires) and everything in the Sublime/Real Self connection pertaining to salvation. One's subconscious Amenta power comes from its connection

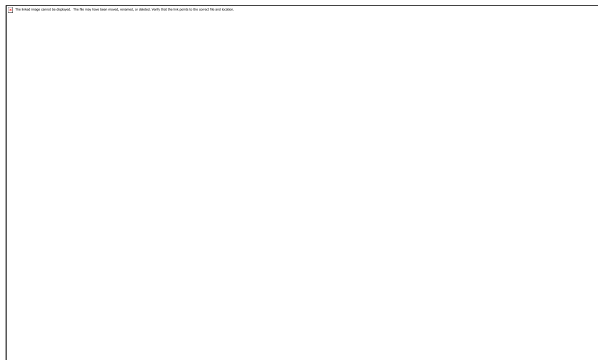
with the cosmic Amenta. One's Sublime Amenta power (Ashby, p116) is in the deepest "hidden" aspect of the human heart (the Amun, the "witnessing consciousness) and the reasoning conscious mind. In African Tradition, a person can not claim to be living in Truth without consistency in the observance of the Sublime laws of Ma'at (love in action) at each and every crossroad situation pertaining to daily living. The tools for salvation include the Truth, peace, harmony, and wisdom at an Asar level (i.e. above thought-such as consciousness experiences during deep dreamless sleep). So as to prepare to reach the heaven Afterlife, Ancient Africans needed to be well on the road to "Knowing Thyself" before being able to grab hold of their Amenta power.

website: www.jablifeskills.com

Joseph A. Bailey, II, M.D.

<http://www.blackvoicenews.com/content/view/39978/4/>

| 20702|2006-09-29 09:13:52|Paul Kekai Manansala|OT: Temple treasures in Palestine?
The Times September 25, 2006



|
<http://www.timesonline.co.uk/article/0,,251-2373355,00.html>

Treasures looted by Rome 'are back in the Holy Land'

By Dalya Alberge, Arts Correspondent

|

A COLLECTION of sacred artefacts looted by the Romans from the Temple of Jerusalem and long suspected of being hidden in the vaults of the Vatican are actually in the Holy Land, according to a British archaeologist.

Sean Kingsley, a specialist in the Holy Land, claims to have discovered what became of the collection, which is widely regarded as the greatest of biblical treasures and includes silver trumpets that would have heralded the Coming of the Messiah.

The trumpets, gold candelabra and the bejewelled Table of the Divine Presence were among pieces shipped to Rome after the looting in AD70 of the Temple, the most sacred building in the ancient Jewish faith.

After a decade of research into previously untapped ancient texts and archaeological sources, Dr Kingsley has reconstructed the treasure's route for the first time in 2,000 years to provide evidence that it left Rome in the 5th century.

He has discovered that it was taken to Carthage, Constantinople and Algeria before being hidden in the Judaeian wilderness, beneath the Monastery of Theodosius.

Dr Kingsley said: "The treasure resonates fiercely across modern politics. Since the mid-1990s, a heated political wrangle has been simmering between the Vatican and Israel, which has accused the papacy of imprisoning the treasure.

"The Temple treasure remains a deadly political tool in the volatile Arab-Israeli conflict centred on the Temple Mount [the site of the Jewish Temple and the Muslim Dome of the Rock].

"The treasure's final hiding place ? in the modern West Bank . . . deep in Hamas territory ? will rock world religions."

Emperor Vespasian ordered the destruction of the Temple at Jerusalem after a Jewish revolt and Roman forces took about 50 tons of gold, silver and precious art to Rome.

The Arch of Titus, built a decade later, depicts Roman soldiers bearing the sacred spoils on their shoulders. The Jews were expelled from Jerusalem and dispersed throughout the world.

Between AD75 and the early 5th century, the treasure was on public display in the Temple of Peace in the Forum, in Rome.

The Vatican has told Dr Kingsley that there is no evidence in its archives that the treasure resided in Rome from the medieval period onwards.

He said: "One thing is for sure ? it is not imprisoned deep in Vatican City. I am the first person to prove that the Temple treasures no longer languish in Rome."

Dr Kingsley's sources include Josephus, a 1st-century Jewish historian who sometimes exaggerated but is an authority on Roman and Jewish history. Dr Kingsley also found evidence

in, among others, the works of Procopius, a court historian of the Emperor Justinian, who died in AD562, and from Theophanes Confessor (c760-817), a Christian monk from Constantinople.

In *Chronographia*, which spanned AD284 to 813, Theophanes recorded that Gaiseric, king of the Vandals, loaded the treasures that "Titus had brought to Rome after the capture of Jerusalem" on a boat to Carthage in Tunisia in AD455.

In the first holy crusade in AD533, the Byzantine Belisarius seized the treasure from a royal ship fleeing the Algerian harbour of Hippo Regius. It was then shipped to Constantinople, the capital of Byzantium. In the 7th century, Persians sacked Jerusalem, killing thousands of Christians, and dragging the Patriarch, Zacharias, to Persia. Dr Kingsley believes that his replacement, Modestus, spirited away the treasures to their final hiding place in AD614.

Dr Kingsley will reveal his findings in *God's Gold: The Quest for the Lost Temple Treasure of Jerusalem*, to be published by John Murray on October 5.

| 20703|2006-09-29 17:38:34|Alex van Deelen|Top Washington Times Editor's Wife Confirms Racism Allegations|
George Archibald
Top Washington Times Editor's Wife Confirms Racism Allegations (5 comments)

The second most powerful editor at The Washington Times is a white supremacist racist who says blacks are "born genetically 15 to 20 IQ points lower than a white person" and that abortion is necessary "to keep the black and minority population down in this country." His wife, Marian, confirmed this, on the record, in an interview with reporter Max Blumenthal for the Oct. 9 issue of The Nation magazine. Francis B. Coombs Jr., the managing editor of The Washington Times, a major media ally of the Bush administration, is described by multiple newsroom sources in Blumenthal's piece as an unreconstructed "racial nationalist" and a hater of blacks and Jews.

Following Blumenthal's cover story in The Nation ([posted Sept. 20 on the magazine's Web site](#)), Coombs wrote a letter denouncing the supposed "mendacity" of the piece and categorically labeled its serious allegations as false without explanation.

The serious problem with Coombs' line of defense is that his wife, Marian Kester Coombs, confirmed his racist white supremacist worldview in her own on-the-record interview with Blumenthal.

Fran Coombs attacked Blumenthal for his story's "smear" of Marian, saying it was "beneath contempt." Yet the only reason Blumenthal described Marian Coombs' white supremacist activities in detail was because they confirmed her husband's own racist views.

Marian Coombs is a close friend of Jared Taylor, notorious white supremacist and founder of the neo-eugenicist group, American Renaissance. She admitted in her Nation interview that she attended American Renaissance conferences to meet with her old friend, Nick Griffin, leader of the neo-fascist whites-only British National Party (BNP).

Marian Coombs has written frequently for Occidental Quarterly, an openly white supremacist and anti-Semitic publication. In one article, she wrote the United States had become a "den of iniquity" because it allowed too many minority immigrants. In another piece, she criticized interracial marriage, stating: "white men should 'run, not walk' to wed 'racially conscious' white women and avoid being outbred by non-whites."

On American Renaissance's Web site, she posted this comment in 2001: "Whites do not like crowded societies, and Americans would not have to live in crowds if our government kept out Third-World invaders."

Marian Coombs is a self-proclaimed "white nationalist" and avowed racist who writes for white supremacist magazines and spends time hobnobbing with fascist leaders. Some may say, so what? The sins of the wife are not necessarily the sins of the husband. True. But when Max Blumenthal asked Marian Coombs whether her husband shared her political and racial views, she said, "Pretty much" - while insisting that Fran Coombs' personal views were not reflected in the pages of the Times.

Wrong. I know from many years' experience with this couple that this is not true. Just look at the paper's slant on immigration coverage over the past several years. But why would the owners of The Washington Times want a white supremacist and neo-eugenicist as its No. 2 editor, let alone possible successor to outgoing Editor-in-Chief Wesley Pruden?

Fran Coombs attacked Blumenthal for my on-the-record disclosures and for using some Times reporters and lower-level editors who spoke for his Nation piece on condition of anonymity. But his own wife confirmed publicly, on tape and on the record, that Fran Coombs is a racist and white supremacist.

In conversations with Times senior reporters, editors, and corporate executives over the past several months, I was told that a report about the management and ideology of Fran Coombs was compiled and submitted in June 2006 to Dong Moon Joo, South Korean president of The Washington Times Corp. (who has anglicized his name to Douglas M. Joo).

The report documented Fran Coombs' extensive racist comments and abusive, unpopular management style. Several Times employees who attended a party at a Times editor's home in spring 2003 were told by Coombs that, "I would never want to be born black. This would mean that I would be born genetically 15 to 20 IQ points lower than a white person."

At the party, Coombs repeatedly said he was "unequivocally for abortion ... since abortion disproportionately impacts blacks and minorities, it helps to keep the black and minority population down in this country."

I personally heard Coombs express such racist comments to me and others over the years when I was a senior national reporter at The Times. Coombs claimed that he never said such things. Yet Blumenthal reported that such statements attributed to Coombs were confirmed to him by at least three other Times sources - all who said they personally heard Coombs laud abortion as a means to stem the tide of black, brown, and Asian babies.

Coombs also claimed that I, a former veteran reporter nominated on four occasions by The Times for a Pulitzer Prize for investigative journalism, was "virtually the only named source" in Blumenthal's piece. This is false. Marlene Johnson, former Times arts section editor was quoted as saying "what a racist Fran [Coombs] is." Johnson recounted how she was given an order from Wesley Pruden, delivered to her by Coombs, to stop doing "so many black stories." She also recounted how Coombs had protected and promoted Assistant National Editor Robert Stacy McCain, even though he is an "avowed segregationist."

But in Coombs' eyes, Marlene Johnson probably doesn't count as a genuine named source as she is an African-American.

Yet if Coombs was interested in more named sources willing to testify to his virulent neo-Confederate racism and abusive and unpopular management style, he should read a letter sent to The Nation by former Times assistant book section editor, Amanda Kolson Hurley, in response to Blumenthal's piece and posted on his blog site:

"As a former (albeit short-lived) staffer at the Washington Times, I was eager to read Max Blumenthal's expose," Hurley wrote. "What I found was largely a rehash of revelations about Fran Coombs' hateful, but well-known, views on race, along with a fair summary of the struggle for the Times' soul. What's missing is a larger indictment of a newsroom culture that quashes real journalistic talent for the sake of an extremist ideology."

Hurley added: "Readers may get the impression that editors like Coombs and Stacy McCain have handpicked a staff of right-wing crazies to support their agenda -- but that's simply not the case. Coombs and especially McCain, a virulent misogynist, are reviled by most Times staffers, who would like nothing more than to turn the crass propaganda sheet into a respectable newspaper."

"One detail did give me a jolt: Blumenthal wrote that on August 22, Coombs devoted page 1 to a positive review of Pat Buchanan's anti-immigrant screed. How typical. In my brief tenure at the Times' Sunday books section, I remember being pre-empted again and again by McCain (presumably with Coombs' all-clear) placing fawning 'news' stories about right-wing books in the main section, despite the fact that said books had already been assigned to experts for objective review."

So there was myself, Marlene Johnson, Amanda Hurley and 10 other current and former reporters and editors who all said the same thing: Fran Coombs is governed by deeply racist views and is a highly unpopular managing editor, who has stifled the energies and skills of the Times newsroom.

For me, it was necessary to go on the record in gratitude for devoted service to The Times by so many wonderful reporters, writers, editors, photographers, and support staff - my colleagues over almost a quarter century. The two senior editors under fire who have disparaged me with character assassination have it completely wrong. It is emblematic of the Christian faith always to uphold truth, and for believers even to take on the role of prophet against powerful opposition to tell the truth, not for personal material gain, but simply to uphold truth and the faith.

I was surprised to find out how many Times staffers were willing to talk to Blumenthal about the rampant racism and abusive management of Pruden and Coombs, the paper's top two editors, who are legendary for their spiteful vindictiveness and ruthlessness. It took a lot of courage for Times people to speak out.

In fact, nothing illustrated this better than the joint reaction of Pruden and Coombs to The Nation piece. Instead of honestly confronting the very serious and credible allegations against them, they were bent on savaging the reputations and careers of people who spoke to Blumenthal, or they believed spoke to him -- with yours truly designated as public enemy No. 1.

For example, Coombs maliciously asserted that I was a "disgruntled employee" who had become detached from "reality" and claimed that I had "resigned under pressure from The Times in August 2005," after which he claimed I had "engaged in an increasingly vicious and fictitious cyber-campaign against The Washington Times and me in particular."

This is false. As Coombs well knows, I retired in September 2005, not under pressure from the Times, but because I had another challenge offered to me in Arizona. I had built up a considerable retirement nest egg which enabled me to begin writing my memoir of my 20-plus years at the Times, entitled "Journalism is War."

I also had an ailing mother dying of lung cancer to take care of. The notion that I somehow left the paper "under pressure" is complete fiction invented by Coombs in his attempt to manufacture a false impression that I had some kind of ulterior motive for speaking out against the racist ideology and abusive management of Coombs and Pruden.

I was able to speak truthfully when Blumenthal first called last spring while reporting for his Nation article because I am financially secure and no longer dependent on a paycheck from the Times. Even if Coombs and Pruden had asked me to return to my old job at my previous salary, with just a handshake and no contract as before, I would have turned down their offer in a heartbeat. Why would I want to return to their distasteful bigotry and iron editorial grip?

Moreover, if I supposedly left under pressure, why did Coombs lavish praise upon me at a going-away luncheon on Sept. 2, 2005, attended by Virginia's retired Sen. Harry F. Byrd Jr., leading D.C.-area politicians, policy leaders, and journalists?

Coombs said in response to The Nation and FishbowlDC.com pieces that I was somehow detached from "reality." But why did Times senior editors over the years, including Coombs and Pruden, nominate me four times for the Pulitzer Prize? Why did Coombs and Kenneth Hanner, his dutiful successor as national editor, consistently write laudatory annual reviews of me during my 21-year tenure at the paper?

Coombs has unfairly smeared my character, questioned my mental stability, and now has lashed out at others who he believes spoke to Blumenthal. Many sources at the paper tell me there are growing concerns that Coombs, Pruden and Washington Times Corp. president Joo are preparing to retaliate against those whom they believe spoke. I assure them, however, that I shall keep a

vigilant eye on the next series of events at the Times in order to help protect former colleagues who have been sources in this unfolding story.

If Coombs, Pruden and Joo are really serious about trying to restore the credibility of the Times, why don't they issue a legal document that offers protection from being fired to any employee who wishes to reveal his identity? And why don't the paper's owners come forward to ensure that no employee is bullied and intimidated?

Surely the Rev. Sun Myung Moon, the paper's founder, cares about the people who work for The Times? Why has he or his son, Preston Moon, CEO of parent company News World Communications who has a Harvard MBA, not made a statement ensuring they will address the situation? Why have they not come forward at all? Is their silence a clear sign that they do not wish to defend senior editors whom their own internal reports confirm are guilty of racist ideology and abusive management?

There is even more evidence to confirm the veracity of Blumenthal's story. Sources at the paper told me that once Joo was informed The Nation piece would appear, he immediately hired a law firm, Covington & Burling, to defend himself, Pruden, and Coombs. But once Covington & Burling's attorneys conducted their initial internal investigation, they were so appalled and outraged that they refused to defend the Times and be linked with the editors' racist ideology. Imagine: Even lawyers who defend almost anyone could not stomach the atmosphere at the Times. And my sources confirmed that Joo was absolutely livid when rebuffed by the law firm.

The behavior of Coombs and Pruden has deteriorated further since The Nation piece emerged. Newsroom sources told me that Coombs and Pruden circulated an internal e-mail to reporters and editors mocking me as a deranged alcoholic. My sources said Coombs vowed to "take a baseball bat to Archibald's head." The sources said their stance has the full knowledge and support of Joo.

"Joo, Pruden and Coombs are like cornered animals right now," said a senior official at the paper. "They know they've been exposed; they know they are despised by most of the newsroom and corporate management. But they refuse to let go of power and are willing to do absolutely anything to hang on."

However, I believe they are living on borrowed time. The question remains: How long must The Washington Times continue to bleed in its public reputation and media credibility before Coombs and Pruden are replaced by a new regime of editors who will take the paper back to sensible, complete, and honest daily coverage of the news?

Only the owners know the answer, and whether they have the sense in the face of published facts to clean house sooner rather than later.

- George Archibald was the first reporter hired in early 1982 by founders of The Washington Times in the newspaper's pre-publication days. He went on to win four Pulitzer Prize nominations from Times editors and awards from national and state newspaper associations as a national investigative reporter for the paper over two decades. His forthcoming book,

"Journalism is War: Power Politics, Sexual Dalliance, and Corruption in the Nation's Capital," tells stories behind the breaking of his big-hit stories over a quarter century and is set to come out early next year.

| 20704|2006-09-30 09:21:34|kcamm23063|Re: Top Washington Times Editor's Wife Confirms Racism Allegations|

Is there a source for this story?

Forward,
Karen

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> Kmt and African CivilizationGeorge Archibald

>

> Top Washington Times Editor's Wife Confirms Racism Allegations (5

comments)

>

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> the years when I was a senior national reporter at The Times.

Coombs claimed

> that he never said such things. Yet Blumenthal reported that such

statements

> attributed to Coombs were confirmed to him by at least three other

Times

> sources - all who said they personally heard Coombs laud abortion

as a means

> to stem the tide of black, brown, and Asian babies.

>

> Coombs also claimed that I, a former veteran reporter nominated on

four

> occasions by The Times for a Pulitzer Prize for investigative

journalism,

> was "virtually the only named source" in Blumenthal's piece. This

is false.

> Marlene Johnson, former Times arts section editor was quoted as

saying "what

> a racist Fran [Coombs] is." Johnson recounted how she was given an

order

> from Wesley Pruden, delivered to her by Coombs, to stop doing "so

many black

> stories." She also recounted how Coombs had protected and promoted

Assistant

> National Editor Robert Stacy McCain, even though he is an "avowed

> segregationist."

>

> But in Coombs' eyes, Marlene Johnson probably doesn't count as a

genuine

> named source as she is an African-American.

>

> Yet if Coombs was interested in more named sources willing to

testify to his

> virulent neo-Confederate racism and abusive and unpopular

management style,

> he should read a letter sent to The Nation by former Times

assistant book

> section editor, Amanda Kolson Hurley, in response to Blumenthal's

piece and

> posted on his blog site:

>

> "As a former (albeit short-lived) staffer at the Washington Times,

I was

> eager to read Max Blumenthal's expose," Hurley wrote. "What I found

was

> largely a rehash of revelations about Fran Coombs' hateful, but

well-known,

> views on race, along with a fair summary of the struggle for the

Times'

> soul. What's missing is a larger indictment of a newsroom culture

that

> quashes real journalistic talent for the sake of an extremist

ideology."

>

> Hurley added: "Readers may get the impression that editors like

Coombs and

> Stacy McCain have handpicked a staff of right-wing crazies to

support their

> agenda -- but that's simply not the case. Coombs and especially

McCain, a

> virulent misogynist, are reviled by most Times staffers, who would

like

> nothing more than to turn the crass propaganda sheet into a

respectable

> newspaper.

>

> "One detail did give me a jolt: Blumenthal wrote that on August 22,

Coombs

> devoted page 1 to a positive review of Pat Buchanan's anti-

immigrant screed.

> How typical. In my brief tenure at the Times' Sunday books section,

I

> remember being pre-empted again and again by McCain (presumably

with Coombs'

> all-clear) placing fawning 'news' stories about right-wing books in

the main

> section, despite the fact that said books had already been assigned

to

> experts for objective review."

>

> So there was myself, Marlene Johnson, Amanda Hurley and 10 other

current and

> former reporters and editors who all said the same thing: Fran

Coombs is

> governed by deeply racist views and is a highly unpopular managing

editor,

> who has stifled the energies and skills of the Times newsroom.

>

> For me, it was necessary to go on the record in gratitude for

devoted

> service to The Times by so many wonderful reporters, writers,

editors,

> photographers, and support staff - my colleagues over almost a

quarter

> century. The two senior editors under fire who have disparaged me

with

> character assassination have it completely wrong. It is emblematic

of the

> Christian faith always to uphold truth, and for believers even to

take on

> the role of prophet against powerful opposition to tell the truth,

not for

> personal material gain, but simply to uphold truth and the faith.

>

> I was surprised to find out how many Times staffers were willing to

talk to

> Blumenthal about the rampant racism and abusive management of

Pruden and

> Coombs, the paper's top two editors, who are legendary for their

spiteful

> vindictiveness and ruthlessness. It took a lot of courage for Times

people

> to speak out.

>

> In fact, nothing illustrated this better than the joint reaction of

Pruden

> and Coombs to The Nation piece. Instead of honestly confronting the

very

> serious and credible allegations against them, they were bent on

savaging

> the reputations and careers of people who spoke to Blumenthal, or

they

> believed spoke to him -- with yours truly designated as public

enemy No. 1.

>

> For example, Coombs maliciously asserted that I was a "disgruntled

employee"

> who had become detached from "reality" and claimed that I

had "resigned

> under pressure from The Times in August 2005," after which he

claimed I had

> "engaged in an increasingly vicious and fictitious cyber-campaign

against

> The Washington Times and me in particular."

>

> This is false. As Coombs well knows, I retired in September 2005,

not under

> pressure from the Times, but because I had another challenge

offered to me

> in Arizona. I had built up a considerable retirement nest egg which

enabled

> me to begin writing my memoir of my 20-plus years at the Times,

entitled

> "Journalism is War."

>

> I also had an ailing mother dying of lung cancer to take care of.

The notion

> that I somehow left the paper "under pressure" is complete fiction

invented

> by Coombs in his attempt to manufacture a false impression that I

had some

> kind of ulterior motive for speaking out against the racist

ideology and

> abusive management of Coombs and Pruden.

>

> I was able to speak truthfully when Blumenthal first called last

spring

> while reporting for his Nation article because I am financially

secure and

> no longer dependent on a paycheck from the Times. Even if Coombs

and Pruden

> had asked me to return to my old job at my previous salary, with

just a

> handshake and no contract as before, I would have turned down their

offer in

> a heartbeat. Why would I want to return to their distasteful

bigotry and

> iron editorial grip?

>

> Moreover, if I supposedly left under pressure, why did Coombs

lavish praise

> upon me at a going-away luncheon on Sept. 2, 2005, attended by

Virginia's

> retired Sen. Harry F. Byrd Jr., leading D.C.-area politicians, policy

leaders,

> and journalists?

>

> Coombs said in response to The Nation and FishbowlDC.com pieces

that I was

> somehow detached from "reality." But why did Times senior editors

over the

> years, including Coombs and Pruden, nominate me four times for the

Pulitzer

> Prize? Why did Coombs and Kenneth Hanner, his dutiful successor as

national

> editor, consistently write laudatory annual reviews of me during my

21-year

> tenure at the paper?

>

> Coombs has unfairly smeared my character, questioned my mental stability,

> and now has lashed out at others who he believes spoke to

Blumenthal. Many

> sources at the paper tell me there are growing concerns that

Coombs, Pruden

> and Washington Times Corp. president Joo are preparing to retaliate

against

> those whom they believe spoke. I assure them, however, that I shall

keep a

> vigilant eye on the next series of events at the Times in order to

help

> protect former colleagues who have been sources in this unfolding

story.

>

> If Coombs, Pruden and Joo are really serious about trying to

restore the

> credibility of the Times, why don't they issue a legal document

that offers

> protection from being fired to any employee who wishes to reveal his

> identity? And why don't the paper's owners come forward to ensure

that no

> employee is bullied and intimidated?

>

> Surely the Rev. Sun Myung Moon, the paper's founder, cares about

the people

> who work for The Times? Why has he or his son, Preston Moon, CEO of

parent

> company News World Communications who has a Harvard MBA, not made a

> statement ensuring they will address the situation? Why have they

not come

> forward at all? Is their silence a clear sign that they do not wish

to

> defend senior editors whom their own internal reports confirm are

guilty of

> racist ideology and abusive management?

>

> There is even more evidence to confirm the veracity of Blumenthal's

story.

> Sources at the paper told me that once Joo was informed The Nation

piece

> would appear, he immediately hired a law firm, Covington & Burling,

to

> defend himself, Pruden, and Coombs. But once Covington & Burling's

attorneys

> conducted their initial internal investigation, they were so

appalled and

> outraged that they refused to defend the Times and be linked with

the

> editors' racist ideology. Imagine: Even lawyers who defend almost

anyone

> could not stomach the atmosphere at the Times. And my sources

confirmed that

> Joo was absolutely livid when rebuffed by the law firm.

>

> The behavior of Coombs and Pruden has deteriorated further since

The Nation

> piece emerged. Newsroom sources told me that Coombs and Pruden

circulated an

> internal e-mail to reporters and editors mocking me as a deranged

alcoholic.

> My sources said Coombs vowed to "take a baseball bat to Archibald's

head."

> The sources said their stance has the full knowledge and support of

Joo.

>

> "Joo, Pruden and Coombs are like cornered animals right now," said

a senior

> official at the paper. "They know they've been exposed; they know

they are

> despised by most of the newsroom and corporate management. But they

refuse

> to let go of power and are willing to do absolutely anything to

hang on."

>

> However, I believe they are living on borrowed time. The question

remains:

> How long must The Washington Times continue to bleed in its public

> reputation and media credibility before Coombs and Pruden are

replaced by a

> new regime of editors who will take the paper back to sensible,

complete,

> and honest daily coverage of the news?

>

> Only the owners know the answer, and whether they have the sense in

the face

> of published facts to clean house sooner rather than later.

>

> - George Archibald was the first reporter hired in early 1982 by

founders of

> The Washington Times in the newspaper's pre-publication days. He

went on to

> win four Pulitzer Prize nominations from Times editors and awards

from

> national and state newspaper associations as a national

investigative

> reporter for the paper over two decades. His forthcoming

book, "Journalism

> is War: Power Politics, Sexual Dalliance, and Corruption in the

Nation's

> Capital," tells stories behind the breaking of his big-hit stories

over a

> quarter century and is set to come out early next year.

>

| 20705|2006-09-30 11:05:27|ShaMaYah B Yahadah|Re: please someone research this with me|

Mummified dogs uncovered in Peru

By Dan Collyns

BBC News, Lima

Archaeologists in Peru have uncovered the mummified remains of more than 40 dogs buried with blankets and food alongside their human masters.

The discovery was made during the excavation of two of the ancient Chiribaya people who lived in southern Peru between AD 900 and AD 1350.

Experts say the dogs' treatment in death indicated the belief that the animals had an afterlife.

Such a status for pets has only previously been seen in ancient Egypt.

Hundreds of years before the European conquest of South America, the Chiribaya civilisation valued its dogs so highly that when one died, it was buried alongside family members.

'Distinct breed'

The dogs, which have been called Chiribaya shepherds for their llama-herding abilities, were not sacrificed as in other ancient cultures, but buried with blankets and food in human cemeteries.

Biological archaeologists have unearthed the remains of more than 40 dogs which were naturally mummified in the desert sand of Peru's southern Ilo Valley. Now they have teamed up with Peru's Kennel Club to try to establish if the dogs represent a new distinct breed indigenous to South America.

The country is full of breeds which arrived in the last few

centuries, but they believe some dogs living today in southern Peru share the characteristics of their ancestors.

The Chiribaya dog looked rather like a small golden retriever with a medium-sized snout, beige colouring, and long hair.

The only other indigenous Peruvian canine is the hairless dog, which evolved over more than 2,000 years ago from Asian ancestors brought across the Bering Straits.

It was recognised as a distinct breed just 20 years ago.

Story from BBC NEWS:

<http://news.bbc.co.uk/go/pr/fr/-/2/hi/americas/5374748.stm>

Published: 2006/09/23 19:25:16 GMT

BBC MMVI

--- In Ta_Seti@yahoogroups.com, "Li \\\(wiseladyowl\\)" wrote:

>

> It's the over all tone of your message that is problematic. If we

do not agree with someone, we simply and politely explain why we do not put them down or speak condescendingly to them as if we are chastising a child. There is a lot of proof for the first "Jews" being black but ppl get upset and refute it to the point of accusing some of being anti semitic so it really does not matter what you present to "some" folks. If for some reason he feels that this is fact nothing we say will make him feel otherwise, because really where is the "proof" for a LOT of things that we all FEEL are real? We may not ever get proof of big foot or even atlantis but some do and it is not my place to ridicule them for it. Hopefully you now understand what im saying, like my momma said if you can not say something nice.....

>

> Wise Lady Owl,

> I suggest you re-read my written words: "if you can't find any

scietific basis for holding on to your position members of this forum will be unable to conduct rational discourse".

> Please explain to me what is aso arrogant about a simple

satement of logic? Please. Also , I would like to hear your own criteria for deciding when a topic is really too far out,or can we feel free to argue anything at all without presenting a case? Thank you.

> Peter Gray

>

>

>

> -----

> From: "Li (wiseladyowl)"

> Reply-To: Ta_Seti@yahoogroups.com

> To: Ta_Seti@yahoogroups.com

> Subject: RE: [Ta_Seti] Re: please someone research this with me

> Date: Tue, 26 Sep 2006 12:13:31 -0700 (PDT)

>

> Whooaaa, how presumptuous and arrongant, we listen to

quite a bit of info here and have no problem listening to this person present his point of view. Why in the world would you "tell" some one else what to do on a group? This group is getting out of hand, any one else agree with me??

>

> Peter Gray wrote:

> Shama Yah B:

> I agree with Djehuti -- if you can't find any scientific basis

for holding on to your position, members of this forum will not be able to conduct rational discourse. So I suggest you return whenever you can manage to substantiate any of your claims concerning the Nile and the Congo, the co-existence of humans and dinosaurs, the first appearance ofthe ozone hole, among the other spurious notions you present.

>

>

>

> -----

> From: "Djehuti Sundaka"

> Reply-To: Ta_Seti@yahoogroups.com

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: please someone research this with me

> Date: Sun, 24 Sep 2006 15:10:18 -0000

>

> Again, one other thing. As can be seen in this map

>

>

http://upload.wikimedia.org/wikipedia/commons/0/0c/Topography_of_afri

> ca.jpg

>

> it would be physically impossible for the Hapy to have ever flowed

> into the Kongo basin as such a path would be blocked by higher

land

> elevations. Rivers don't flow uphill and if such a path through

> these higher elevations had ever existed, the valley or canyons

left

> would still be visible today.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> You're perfectly free to take up your own suggestion and post

your

>> results as before. As it stands, you've already posted an online

>> source to this list that didn't substantiate what you claimed

> about

>> it. Thus, I hardly think anyone's going to engage in a wild

goose

>> chase for such claims. When you can post something that can be

>> substantiated on the subject, get back to us.

>>

>> Djehuti Sundaka

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

>> wrote:

>>>

>>> Use your search engine. Type in Nile river flowing through

> Congo,

>>> then come back and see me.

>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>>> wrote:

>>>>

>>>> One other thing. At no time did the Hapy flow anywhere near

>> the

>>>> Kongo basin based upon the online reference provided. The

> image

>>>> provided by NASA pertains to the Great Bend and reveals a
>> channel
>>>> that had previously been a more direct route going north,

not

>>> west.

>>>> This bend is more fully seen here:

>>>>

>>>> http://en.wikipedia.org/wiki/Image:River_Nile_route.jpg

>>>>

>>>> Djehuti Sundaka

>>>>

>>>>

>>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>>>> wrote:

>>>>>

>>>>> I guess you have only selectively read your own claims. On

>> one

>>>> hand

>>>>> you wish to claim the Hapy emptied into the ocean via the

>> Kongo

>>>>> basin. On the other hand you wish to have it as apart of

> the

>>>>> Amazon. You can't have it both ways. Rivers don't flow

>>> downwards

>>>>> into basins only to then flow upwards to be apart of other

>>>> rivers.

>>>>>

>>>>> You also seem to think that changes in longitude and

> latitude

>>>>> somehow affect the fact that the sources of the two rivers

>>> remain

>>>> at

>>>>> opposite ends of the land mass. The coordinates are

>> irrelevant

>>> as

>>>>> the geographic relationship of the river sources remain

the

>>> same.

>>>>> Anyone looking at Pangea would clearly see that just as

they

>>> would

>>>>> see that the Kongo basin would be just to the south of the

>>> Amazon

>>>>> basin (i.e. they don't meet up).
>>>>>
>>>>> Djehuti Sundaka
>>>>>
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
>>
>>>>> wrote:
>>>>>>
>>>>>> I guess you have only selectively read these posting. If
> you
>>> had
>>>>>> truly read them all you would see that NASA satallite
>> imaging
>>>> has
>>>>>> the nile crossing KMT and eemptying out into the

Atlantic

>> via
>>>> the
>>>>>> Congo. In this case it is perfect for this to be the

route

>> for
>>>> the
>>>>>> nile to meet up with South America and the Amazon. Have
> you
>>> even
>>>>>> looked at the map of the Pangea? IT shows that longitude
> and
>>>>>> Lattitude has changed drastically. This means even the
> flow
>> of
>>>> the
>>>>>> rivers may have changed. Please review this site.
>>>>>>>
>> changed.<http://ancienthistory.about.com/gi/dynamic/offsite.htm?>
>>>>>>>
>>>>>>
>>>>
>>>
>>
>
>

site=<http://atlas.geo.cornell.edu/education/student/tectonics/contine>

>>>>> ntal%5Fdrift.html
>>>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
>>>>> wrote:
>>>>>>
>>>>>> No matter how differently you may wish to speculate
> about
>>> how
>>>> the
>>>>>> rivers may have flowed, the fact ever remains that the
>>> sources
>>>>> of
>>>>>> the rivers are at opposite ends of the land masses.

The

>>>> sources
>>>>> of
>>>>>> the Amazon are in the northwestern highlands as

opposed

> to
>>> the
>>>>>> main
>>>>>>> sources of the Hapy which are in the northeastern
>> Ethiopian
>>>>>>> highlands. They are at opposite ends of the united

land

>>>> masses
>>>>>>> meaning there is no point at which they could have
>> possibly
>>>>> flowed
>>>>>>> together.
>>>>>>>
>>>>>>> Djehuti Sundaka
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
>>>>
>>>>>>> wrote:
>>>>>>>>
>>>>>>>>> Oh course you are remembering during the Pangea area
>> that
>>>> the
>>>>>>> amazon
>>>>>>>>> and the Nile do not hold static to their current

> > location.
> > > > Which
> > > > > does mean it is very possible taht they flowed
> > differently.
> > > > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > > > > wrote:
> > > > > >
> > > > > > If the Hapy (Nile) flowed the way you would like

to
> > > > believe
> > > > it
> > > > > did,
> > > > > > the fact remains that such an east to west flow
> would
> > have
> > > > > been
> > > > > in
> > > > > > the opposite direction of the Amazon's west to

east
> > > flow.
> > > > > > >
> > > > > > > Djehuti Sundaka
> > > > > > >
> > > > > > >
> > > > > > > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B

Yahadah"
> > > > >
> > > > > > > wrote:
> > > > > > >
> > > > > > > > Horace Butler's book "When Rocks Cry Out" placed

a
> > > very
> > > > real
> > > > > > ancient
> > > > > > > Israel in Peru. This is why there is little
> evidence
> > of
> > > > Israel
> > > > > > in
> > > > > > > Egyptian history. Second I have found traces of
> > evidence
> > > > that

>>>>>>> the
>>>>>>> nile
>>>>>>>> river use to flow from egypt across Africa

through
>> the
>>>>> Congo
>>>>>> and
>>>>>>> into
>>>>>>>> the Atlantic ocean. Is it possible that when the
>> nile
>>>>> flowed
>>>>>>> this
>>>>>>>> way
>>>>>>>>> that the earth land mass was still a Pangea(one
>> large
>>>>> land
>>>>>>>> mass)? If
>>>>>>>>> so then it stands to reason that in South

America
>> the
>>>>>> country
>>>>>>> that
>>>>>>>> is
>>>>>>>>> called Guyana share so much in common with Ghana
> of
>>>>> Africa.
>>>>>>> What
>>>>>>>> is
>>>>>>>>> the nile did not empty in to the Atlantic but it
> was
>>>> once
>>>>>>> apart
>>>>>>>> of
>>>>>>>>> the
>>>>>>>>>> Amazon river. Is this how the pyramid builders
>>> travelled
>>>>>>> before
>>>>>>>>> the
>>>>>>>>>> seperations on the teutonic plates? The ancients
> in
>>>> South
>>>>>>>> America
>>>>>>>>> not
>>>>>>>>>> only worshipped African Gods, but were African

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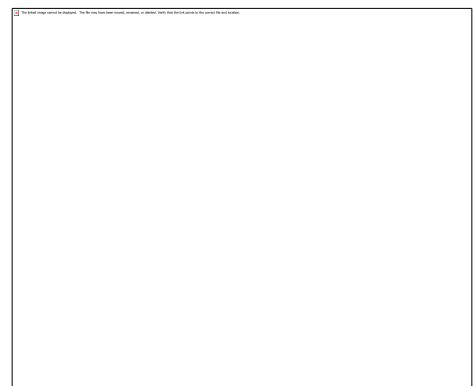
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>

| 20706|2006-09-30 17:04:26|Paul Kekai Manansala|An Oasis of Art in the Egyptian Desert|

An Oasis of Art in the Egyptian Desert

U. of I. team discovers rock art, but source remains a mystery.



The two photos on gray rock are both part of a large scene about 50 feet up a mountain side. Many

When Douglas Brewer ventured deep into the Egyptian desert this year, he expected to find possibly 100 examples of "rock art"—evidence of ancient civilization. What he actually found were well over 1,000 examples—a treasure trove of rock art.

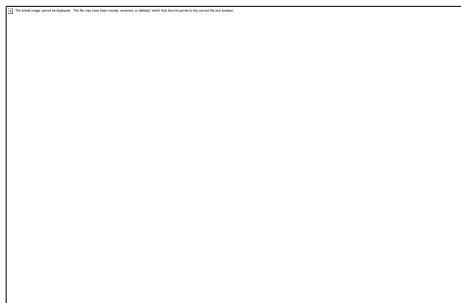
boats were depicted, and the location is presently 200 km from any source of water. The other rock art shows a multitude of critters and people in perfect stylized form as seen on early pottery.

The desert art, which was pecked or sometimes incised into large rock faces, depicted elephants, ostriches, giraffes, and many hunting scenes. But perhaps strangest of all was the abundance of boats depicted in the art. After all, this area was far from any body of water, says Brewer, a University of Illinois professor of [archaeology](#) and director of the [Spurlock Museum](#) in Urbana.

According to Brewer, this find may have raised more questions than it answered. "I went out to demonstrate the existence of the desert culture in ancient Egypt," he says. But after preliminary evaluation of the rock art, it is hard to tell whether it is the work of an independent desert culture.

Brewer made the trip this May and June with Carl Weibel from the Illinois Geological Survey and Dan Blake, a retired U. of I. paleontologist. For security purposes, they were given military protection to the edge of the desert. From there, a skilled Egyptian guide drove them 150 miles into the desert in a vehicle that occasionally became stuck in sand. They braved 130-degree temperatures at mid-morning; and at night, they slept on sheets directly on the sand, which was still toasty from the day's heat.

Brewer says the desert people of ancient Egypt lived in the shadow of the great culture that developed in the famed Nile Valley. As he puts it, "This remote desert culture has always been the pariah. Ancient Egyptians looked down on them."



Even today many people do not believe a complex culture existed in the eastern desert of ancient Egypt. But evidence of rock art could shatter this image, especially if the art depicts domesticated animals and crops—as was the case with the rock art discovered by the Illinois team.

However, the rock art they found has a striking similarity to the type of art seen on the earliest pottery and tombs in the Nile Valley. Therefore, Brewer says, it is possible that the art was the work of Nile Valley pastoralists who took their cattle out in search of grazing land.

The crew was stuck in a typical wadi, but one with deep sand. They knew that those sands, plus a little vegetation, were good indicators that they would find art.

"I'm not so sure now that the rock art was the work of an independent desert culture," Brewer explains. "We'll have to go back out and take more detailed photographs of the artwork the second time around to get a better understanding of what's out there."

Their first trip primarily focused on simply determining whether the rock art could be found—something they accomplished in spades.

Rock art was often created by ancient people while grazing their animals. So Brewer's theory was that the art would be more abundant on specific soil types that could produce grasses under the rainier conditions that existed in the area from 3,000 to 5,000 B.C. This notion proved to be extremely effective in locating hot spots for rock art.

Brewer's fascination with Egypt stretches back to his days as a doctoral student in the 1970s. He had originally planned to focus his work on Iran. But on the very day that he was scheduled to fly to Iran?his plane was even on the runway?Iranian militants took hostages in their infamous 1979 attack on the American embassy.

When the Iranian crisis thwarted his plans, Brewer shifted his attention to Egypt, and he made it his life work, visiting there numerous times. On earlier trips, he has encountered Muslim fighters who nearly mistook his group for Israeli soldiers; he has stayed with Bedouin nomads; and he has run across many types of wildlife, including a horned asp?the same species that is believed to have bitten Cleopatra. (Brewer nearly stepped on the highly poisonous asp by accident.)

In one of his most unexpected discoveries in Egypt over the years, Brewer and his fellow researchers once decided to get rid of a notorious speed bump that had always given them bone-rattling jolts whenever they drove over it near their dig site. As it turned out, this "speed bump" was really a 12-foot statue of the pharaoh Ramses II buried close to the soil surface. The statue now stands in an Egyptian museum at Luxor.

On this most recent trip, the rock art they discovered probably will not wind up in a museum, due to its size and fragile nature. Most likely, he says, the Egyptian Antiquities Service will keep the location of the art secret to prevent thieves and vandals from destroying the work.

As for the question of whether this art comes from a complex culture in the ancient desert, that remains an Egyptian mystery for now. One of Brewer's colleagues at Cambridge University believes strongly that the origins of ancient Egypt can be found in the desert.

"But we just don't know," Brewer says.

By Doug Peterson
September 2006

| 20707|2006-09-30 17:35:04|Alex van Deelen|Re: Top Washington Times Editor's Wife
Confirms Racism Allegations|

--- In Ta_Seti@yahoogroups.com, "kcammm23063" wrote:

>

> Is there a source for this
story?

>

> Forward,

> Karen

Hi Karen,

Sure, sorry for not including it. It has been a long blogging week. :)

http://www.huffingtonpost.com/george-archibald/time-for-regime-change-at_b_29968.html

Time for Regime Change at The Washington Times

by George Archibald

| 20708|2006-10-01 05:53:48|ShaMaYah B Yahadah|Re: please someone research this with me|

Did not ask yo to agree, asked you to help research. Luckily there is another site that has people on it that are real scholars and understood what I needed and are helping. CLyde Winters I won't you to know that you are welcome to this other site. If you want to know it's web address let me know.

--- In Ta_Seti@yahoogroups.com, "Li \((wiseladyowl)\)" wrote:

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> It's the over all tone of your message that is problematic. If we

do not agree with someone, we simply and politely explain why we do not put them down or speak condescendingly to them as if we are chastising a child. There is a lot of proof for the first "Jews" being black but ppl get upset and refute it to the point of accusing some of being anti semitic so it really does not matter what you present to "some" folks. If for some reason he feels that this is fact nothing we say will make him feel otherwise, because really where is the "proof" for a LOT of things that we all FEEL are real? We may not ever get proof of big foot or even atlantis but some do and it is not my place to ridicule them for it. Hopefully you now understand what im saying, like my momma said if you can not say something nice.....

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> Wise Lady Owl,

> I suggest you re-read my written words: "if you can't find any

scietific basis for holding on to your position members of this forum will be unable to conduct rational discourse".

> Please explain to me what is aso arrogant about a simple

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> Peter Gray

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> From: "Li (wiseladyowl)"

> Reply-To: Ta_Seti@yahoogroups.com

> To: Ta_Seti@yahoogroups.com

> Subject: RE: [Ta_Seti] Re: please someone research this with me

> Date: Tue, 26 Sep 2006 12:13:31 -0700 (PDT)

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> Whooaaa, how presumptuous and arrogant, we listen to

quite a bit of info here and have no problem listening to this person present his point of view. Why in the world would you "tell" some one else what to do on a group? This group is getting out of hand, any one else agree with me??

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> Peter Gray wrote:

> Shama Yah B:

> I agree with Djehuti -- if you can't find any scientific basis

for holding on to your position, members of this forum will not be able to conduct rational discourse. So I suggest you return whenever you can manage to substantiate any of your claims concerning the Nile and the Congo, the co-existence of humans and dinosaurs, the first appearance of the ozone hole, among the other spurious notions you present.

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> From: "Djehuti Sundaka"

> Reply-To: Ta_Seti@yahoogroups.com

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: please someone research this with me

> Date: Sun, 24 Sep 2006 15:10:18 -0000

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> Again, one other thing. As can be seen in this map

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http://upload.wikimedia.org/wikipedia/commons/0/0c/Topography_of_afri

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> it would be physically impossible for the Hapy to have ever flowed

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> Djehuti Sundaka

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> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

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>> You're perfectly free to take up your own suggestion and post

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>> results as before. As it stands, you've already posted an online

>> source to this list that didn't substantiate what you claimed

> about

>> it. Thus, I hardly think anyone's going to engage in a wild

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>> chase for such claims. When you can post something that can be

>> substantiated on the subject, get back to us.

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>> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

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>>>> This bend is more fully seen here:

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>> changed. <http://ancienthistory.about.com/gi/dynamic/offsite.htm?>
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> Find a local pizza place, music store, museum and more?then map

the best route!

>

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> Get your email and more, right on the new Yahoo.com

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> Express yourself - download free Windows Live Messenger  
themes!  
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> All-new Yahoo! Mail - Fire up a more powerful email and get  
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Do you Yahoo!?

Everyone is raving about the [all-new Yahoo! Mail](#).

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> > From: "Djehuti Sundaka"

> > Reply-To: Ta_Seti@yahoogroups.com

> > To: Ta_Seti@yahoogroups.com

> > Subject: [Ta_Seti] Re: please someone research this with me

> > Date: Sun, 24 Sep 2006 15:10:18 -0000

> >

> > Again, one other thing. As can be seen in this map

> >

> >

>

http://upload.wikimedia.org/wikipedia/commons/0/0c/Topography_of_afri

> > ca.jpg

> >

> > it would be physically impossible for the Hapy to have ever

flowed

> > into the Kongo basin as such a path would be blocked by higher
> land

> > elevations. Rivers don't flow uphill and if such a path through
> > these higher elevations had ever existed, the valley or canyons
> left

> > would still be visible today.

> >
> > Djehuti Sundaka
> >
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > wrote:
> > >
> > > You're perfectly free to take up your own suggestion and post
> > your
> > > results as before. As it stands, you've already posted an

online

> > > source to this list that didn't substantiate what you claimed
> > about
> > > it. Thus, I hardly think anyone's going to engage in a wild
> > goose
> > > chase for such claims. When you can post something that can be
> > > substantiated on the subject, get back to us.
> > >
> > > Djehuti Sundaka
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> > > wrote:
> > > >
> > > > Use your search engine. Type in Nile river flowing through
> > Congo,
> > > > then come back and see me.
> > > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > > > wrote:
> > > > >
> > > > > One other thing. At no time did the Hapy flow anywhere

near

> > > the
> > > > Kongo basin based upon the online reference provided. The
> > image
> > > > provided by NASA pertains to the Great Bend and reveals a
> > channel
> > > > that had previously been a more direct route going north,
> > not
> > > > west.
> > > > This bend is more fully seen here:
> > > >
> > > > http://en.wikipedia.org/wiki/Image:River_Nile_route.jpg

>>>>>
>>>>> Djehuti Sundaka
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
>>>>> wrote:
>>>>>>
>>>>>> I guess you have only selectively read your own claims.

On
>>> one
>>>>> hand
>>>>>> you wish to claim the Hapy emptied into the ocean via

the
>>> Kongo
>>>>>> basin. On the other hand you wish to have it as apart of
>> the
>>>>>> Amazon. You can't have it both ways. Rivers don't flow
>>>> downwards
>>>>>> into basins only to then flow upwards to be apart of

other
>>>>> rivers.
>>>>>>
>>>>>> You also seem to think that changes in longitude and
>> latitude
>>>>>> somehow affect the fact that the sources of the two

rivers
>>>> remain
>>>>> at
>>>>>> opposite ends of the land mass. The coordinates are
>>> irrelevant
>>>> as
>>>>>> the geographic relationship of the river sources remain
> the
>>>> same.
>>>>>> Anyone looking at Pangea would clearly see that just as
> they
>>>> would
>>>>>> see that the Kongo basin would be just to the south of

the
>>>> Amazon
>>>>>> basin (i.e. they don't meet up).

>>>>>
>>>>> Djehuti Sundaka
>>>>>
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"
>>>
>>>>> wrote:
>>>>>>
>>>>>> I guess you have only selectively read these posting.

If

>> you
>>>> had
>>>>>> truly read them all you would see that NASA satallite
>>> imaging
>>>>> has
>>>>>> the nile crossing KMT and eemptying out into the
> Atlantic
>>> via
>>>>> the
>>>>>> Congo. In this case it is perfect for this to be the
> route
>>> for
>>>>> the
>>>>>> nile to meet up with South America and the Amazon.

Have

>> you
>>>> even
>>>>>> looked at the map of the Pangea? IT shows that

longitute

>> and
>>>>>> Lattitude has changed drastically. This means even the
>> flow
>>> of
>>>>> the
>>>>>> rivers may have changed. Please review this site.
>>>>>>>
>>> changed.<http://ancienthistory.about.com/gi/dynamic/offsite.htm?>
>>>>>>>
>>>>>>>
>>>>>
>>>>
>>>>
>>>>

> >
>

site=<http://atlas.geo.cornell.edu/education/student/tectonics/contine>

> > > > > > nta1%5Fdrift.html

> > > > > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > > > > > wrote:

> > > > > >

> > > > > > No matter how differently you may wish to speculate
> > about

> > > > how

> > > > > the

> > > > > > rivers may have flowed, the fact ever remains that

the

> > > > sources

> > > > > of

> > > > > > the rivers are at opposite ends of the land masses.

> The

> > > > sources

> > > > > of

> > > > > > the Amazon are in the northwestern highlands as

> opposed

> > to

> > > > the

> > > > > main

> > > > > > sources of the Hapy which are in the northeastern

> > > Ethiopian

> > > > > > highlands. They are at opposite ends of the united

> land

> > > > masses

> > > > > > meaning there is no point at which they could have

> > > possibly

> > > > > flowed

> > > > > > together.

> > > > > >

> > > > > > Djehuti Sundaka

> > > > > >

> > > > > >

> > > > > >

> > > > > > --- In Ta_Seti@yahoogroups.com, "ShaMaYah B Yahadah"

> > > >

> > > > > > wrote:

> > > > > > >

> > > > > > > Oh course you are remembering during the Pangea

area

>>> that
>>>> the
>>>>>> amazon
>>>>>>> and the Nile do not hold static to their current
>>> location.
>>>>> Which
>>>>>>> does mean it is very possible that they flowed
>>> differently.
>>>>>>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
>>>>>>>> wrote:
>>>>>>>>>
>>>>>>>>> If the Hapy (Nile) flowed the way you would like
> to
>>>>> believe
>>>>>> it
>>>>>>>> did,
>>>>>>>>> the fact remains that such an east to west flow
>> would
>>>> have
>>>>>>> been
>>>>>>>> in
>>>>>>>>> the opposite direction of the Amazon's west to
> east
>>>> flow.
>>>>>>>>>>
>>>>>>>>>> Djehuti Sundaka
>>>>>>>>>>
>>>>>>>>>>
>>>>>>>>>>> --- In Ta_Seti@yahoogroups.com, "ShaMaYah B
> Yahadah"
>>>>>>>>
>>>>>>>>>>> wrote:
>>>>>>>>>>>>
>>>>>>>>>>>>> Horace Butler's book "When Rocks Cry Out"

placed

> a
>>>> very
>>>>>> real
>>>>>>>>> ancient
>>>>>>>>>>> Israel in Peru. This is why there is little
>> evidence
>>>> of
>>>>>>> Israel
>>>>>>>>>> in

>>>>>>>>> Egyptian history. Second I have found traces

of

>>>> evidence

>>>>>> that

>>>>>>>> the

>>>>>>>>> Nile

>>>>>>>>>> river use to flow from Egypt across Africa

> through

>>> the

>>>>>> Congo

>>>>>>>> and

>>>>>>>>>> into

>>>>>>>>>>> the Atlantic ocean. Is it possible that when

the

>>> Nile

>>>>>> flowed

>>>>>>>> this

>>>>>>>>>> way

>>>>>>>>>>> that the earth land mass was still a Pangea(

one

>>> large

>>>>>> land

>>>>>>>>> mass)? If

>>>>>>>>>>> so then it stands to reason that in South

> America

>>> the

>>>>>>> country

>>>>>>>>> that

>>>>>>>>>> is

>>>>>>>>>>> called Guyana share so much in common with

Ghana

>> of

>>>>>> Africa.

>>>>>>>> What

>>>>>>>>>> is

>>>>>>>>>>> the Nile did not empty in to the Atlantic but

it

>> was

>>>>> once

>>>>>>>> apart

>>>>>>>>>> of

>>>>>>>>> the
>>>>>>>>> Amazon river. Is this how the pyramid builders
>>>> travelled
>>>>>>>> before
>>>>>>>>> the
>>>>>>>>> seperations on the teutonic plates? The

ancients

>> in
>>>>> South
>>>>>>>>> America
>>>>>>>>> not
>>>>>>>>> only worshipped African Gods, but were African
>>>>> themselves.
>>>>>> I
>>>>>>>>> contend
>>>>>>>>> that many walked from what is present day

Africa

>>> into
>>>>>>> present
>>>>>>>>> day
>>>>>>>>>> South America before the seperation of the
>>> continents.
>>>>>>> Please
>>>>>>>>> research
>>>>>>>>>> how perfectly the continents fit together

before

>>> their
>>>>>>>>> seperation.
>>>>>>>>>> Research the names Ghana and Guyana the mean

the

>>> same
>>>>>>> thing.
>>>>>>>>>> Research
>>>>>>>>>>> the fact that the cities and the landmarks of
> the
>>>> bible
>>>>>>> can
>>>>>>>>> be
>>>>>>>>>>> found
>>>>>>>>>>>>> in Peru to this day.
>>>>>>>>>>>>>
>>>>>>>>>>>>>

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> -----

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>

| 20711|2006-10-01 17:41:31|Paul Kekai Manansala|Excavating Amarna (Royal city of the pharaoh Akhenaten)|



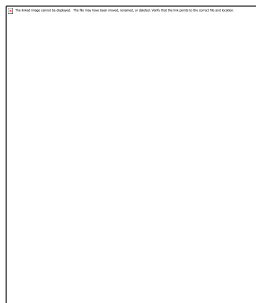
Excavating Amarna

September 27, 2006

Barry Kemp tells about recent work and discoveries at the royal city of the pharaoh Akhenaten.

<http://www.archaeology.org/online/interviews/kemp.html>

Beginning in November, Philadelphia will host "[Amarna, Ancient Egypt's Place in the Sun](#)," a new exhibition at the University of Pennsylvania Museum of Archaeology and Anthropology that will focus on the royal city of Amarna built by the pharaoh Akhenaten, which was Tut's childhood home. (And, in February, the Tutankhamun exhibition comes to the [Franklin Institute](#).)



ARCHAEOLOGY spoke about recent excavations and discoveries at Amarna with Barry Kemp, who has since 1977 directed the [Amarna Project](#), which includes an expedition of the Egypt Exploration Society in association with the Supreme Council of Antiquities of Egypt. The Amarna Project is supported by the [Amarna Trust](#), a UK registered charity. Kemp is a Professor of Egyptology at the University of Cambridge and Fellow of the British Academy. His books include *Ancient Egypt: Anatomy of a Civilisation* (2nd edition 2005), *Think Like an Egyptian: 100 Hieroglyphs*, and *How to read the "Egyptian Book of the Dead"* (forthcoming).

What evidence do we have for why Akhenaten chose this place for his new capital? And because it was created from scratch, how does Amarna compare to other Ancient Egyptian cities such as Karnak, Thebes, and Memphis?

A series of large tablets or stelae carved in the face of the cliffs behind Amarna (and across the other side of the river) record the foundation of Amarna in Akhenaten's own words. He was simply led there by his god, the Aten. That is not a good enough reason for us; we want a more rational explanation (perhaps misguidedly). He called the place "Horizon of the Aten" and it has become fashionable to see the silhouette of the cliffs behind Amarna, cut in the middle by more than one deep valley, as a natural representation of the Egyptian hieroglyph for "horizon," but this may be modern fancy. You can find similar silhouettes at other places. He wanted his city to be on ground that had not belonged to any person or god beforehand. Amarna does seem to have met this criterion. It was also important that it was in the east, the place of sunrise. It happens to

be roughly halfway between Memphis and Thebes, but we cannot know if this convenience factor contributed to his choice.

In the New Kingdom Memphis and Thebes and their temples (Karnak in the case of Thebes) were extensively rebuilt, in large part on new ground. Sadly we still know very little about the plans of these cities and so a comparison with Amarna is scarcely possible outside the confines of the temple enclosures.

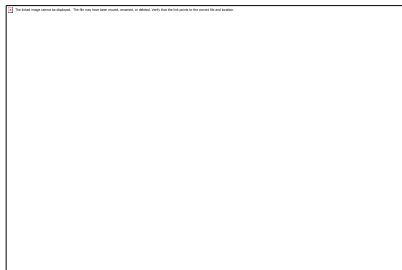


Image of houses of poorer people, excavated in 2005: Here they not only lived but labored in the tiny spaces on a range of crafts, including making small glass and glazed objects, melting down scrap bronze, and making stone implements. (Courtesy Barry J. Kemp) [LARGERIMAGE]

What happened to the city after Akhenaten's death? Have you found evidence that suggests inhabitants tried to stay there instead of returning to Memphis or Thebes, or was it abandoned completely?

Sufficient written material has been found over the years to suggest that Amarna continued to function as a full city into the reign of Tutankhamun. Earlier excavators also found traces of what had probably been a small shrine with the name of Horemheb in the enclosure of the Great Aten Temple. It was in his reign, however, that the thorough demolition of the stone buildings began, accompanied by taking the stones off the site altogether to be used as building material elsewhere. How the ordinary inhabitants viewed the situation we cannot tell. In many or most cases they would have been tied to the households of the king's officials and so the decision to stay or leave would not have been theirs. Moreover, once the royal administration had left it would have been difficult to keep a significant population supplied. The city had no natural reason to be there. An excavation in 1922, in a part of the site now covered by the modern village of el-Hagg Qandil, close to the river, uncovered buildings and debris that belong to a continuation of occupation into the later New Kingdom. This supplies a valuable comparison to how any other parts of Amarna should look had they been occupied for significantly longer. This part remains exceptional. It must have become a local self-sustaining riverbank village or small town.

Does the abandonment of the city after a single generation increase its value, making it a sort of time capsule compared to cities that were inhabited over long periods?

Yes. This is Amarna's great value to archaeology. Even so, a lot could happen within a single generation. Buildings were changed, rubbish accumulated, giving Amarna the stratigraphic look characteristic of archaeological sites generally. But all the evidence continues to point to a brief

occupation. As a result distribution patterns can be analyzed with a greater degree of confidence than is often the case.

Is there evidence of a different social stratification in Amarna as opposed to the previous capital? How did the city's economy differ from other those of other Egyptian capital cities? i.e. were there more/less farmers? more/less bureaucrats? more/less taxes? more/less military?

The question is virtually unanswerable because of the continuing lack of comparative material from other places. The kind of administration that Akhenaten relied upon looks traditional, but it has left virtually no written archives behind that deal with the internal affairs of the country. A major uncertainty is the role of the Aten temples in the city's economy. They were provided with a quite exceptional number of offering-tables--hundreds of them--and it is tempting to see them as part of a major distribution of food to the city. But even if this were so, it would be impossible to make a quantified comparison with the previous period. People have commented upon the prominent place that soldiers have in the scenes that show the life of the king. This fits what seems to be a growing role for the military in the New Kingdom. It should be remembered that the ones who benefited from the failure of Akhenaten's plans were the military and not the priests. The failure opened the way for the takeover of the country by a military family from the Delta, the house of Sety and Rameses. To what extent Akhenaten's reign was pivotal in this development is impossible to say.

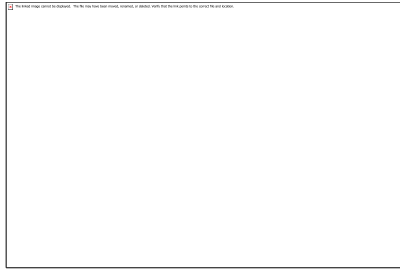
The middle- and upper-class houses have been described as more like country estates rather than the town house design found in major cities such as Thebes. What does this more relaxed or leisurely structure say about how Akhenaten ruled?

This picture is probably an illusion. On the one hand, parts of Amarna were densely built-up, even restricting the space occupied by houses of the wealthier people. It was probably also common for the houses to be built upwards, to more than one storey. On the other hand, since Memphis and Thebes themselves expanded greatly during the New Kingdom it is quite likely that they took on a more open appearance than they had in previous eras. But until we have more direct evidence from these places even something as fundamental as this comparison remains largely a conjecture.

Does the archaeology--village planning, house construction, and artifacts--indicate the workmen's lives at Amarna differed greatly from the workmen's lives at Deir el-Medina?

Deir el-Medina is remarkably well documented but only for the Ramesside period. Deir el-Medina of the 18th Dynasty is not well understood. The workmen's village at Amarna bears an obvious close resemblance to Deir el-Medina in layout and the majority of its artifacts, but the extent to which one can project the elaborate social and religious life of Ramesside Deir el-Medina on to the Amarna village is a matter of personal conviction. Can one even reliably project it on to Deir el-Medina itself of the 18th Dynasty? "Workmen's lives" is also a phrase that could encompass most of the people who lived in the city. Their lives are likely to have been dominated by client-patron relationships centered on the houses of "officials" that were

frequently embedded amongst the smaller house. This might have given their lives a character somewhat different from those that we are familiar with from Ramesside Deir el-Medina.



This year's excavation was the first in a cemetery of poorer inhabitants at Amarna. They took few things with them. Here the braided hair of one has survived well. (Courtesy Barry J. Kemp) [LARGERIMAGE]

What have excavations in the cemetery where Amarna's poorer inhabitants were buried revealed?

We have only just started. There could be years ahead for the project. The main revelation is that a fair proportion of the hundreds, perhaps low thousands of people who died at Amarna were buried locally, and their bodies were left there when the city was abandoned. In the section we have exposed so far the burials were poorly equipped, with few artifacts, cheap pottery, and probably no mummification. The burial customs of the ordinary people of the New Kingdom are not well documented. Although our cemetery has been robbed (probably not long after the period of burial) it will provide a welcome addition to knowledge on burial customs. There is already a sign that "family" traditions of orientation were developing. But the main bonus lies in the human bones. They represent a real population of people alive at more or less the same time. Many must have known each other in life. The study of the bones that has started will in time give a profile of a New Kingdom urban population that will be hard to better. Already it tells a somber story: of hard and short lives, more so than one would have expected from the capital city at the peak of ancient Egypt's prosperity.

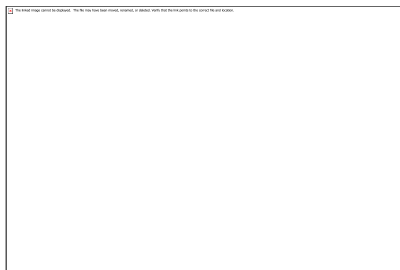
Does the increased focus on new art styles during the Amarna period and the discovery of sculptors' workshops at the site suggest there were more artisans here or a larger part of the city was dedicated to art production than at other capitals? Or could this simply reflect the fact that the archaeological record at other cities was more disturbed by later building over the centuries or may still lie beneath modern buildings?

Again, comparison with other places is impossible. The evidence is not there. Akhenaten inherited the sculptors of his father's reign who were able to work on a large scale to a remarkably high level of sensitivity in hard stones. He benefited from this. On the other hand, it is clear that he had an insufficient number of skilled relief artists. The standard of carving on wall blocks from Amarna varies greatly, some of the work being of poor quality. The number of locatable sculptor's workshops at Amarna is not particularly large. They form part of a broad pattern of evidence to suggest that the whole city was one loosely organized workshop serving the court. It is hard to think that other major cities (and there would have been only a few at any

one time) did not have this character. But only more archaeology at other places will help to answer the question.

Elsewhere in Egypt, rising ground-water levels and too many tourists are threatening ancient monuments. What is the situation at Amarna?

There is a modest ground-water threat but not as bad as at many sites. There is continuing interest amongst the local communities to expand cultivation and the local cemeteries, sometimes at the expense of the archaeology. So far the Egyptian government antiquities inspectorate has been generally successful in holding the line. Tourists, when they come to Amarna, are strictly controlled by the police and so have no scope to wander freely. The numbers do not overwhelm the monuments that they do visit. The perception that Middle Egypt warrants extra security precautions for foreign visitors undoubtedly regulates numbers and, in a way, helps to protect the site. On the other hand, an increase in visitors also stimulates all concerned to make sure that the site is not neglected and can have, therefore, a beneficial effect. The new Amarna site museum currently under construction on the riverbank at el-Till is likely to encourage more visitors.



An important part of the expedition's work is repairing the crumbling brickwork of buildings excavated in the last century. Here the rear part of the North Palace at Amarna has seen a program of repair applied to the brickwork, and a replacement of a lost stonework platform (its outline preserved by its foundations). (Courtesy Barry J. Kemp) [LARGERIMAGE]

Currently, conservation and repair work are being done on the crumbled brickwork. Are there plans to do more advanced reconstruction work?

I am not sure what you mean by "advanced." The new museum will contain a full-scale replica of one of the houses, made in modern materials, but that will remain exceptional. Everyone with responsibility for mud-brick sites faces a dilemma. Doing nothing is a quiet formula for destruction to continue. But is restoration better than reburial? In some cases where walls stand to some height in buildings that cover a lot of ground reburial is not feasible and then some basic consolidation is called for. At Amarna there are hundreds of houses exposed by excavation, all crumbling away. I am still not sure what the best solution is, and the scale of any solution that addressed the problem fully would significantly alter the appearance of the site. Yet simply leaving it is not a way to keep the site as it is. The decay is inexorable. It is a constant worry.

What specific research goals are you pursuing at the site today?

The overall research themes of the Amarna Project are:

- Defining city life--the place of Amarna in the evolution from village to the kind of city that we are familiar with--Amarna as exemplar of the "pre-preindustrial city"
- Defining material culture--the role of things in people's lives: making them, acquiring them, investing them with meaning, disposing of them
- Defining spiritual landscape--the grand ideas of Akhenaten on the one hand, and the homely supports of domestic, private religion on the other

Did Akhenaten's actions--changing the religion, promoting new artistic style, and moving the capital--affect the everyday lives of Egyptians?

The lives of the people of Amarna were dramatically changed by the move to a new location, probably not a convenient or inviting one. It was a bleak strip of desert they had to colonize. The impact that his religion had upon them is one of the Project's research themes. At one end lie the Aten temples and their strange obsession with offering-tables. Are they a sign that a greater degree of public benefit was in Akhenaten's mind? The idea is quite attractive but hard to prove, the evidence in part being the archaeological remains of the offering-cult. At the other end is the fact that Amarna is richer in evidence for domestic religious cults and beliefs than other settlement sites of the period (Ramesside Deir el-Medina excepted) and for the most part they were not centered on Akhenaten's ideas.

Perceptions of Akhenaten have varied among scholars, from visionary to deranged tyrant. Has working at Amarna given you insights into the pharaoh's character?

It has always been the city and not the man that has attracted me. But I have been forced to form opinions. I do not think it is possible to know his character. He worked from a vision, of a city and of a new form of cult, so visionary is an appropriate term. I don't see evidence for tyranny. Kings had absolute powers and we have no basis for comparing whether Akhenaten was more or less benign in his treatment of his courtiers and people than other kings. Later kings judged him harshly, but they had agendas of their own. We lack independent witness testimony for his reign, as for others in ancient Egypt. Ancient Egypt is a more impenetrable society than we often like to think.

The evidence for domestic cults and beliefs at Amarna is so widespread as to suggest that the citizens retained a fairly normal profile in this area. The density of the housing and the constant proximity of the houses of officials make it implausible that these beliefs and practices were underground or clandestine.

Tutankhamun has been labeled the "boy king" and long been considered a minor ruler. Yet, during the decade he was on the throne, Amarna was abandoned, the royal burials were removed to the Valley of the Kings, the worship of Amun reestablished, etc. Is there evidence indicting that Tut, or his administration, was more successful or more important than generally credited for?

Your summary is the evidence for his/their success. We cannot credit him/them with less.

What impact (if any) do you think the recent findings in the Valley of the Kings (the embalmer's cache, KV63, and the possibility of "KV64") will have on our current understanding of the downfall and subsequent cover up of the Amarna period?

It depends upon the scope of the individual imagination. In the present stage of knowledge--KV63 is a very recent discovery--I do not see in what way it contributes to our understanding of the history of the time. As for "KV64," its very existence is still hypothetical.

One of the major unresolved and perhaps unresolvable difficulties with the Amarna Period is how to disentangle whatever hostility there might have been to Akhenaten's religious ideas with the dynastic politics of the day. The end of the Amarna Period witnessed the demise of a long established ruling family that was rooted in an even longer Theban ascendancy. It was the end of an era and the start of a new one. The advancement of those who took over might have dictated the agenda of court affairs just as much as dislike of Akhenaten's ideas. The fate of Nefertiti's mummy, even if we know what it was, is not likely to help us here.

Kemp will present more about his work at Amarna in a lecture at the University of Pennsylvania Museum on November 16. For reservations, call 215/898-4890.

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www.archaeology.org/online/interviews/kemp.html
| 20712|2006-10-02 09:22:13|Robin|Detailed excerpts from "When We Ruled" are in New African (October |
Dear Group

The magazine New African has released its October 2006 special edition (No 455) to coincide with England's Black History Month.

It contains 7 articles extracted from the book "When We Ruled"

The Articles are

1. When We Ruled, pp.12-17
2. When They Came, pp.18-20
3. Primitive peoples do not produce artwork of anything like this quality, pp.22-23
4. How Yoruba art dazzled the Europeans, pp.26-27

5. Behold a city called Benin, pp.30-31
6. Have you heard of Mansa Musa? pp.64-65
7. Ta-Seti the oldest, p.65

Robin

www.whenweruled.com

| 20713|2006-10-03 19:26:42|Paul Kekai Manansala|Scientists bid to take Neanderthal DNA sample|

<http://news.scotsman.com/index.cfm?id=1451622006>

Scientists bid to take Neanderthal DNA sample

KARL MANSFIELD

SCIENTISTS are attempting to extract DNA for the first time from the fossilised bones thought to be of a Neanderthal man who roamed Britain 35,000 years ago.

Experts plan to use a tooth from an upper jaw to establish whether the closest relative of modern humans lived on the British Isles later than it was once thought.

The fragment of an upper jaw, which was found in 1926 at Kent's Cavern in Devon, was originally thought to be human, but experts now think it could date back even further.

Chris Stringer, research leader in Human Origins at the Natural History Museum in London, said it was a critical test that could have historic results. The only late Neanderthal fossils on the British Isles were found on the Channel Islands around 1910.

However, Stringer said the teeth discovered at the site date back to a time when the island was joined to France around 50,000 years ago.

The director of the Ancient Human Occupation of Britain (AHOB) project said: "Neanderthal DNA is very distinct and would show up clearly in tests. It is a critical test as this could be the first late Neanderthal fossil on mainline Britain.

"But it is also historic if there is modern human DNA as this would prove they were here earlier than previously thought.

"Neanderthals are so close to us in time, living 30,000 to 40,000 years ago, and a closely related species. We have lots of Neanderthal tools but no fossils. The team is excited about the tests, but we need a bit of luck as the DNA may not have survived."

The roots, crown, size and shape of the tooth, which is thought to date back 35,000 years, would also be studied.

Torquay Museum in Devon, which looks after the piece of jaw bone, has agreed in principle to the DNA and carbon dating tests, Stringer said.

The group, which found evidence which dated the arrival of primitive ancestors in Britain to 700,000 years ago, 200,000 years earlier than previous findings, includes archaeologists, paleontologists and geologists from the Natural History Museum, the British Museum, Royal Holloway, University of London, and the University of Durham.

AHOB was set up in 2001 and funded for five years with 1.2m from the Leverhulme Trust which provides grants for education and research.

The second phase of research, which is called AHOB2 and runs until 2010, starts today after the Leverhulme Trust provided a 999,000 grant.

The next phase will include comparative studies in continental Europe.

The new project will also test the theory that there were no humans in Britain between 180,000 and 60,000 years ago due to the creation of the English Channel, making access to Britain more difficult.

| 20714|2006-10-03 19:27:29|Paul Kekai Manansala|Anthropologist challenges species identification of ancient child s|

Public release date: 2-Oct-2006

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University of Pittsburgh

Anthropologist challenges species identification of ancient child skeleton found in Ethiopia

Pitt's Jeffrey Schwartz, who with colleague Ian Tattersall compiled the entire human fossil record, says specimen is not from Ethiopia and classification is premature

According to University of Pittsburgh anthropology professor Jeffrey Schwartz, author of the four-volume *The Human Fossil Record* (Wiley-Liss, 2002-05), "the discovery of any largely complete skeleton of an ancient human relative would be unique. The fact that it is a child makes it even more exciting because of what its bones and teeth might reveal that an adult's cannot."

However, Schwartz said, there are questions about the species this

specimen represents. He explained that the problem is that "Lucy" and this child specimen from Dikika have been placed in *Australopithecus afarensis*, which is not from Ethiopia but from Laetoli, a site in Tanzania thousands of kilometers to the south. But while other specimens from Laetoli are similar to this specimen, defined as *A. afarensis*, a recent study of virtually all the fossils from Lucy's region of Hadar by Schwartz and Ian Tattersall, curator of anthropology at the American Museum of Natural History in New York, has revealed that none is similar in detail to the fossils from Laetoli.

"This means, of course, that no Hadar specimen is *A. afarensis*," said Schwartz, a fellow of the prestigious World Academy of Arts and Science.

Just as Donald Johanson, discoverer of the 3.2 million-year old Lucy, initially suggested, Schwartz and Tattersall found there is more than one kind of hominid represented in the Hadar material.

"Since the chewing surfaces of the Dikika child's teeth have not yet been exposed, one cannot compare it with any of the Hadar specimens or with the type specimen of *A. afarensis* from Laetoli," Schwarz explained. "Until this can be done, one cannot tell whether the Dikika child really is the first specimen of Ethiopian *A. afarensis* or, if not, whether it compares favorably with one of the hominids from Hadar or it represents a different taxon altogether."

###

Schwartz and Tattersall's *The Human Fossil Record* represents the first study of the entire human fossil record. Volume 1 was recognized by the Association of American Publishers with its Professional Scholarly Publishing Award.

| 20715|2006-10-06 07:42:12|rasatantra|THE WATER RELIGION: SEE THE MANY EGYPTIAN TEXTS IN OUR BOOK|
RECRUITING ASSISTANTS & PATIENTS FOR OUR NATUROPATHIC CLINIC

RE: THE TANTRA SANGHA: A TANTRIC MONASTIC COMMUNE

We are now recruiting those who wish to join and participate in our Holy Revival. One plan is for those who wish to become self-sufficient by working on this Pilgrim's Project. Another plan is for those who only wish to receive therapeutic treatment and are willing to pay for it. Another plan is for entrepreneurs who wish to finance such a project. A Shivambu Clinic, especially if it uses Urine Tantra, would be a valuable source of quick income from the public. Once the public learns of the efficacy of our treatments and therapies, they will be willing to pay for receiving the valuable

service of such highly curative therapies.

We hope to become self-sufficient by farming the land and by treating patients with health problems. Anyone interested in these various proposals, should contact swamiji. First go to his website to study all the information currently available about our Experimental Protocols. Then, contact swamiji with your own ideas and proposals. Otherwise, nothing will happen to benefit anyone. I guess we need each other's help. I am happy to help you, and, if you feel the same way, please contact swamiji. Swamiji's website is listed below. Thank you for caring. Jai Om. - Swami Tantrasangha

<http://www.salvationscience.com/>

SALVATION SCIENCE: EVERYTHING TO GAIN & NOTHING TO LOSE

The sectarian fundamentalists who oppose us seem to think they have something better to offer instead. I challenge them to prove if any of their religious doctrines can "Save" anyone from anything. Stupidity and blind conformity are from the beginning, so a long tradition with millions of adherents does not prove any veracity. When they try to lure you away from Salvation Science, ask them what they have to offer that is so much better or more efficacious than Urine Therapy and Rasa Tantra. Their religious beliefs are just as subject to Scientific Enquiry as our own, and I don't see any proof that their various doctrines can save anyone from anything.

Whenever they attack the concept of Scientific Method applied to the study of Theology, I wonder why they seek to demolish the last known experimental protocols with any chance to bestow upon us a longer and happier Life, and I wonder what they have which is so good as to replace it. In order to avoid being deceived, all Theological Doctrines should be scientifically proven in actual practice. Unlike sectarian fundamentalist doctrines, which are already known not to meet such criteria, our experimental theories have yet to be tried, and offer the last possible hope for a method to save us from the Eight Sufferings of: hunger, disease, senescence, death, low intelligence, emotional depression, entrapment of consciousness in the physical dimension, and the impermanence of an endless round (Samsara) in various bodies and dimensions.

Like Frank Sinatra sang: "Some people get their kicks stomping on a dream". I call these "swine from hell" the "balloon poppers", who seek to extinguish every hope for Salvation from Suffering, while offering nothing positive in return. So, repent and at least give Salvation Science a chance. If it fails, our antagonists will be gratified that another door of opportunity has been slammed in our

faces. And if it works, we may be able to escape suffering and those who cause it. Till then, the sectarian fundamentalists will be happily at work destroying each other. Narrow-minded people are dangerous, and are always looking for the right pretext to do the wrong thing to the Righteous. Are you still wondering how the lemmings got to the precarious precipice of this cliff, whereby they all fall into the abyss of those who rejected happiness itself? Jai Om. - Sw. Tantrasangha <http://www.salvationsscience.com/>

MURMURINGS AGAINST OUR HETEROSEXUAL USES OF BIOSECRETIONS

We not only challenged popular taboos against ESP, but we also went against the popular prejudices against the therapeutic uses of Genetic Efflux (which also contains hormones, enzymes, antigens, antibodies, Urea and nutrients). Our uses of these substances are explained by their chemical contents, which were just listed. For many years, we have listened to your murmurings against this practice. Perhaps you are so vain as to have such delusions of grandeur as to imagine you are above such a practice, as if in your vainglorious pomposity, you feel you are "too good" for such distasteful austerities.

I prayed to the Lord about this problem that this Hermetic Doctrine of Rasa Tantra is highly unappealing to the masses. The answer to my prayer was that the Lord doesn't give a damn if you like it or not. Some of you are so demonic that you wish to attack the messengers who bring you this information, as if we had done you a great wrong. But the only people who are doing wrong are those who are stupid and too vain to admit it. 5,000 unready listeners walked out on Jesus, having rejected his sermon about: "You must eat my body and drink my blood or you have no life within you and no reason to be here with me". When his disciples asked him: "Who can bear this Message?", Jesus answered: "Will you also leave?"

Jesus never once considered changing his Doctrine to suit the emotional needs of the ignorant. Why? Because all false doctrines are a waste of time anyway, whether the ignorant like the lies or not. These new announcement "growth pains" in the Dharma are unavoidable, if one is to Save us from suffering, instead of selling out to the devil of greed and social acceptance, attuned to an erroneous norm, whereby all are deceived and fall into perdition. You have but to repent your sinful ways and return to the "foal" of Sound Doctrine, backed up by scripture and medical science, as is our own Salvation Science. The Cause of Salvation is too vital to allow itself to be subverted by anyone's ignorant rationalizations. Think less about your petty jilted egos and more about those in mortal suffering

throughout the land, who are pleading to Divine Providence for help.

Jai Om. - Sw. Tantrasangha <http://www.salvationscience.com/>

| 20716|2006-10-07 20:42:31|Paul Kekai Manansala|Early humans combed the beach|

Early humans followed the coast

By Paul Rincon

Science reporter, BBC News

Learning how to live off the sea may have played a key role in the expansion of early humans around the globe.

After leaving Africa, human groups probably followed coastal routes to the Americas and South-East Asia.

Professor Jon Erlandson says the maritime capabilities of ancient humans have been greatly underestimated.

He has found evidence that early peoples in California pursued a sophisticated seafaring lifestyle 10,000 years ago.

Anthropologists have long regarded the exploitation of marine resources as a recent development in human history, and as peripheral to the development of civilisation.

This view has been reinforced by a relative lack of evidence of ancient occupation in coastal areas.

But that view is gradually changing; genetic studies, for example, suggest a major early human expansion out of Africa occurred along the southern coastline of Asia, leading to the colonisation of Australia 50,000 years ago.

Shifting sea levels since the last Ice Age, combined with coastal erosion, would have erased many traces of a maritime past, Professor Erlandson explained.

"The story of human evolution and human migrations has been dominated by terrestrial perspectives," the University of Oregon researcher told BBC News.

"I grew up on the coast and I always thought this didn't make much sense. Coastlines are exceptionally rich in resources."

Ancient artefacts

Professor Erlandson has carried out extensive excavations on San Miguel Island, off the coast of California, which is known to have been inhabited at least 13,000 years ago.

About 100,000 seals and sea lions of six different species live on the island. These slow-moving sea mammals would have been easy prey for the island's early human inhabitants.



Coastlines were rich in resources for early humans



The knotted "cordage" could have been used to make nets and lines

"The big elephant seals weigh over 300lbs," he explained. "It has always seemed to me that these were a resource that early humans would not want to miss."

One of the digs, at Daisy Cave, on San Miguel Island, has yielded scores of bone "gorges", a form of fish hook.

The gorges were covered with bait to be swallowed whole by fish, which were then reeled in. These are between 8,600 and 9,600 years old and are associated with more than 30,000 fish bones. They are the oldest examples of

such artefacts in the New World.

The researchers have also recovered fragments of knotted "cordage" - woven seagrass - that might have been used to make fishing nets. These delicate items were preserved by pickling under layers of ancient cormorant dung.

"The preservation is superb, so we interpreted the cordage as 'cut-offs' from the manufacture and maintenance of nets, fishing lines, and other maritime-related woven technologies," Professor Erlandson said.

At other sites, the researchers have found barbed points that were most likely used for hunting sea mammals - possibly sea otters. They also unearthed examples of 9,000-year-old basketry as well as 8,600-year-old shell bead jewellery.

'Kelp highway'

The findings from Daisy Cave could be consistent with the idea that some of America's first colonists followed a coastal migration route from Asia.

Conquering the cold waters of the northern Pacific would have required advanced seafaring skills as well as an ability to successfully exploit marine resources.

At the height of the last Ice Age, a land mass called Beringia would have connected North-East Asia to North America.

Traditionally, the first Americans were thought to be big game hunters, who marched from Siberia across the land bridge to Alaska. Then, they were thought to have travelled south through the Canadian Arctic via an "ice-free corridor" that emerged in the central US.

But the earliest signs of human occupation from the ice-free corridor date to 11,000 years ago, while California's Channel Islands are now known to have been inhabited at least 13,000 years ago.

Professor Erlandson has come up with an alternative theory that maritime peoples from Asia followed forests of kelp to the New World.



Seals would have been easy prey for hunters

“ Actually proving such a migration took place is a very difficult thing to do because of sea level changes and coastal erosion ”

Jon Erlandson, University of Oregon



The gorges are a form of fishing hook

Kelp Forest would have hugged the coastline from Japan up through Siberia to Alaska and down along the Pacific coast of North America. This marine plant grows in rocky, nearshore habitats and cold water up to 20C.

It creates rich ecosystems, providing habitats for seals, sea otters, hundreds of fish species and shellfish. These could have been important sources of food and other resources such as skins for early peoples.

However, the professor of archaeology says "actually proving such a migration took place is a very difficult thing to do because of sea level changes and coastal erosion".

He added: "I think the peopling of the New World was much more complex than has traditionally been viewed. I think it probably involved maritime and terrestrial migrations."

Jon Erlandson was speaking at the Calpe Conference 2006 in Gibraltar.

<http://news.bbc.co.uk/2/hi/science/nature/5398850.stm>

| 20717|2006-10-08 07:46:20|MILTON MOORE|Nationality Is Still The Order Of The Day!|



[Click to join Therevealersmoorishscience](#)



Humans may have followed the kelp from Siberia to America

Islam Moors (so called Blacks),

The Moorish Science Temple of America (M.S.T. of A) is a lawfully chartered religious corporation founded by Noble Drew Ali in the year 1928. The purpose of the M.S.T. of A is to make better Citizens by teaching them their Nationality, Religion and Birthrights. By exercising this knowledge, one is reconnected to their history and heritage, and is brought into the Constitutional fold of their government as a "First Class" Citizen according to the Free National Constitutional Law that was enforced since 1774 declaring all men free and equal. In essence, the M.S.T. of A. teaches one who they are, who their Forefathers were, and the truth about the fee simple estate of their forefathers that had descended to them. The M.S.T. of A. also teaches one how to exercise their rights as a lawful Moorish American Citizen with the support and defense of the laws and the Constitution of the United States to acquire the actual possession of one's birthright property for one's redemption and regeneration.

According to Black's Law Dictionary - 5th Edition, "Nationality determines the political status of the individual, especially with reference to allegiance". The political terms given to our people, such as "Blacks", "Negroes", "African American", "West Indian", "Colored", "Ethiopian" and "Latinos or Hispanics", subject our people to abuse and maltreatment. This is due to the fact that

these terms cannot be legitimately applied to any people of the human family, because such expressions not only fail to accurately designate the true race and national origin of the people described, but also degrade such people to the level of subhuman existence. These names have never been recognized by any true American Citizen of this day. Through your Free National Name, you are known and are recognized by all the nations of the earth. Furthermore, Nationality derives from the noun Nation, which derives from the word Nature. So, the terms described above are unnatural, and are contrary to our fundamental nature which is Divine.

The Divine Creed and Principles of the Moorish Science Temple of America are Love, Truth, Peace, Freedom, and Justice. Marcus Garvey stated, "The flag of a Nation is the emblem that signifies the existence of that Nation". Our flag! The red flag with the five pointed green star in the center represents our Divine Creed and Principles and the existence of the Moorish nation. The Moorish Flag was restored to the Moors in the year 1925 by Noble Drew Ali. This testifies to the fact that a Nation existed prior to our enslavement. A Moorish American must be conscious and conscientious of his or her Nationality, Birth Right and Constitutional Heritage, and upholding the Divine Creed and Principles of their Ancient Forefathers.

The Moors are the descendants of the Ancient Moabites, the aboriginal inhabitants of North, South and Central America (originally named Amexem). The same people - The Moors invaded Spain (Al Andaluz) in 711 A.D. and ruled major parts of Europe for nearly eight centuries. The Moorish contributions to European civilization are well documented in history for providing light to enter Europe during the time of the Dark Ages. The Moors were finally thrust out of Spain in the 17th. Century, but they continued to be a maritime power. The first Nation in the World to recognize the Continental Government of the United States was the Moorish Empire. They signed the first International Treaty of Peace and Commerce with this newly Independent country known as the U.S.A. in 1787, at a time when Moorish descendants help build the foundation of the American Government - for example, Benjamin Banneker, Estevanico, and Prince Whipple just to name a few.

Some have asked me what are the benefits of becoming a member of the M.S.T. of A. The benefits include but are not limited to: Being recognized by the Constitutional Government and the Nations of the earth as being a Free Moorish American Citizen. Being a Beneficiary to the Express Trust that was duly created by Noble Drew Ali in which the Title to our vast estate was vested. Adherence to your

Ancient Forefathers Divine Creed and Principles.

So again, we are descendants of the ancient Moabites and while we can trace our history all the way back to the Garden of Eden, the furthest a Black person can trace his history back using the names Negro, Black, and Colored is to the beginning of this nation in 1774,". So we as Moorish Americans must set out to eradicate the 200-year-old perception that Negro, Black, and Colored are races or nationalities. The sole purpose of my study and research is to retrieve the lost heritage that was stripped away during slavery. We all must do the study and research in order to explore our true nationality tracing our lineage back to ancient Moabites, thereby making us a nation of Moors.

In order to be respected by the U.S. government and internationally, we MUST have a nationality and culture that represents us. No nation respects slaves, only Citizens. Until we become a nation with culture, principles, and unity we as a people will never gain any type of respect from true Citizens. A man gets his nationality from the geographical landmass that his forefathers inhabited. We are descendants of Moroccans and born in America. The people that occupy the land called Morocco today are French as a result of France imperialism. So again, we are descendants of the ancient Moabites and while we can trace our history all the way back to the Garden of Eden, the furthest a Black person can trace his history back using the names Negro, Black, and Colored is to the beginning of this nation in 1774.

Often times we pick up history books looking for the truth of the so-called black man of America. We have come to the conclusion that he stems from a nation of kings and queens, but what happened to this nation of kings and queens. Why are the progeny of this nation of kings and queens in the state that they are in? The Holy Koran of the M.S.T. of A. teaches that, "Through sin and disobedience every nation has suffered slavery, due to the fact that they honored not the creed and principles of their forefathers. That is why the nationality of the Moors was taken away from them in 1774 and the word Negro, black, and colored was given to the Asiatics of America who were of Moorish descent, because they honored not the principles of their mother and father, and strayed after the gods of Europe of whom they knew nothing." The type of slavery we are suffering from today is mental slavery, due to the fact of our nationality, and birthrights being taken away in 1774. We often read about the literal shackles that were put on the so-called black man and women of America, but very rarely do we read about the mental shackles that were put on, and still exist in the minds of the so called

black people in America. The key to this conspiracy begins with question #85 of our Koran Questions for Moorish-Americans; each question in the Koran Questionnaire has a story or a history attached. Question #85 states; "Name some of the marks that were put upon the Moors of the Northwest by the European nations in 1774? The answer states, Negro, Black, Colored and Ethiopia." Through identifying with these slave marks of Negro, Black, Colored, and Ethiopia, the Moors after many generations forgot the true national name of their forefathers, therefore cutting themselves off from being a nation of people, and the illustrious history of their forefathers. The beginning of this historical event occurred September 5th 1774 in the state of Pennsylvania in the city of Philadelphia (the first capital of the United States of America).

In my study and research of this particular subject I try to deliver a powerful analysis of the so-called "black" person's identity crisis. I try to the best of my ability to discuss the history of the slave marks that were placed upon the so-called "black" people in the year of 1774. I try to the best of my ability to explain the importance of nationality and its relevance to the so-called "black" people of America. so I will continue to try to go more in depth of why the so-called "black" person's true nationality is Moorish American.

The government sees the Negro (Colored, Blacks, Afro Americans, African Americans) as being stateless. This means the Negro has no citizenship in America, which is where he or she was born. A Negro has no country of his own. The Negro's citizenship in the countries of Africa have been stripped from him. The Negro does not truly have an American Nationality. The Negro is a child born without being a citizen of any country. Africa does not renounce the Negro, but the Negro can not truly be recognized by Africa, because the right of blood relationship to Africa has been stripped away from the Negro. So the Negro can not say what his Nationality is, and even though the Negro is born in America, America does not see the Negro as an American citizen. In America the Negro is a person who is not a citizen of any country and his rights in America are lower than that of an illegal alien. A Negro's legal position is much worse than that of an illegal alien, because a Negro has no government to which a Negro can appeal for protection. Negroes are a displaced (do not have the right of blood relationship to any country) and stateless (do not have citizenship in any country) people. In this country the Negro has little or no civic and political rights.

As a Moorish American you have true citizenship within the U.S.A. Moorish American's place of birth is in America (Jus Soli), but our

forefathers citizenship was Moroccan (Jus Sanguinis). As a member of the Moorish Science Temple of America which is Incorporated within this government of the United States of America you have your nationalization as Moorish American. By naturalization through the Moorish Science Temple of America you are Moroccan American. As a Moorish American there is no need for the 13th, 14th, and 15th Amendments. As a Moorish American you are not a Negro, you are not 3/5 of a human. Learn the truth about your nationality and birth-rights, because you are not a Negro. You must claim a free national name to be an American citizen. All Moors of America need to take out their Nationality and Identification card from the Moorish Science Temple of America so they can link themselves with the families of Nations. So if you do not want to be 3/5 of a human being, which is subhuman, a 20th century slave, civil servants, second class citizens, you must proclaim your Nationality.

Peace

Bro. Milton E. Moore Bey

I AM A CITIZEN OF THE U.S.A.



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| 20718|2006-10-08 13:20:17|Djehuti Sundaka|Re: Early humans combed the beach|
I wonder how far south the ancient kelp forests extended. Its termination point would probably mark the beginning point of inland movements.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> Early humans followed the coast

> By Paul Rincon

> Science reporter, BBC News

> [<http://newsimg.bbc.co.uk/shared/img/999999.gif%5d>

>

> [Chumash canoe Image: National Marine Sanctuaries]

Coastlines

> were rich in resources for early humans

Learning

> how to live off the sea may have played a key role in the

expansion of

> early humans around the globe.

>

> After leaving Africa, human groups probably followed coastal

routes to

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>

> Professor Jon Erlandson says the maritime capabilities of ancient

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> He has found evidence that early peoples in California pursued a

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> development of civilisation.

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> This view has been reinforced by a relative lack of evidence of

ancient

> occupation in coastal areas.

>

> [Cordage from Daisy Cave on San Miguel Island Image: Jon

Erlandson]

> The knotted "cordage" could have been used to make nets and lines

> But that view is gradually changing; genetic studies, for example,

> suggest a major early human expansion out of Africa occurred along

the

> southern coastline of Asia, leading to the colonisation of

Australia

> 50,000 years ago.

>

> Shifting sea levels since the last Ice Age, combined with coastal

> erosion, would have erased many traces of a maritime past,

Professor

> Erlandson explained.

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> "The story of human evolution and human migrations has been

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> terrestrial perspectives," the University of Oregon researcher

told BBC

> News.

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> "I grew up on the coast and I always thought this didn't make much

> sense. Coastlines are exceptionally rich in resources."

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> Ancient artefacts

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> inhabited at least 13,000 years ago.

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> About 100,000 seals and sea lions of six different species live on

the

> island. These slow-moving sea mammals would have been easy prey

for the

> island's early human inhabitants.

>

> [Elephant seal pups, San Miguel Island, Image: Rolf Ream

NMML]

> Seals would have been easy prey for hunters

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- > [Bone gorges from Daisy Cave, San Miguel Island Image: Jon

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- > date to 11,000 years ago, while California's Channel Islands are

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- > known to have been inhabited at least 13,000 years ago.
- >
- > Professor Erlandson has come up with an alternative theory that

maritime

- > peoples from Asia followed forests of kelp to the New World.
- >
- > [Kelp forest in the Channel Islands, California Image:

Noaa]

- > Humans may have followed the kelp from Siberia to America
- > Kelp Forest would have hugged the coastline from Japan up through
- > Siberia to Alaska and down along the Pacific coast of North

America.

- > This marine plant grows in rocky, nearshore habitats and cold

water up

- > to 20C.
- >
- > It creates rich ecosystems, providing habitats for seals, sea

otters,

- > hundreds of fish species and shellfish. These could have been

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- > sources of food and other resources such as skins for early

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- > However, the professor of archaeology says "actually proving such a
- > migration took place is a very difficult thing to do because of sea
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- > He added: "I think the peopling of the New World was much more

complex

- > than has traditionally been viewed. I think it probably involved
- > maritime and terrestrial migrations."
- > Jon Erlandson was speaking at the Calpe Conference 2006 in

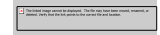
Gibraltar.

- >
- > <http://news.bbc.co.uk/2/hi/science/nature/5398850.stm>
- >

| 20719|2006-10-08 20:35:22|Paul Kekai Manansala|Mummy reveals disease link between Nubia and Egypt|

October 06, 2006

Mummy DNA Reveals Birth of Ancient Scourge



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Centuries of silence cannot keep ancient Egyptian mummies from sharing their secrets with scientists. From archaeologists determining cultural practices to chemists studying embalming, mummies have revealed libraries of information. Now such mummies are also yielding evidence about the diseases of the past by giving up the facts encoded in their preserved DNA, and new research may have pinned down the ancient homeland of a modern scourge.



Image: ALADIN ABDEL NABY/REUTERS/CORBIS

Leishmaniasis--a disease caused by microscopic parasites, like malaria, and transmitted by sand flies--results in painful skin sores and in its most vicious form causes at least 500,000 deaths worldwide every year. Endemic to northeastern Africa, it also afflicts South and Central America as well as the Middle East; as many as 650 U.S. soldiers experienced it during the first year of the invasion of Iraq. The lethal form--visceral leishmaniasis, also known as *kala azar*, or black fever in the Hindi language of India, where the disease was first discovered by British doctors--is particularly prevalent in Sudan, and some authorities have claimed it originated there.

ADVERTISEMENT (article continues below)



Albert Zink of Ludwig-Maximilians University in Munich and his colleagues tested the DNA of bone samples from 91 ancient Egyptian mummies and 70 from old Nubia--modern Sudan--to determine if they had suffered from leishmaniasis. In nine of the 70 Nubian mummies--taken from graves stretching as far back as A.D. 550--mitochondrial DNA of the parasite was discovered, proving the disease was endemic at least that far back. It likely has even more ancient roots; four of the Egyptian mummies carried the parasite's DNA, each dating from the Middle Kingdom period of 2050 to 1650 B.C. when trade ties with Nubia were strongest. Egyptian mummies from prior and later periods showed no sign of the disease, according to the research in the October issue of *Emerging Infectious Diseases*. "In this study, we haven't found evidence for *Leishmania* DNA in the samples from the New Kingdom to the Late Period, which are 500 to 1,000 years younger than those from the Middle Kingdom," Zink notes. "Therefore, we think that the presence of leishmaniasis is more due to the close cultural contacts of the Egyptians

and the Nubians."

In addition to highlighting the old cultural ties between Egypt and Nubia, it also adds further weight to the theory that visceral leishmaniasis first developed in the region now known as Sudan. And the technique has been applied to other diseases, such as tuberculosis and malaria, to trace their development. "We can contribute to a better understanding of pathogen evolution and, thereby, to a more efficient treatment and control of infectious diseases," Zink says. The pathogens that proved a curse to ancient mummies may yet provide a cure for ancient scourges that still plague humanity. --*David Biello*

<http://www.sciam.com/article.cfm?chanID=sa003&articleID=000188A7-BC2A-1526-BC2A83414B7F0000&ref=rss>

| 20720|2006-10-09 06:01:14|mutationman2003|Re: Early humans combed the beach|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

- >
- > Early humans followed the coast
- > By Paul Rincon
- > Science reporter, BBC News
- > [<http://newsimg.bbc.co.uk/shared/img/9999999.gif%5d>
- >
- > [Chumash canoe Image: National Marine Sanctuaries]

Coastlines

- > were rich in resources for early humans

Learning

- > how to live off the sea may have played a key role in the expansion

of

- > early humans around the globe.
- >
- > After leaving Africa, human groups probably followed coastal routes

to

- > the Americas and South-East Asia.
- >
- > Professor Jon Erlandson says the maritime capabilities of ancient

humans

- > have been greatly underestimated.
- >
- > He has found evidence that early peoples in California pursued a
- > sophisticated seafaring lifestyle 10,000 years ago.
- >

> Anthropologists have long regarded the exploitation of marine

resources

> as a recent development in human history, and as peripheral to the

> development of civilisation.

>

> This view has been reinforced by a relative lack of evidence of

ancient

> occupation in coastal areas.

>

> [Cordage from Daisy Cave on San Miguel Island Image: Jon

Erlandson]

> The knotted "cordage" could have been used to make nets and lines

> But that view is gradually changing; genetic studies, for example,

> suggest a major early human expansion out of Africa occurred along

the

> southern coastline of Asia, leading to the colonisation of Australia

> 50,000 years ago.

>

> Shifting sea levels since the last Ice Age, combined with coastal

> erosion, would have erased many traces of a maritime past, Professor

> Erlandson explained.

>

> "The story of human evolution and human migrations has been

dominated by

> terrestrial perspectives," the University of Oregon researcher told

BBC

> News.

>

> "I grew up on the coast and I always thought this didn't make much

> sense. Coastlines are exceptionally rich in resources."

>

> Ancient artefacts

>

> Professor Erlandson has carried out extensive excavations on San

Miguel

> Island, off the coast of California, which is known to have been

> inhabited at least 13,000 years ago.

>

> About 100,000 seals and sea lions of six different species live on

the

> island. These slow-moving sea mammals would have been easy prey for

the

> island's early human inhabitants.

>

> [Elephant seal pups, San Miguel Island, Image: Rolf Ream

NMML]

> Seals would have been easy prey for hunters

>

> "The big elephant seals weigh over 300lbs," he explained. "It has

always

> seemed to me that these were a resource that early humans would not

want

> to miss."

>

> One of the digs, at Daisy Cave, on San Miguel Island, has yielded

scores

> of bone "gorges", a form of fish hook.

>

> The gorges were covered with bait to be swallowed whole by fish,

which

> were then reeled in. These are between 8,600 and 9,600 years old

and are

> associated with more than 30,000 fish bones. They are the oldest

> examples of such artefacts in the New World.

>

> [<http://newsimg.bbc.co.uk/shared/img/o.gif%5d>

> [http://newsimg.bbc.co.uk/nol/shared/img/v3/start_quote_rb.gif%5d

> Actually proving such a migration took place is a very difficult

thing

> to do because of sea level changes and coastal erosion

> [http://newsimg.bbc.co.uk/nol/shared/img/v3/end_quote_rb.gif%5d

> Jon Erlandson, University of Oregon

> The researchers have also recovered fragments of knotted "cordage" -

> woven seagrass - that might have been used to make fishing nets.

These

- > delicate items were preserved by pickling under layers of ancient cormorant dung.

>

- > "The preservation is superb, so we interpreted the cordage as 'cut-

offs'

- > from the manufacture and maintenance of nets, fishing lines, and

other

- > maritime-related woven technologies," Professor Erlandson said.

>

- > At other sites, the researchers have found barbed points that were

most

- > likely used for hunting sea mammals - possibly sea otters. They also unearthed examples of 9,000-year-old basketry as well as 8,600-year-

old

- > shell bead jewellery.

>

- > 'Kelp highway'

>

- > The findings from Daisy Cave could be consistent with the idea that

some

- > of America's first colonists followed a coastal migration route from Asia.

>

- > [Bone gorges from Daisy Cave, San Miguel Island Image: Jon

Erlandson]

- > The gorges are a form of fishing hook

Conquering the

- > cold waters of the northern Pacific would have required advanced seafaring skills as well as an ability to successfully exploit

marine

- > resources.

>

- > At the height of the last Ice Age, a land mass called Beringia would have connected North-East Asia to North America.

>

- > Traditionally, the first Americans were thought to be big game

hunters,

- > who marched from Siberia across the land bridge to Alaska. Then,

they

- > were thought to have travelled south through the Canadian Arctic

via an

- > "ice-free corridor" that emerged in the central US.

- >

- > But the earliest signs of human occupation from the ice-free

corridor

- > date to 11,000 years ago, while California's Channel Islands are now

- > known to have been inhabited at least 13,000 years ago.

- >

- > Professor Erlandson has come up with an alternative theory that

maritime

- > peoples from Asia followed forests of kelp to the New World.

- >

- > [Kelp forest in the Channel Islands, California Image: Nooa]

- > Humans may have followed the kelp from Siberia to America

- > Kelp Forest would have hugged the coastline from Japan up through

- > Siberia to Alaska and down along the Pacific coast of North America.

- > This marine plant grows in rocky, nearshore habitats and cold water

up

- > to 20C.

- >

- > It creates rich ecosystems, providing habitats for seals, sea

otters,

- > hundreds of fish species and shellfish. These could have been

important

- > sources of food and other resources such as skins for early peoples.

- >

- > However, the professor of archaeology says "actually proving such a

- > migration took place is a very difficult thing to do because of sea

- > level changes and coastal erosion".

- >

- > He added: "I think the peopling of the New World was much more

complex

- > than has traditionally been viewed. I think it probably involved

- > maritime and terrestrial migrations."

> Jon Erlandson was speaking at the Calpe Conference 2006 in

Gibraltar.

>

> <http://news.bbc.co.uk/2/hi/science/nature/5398850.stm>

>

Thanks for that. What a great posting. It makes me feel more hopeful that some of the darkness surrounding the perceived inabilities of pre-historic people to navigate the seas is finally beginning to lift. obviously that has a lot of ramifications for many of the issues discussed here.

| 20721|2006-10-10 11:52:25|cristofori whitakara|Re: Nationality Is Still The Order Of The Day!|
ty but no thanks

MILTON MOORE wrote:



[Click to join Therevealersmoorish science](#)

Islam Moors (so called Blacks),

The Moorish Science Temple of America (M.S.T. of A) is a lawfully chartered religious corporation founded by Noble Drew Ali in the year 1928. The purpose of the M.S.T. of A is to make better Citizens by teaching them their Nationality, Religion and Birthrights. By exercising this knowledge, one is reconnected to their history and heritage, and is brought into the Constitutional fold of their government as a "First Class" Citizen according to the Free National Constitutional Law that was enforced since 1774 declaring all men free and equal. In essence, the M.S.T. of A. teaches one who they are, who their Forefathers were, and the truth about the fee simple estate of their forefathers that had descended to them. The M.S.T. of A. also teaches one how to exercise their rights as a lawful Moorish American Citizen with the support and defense of the laws and the Constitution of the United States to acquire the actual possession of one's birthright property for one's redemption and regeneration.

According to Black's Law Dictionary - 5th Edition, "Nationality determines the political status of the individual, especially with reference to allegiance". The political terms given to our people, such as "Blacks", "Negroes", "African American", "West Indian", "Colored", "Ethiopian" and "Latinos or Hispanics", subject our people to abuse and maltreatment. This is due to the fact that these terms cannot be legitimately applied to any people of the

human family, because such expressions not only fail to accurately designate the true race and national origin of the people described, but also degrade such people to the level of subhuman existence. These names have never been recognized by any true American Citizen of this day. Through your Free National Name, you are known and are recognized by all the nations of the earth. Furthermore, Nationality derives from the noun Nation, which derives from the word Nature. So, the terms described above are unnatural, and are contrary to our fundamental nature which is Divine.

The Divine Creed and Principles of the Moorish Science Temple of America are Love, Truth, Peace, Freedom, and Justice. Marcus Garvey stated, "The flag of a Nation is the emblem that signifies the existence of that Nation". Our flag! The red flag with the five pointed green star in the center represents our Divine Creed and Principles and the existence of the Moorish nation. The Moorish Flag was restored to the Moors in the year 1925 by Noble Drew Ali. This testifies to the fact that a Nation existed prior to our enslavement. A Moorish American must be conscious and conscientious of his or her Nationality, Birth Right and Constitutional Heritage, and upholding the Divine Creed and Principles of their Ancient Forefathers.

The Moors are the descendants of the Ancient Moabites, the aboriginal inhabitants of North, South and Central America (originally named Amexem). The same people - The Moors invaded Spain (Al Andaluz) in 711 A.D. and ruled major parts of Europe for nearly eight centuries. The Moorish contributions to European civilization are well documented in history for providing light to enter Europe during the time of the Dark Ages. The Moors were finally thrust out of Spain in the 17th. Century, but they continued to be a maritime power. The first Nation in the World to recognize the Continental Government of the United States was the Moorish Empire. They signed the first International Treaty of Peace and Commerce with this newly Independent country known as the U.S.A. in 1787, at a time when Moorish descendants help build the foundation of the American Government - for example, Benjamin Banneker, Estevanico, and Prince Whipple just to name a few.

Some have asked me what are the benefits of becoming a member of the M.S.T. of A. The benefits include but are not limited to: Being recognized by the Constitutional Government and the Nations of the earth as being a Free Moorish American Citizen. Being a Beneficiary to the Express Trust that was duly created by Noble Drew Ali in which the Title to our vast estate was vested. Adherence to your Ancient Forefathers Divine Creed and Principles.

So again, we are descendants of the ancient Moabites and while we can trace our history all the way back to the Garden of Eden, the furthest a Black person can trace his history back using the names Negro, Black, and Colored is to the beginning of this nation in 1774,". So we as Moorish Americans must set out to eradicate the 200-year-old perception that Negro, Black, and Colored are races or nationalities. The sole purpose of my study and research is to retrieve the lost heritage that was stripped away during slavery. We all must do the study and research in order to explore our true nationality tracing our lineage back to ancient Moabites, thereby making us a nation of Moors.

In order to be respected by the U.S. government and internationally, we MUST have a nationality and culture that represents us. No nation respects slaves, only Citizens. Until we become a nation with culture, principles, and unity we as a people will never gain any type of respect from true Citizens. A man gets his nationality from the geographical landmass that his forefathers inhabited. We are descendants of Moroccans and born in America. The people that occupy the land called Morocco today are French as a result of France imperialism. So again, we are descendants of the ancient Moabites and while we can trace our history all the way back to the Garden of Eden, the furthest a Black person can trace his history back using the names Negro, Black, and Colored is to the beginning of this nation in 1774.

Often times we pick up history books looking for the truth of the so-called black man of America. We have come to the conclusion that he stems from a nation of kings and queens, but what happened to this nation of kings and queens. Why are the progeny of this nation of kings and queens in the state that they are in? The Holy Koran of the M.S.T. of A. teaches that, "Through sin and disobedience every nation has suffered slavery, due to the fact that they honored not the creed and principles of their forefathers. That is why the nationality of the Moors was taken away from them in 1774 and the word Negro, black, and colored was given to the Asiatics of America who were of Moorish descent, because they honored not the principles of their mother and father, and strayed after the gods of Europe of whom they knew nothing." The type of slavery we are suffering from today is mental slavery, due to the fact of our nationality, and birthrights being taken away in 1774. We often read about the literal shackles that were put on the so-called black man and women of America, but very rarely do we read about the mental shackles that were put on, and still exist in the minds of the so called black people in America. The key to this conspiracy begins with

question #85 of our Koran Questions for Moorish-Americans; each question in the Koran Questionnaire has a story or a history attached. Question #85 states; "Name some of the marks that were put upon the Moors of the Northwest by the European nations in 1774? The answer states, Negro, Black, Colored and Ethiopia." Through identifying with these slave marks of Negro, Black, Colored, and Ethiopia, the Moors after many generations forgot the true national name of their forefathers, therefore cutting themselves off from being a nation of people, and the illustrious history of their forefathers. The beginning of this historical event occurred September 5th 1774 in the state of Pennsylvania in the city of Philadelphia (the first capital of the United States of America).

In my study and research of this particular subject I try to deliver a powerful analysis of the so-called "black" person's identity crisis. I try to the best of my ability to discuss the history of the slave marks that were placed upon the so-called "black" people in the year of 1774. I try to the best of my ability to explain the importance of nationality and its relevance to the so-called "black" people of America. so I will continue to try to go more in depth of why the so-called "black" person's true nationality is Moorish American.

The government sees the Negro (Colored, Blacks, Afro Americans, African Americans) as being stateless. This means the Negro has no citizenship in America, which is where he or she was born. A Negro has no country of his own. The Negro's citizenship in the countries of Africa have been stripped from him. The Negro does not truly have an American Nationality. The Negro is a child born without being a citizen of any country. Africa does not renounce the Negro, but the Negro can not truly be recognized by Africa, because the right of blood relationship to Africa has been stripped away from the Negro. So the Negro can not say what his Nationality is, and even though the Negro is born in America, America does not see the Negro as an American citizen. In America the Negro is a person who is not a citizen of any country and his rights in America are lower than that of an illegal alien. A Negro's legal position is much worse than that of an illegal alien, because a Negro has no government to which a Negro can appeal for protection. Negroes are a displaced (do not have the right of blood relationship to any country) and stateless (do not have citizenship in any country) people. In this country the Negro has little or no civic and political rights.

As a Moorish American you have true citizenship within the U.S.A. Moorish American's place of birth is in America (Jus Soli), but our forefathers citizenship was Moroccan (Jus Sanguinis). As a member of

the Moorish Science Temple of America which is Incorporated within this government of the United States of America you have your nationalization as Moorish American. By naturalization through the Moorish Science Temple of America you are Moroccan American. As a Moorish American there is no need for the 13th, 14th, and 15th Amendments. As a Moorish American you are not a Negro, you are not 3/5 of a human. Learn the truth about your nationality and birth-rights, because you are not a Negro. You must claim a free national name to be an American citizen. All Moors of America need to take out their Nationality and Identification card from the Moorish Science Temple of America so they can link themselves with the families of Nations. So if you do not want to be 3/5 of a human being, which is subhuman, a 20th century slave, civil servants, second class citizens, you must proclaim your Nationality.

Peace

Bro. Milton E. Moore Bey

I AM A CITIZEN OF THE U.S.A.



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| 20722|2006-10-11 07:18:11|Paul Kekai Manansala|Cracked pyramid forces ban on idling vehicles|

http://www.int.iol.co.za/index.php?set_id=1&click_id=588&art_id=qw1160427781620E213

Cracked pyramid forces ban on idling vehicles

October 10 2006 at 02:26AM

Cairo - Egyptian authorities have put a ban on idling vehicle engines in Saqqara, south-west of Cairo, after cracks started to show on the country's oldest pyramid.

The head of Egypt's supreme council for antiquities, Zahi Hawass, had "decided to ban the running of engines of all cars and buses waiting for tourists in the archaeological area of Saqqara", a council statement said.

"The running of engines has caused the area to experience some shaking which has in turn caused cracks in the pyramid of Djoser," the statement said.

Built in the 27th century BC, the Djoser pyramid, also known as the Step Pyramid, is said to be the world's oldest stone monument building.

The 60-metre-high structure was commissioned by the Pharaoh Djoser, the founder of Egypt's third dynasty, for his burial in what was then Memphis, the capital of Ancient Egypt.

Hawass warned that anyone caught running a car engine would be charged with damaging archaeological sites and face legal action.

| 20723|2006-10-11 13:20:53|cristofori whitakara|Re: Cracked pyramid forces ban on idling vehicles|

this makes me think if there is any conclusive evidence that pyramid builders didn't use engines to carry those millions of tons to build the skyscrapers?

Paul Kekai Manansala wrote:

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New Study Explores Role Of Theater In Maya Political Organization

Magnificent stone sculptures of Classic Maya culture (AD 250-900) have long fascinated archaeologists and the general public alike. But what did the scenes depicted in these monuments mean in their society? In an article to appear in the October 2006 issue *Current Anthropology*, Takeshi Inomata (University of Arizona) argues that these images commonly show acts of public performance conducted by rulers, revealing the prominent role which state theater played in Maya political organization.



*Stela from Copan, Honduras, that depicts the ruler with an elaborate headdress and ornaments.
(Photo courtesy of Takeshi Inomata)*

Analyzing plazas where many stone monuments are placed, Inomata suggests that extensive gathering places were a crucial concern in Maya city planning. The spaces were designed to accommodate all of, or a substantial part of, the entire kingdom's population.

Wearing ostentatious feathered headdresses and elaborate costumes, Maya kings danced in these large plazas in front of a large audience. These mass spectacles were occasions in which the

general populace shared the experience of witnessing rulers engaged in culturally charged ritual performances, explains Inomata. However, this also meant that rulers were under constant evaluation by their subjects.

"Large-scale theatrical events gave physical reality to a community and helped to ground unstable community identities in tangible forms through the use of symbolic acts and objects," Inomata writes. "The centrality of rulers in communal events suggests that the identities of a Maya community revolved around the images of supreme political leaders. ... Large gatherings also gave the elite an opportunity to impose their ideologies and cultural values on the rest of society through performances."

Sponsored by the Wenner-Gren Foundation for Anthropological Research, Current Anthropology is a transnational journal devoted to research on humankind, encompassing the full range of anthropological scholarship on human cultures and on the human and other primate species. Communicating across the subfields, the journal features papers in a wide variety of areas, including social, cultural, and physical anthropology as well as ethnology and ethnohistory, archaeology and prehistory, folklore, and linguistics. For more information, please see: <http://www.journals.uchicago.edu/CA>

Takeshi Inomata. "Plazas, Performers, and Spectators: Political Theaters of the Classic Maya." Current Anthropology 47:5.

<http://www.sciencedaily.com/releases/2006/10/061002214825.htm>

Do you Yahoo!?

Everyone is raving about the [all-new Yahoo! Mail](#).

| 20725|2006-10-12 20:10:15|pkmanansala|Re: Cracked pyramid forces ban on idling vehicles|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara

wrote:

>

> this makes me think if there is any conclusive evidence that pyramid

builders didn't use engines to carry those millions of tons to build the skyscrapers?

>

>

I guess the burden would be to provide evidence that engines existed during that period.

The History Channel has a new show that examines theories on how the pyramids were built.

Regards,

Paul Kekai Manansala

| 20726|2006-10-14 21:06:12|Freddie Thompson|Re: Cracked pyramid forces ban on idling vehicles|

--- In Ta_Seti@yahoogroups.com, "pkmanansala" wrote:

>
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> Regards,
> Paul Kekai Manansala
>

I have been considering the idea of magnetism for a number of years now. I was playing around with the idea as merely a part of the story I have been working on without any inclination to take it seriously. But earlier in the year, or perhaps last year, there was a show on The Science Channel where scientists were trying to figure out how an ancient culture called Ponpay (somewhere around the coast of Eastern Asia I believe) transported huge stone columns 30 miles up a river during the construction of an ancient man-made island. After the scientist conducted their own experiment and failed to transport the stones by conventional means, the natives told the scientist that men who knew magic floated the stones through the air.

Some believe that the earth's magnetic field was much more powerful in the past.

If indeed remote civilizations did have a purely naturalistic means of harnessing magnetism in such a way, then later peoples who had forgotten the technologies of their ancestors (during some kind of "Dark Age" perhaps) would interpret such feats as magical or supernatural.

Fred

| 20727|2006-10-15 07:02:48|anne|Re: Cracked pyramid forces ban on idling vehicles|

Interesting concept.

Freddie Thompson wrote:

--- In Ta_Seti@yahoogroups.com, "pkmanansala" wrote:
>
> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
> wrote:
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Fred



[All-new Yahoo! Mail](#) - Fire up a more powerful email and get things done faster.
| 20728|2006-10-15 07:04:23|Paul Kekai Manansala|Looking for roots in Africa? DNA search not easy|

Looking for roots in Africa? DNA search not easy

By Maggie Fox, Health and Science Editor *Fri Oct 13, 9:26 AM ET*

WASHINGTON (Reuters) - African-Americans hoping to use DNA to find their roots may have to look harder than previously thought, researchers said on Thursday in a study they said shows Africans are too genetically mixed to make tracing easy.

Several companies now offer to help Americans trace their African ancestry using mitochondrial DNA, which is passed from mother to daughter virtually unaltered.

"What's your tribe?" asks one. "Trace Your Roots Back in Time," offers another.

But biologist Bert Ely of the University of South Carolina and colleagues found that fewer than 10 percent of African-American mitochondrial DNA sequences that were analyzed can be matched to any single African ethnic group.

The news might disappoint people who cannot trace a long paper trail of ancestors. More than 11 million Africans were forcibly shipped to the Americas during the slave trade that peaked in the 17th and 18th centuries.

"The test that everybody does is the same test and it is all valid," Ely said in a telephone interview.

"It is just that some companies will over-interpret the data and give you the most likely result instead of all of the matches."

Working with colleagues at the University of Massachusetts and the University of Maryland, Ely looked at 3,700 mitochondrial DNA sequences from people in sub-Saharan Africa.

MORE GENETIC DIVERSITY AMONG AFRICANS

They also sampled African-Americans, including people who identify themselves as "Gullah" or "Geechee" and live along the coasts of South Carolina and Georgia. These groups have close cultural ties to Sierra Leone, including language, stories and crafts.

Because there is more genetic diversity among Africans than among people from any other continent and because humanity has been in Africa longer than anywhere else, Ely said the idea of being able to trace one's DNA to a certain tribe or place sounds logical.

"That would be true if everybody stayed put, but they have a lot of history of moving around," Ely said.

With the Gullahs and Geechees, it was possible the genetic links were more pure, but Ely's team did not find that. "The analysis does not show their mitochondrial DNA is different from a random sample of Africans," he said.

"It was unlikely because slaves were brought into Charleston from all over the western part of Africa," Ely added.

"Historical accounts indicate that virtually all enslaved Africans brought to North America came from either West or West Central Africa," Ely's team wrote in their report, published in the online journal BioMed Central Biology.

"The truth was we know perfectly well who the ancestors of modern African-Americans were, and they were people from all up and down the west coast of Africa," Ely said.

"What no one has really looked at is how often can someone trace their roots back to a single ethnic group back in Africa and there the answer came out to be not very often -- maybe 10 percent or less."

Ely's team is now using the genetic database to look for medical information, such as possible genes that cause a more aggressive form of breast cancer in U.S. blacks.

| 20729|2006-10-15 07:07:02|Paul Kekai Manansala|Re: Cracked pyramid forces ban on idling vehicles|

--- In Ta_Seti@yahoogroups.com, "Freddie Thompson" wrote:

>

> Some believe that the earth's magnetic field was much more powerful
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- >
- > If indeed remote civilizations did have a purely naturalistic means
- > of harnessing magnetism in such a way, then later peoples who had
- > forgotten the technologies of their ancestors (during some kind
- > of "Dark Age" perhaps) would interpret such feats as magical or
- > supernatural.

Do you mean something similar to what is used with mag-lev trains?

Regards,

Paul Kekai Manansala

| 20730|2006-10-15 07:16:07|Paul Kekai Manansala|Royal City of Tutankhamun's Childhood Is Focus of New Exhibition|

Penn Museum Show Central To Its Year of Egypt

Royal City of Tutankhamun's Childhood Is Focus of New Exhibition

Wednesday October 11, 5:20 am ET

PHILADELPHIA, Oct. 11 /PRNewswire/ -- Tutankhamun, ancient Egypt's famous boy pharaoh, grew up 3,300 years ago in the royal court at Amarna, the ancient city of Akhetaten, whose name meant the "Horizon of the Aten." This extraordinary royal city grew, flourished - and vanished - in hardly more than a generation's time.

Amarna, Ancient Egypt's Place in the Sun, a new exhibition at the University of Pennsylvania Museum of Archaeology and Anthropology in Philadelphia, offers a rare look at the meteoric rise and fall of this unique royal city during one of Egypt's most intriguing times.

The exhibition, centerpiece of Penn Museum's event-filled "Year of Egypt," opens with a free celebration Sunday afternoon, November 12, 2006, and runs through October 2007. Talks, tours, Saturday "crash courses" on ancient Egypt, theater in the galleries, family workshops, even a "Hollywood on the Nile" film series, are all part of the "Year of Egypt."

Amarna, Ancient Egypt's Place in the Sun will feature more than 100 ancient artifacts, some never before on display - including statuary of gods, goddesses and royalty, monumental reliefs, golden jewelry, as well as personal items from the royal family, and artists' materials from the royal workshops of Amarna. Most of the show's artifacts date to the time of Tutankhamun and the Amarna Period, including many objects excavated almost a century ago from this short-lived royal city. With background information about the childhood home and unique

times in which Tutankhamun lived, Amarna is a complementary exhibition to the nationally traveled, blockbuster exhibition from Egypt, Tutankhamun and the Golden Age of the Pharaohs. Penn Museum is partnering locally with The Franklin Institute, which hosts the blockbuster Tut show beginning February 3, 2007.

"The Amarna Period in ancient Egyptian history - circa 1353 to 1336 BCE - has long fascinated archaeologists, historians and the public - and not just because of Howard Carter's spectacular discovery, in 1922, of the intact tomb of the Pharaoh Tutankhamun," noted Egyptologist Dr. David Silverman, one of three curators of the Amarna exhibition and national curator of the blockbuster Tutankhamun exhibition. "It is during this period that a still somewhat mystifying, short-lived experiment in religious, artistic and cultural change was happening at Amarna, and, from that seat of the royal court, quickly extended throughout Egypt."

Located in a previously uninhabited stretch of desert in Middle Egypt, Amarna was founded by the Pharaoh Akhenaten. His wife, Queen Nefertiti, is still known worldwide for her exquisite beauty. She was not the mother of Tutankhamun, but it is likely that Akhenaten was his father. Sometimes referred to as Egypt's "heretic" pharaoh, Akhenaten radically altered Egypt's long-standing, polytheistic religious practices, introducing the belief in a single deity, the disk of the sun, called the Aten. The new era, however, proved short-lived. By the time that Tutankhamun died, the Amarna Period was coming to an end and the Egyptian people's traditional beliefs and religious practices were being restored. Plans were also underway to abandon the city.

Amarna, Ancient Egypt's Place in the Sun is designed by the McMillan Group, designers of the Los Angeles installation of Tutankhamun and the Golden Age of the Pharaohs. The exhibition's three curators are Dr. David Silverman, the Eckley Brinton Coxe, Jr. Professor and Curator of Egyptology; Dr. Jennifer Wegner, Research Specialist, Egyptian section; and Dr. Josef Wegner, Associate Curator and Professor in the Museum's Egyptian section.

Penn Museum's renowned Upper and Lower Egyptian galleries, recently refurbished, offer visitors a rich opportunity to view a wide variety of ancient Egyptian artifacts from several millennia. Materials range from monumental architecture to sculptures, pottery, jewelry, tomb goods, and mummies.

Amarna, Ancient Egypt's Place in the Sun has been made possible with the lead support of The Annenberg Foundation, as well as with support from friends of Penn Museum.

The University of Pennsylvania Museum of Archaeology and Anthropology, located at 3260 South Street in Philadelphia, is dedicated to the study and understanding of human history and diversity. Founded in 1887, the Museum has sent more than 400 archaeological and anthropological expeditions to all the inhabited continents of the world. Museum hours are Tuesday through Saturday, 10 a.m. to 4:30 p.m.; Sunday, 1 to 5 p.m. Closed Mondays, holidays and summer Sundays, Memorial Day through Labor Day weekends. Museum admission donation is \$8 adults; \$5 senior citizens and students with ID; free to Museum members, children under 6, and University of Pennsylvania staff, students, and faculty with a PENNcard. From after Labor Day to the Sunday before Memorial Day weekend, the Museum is FREE on Sunday afternoons. For general information call (215) 898-4000, or visit the Museum's website at <http://www.museum.upenn.edu>

Source: Greater Philadelphia Tourism Marketing Corporation
| 20731|2006-10-15 07:16:55|Paul Kekai Manansala|Historical Accounting of African Universities|
Africa: Beyond Afropessimism: Historical Accounting of African Universities

<http://allafrica.com/stories/200610120877.html?page=4>

Fahamu (Oxford)

ANALYSIS

October 12, 2006

Posted to the web October 12, 2006

Paul Zeleza

Discourses about Africa continue to be infected by what we used to call in the 1980s and 1990s Afropessimism, the belief that Africa is irredeemably doomed to backwardness and chaos. Afropessimism embodies two tendencies--vilification of African experiences and valorization of Euroamerican engagements with Africa, that Africa is incapable by itself of historical progress and that any progress evident there is the result of Euroamerican interventions. Discourses of African higher education have not escaped this narrative. There are two widespread assumptions about university education in Africa: first that the Europeans introduced it, and second that it has declined since independence. Both are false. Higher education including universities long antedated the establishment of "western" style universities in the nineteenth century and the post-independence era was a period of

unprecedented growth during which the bulk of contemporary Africa's universities were established.

As a historian profoundly committed to Africa's development and social transformation, I believe history--a long historical perspective--is a powerful antidote to the fatalism often induced by the overwhelming flow of current events that Afropessimism turns into eternal trends. In this case, as an intellectual historian interested both in the history of ideas and of knowledge producing institutions, and one who is engaged in African and global debates about the future of higher education, the need for a proper understanding of Africa's long and complicated history of tertiary education is imperative. I offer here brief reflections on the history and contemporary challenges of African universities.

The origins of higher education in Africa including universities as communities of scholars and learning can be traced to three institutional traditions: first, the Alexandria Museum and Library, second, the early Christian monasteries, and third, the Islamic mosque universities. The Alexandria Museum and Library was established in the third century B.C. in Egypt. It grew to become the largest center of learning in the ancient world. The complex is estimated to have housed more than 200,000 volumes, and supported up to 5,000 scholars and students. Clearly, this was a large research institution, and many of the leading Egyptian and other African as well as Greek, Roman, and Jewish scholars of the ancient world studied or worked there at some point in their lives. The library gradually declined as buildings were destroyed by fire, its holdings looted in times of warfare, and scholars left due to political instability in the twilight years of the Roman empire. Alexandria left a rich legacy of scholarship covering a wide range of fields from mathematics and the sciences to philosophy and religion.

It was also in Egypt, one of the earliest centers of Christianity in the world, that monasteries first developed in the third century A.D. Tens of thousands of Christians gathered in the monasteries in the desert not only to escape the exactions of Roman rule, but also for a life devoted to spiritual contemplation. The monasteries and the monastic orders that regulated them provided important spaces for reflection, writing, and learning. The idea and institution of monasteries spread to other parts of Africa, and elsewhere in the world as far as Britain and Georgia in Europe and Persia and India in Asia, out of which some universities later developed.

Relevant Links

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Education

One country where monastic education developed early was Ethiopia where Christianity was introduced in the fourth century A.D. and became the state religion. From the period of the Zagwe dynasty in the twelfth century this system included higher education, which was largely restricted to the clergy and nobility. At the bottom of the system was the Qine Bet (School of Hymns), followed by the Zema Bet (School of Poetry, and at the pinnacle was an institution called Metsahift Bet (School of the Holy Books) that provided a broader and more specialized education in religious studies, philosophy, history, and the computation of time and calendar, among various subjects.

It is the third tradition, Islam, which gave Africa its first higher education institutions that have endured to the present. Indeed, Africa claims distinction as the center of the world's oldest Islamic universities and some of the world's oldest surviving universities. They include Ez-Zitouna madrassa in Tunis founded in 732. Next came al-Qarawiyyin mosque university established in Fez in 859 by a young migrant female princess from Qairawan (Tunisia), Fatima Al-Fihri. The university attracted students and scholars from Andalusian Spain to West Africa. Then in 969 Al-Azhar mosque university was established in Cairo, the same year that the city was founded by the Fatimid dynasty from the Maghreb. It came to be regarded as the most prestigious center of Islamic education and scholarship and attracted the greatest intellectuals of the Muslim world, including Ibn Khaldun the renowned historian who taught there. Another major early Islamic university was Sankore mosque university in Timbuktu founded in the twelfth century where a wide range of courses were taught from theology, logic, astronomy and astrology, to grammar, rhetoric, history and geography.

The legacy of the ancient Islamic university for modern Africa is three-fold. First, many of the Islamic universities have survived to the present, although they have undergone major changes over the centuries, including the introduction of more secular, technical and professional fields of study. This is true of three of the four universities mentioned above--Sankore being the sole exception. Second, in recent times new Islamic universities have been created in several countries across the continent often patterned on the old Islamic universities as part of the wave of privatization of higher education as state control has loosened. Third, the "western" university introduced in Africa from the nineteenth century bore Islamic influences. Europeans inherited from the Muslims a huge corpus of knowledge, rationalism and the investigative approach to knowledge, an elaborate disciplinary architecture of knowledge, the notions of individual scholarship, and the idea of the college, all of which became central features of the European university exported to the

rest of the world with the rise of European imperialism.

Missionaries--both European and African including those from the diaspora--initially undertook the introduction of Africa's "western" style universities. The process was largely concentrated in the expanding European settler colonies of South Africa and Algeria, and in Sierra Leone and Liberia newly established colonies for African diaspora resettlement. The first was Fourah Bay College founded in Sierra Leone in 1826 and more than three decades later, in 1862, came Liberia College. The two institutions became the beacons of West Africa's burgeoning colonial intelligentsia and nationalism. Edward Blyden, the renowned Pan-Africanist scholar-activist was actively engaged with both colleges. In addition, there were a series of smaller colleges in Liberia.

In the meantime, in South Africa segregated institutions were set up beginning in 1829 with the South African College in Cape Town (later the University of Cape Town), which mostly catered to the English settlers. In 1866 a college for the Afrikaner settlers was created called the Stellenbosch Gymnasium, which finally became Stellenbosch University in 1918. A small college for Africans, the Lovedale Institution, was created in 1841, which was increasingly modeled on African American industrial and vocational colleges in the United States. Then in 1873 the University of the Cape of Good Hope (renamed the University of South Africa in 1916) was established initially as an examining body before it became one of Africa's and the world's leading distance education providers.

As in South Africa, in French Algeria higher education was largely confined to the settler population. It began with the establishment of the School of Medicine in 1857, followed in 1879 by the creation of four specialized schools of medicine, pharmacy, sciences, letters, and law, which merged to form faculties of the University of Algiers in 1909. Another French colony where higher education started in the late nineteenth century was Madagascar where the Antananarivo Medical Training Academy was established in 1896.

It was not until the twentieth century following the European conquest that colonial universities spread to the rest of the continent. Two countries escaped colonization, Liberia and Ethiopia, but both sought to modernize their educational systems. In Liberia, where American models were popular, Cuttington University College was created in 1949 with support from the Protestant Episcopal Church, and Liberia College destroyed by fire in the late 1940s was reconstituted into the University of Liberia in 1951. The brief Italian occupation of Ethiopia 1935-41 shocked Ethiopia into embarking on a drive for

educational modernization. In 1949, the government created Trinity College, which was granted a charter in 1950 under the name of University College of Addis Ababa, and renamed Haile Selassie University in 1961.

In colonial Africa, the development of higher education remained limited until after the Second World War because the colonial authorities were generally suspicious of and opposed to the modern educated African elite and their nationalist demands for equality and freedom, and colonial civil servants feared African competition. Africans seeking higher education were often forced to go abroad including the imperial metropolises themselves. During this period higher education was limited to the British and French empires, virtually none was provided in Belgian and Portuguese Africa.

Relevant Links

Sustainable Development
Education

The first colonial university college in Northern Africa was the Gordon Memorial College founded in the Sudan in 1902, renamed Khartoum University College in 1951 and Khartoum University at independence in 1956. A decade later, in 1912, the Islamic Institute was founded; it became a college in 1924 and was renamed the Omdurman Islamic University in 1965. In Egypt, Cairo University was founded in 1908 despite the vehement opposition of the colonial governor. It grew to become one of the largest universities in Africa, with a student population presently of 155,000 students and more than 5,500 faculty members and instructors. In 1938 the university formed a branch in Alexandria, which later became Alexandria University in 1942. In South Africa, a new era in higher education began with the establishment of the Inter-State Native College in 1916, later renamed the University College of Fort Hare in 1951. Fort Hare became a magnet for not only black South African students but also for African students from across Southern Africa as attested by its list of alumni who include such nationalist leaders as Nelson Mandela, Seretse Khama, and Robert Mugabe.

Elsewhere, before the war a few institutions were created that functioned largely as secondary schools or technical schools before they were converted after the war into university colleges. Examples from the British colonies include Makerere Government College established in Uganda in 1921 first as a vocational school before it was turned into Makerere University College in 1949. In Nigeria Yaba Higher College was set up in 1932, which served for years as the country's major higher education institution. In Ghana there was the Government Training College, which was formally opened in January 1927 and renamed the Prince of Wales School and College, Achimota. Among

its most famous instructors was Dr. Kwegyir Aggrey, the eminent educator, and its alumni include Kwame Nkrumah who obtained his teacher's certificate from the college in 1930. These colleges were often affiliated with and provided courses, examinations, and qualifications from British universities.

In the French colonies, higher education was hampered by the preference among both the colonial authorities and the African elites, spawned by the policies and ideology of assimilation, for higher education in the metropole. Moreover, missionary provision of education was rather limited, which undermined the development of primary and secondary education that could feed into higher education. The institutions of higher education established before the war included the French Western Africa Medical Training Institution founded in 1918 in Dakar, the William Ponty School established in Goree in 1903 that provided some medical training and teacher training, schools of marine engineering and veterinary medicine in Goree and Bamako, respectively, and a polytechnic also in Bamako.

It was not until the end of the Second World War that more systematic efforts were undertaken by colonial governments to establish higher education. In the British colonies, the new era started with the establishment of university colleges in Nigeria (Ibadan in 1947), Ghana (Legon in 1948), Sudan (Khartoum in 1949 from the merger of the Gordon Memorial College and the Kitchener Medical School), and Uganda (Makerere was upgraded in 1949). In addition, in Kenya the Royal Technical College was established in Nairobi in 1951, and further south the University College of Salisbury was formed in 1953 and renamed two years later as the University College of Rhodesia and Nyasaland. Meanwhile, Fourah Bay College became the University College of Sierra Leone. Most of these new or upgraded university colleges served as regional universities and were affiliated with and awarded degrees of the University of London.

After the war French universities also set up a few overseas campuses in the colonies. The University of Paris established Institutes of Higher Studies in Tunis in 1945, and together with the University of Bordeaux, in Dakar in 1950 and Antananarivo in 1955 that became the University of Dakar in 1957 and the University of Antananarivo in 1960, respectively. In Algeria access to the University of Algiers for Algerians was expanded slightly, although by the time of the Algerian revolution in 1952 there were only 1,000 Algerian university graduates. In the rest of the French colonial empire university education had to await independence.

The Belgians in the Congo followed the French practice as the Catholic

University of Louvain established the Lovanium (little Louvain) University Centre in 1949, with which it became affiliated in 1954, while the state created the Official University in 1956 in Lubumbashi. Lovanium also catered for students from Rwanda and Burundi. In the Portuguese colonies higher education lagged behind until the turn of the 1960s. In Angola, institutions to train priests were formed in 1958 in Luanda and Huambo, followed by the establishment in 1962 of two General University Studies in Angola and Mozambique as branches of the Portuguese university system that were converted in 1968 into the Universities of Angola and Lourenço Marques, respectively.

In the meantime, in South Africa where apartheid had been established in 1948 higher education became even more racially segregated than before. Blacks were no longer allowed to attend the "white" universities without special government approval and separate universities were created for Africans in the so-called self-governing homelands and for Coloreds and Indians in the major cities. By 1994, the year that ushered in the country's first democratically elected government, there were 36 higher education institutions consisting of 21 universities and 15 technikons, of which 19 were for whites, 2 for coloreds, 2 for Indians and 13 for Africans. Needless to say, higher education was far better resourced for whites than for the other races with the Africans at the bottom. In Namibia, under South African occupation from the end of the First World War until independence in 1990, college education started as late as 1980 with the establishment of the Academy for Tertiary Education, followed in 1985 by the formation of the Technikon of Namibia, and the College for Out-of-School Training.

Relevant Links

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Decolonization was a staggered process as African countries got independent at different times, but the bulk of them did so in the 1950s and 1960s. Colonial rule left behind very few universities, the majority of countries did not even have a single university, so that one of the key challenges for the new independent states was to establish or expand their higher education systems. Also, since the few existing universities were patterned on European models and were rather elitist there was the need to make them more relevant to Africa's developmental needs and socio-cultural contexts and more accessible to students of different social backgrounds.

Across Africa the growth in higher education after independence was nothing short of phenomenal. The new states embarked on ambitious development programs in which universities were seen as central for

training a highly skilled labor force, creating and reproducing a national elite, and enhancing national prestige. The new national universities were quite diverse and flexible in their structures and models. On the whole, they were much larger in size than their colonial predecessors, broader in their missions, and they expanded their disciplinary and curricula offerings from the arts and social sciences to include professional fields of study such as business, medicine and engineering, and they incorporated graduate programs.

In 1960, often taken as the year of African independence, there were an estimated 120,000 students in African universities; the number jumped to 782,503 in 1975 and to 3,461,822 in 1995, and presently it is probably around 5 million. Similarly, the number of universities grew from less than three-dozen in 1960 to more than four hundred in 1995 and several hundred more have perhaps been introduced since then with the explosion of private universities. Today, tertiary education exists in all African countries, although the systems vary enormously in terms of size and levels of development and internal differentiation. For example, in 1995 the largest concentration of university students was in Egypt (850,051), followed by South Africa (617,897), Nigeria (404,969), Algeria (347,410), and Morocco (294,502) (World Bank 2000: 111). In contrast, in the same year there were 23 countries with fewer than 10,000 university students.

There were also sharp gender differences in terms of access to higher education. While several countries had managed to attain gender parity at the primary and secondary levels by 2000, very few had managed to do so at the tertiary level. The exceptions were Botswana, Lesotho, Swaziland, Namibia, and South Africa. The gender gap also manifested itself in fields of study and faculty distribution. Women were concentrated in the humanities and social sciences, while they were grossly underrepresented in the sciences and most of the professional fields. As multi-ethnic, sometimes multi-racial, and invariably class societies, access to university education in African countries was further differentiated according to ethnicity, race, and class, as well as, in some cases, religious and cultural affiliations. Class became increasingly salient as the African middle classes grew rapidly after independence, in many cases thanks to the establishment or expansion of university education itself, and sought to reproduce themselves.

The massive expansion of education across the continent not only led to huge improvements in the African human capital stock, it also laid the institutional basis for the social production of African intellectual capacities and communities. But Africa remained the least educated continent in the world, with a tertiary gross enrollment

ratio of less than 5 percent, as compared to 10 percent for the low- and middle-income countries and 58 percent for the high-income countries. The challenges facing African higher education deepened with the imposition in the 1980s and 1990s of draconian structural adjustment programs (SAPs) by the international financial institutions including the World Bank that led to severe government cutbacks in social expenditures, including education, especially for higher education whose rates of social return were deemed by the supporters of neo-liberalism to be lower than for primary education.

Thus from the 1980s even as the number of colleges and universities continued to expand, it became increasingly evident that the higher education system in many countries was in crisis, which was expressed in declining state funding, falling instructional standards, poorly equipped libraries and laboratories, shrinking wages and faculty morale. Academics increasingly resorted to consultancies or they became part of the "brain drain" as they sought refuge in other sectors at home or universities abroad. The costs on teaching, research, and Africa's capacity to produce highly skilled human capital were predictably high.

There were other responses to the crisis besides increasing academic labor migration. One was the proliferation of regional research networks, the growth of an academic NGO sector. Examples include the Dakar-based Council for the Development of Social Science Research in Africa (CODESRIA), and the Nairobi based International Institute of Insect Physiology and Ecology (ICIPE). These organizations and networks provided crucial support for basic and applied research, both individual and collaborative, and offered training, internships, and fellowships to graduate students.

Another response was seen in the explosion in private universities and the privatization of programs and funding sources in public universities, both of which were manifestations of the growing liberalization of African higher education. The private universities can be distinguished in terms of their institutional types (their status--not-for-profit and for-profit; identity--religious and secular; and focus--business, Christian or Islamic), programs and levels, staffing and funding, and governance structures and regulation. While these universities faced numerous challenges, by the beginning of the 2000s they had begun to outstrip the number of public universities in some countries, a development that profoundly and permanently altered the terrain of higher education.

From the late 1990s African leaders, educators, researchers, and external donors became increasingly aware of the challenges facing

African higher education and the need for renewal if the continent was to achieve higher rates of growth and development and compete in an increasingly knowledge intensive global economy. The reform agenda has centered on five broad sets of issues, even if expressions of concern have yet to be matched by the provision of adequate resources. First, the need to examine systematically the philosophical foundations of African universities is widely recognized. Included in this context are issues pertaining to the principles underpinning public higher education in an era of privatization, the conception, content and consequences of the reforms currently being undertaken across the continent, and the public-private interface in African higher education systems.

The second set of issues center on management, how African universities are grappling with the challenges of quality control, funding, governance, and management in response to the establishment of new regulatory regimes, growing pressures for finding alternative sources of funding, changing demographics and massification, increasing demands for access and equity for underrepresented groups including women, and the emergence of new forms of student and faculty politics in the face of democratization in the wider society. Third, there are pedagogical and paradigmatic issues, ranging from the languages of tuition in African universities and educational systems as a whole to the dynamics of knowledge production--the societal relevance of the knowledges produced in African higher education systems and how those knowledges are disseminated and consumed by students, scholarly communities, and the wider public.

Fourth, the role of universities in the pursuit of the historic project of Africa nationalism: decolonization, development, democratization, nation-building and regional integration is under scrutiny. Included in this regard are questions of the uneven and changing relations between universities and the state, civil society, and industry, as well as the role of universities in helping to manage and resolve the various crises that confront the African continent from civil conflicts to disease epidemics including HIV/AIDS. Also, the part universities have played and can play in future to promote or undermine the Pan-African project is a of great interest as African states, through the African Union, renew their efforts to achieve closer integration within Africa and between Africa and its diasporas.

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Finally, there is the question of globalization, the impact of trends associated with the new information and communication technologies,

the expansion of transborder or transnational provision of higher education, and trade in educational services under the General Agreement on Trade in Services (GATS) regime. Critical in this context for Africa is the changing role of external donors from the philanthropic foundations to the World Bank and other international financial institutions and multilateral agencies. The impact of these trends on African higher education and vice-versa are of utmost importance and provide one area of fruitful collaboration between researchers from Africa and other world regions.

The challenges facing African universities are serious and disquieting, but higher education in Africa has a long history and it will have a long future. And the onus for ensuring that such a future is a healthy and productive one lies primarily with African leaders, educators, and scholars, who cannot afford the morbid indulgences of Afropessimism.

* This article was first published on <http://zeleza.com/> the website of the author, who has kindly given permission for its reproduction by Pambazuka News.

| 20732|2006-10-15 19:01:14|Freddie Thompson|Re: Cracked pyramid forces ban on idling vehicles|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

> Do you mean something similar to what is used with mag-lev

trains?

>

> Regards,

> Paul Kekai Manansala

Yeah, something very similar is what I had in mind. The Egyptians and Babylonians are believed to have used batteries. There have even been finds in America that are believed to be the remains of ancient batteries.

The use of these batteries have been speculated to have been for treating certain medical conditions. But what if such batteries had been used on a much grander scale during the pyramid age/prehistoric times. Just a thought.

Fred

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| 20733|2006-10-15 20:26:56|olmec982000|Black Athena 3 is Published|



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Black Athena - Volume 3

Price: ~~\$60.00~~ (Excluding: Sales tax)

Subtitle: The Afroasiatic Roots of Classical Civilization, Volume III: The Linguistic Evidence

Author: Martin Bernal

Subject: African Studies/Classical Studies

Cloth ISBN 0-8135-3655-3

Pages: 704 pp. 14 maps, 4 figures

Description:

Could Greek philosophy be rooted in Egyptian thought? Is it possible that the Pythagorean theory was conceived on the shores of the Nile and the Euphrates rather than in ancient Greece? Could it be that Western civilization was born on the so-called Dark Continent? For almost two centuries, Western scholars have given little credence to the possibility of such scenarios.

In *Black Athena*, an audacious three-volume series that strikes at the heart of today's most heated culture wars, Martin Bernal challenges Eurocentric attitudes by calling into question two of the longest-established explanations for the origins of classical civilization. The Aryan Model, which is current today, claims that Greek culture arose as the result of the conquest from the north by Indo-European speakers, or "Aryans," of the native "pre-Hellenes." The Ancient Model, which was maintained in Classical Greece, held that the native population of Greece had initially been civilized by Egyptian and Phoenician colonists and that additional Near Eastern culture had been introduced to Greece by Greeks studying in Egypt and Southwest Asia. Moving beyond these prevailing models, Bernal proposes a Revised Ancient Model, which suggests that classical civilization in fact had deep roots in Afroasiatic cultures.

This long-awaited third and final volume of the series is concerned with the linguistic evidence that contradicts the Aryan Model of ancient Greece. Bernal shows how nearly 40 percent of the Greek vocabulary has been plausibly derived from two Afroasiatic languages—Ancient Egyptian and West Semitic. He also reveals how these derivations are not limited to matters of trade, but extended to the sophisticated language of politics, religion, and philosophy. This evidence, according to Bernal, confirms the fact that in Greece an Indo-European people was culturally dominated by speakers of Ancient Egyptian and West Semitic.

Provocative, passionate, and colossal in scope, this volume caps a thoughtful rewriting of history that has been stirring academic and political controversy since the publication of the first volume.

About the Author:

Martin Bernal, formerly a fellow of King's College, Cambridge, and professor of government at Cornell University, is now retired.

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| 20734|2006-10-16 07:19:36|saakhuba|Interesting Article.
The author reaches an interesting conclusion.

http://www.andrewcollins.com/page/articles/Gobekli_Tepe_interview.htm

Sorry about the link, you can cut and paste it.

| 20735|2006-10-16 10:24:11|James St. Clair|Re: Cracked pyramid forces ban on idling vehicles|
Fred,

Magnetism is not a mere idea or theory. There is clearly a Universal Magnetism that holds the entire universe in place. Mystics have understood this force for centuries and anything is possible with those who truly understand. In our mechanical age we seem to always think that physical tools are necessary to manipulate these forces, such as electricity, but that could only be our current dependence on mechanisms. Perhaps the mind of a true Mystic, like, let's say Imhotep, is the mechanism. Well that's my two cents. Lastly, I found a very rare book many years ago called 'Universal Magnetism'. It deals in depth with these principles. Peace, Saint

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| 20736|2006-10-16 16:37:22|Freddie Thompson|Re: Cracked pyramid forces ban on idling vehicles|

Hi James,

I hear what you are saying. But I never said magnetism was a mere theory. I have played with magnets all my life and I am familiar with how they work. I know that magnetism exists throughout the universe. That is what has set the precedent for my own ideas and theories. While I have respect for certain theories (including my own), I must respect the fact that there is a such thing called 'critical thinking.'

I too am an artist. I can come up with some doozies to explain whatever situation I choose to create. But I'll be open enough to say that I am not one to force my beloved concepts or theories onto others, nor insist that they make my world view their own. I feel free to engage in a discussion about magnetism here because it involves a technology that modern science recognizes. While I personally do not find it fruitful to consider mysticism to have been involved in the building of the pyramids, I do employ what would certainly be deemed mysticism in my own creative works of fiction. I too believe anything is possible. But unless there is some apparent

precedent for something having taken place, there is no reason to assume that it did place in real life.
Fred

"James St. Clair" wrote:

Fred,
Magnetism is not a mere idea or theory. There is clearly a Universal Magnetism that hold the entire universe in place. Mystics have understood this force for centuries and anything is possible with those who truly understand. In our mechanical age we seem to always think that physical tools are necessary to manipulate this forces, such as electricity, but that could only be our current dependance on mechanisms. Perhaps the mind of a true Mystic, like, lets say Imhotep, is the mechanism. Well that's my two cents. Lastly, I found a very rare book many years ago called 'Universal Magnetism'. It deals in depth with these principles.
Peace, Saint

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| 20737|2006-10-16 16:48:59|Jaime Pretell|Re: Black Athena 3 is Published|

Attachments :



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Heresy in the University

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Heresy in the University

Price: \$22.00 (Excluding: Sales tax)

Subtitle: The Black Athena Controversy and the Responsibilities of American Intellectuals

Author: Jacques Berlinerblau

Subject: Multicultural Studies/Classics/Sociology

Paperback ISBN 0-8135-2588-8

Pages: 304 pp., 1 map

Description: The first effort to explain, reconstruct, refurbish, and criticize all of the major assumptions of Martin Bernal's Black Athena and the debates it has engendered.



"Berlinerblau's ability to integrate far-reaching serious scholarly and ethical issues within the substantive content of the Black Athena debate is impressive." -Molly Myerowitz Levine, Howard University, coeditor of The Challenge of Black Athena

"Heresy in the University is an exemplary act of adjudication-genuinely clarifying about matters that have so often, most often been obscured by angry polemic, genuinely judicious in a way that only a very capacious, open-minded and broad-ranging mind could manage, charmingly self-conscious about its own limits and yet quite passionate about its loyalties...an exemplary book."-Bruce Robbins, coeditor of Cosmopolitics: Thinking and Feeling Beyond the Nation and author of Feeling Global: Internationalism in Distress

One of the most controversial books to come out of the academy in the last fifteen years is Martin Bernal's Black Athena. It has been a true cause célèbre. Afrocentrists have both praised the book and claimed that Bernal stole from the work of black scholars to create his study of the Afroasiatic roots of classical civilization. Classicists feel passionately about what they perceive as an attack from an outsider on the origins not only of ancient Greece but of their own discipline. It seems that everyone has something to say about the book; the question is how many really understand it.

Jacques Berlinerblau's study encompasses the massive body of scholarly and popular literature that has been stimulated by the publication of Black Athena. In scrutinizing this material, he addresses the question of intellectual responsibility in the age of the Culture Wars. Among the unique features in the book are a discussion of Bernal's critique of the research university, the first discussion and reconstruction of his "sociology of knowledge," and the first attempt to situate his work within the context of contemporary black/Jewish dialogues.

In Heresy in the University, Berlinerblau also provides an exegesis of the contents of Black Athena, making it accessible to a wider audience. As he clarifies and restates Bernal's opus, Berlinerblau identifies Bernal's flaws in reasoning and gaps in evidence. He cuts to the heart of Bernal's prose, singling out the key points of Bernal's argument, explaining and arranging them in a cogent manner that is accessible to readers. Berlinerblau addresses the critics' really important objections, including his own, and links each of them to the appropriate substantive argument in Black Athena. He goes beyond simple summary and exposition to present the underlying-stated and unstated-agendas of Bernal and his critics. Ultimately, he exposes both sides and asks what the flawed reasoning from all concerned reveals about the stakes in this key academic dispute and what that, in turn, says about the

modern academy.

Jacques Berlinerblau is an assistant professor and director of Judaic studies at Hofstra University.

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----- Original Message -----

From: olmec982000

To: Ta_Seti@yahoogroups.com

Sent: Sunday, October 15, 2006 10:22 PM

Subject: [Ta_Seti] Black Athena 3 is Published



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Black Athena - Volume 3

[Bookstore](#) | [Seasonal Catalog Book Listings](#) | [Fall and Winter 2005 Catalog](#) | [Black Athena - Volume 3](#)



Black Athena - Volume 3

Price: ~~\$60.00~~ (Excluding: Sales tax)

Subtitle: The Afroasiatic Roots of Classical Civilization, Volume III: The Linguistic Evidence

Author: Martin Bernal

Subject: African Studies/Classical Studies

Cloth ISBN 0-8135-3655- 3

Pages: 704 pp. 14 maps, 4 figures

Description:

Could Greek philosophy be rooted in Egyptian thought? Is it possible that the Pythagorean theory was conceived on the shores of the Nile and the Euphrates rather than in ancient Greece? Could it be that Western civilization was born on the so-called Dark Continent? For almost two centuries, Western scholars have given little credence to the possibility of such scenarios.

In *Black Athena*, an audacious three-volume series that strikes at the heart of today's most heated culture wars, Martin Bernal challenges Eurocentric attitudes by calling into question two of the longest-established explanations for the origins of classical civilization. The Aryan Model, which is current today, claims that Greek culture arose as the result of the conquest from the north by Indo-European speakers, or "Aryans," of the native "pre-Hellenes." The Ancient Model, which was maintained in Classical Greece, held that the native population of Greece had initially been civilized by Egyptian and Phoenician colonists and that additional Near Eastern culture had been introduced to Greece by Greeks studying in Egypt and Southwest Asia. Moving beyond these prevailing models, Bernal proposes a Revised Ancient Model, which suggests that classical civilization in fact had deep roots in Afroasiatic cultures.

This long-awaited third and final volume of the series is concerned with the linguistic evidence that contradicts the Aryan Model of ancient Greece. Bernal shows how nearly 40 percent of the Greek vocabulary has been plausibly derived from two Afroasiatic languages-Ancient Egyptian and West Semitic. He also reveals how these derivations are not limited to matters of trade, but extended to the sophisticated language of politics, religion, and philosophy. This evidence, according to Bernal, confirms the fact that in Greece an Indo-European people was culturally dominated by speakers of Ancient Egyptian and West Semitic.

Provocative, passionate, and colossal in scope, this volume caps a thoughtful rewriting of history that has been stirring academic and political controversy since the publication of the first volume.

About the Author:

Martin Bernal, formerly a fellow of King's College, Cambridge, and professor of government at Cornell University, is now retired.

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| 20738|2006-10-16 20:21:22|Paul Kekai Manansala|Fwd: Excerpts from Aryan Idols by Stefan Arvidsson (2006)|

--- In IndiaArchaeology@yahoogroups.com, "mkelkar2003" wrote:

"For over two hundred years, a series of historians, linguists, folklorists, and archaeologists have tried to re-create a lost culture. Using ancient texts, medieval records, philological observations, and archaeological remains they have described a world, a religion, and a people older than the Sumerians, with whom all history is said to have begun. Those who maintained this culture have been called "Indo-Europeans" and "Proto-Indo-Europeans," "Aryans," and "Ancient Aryans," "Japhetites," and "wiros," among many other terms. These people have not left behind any texts, no objects can definitely be tied to them, nor do we know any "Indo-European" by name. In spite of that, scholars have stubbornly tried to reach back to the ancient "Indo-Europeans," with the help of bold historical, linguistic, and archaeological reconstructions, in the hopes of finding the foundation of their own culture and religion there.

The fundamental thesis of this study is that these prehistoric peoples have preoccupied people in modern times primarily because they were, to use the word of Claude Levi-Strauss, "good to think with," rather than because they were meaningful historical actors. The interest in the "Indo-Europeans," "Aryans" and their "others" (who have varied through history from Jews to savages, Orientals, aristocrats, priests, matriarchal peasants, warlike nomads, French liberals, and German nationalists), stemmed-and still stems-from a will to create alternatives to those identities that have been provided by tradition. The scholarship about the Indo-Europeans, their culture, and their religion has been an attempt to create new categories of thought, new identities, and thereby a future different from the one that seemed to be prescribed (Arvidsson 2006, p. xi)."

"On a more general level, the debate is about whether there is something in the nature of research about Indo-Europeans that makes it especially prone to ideological abuse-perhaps something related to the fact that for the past two centuries, the majority of scholars who have done research on the Indo-Europeans have considered themselves descendants of this mythical race (Arvidsson 2006, p.3)."

"Formulated in accordance with R. G. Collingwood's thought, the same question would be "To what "ideological" problem were the Indo-Europeans the solution?" More recently, Quentin Skinner has pointed to the philological rule that a text can be understood only if one also understands why it exists in the first place; understanding is about understanding not only WHAT is in the text but WHY it is there. The aim of this book is, in other words, to examine what ideological motives causes an array of scholars during the nineteenth and the twentieth centuries to become interested in Indo-European religion and culture and made them prioritize certain historical areas and sources, choose certain perspectives and hypotheses instead of others, and make certain kinds of associations or use a certain rhetoric (Arvidsson 2006, p.5, emphasis in the original)."

"However the main reason why scholarship about the Indo-Europeans has tended to produce myths is that so many who have written (and read) about it have interpreted it as concerning THEIR OWN ORIGIN: "We all have a need to understand," writes, for example Danish scholar of Iranian studies, Jes P. Asmussen, "What our Indo-European" forefathers felt and thought." The research on the Indo-Europeans has created a "web of scientific myths," to use Vernant's phrase, because it has dealt with "our origins" and hence, about the way "we" should do things. However, as we shall see later on, there have been many scholars who have resisted presenting the Indo-Europeans as "our true ancestor"?some (scholars of Jewish ancestry) because the Indo-Europeans could not possibly have been their forefathers, and others because they disproved of the mythologization for various reasons, even though they themselves might have been defined as "Indo-Europeans," (Arvidsson 2006, p.8, emphasis in the original)."

"The idealization of India was not, of course, about contemporary India, but rather an India that was given the epithet "classical," borrowed from classical antiquity?an India that could be glimpsed among ruins, old statues, Sanskrit manuscripts, and Brahmanic teachings. Jones is very clear on this point: "Nor can we reasonably doubt, how degenerate and abased so ever the Hindus may now appear,

that in some early age they were splendid in arts and arms, happy in government, wise in legislation, and eminent in various knowledge." The ancient Indians appeared to Jones to be people related to the Greeks and Romans, who had been idealized by humanists since the Renaissance (Arvidsson 2006, p.23)."

"The hypothesis that somewhere, sometime, an Indo-European race has existed has always been anchored in linguistic observations. But during the nineteenth century, racial anthropologist also began to discuss the Indo-Europeans, which came to mean that the proprietorship of philologists in Indo-European research was questioned (Arvidsson 2006, p.41)."

"The theory about India as the original home of the Indo-Europeans, and the Indians as a kind of model Aryans, lost supporters during the nineteenth century, and other homelands and other model Aryans took their place instead (Arvidsson 2006, p.52)."

"The emergence of the discipline of folklore is intimately connected to nationalism. This is especially clear with the founders of the discipline, the brothers Wilhelm (1786-1859) and Jacob (author of the Grimm's Law of comparative Indo-European linguistics) Grimm (1785-1863). The purpose of their famed project of collecting folktales from the German peasant population was primarily to (re-) create a strong German culture that could free itself from dependence on "foreign" cultures. One step in this project was to show that there existed a rich "German" mythology that could successfully compete with classical Judeo-Christian traditions. The fact that the brothers Grimm had to look for mythical histories among the contemporary peasantry was connected to the state of the source material: there were almost no texts about an ancient "German" mythology ((Arvidsson 2006, pp.131-132, second parenthesis added)."

"Since this discipline (folklore) arose in what became Germany in 1871, this change (the rising importance of folklore rather than philology) meant that the Indo-Europeans began to look less and less like the Indians and the Iranians, and more and more like Germans. This meant, in turn, that they became less civilized and more primitive and barbaric. The image of the Indo-Europeans as a primitive tribe received an additional boost from the discipline of the Indo-Europeans of prehistoric archaeology. When archaeologists became involved in the debate about the Indo-Europeans, the Germanic's position was further strengthened within the comparative work, and the original home of the Indo-Europeans was moved from the noble and exotic Asia to the rustic European homeland (Arvidsson 2006, pp. 141-142, parentheses added)."

"There were many reasons for this shift (of homeland from Asia to Europe). First of all, the hypothesis of a European homeland accorded with the folklore's focus on Germanic material. A second, closely related reason was that the idea of a northern European homeland was in line with the strong German nationalism that bloomed after the Franco-Prussian War and Germany's unification. One's native land now became more valuable than any dreamed-of colonizable, but foreign lands. Thirdly, the ideas of racial anthropology gained more and more credibility, and according to them, Europe was the origin of the white Aryan race ((Arvidsson 2006, p.142, parenthesis added)."

"It was thus from this area (which Germany had recently annexed) that the greatest of all cultural peoples, the blue-eyed, long-skulled, Indo-Germanic race, had emigrated to civilize the world. According to Kossina, the Indo-Germanic race had attained its cultural-hero status purely because of racial-biological factors. On their migrations, southwards, the racially pure Indo-Germans had nonetheless become contaminated and this was why their cultural-heroic exploits in Greece, Rome and India had not become enduring (Arvidsson 2006, p.144)."

"The "primitivization" of the Indo-Europeans was also stimulated by the fact that the Indo-Europeans were decreasingly linked to high-cultural India.. It is revealing that Hermann Hirt, probably the foremost philologist of the turn of the century, claimed that "many Indo-Iranian concepts should rather be traced to Babylon than to the Indo-Germans." Instead the Indo-Europeans were now increasingly associated with Germanic barbarians (Arvidsson 2006, p.176)."

"For Hofler and Wikander, it was inconceivable that the "light" and noble Indo-Europeans that the nature mythologists and order ideologists had reconstructed had been able to conquer most of Eurasia. In order to carry out such a deed, they reasoned, the Indo-Europeans would mainly need not a high-standing culture, but a barbaric primal force, a force like the one the Germans had had during the Great Migration. As a commentary to Wikander's book about the Iranian male-fellowship god Vayu, Hofler writes that "the Indo-European expansion toward Asia has the same form of political structure as the later Germanic expansion, the Germanic kingdom of Wodan bears similar strengths as the first heroic age of the Indo-Europeans." According to Hofler it is only in light of the research on male fellowships and the "the discovery of the ur-Indo-German social structure" that the expansion can be understood. In *Der arische Mannerbund*, Wikander writes something similar: "The Maruts reflect the warrior aspect, which the male fellowships of the Aryan tribes had developed preferentially during the age of migration

and conquest." Hofler and Wikander argues that the model of conquest that had been developed to explain the fact that the Indo-European languages were spread across Europe and Asia at the dawn of history required the Indo-Europeans to be exceptionally dynamic and uninhibited warriors (Arvidsson 2006, p. 222)."

"During the postwar (post 1945 CE) period, these two theories (Father Wilhelm Schmidt and Father Wilhelm Kopper's theory of primal cultures, and Georges Dumézil's theory of Indo-European mythology) have completely dominated research about Indo-European religion and culture?in spite of the fact that they arose in an ideological atmosphere that did not differ much from the Nazi one (Arvidsson 2006, p. 239, parentheses added)."

"Hehn argued that, it was risky, in the attempts to reconstruct a Proto-Indo-European culture, to depend too much on linguistic paleontology, whose methodological accuracy he doubted. How can we be sure, for example, that the Proto-Indo-Europeans owned tame horses simply because we can reconstruct the word for horse (*h₁ekuos)? Did they perhaps only know about the animal, without having domesticated it? Or how do we know that *h₃evis denoted "goat" and not some other similar animal, and that it has not acquired the meaning "goat" later? (Arvidsson 2006, p. 255)."

"In Gimbutas's case I (Arvidsson) think that many readers of her work have sensed that there is another agenda behind her theoretical constructions, in addition to the clearly feminist agenda. This subtext probably is related to the fact that she was forced into exile by the Bolshevik troops who invaded her homeland, Lithuania, in 1944-45, moving across the Baltic and eastern Europe. There is something very "Cold War" about her theories and about the maps she draws of Indo-European invasions of eastern Europe and the Balkan peninsula. In any case, a connection can be observed between not idealizing, or even disapproving of, Indo-Europeans, and placing their homeland on Slavic ground (Arvidsson 2006, p.293)."

"For those who have approached the question of the origin of the Indo-European peoples and languages from the angle of philology, the great problem has been that there are no texts about migrations, much less about military invasions? From the Rigveda, people have taken passages that tell about the Aryans' attacks on cities and concluded that they then must have been a foreign, warlike, nomadic people. Nor does Roman, Hittite, Slavic, Celtic, or Germanic, written material mention migrations or conquests from the time when the Indo-Europeans supposedly emigrated from their original home. The philologists have, however, been able to point to certain loanwords, especially

topographic and hydrographic names, as evidence of migration. But the cornerstone of philologists' work has been linguistic paleontology, which tried to re-create, through comparisons, a vocabulary that indicates knowledge about certain objects and phenomena (Arvidsson 2006, p.295)."

"Renfrew bases his critique of linguistic paleontology particularly on an article by J. Fraser from 1926, but it is also in line with the criticism that Victor Hehn expressed. Several linguists, as well, have remained skeptical about the possibilities and axioms of linguistic paleontology. Most debated is the Russian structuralist Prince Niklaj Trubetskoj (1890-1938), who argues in the famous article "Gedanken uber das Indogermanenproblem" (1936) although it is possible that the similarities between the Indo-European languages are due to a common origin, this hypothesis is not necessary. He found that notion of an original language (the family tree model) more romantic than scientific and imagined that the genetic classification might be replaced with a structuralist one (Arvidsson 2006, p.296)."

"The historian of religions Ulf Drobin clarifies Trubetskoj's point: "all classification must stem from criteria. The followers of the language tree theory avoid definite criteria and replace them with a concept of language that is BOTH changeable (in time) and constant (Indo-European). In the final analysis they end up in paradoxes and mysticism. Ur-Indo-European must either lack prehistory, or it must have a non-Indo-European prehistory. The latter, however, cannot be explained without some form of criteria" (Arvidsson 2006, p.297, emphasis and parentheses in the original)."

"The sometimes interwoven traditions that have dominated the postwar period-personified by Dumezil and Gimbutas?have generally been considered to represent an objective, scientific body of research that contrasts sharply with the Nazis' misuse of the Indo-Europeans. But as we have seen in this chapter, there is no reason to stop critically analyzing the ideology of Indo-European scholarship. If Dumezil and Gimbutas have each represented a constructive research tradition, Bruce Lincoln can represent the tradition of ideological critique among scholars of Indo-European heritage (Arvidsson 2006, pp. 301-302)."

"According to Lincoln, then, Indo-European research misses what is instructive about studying myths and religious texts in the first place, since it demands that the researchers leave the historically and socially determined place in which they were used in order to reach the imagined Ancient Arya., "the never-never land east of the asterisk," to use the expression of Lincoln's colleague Wendy Doniger (Arvidsson 2006, p. 303)."

Arvidsson, Stefan (2006), *Aryan Idols: Indo-European Mythology as Ideology and Science*, translated by Sonia Wichmann, Chicago and London: The University of Chicago Press.

--- End forwarded message ---

| 20739|2006-10-16 21:28:48|K. Loganathan|Archeology buffs: Visit Peru's oldest city|

Archeology buffs: Visit Peru's oldest city

By LESLIE JOSEPHS

The Associated Press

Published on: 10/16/06

? [What to know if you go](#)



CARAL PROJECT/HO

[\(ENLARGE\)](#)

Ruth Shady, a Peruvian archaeologist from San Marcos University, discovered Caral in 1994, and was stunned by its size and complexity.



KAREL NAVARRO/STR

[\(ENLARGE\)](#)

A guide (left) talks with a group of tourist in the Caral ruins.



KAREL NAVARRO/STR

[\(ENLARGE\)](#)

Foreign tourist read information posters at the ruins.

CARAL, Peru ? A sudden wind gust blows eerily down from rocky Andean foothills, kicking up a cinnamon-colored cloud over the moonscape of ruins that is the oldest city in the Americas.

The sky is a crisp blue. All around in the Supe River Valley are lush fields of onion and corn.

We are in Caral, three hours and nearly 5,000 years from contemporary Lima, Peru's bustling capital, and we've spent the last half-hour or so on a bumpy drive from the coast, along a dirt road blocked periodically by bleating herds of goats and sheep.

Ruins contemporary with ancient Egypt

Caral made headlines in 2001 when researchers carbon-dated material from the city back to 2627 B.C. It is a must-see for archaeology enthusiasts.

Even though the ruins in the dusty, wind-swept Supe River Valley don't approximate in majesty the mountains that surround the famed Inca ruins at Machu Picchu, they are an unforgettable sight under the glow of a fiery sunset.

Dotted with pyramid temples, sunken plazas, housing complexes and an amphitheater, Caral is one of 20 sites attributed to the ancient Caral-Supe culture that run almost linearly from Peru's central coast inland up the Andes.

The ruins changed history when researchers proved that a complex urban center in the Americas thrived as a contemporary to ancient Mesopotamia and Egypt ? 1,500 years earlier than previously believed.

But much remains to be discovered about Caral and the Caral-Supe culture that flourished here for more than a thousand years.

A planned city

Ruth Shady, a Peruvian archaeologist from San Marcos University, discovered Caral in 1994, and was stunned by its size and complexity.

"Caral combined size with construction volume, but also it was a planned city," she says.

Shady and her team continue working at Caral but she also dedicates her time to promoting the project with Peru's National Culture Institute as a tourist and educational [destination](#).

Caral received some 21,000 visitors in 2005, up from about 7,000 in 2003, the Commission for the Promotion of Peru says.

The ruins offer a front-row seat to archaeology in action, as scientists dust off piles of rock or supervise the reconstruction of a crumbling pyramid wall that thousands of years ago gleamed red, yellow or white.

The ancient society comes to life with the help of these archeologists, who make up about half of the site's tour guides along with locals whom they have trained.

Complex culture

The 163-acre city was the administrative center for a complex civilization.

While only crudely reconstructed, the society's clear class distinctions are evident in the wide variety of home sizes and neighborhoods.

One complex thought to have housed farmers was partly excavated on the outskirts of Caral, on a dry and inhospitable patch of land, while a spacious home for wealthy families was built beside the important and impressive Huanca Pyramid, with its steep staircases that narrow as they reach the structure's flat top.

Caral's largest social class was dedicated to agricultural production, Shady says. Farmers, using irrigation canals, nourished their crops of pumpkin, squash, sweet potatoes, corn, chili peppers and cotton with the waters from the Supe River.

Musicians played flutes crafted from pelican and condor skeletons and horns made from llama or alpaca bones in the city's amphitheater.

Shady has also uncovered evidence of extensive trading. Shrimp and mollusks from Peru's coast have been found at Caral.

Caral-Supe residents capitalized on the various climate zones they inhabited by growing a wide variety of foods. The region's agriculture and fishing industries complemented each other.

"They managed an economy that articulated the productivity" of the various regions, Shady says.

Oldest civilization in America

Painstaking detective work and reconstruction is necessary, as these archeologists, little by little, uncover a lost world.

The Caral-Supe ruins are far from intact, unlike many of Peru's famed Inca ruins that date back half a millennium and are scattered throughout Peru's Sacred Valley in the Andean state of Cuzco.

Machu Picchu in nearby Cuzco is, of course, the country's top tourist destination. Aspero, another major Caral-Supe site on Peru's central coast, 16 miles from Caral, was discovered in 1905 but its pyramids were thought to be naturally formed hills. A garbage dump was built on top of it, and as Shady's team excavates, trash needs to be cleared away.

They have discovered that fishermen from Aspero provided sardines, anchovies, and other fish for the sprawling culture.

"We're going to be able to learn about the social system, the economic and political organization, the ideology," Shady said of the excavations throughout the Supe Valley.

"It's very important because it's the oldest civilization in America. And for that reason, native peoples see it as a symbol that in America there had been the same capacity to create civilizations as ancient as in the Old World."

http://www.ajc.com/news/content/travel/otherdestinations/int_stories/2006/10/16/1016peru.html

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| 20740|2006-10-17 03:58:38|Alex van Deelen|Re: Looking for roots in Africa? DNA search not easy|

This is all good and well, but I think it goes to a major misunderstanding of what 'tribe' means.

What I find, is that 'tribe' is simply a label of convenience, often the name of an founding chief or clan. These names change, historically, as to the people who make up that 'tribe'.

For instance, a couple of centuries ago, there were no such thing as Zulus and Xhosas, only Nguni. Later, with the power struggle in eastern South Africa, the Ndwandwe were rivals of the Mathethwa. A small Mathethwa clan, called the Zulus, then rose to power because of circumstance and a innovative chief called Shaka. The result: today, the most widely spoken language in South Africa is Zulu.

Only 15 centuries ago, West African Bantus set out and conquered the African continent of Central and Southern Africa. This is a genetically insignificant time frame. All the ethnic types that can be seen in the people of Ghana, can be seen in the people of South Africa (for instance). Perhaps one type is more concentrated than another, but who is to say in what timeframe that happened?

What irks me about this article, is that they seem to presume that all mixing of 'tribes' must have taken place in the Americas. I wonder how accurate or complete their picture of African gene pools were.

In fact, I have to wonder how accurate the presumptions about genetics not only in Africa, but around the world are, and if they take into account known migratory patterns. The Bantu expansion and the Mfecane are just two relatively recent migratory events.

My point is, that all people of Southern, Central and West Africa are related, and that is a thing that should be celebrated.

That's what I think.

Alex

| 20741|2006-10-17 16:23:43|Paul Kekai Manansala|Re: Looking for roots in Africa? DNA search not easy|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
>

> Only 15 centuries ago, West African Bantus set out and conquered the

African

> continent of Central and Southern Africa. This is a genetically

> insignificant time frame. All the ethnic types that can be seen in the

> people of Ghana, can be seen in the people of South Africa (for

instance).

>

Alex, I guess by ethnic types here you mean physical types?

Regards,

Paul Kekai Manansala

| 20742|2006-10-18 07:24:36|cristofori whitakara|Re: Looking for roots in Africa? DNA search not easy|

"tribe" is an european word. tri meaning three making up 3 roman peoples making one group? the etruscans the romans and latins? just as "HUT" means house in german? could be the equivalent of nation from a african paradigm?

Alex van Deelen wrote:

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Only 15 centuries ago, West African Bantus set out and conquered the African continent of Central and Southern Africa. This is a genetically insignificant time frame. All the ethnic types that can be seen in the people of Ghana, can be seen in the people of South Africa (for instance). Perhaps one type is more concentrated than another, but who is to say in what timeframe that happened?

What irks me about this article, is that they seem to presume that all mixing of 'tribes' must have taken place in the Americas. I wonder how accurate or complete their picture of African gene pools were.

In fact, I have to wonder how accurate the presumptions about genetics not only in Africa, but around the world are, and if they take into account known migratory patterns. The Bantu expansion and the Mfecane are just two relatively recent migratory events.

My point is, that all people of Southern, Central and West Africa are related, and that is a thing that should be celebrated.

That's what I think.

Alex

How low will we go? Check out Yahoo! Messenger's low [PC-to-Phone call rates](#).
| 20743|2006-10-18 07:28:58|Alex van Deelen|Re: Looking for roots in Africa? DNA search not easy|

Re: Looking for roots in Africa? DNA search not easy

Posted by: "Paul Kekai Manansala" pmanansala@sbcglobal.net pinatubo.geo

Tue Oct 17, 2006 4:23 pm (PST)

> Alex, I guess by ethnic types here you mean physical types?

>

> Regards,

> Paul Kekai Manansala

Sure, phenotypes if you wish.

Alex

| 20744|2006-10-18 08:10:24|cristofori whitakara|Re: Looking for roots in Africa? DNA search not easy|

Paul, 2 me ethnic means nation, i.e. Puerto Rico.

Alex van Deelen wrote:

Re: Looking for roots in Africa? DNA search not easy

Posted by: "Paul Kekai Manansala" pmanansala@sbcglobal.net pinatubo.geo

Tue Oct 17, 2006 4:23 pm (PST)

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Alex

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| 20745|2006-10-18 10:16:49|Jaime Pretell|Re: Looking for roots in Africa? DNA search not easy|

ethnic means group that shares historic cultural ties that allow for a cohesive cultural identity.

----- Original Message -----

From: crisfori whitakara

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, October 18, 2006 11:03 AM

Subject: Re: [Ta_Seti] Re: Looking for roots in Africa? DNA search not easy

Paul, 2 me ethnic means nation, i.e. Puerto Rico.

Alex van Deelen <avdeelen@wanadoo.nl> wrote:

Re: Looking for roots in Africa? DNA search not easy

Posted by: "Paul Kekai Manansala" pmanansala@sbcglobal.net
pinatubo.geo

Tue Oct 17, 2006 4:23 pm (PST)

> Alex, I guess by ethnic types here you mean physical types?

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> Regards,

> Paul Kekai Manansala

Sure, phenotypes if you wish.

Alex

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| 20746|2006-10-18 10:21:22|Jaime Pretell|Re: Looking for roots in Africa? DNA search not easy|

Tribe has evolved from the original term of tribus. It is used in general for an ethnic group or affiliation.

----- Original Message -----

From: crisfori whitakara

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, October 18, 2006 10:24 AM

Subject: Re: [Ta_Seti] Re: Looking for roots in Africa? DNA search not easy

"tribe" is an european word. tri meaning three making up 3 roman peoples making one group? the etruscans the romans and latins? just as "HUT" means house in german? could be the equivalent of nation from a african paradigm?

Alex van Deelen <avdeelen@wanadoo.nl> wrote:

This is all good and well, but I think it goes to a major misunderstanding of what 'tribe' means.

What I find, is that 'tribe' is simply a label of convenience, often the name of an founding chief or clan. These names change, historically, as to the people who make up that 'tribe'.

For instance, a couple of centuries ago, there were no such thing as Zulus and Xhosas, only Nguni. Later, with the power struggle in eastern South Africa, the Ndwandwe were rivals of the Mathethwa. A small Mathethwa clan, called the Zulus, then rose to power because of circumstance and a innovative chief called Shaka. The result: today, the most widely spoken language in South Africa is Zulu.

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Alex

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| 20747|2006-10-18 18:06:24|K. Loganathan|South African dig yields historical finds|

The missing link

South African dig yields historical finds

By Emily Messer
The University Star

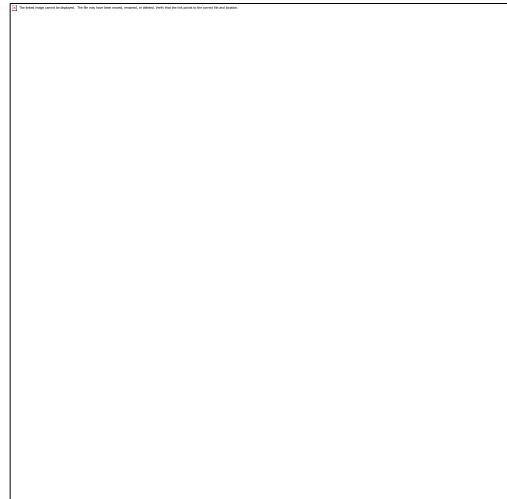


Photo courtesy of Britt Bousman
RAISING THE DEAD: James Brink of the National Museum in South Africa removes a 45,000-year-old wildebeest skull during a

Walking across the dry land of a region in South Africa called Erfkroon, Britt Bousman struck an archeological gold mine, speckled with ancient artifacts and bones that may reveal mysteries surrounding modern man.

summer excavation in South Africa.

"At Erfkroon, there's a ton of animal bone eroding down and on the surface," said Bousman, associate anthropology professor and director for the Center for Archaeological Studies at Texas State. "In some places, it's hard not to walk on it. You have to step between the bone and be careful."

The 165,000-year-old region was the main site of a South African excavation in which Bousman and two graduate students searched for evidence that may explain the evolution of modern man. The group visited three sites in South Africa from July 10 to Aug. 15: Baden-Baden, Erfkroon and Cornelia, all named after nearby farms.

Erfkroon, a three-to-four square kilometer site, was surveyed for artifacts and fossils that are from the same time period of the last two migrations of man. The group found early tools and bones of extinct animals, such as buffalo, antelope and wildebeests.

"The main thing we're interested in when looking at all this work is how human behavior changed as people evolved into modern Homo sapiens," Bousman said.

The research conducted was preliminary; archeologists used a recent dating technique called optical stimulated luminescence, in which the glow of sand grains using radioactive decay is directly related to the age of the sediment. But Bousman's hypothesis supported the theory that all modern people evolved from Africa 200,000 years ago. It was not until recently that different groups emerged, he said.

The findings at the site warrant a return trip, Bousman said.

"It's got very good animal bone preservation. It's got a very clear geological stratigraphy, so you know what you're digging in at any one point in time," Bousman said.

About 200,000 years ago, early Homo sapiens appeared in Africa. It was not until about 40,000 to 30,000 years ago that the behavioral changes of the evolution of modern man began to show, Bousman said.

"It's in this 200,000 to 30,000-year range that I'm most interested in because that can have sites that date to that time period. You're likely to get evidence that reflects the questions you're going to ask," Bousman said. "Erfkroon has occupations of that age."

At the site, the group was looking for evidence of behavioral changes in stone tools, said Eric Oksanen, archeology graduate student. Different stone tools are indicative of certain time periods.

"We can tell by the size of the flakes and the size of the matter they were working with and the tools they're trying to make," Oksanen said.

In Baden-Baden, the group also discovered the first South African kill site, in which early hunters trapped and killed herds in masses. Few kill sites sprinkle the African continent, Bousman said, because it has few archeologists, and the ones there tend to focus on habitations or campsites.

"If you're interested in activities people do to make a living, you eventually don't go to their homes to watch them do that; you go to their workplace," Bousman said. "You go to the places that people are likely to have butchered and killed antelope and go to those kinds of sites rather than going into their homes."

The site can potentially paint a picture of the types of animals hunted during that time period, Bousman said.

"This evidence suggests that maybe, if we looked in different areas, we might get a more complete picture of what's going on," Bousman said. "You can learn a lot about how these people strategize to hunt these animals. It tells us little bits and pieces."

The excavation did not relate to Bousman's search, though.

"The kill site was exciting, but in terms of our main research question, it was a dud," Bousman said. "I don't know if we would go back to Baden-Baden at all."

At Baden-Baden, the group uncovered about 300 flakes, Oksanen said.

The group also spent one day in Cornelia using paleomagnetic dating to help determine a more accurate date of the site. Paleomagnetic dating is based on the fact that the magnetic pole is not stable and has reversed to the southern hemisphere. The National Geophysical Data Center reports that the last time the magnetic field reversed was about 750,000 to 780,000 years ago and that reversals occur on time scales of about 200,000 years.

"Based on the kinds of animals he's found at this site, they've been able to suggest that it's probably about a million years old. That's because it links in with the animals that have been studied at the Olduvai Gorge in Tanzania," Bousman said. "We think it's around a million years old, and the reversal's right at that time period."

Oksanen said he also encountered some surprises. Because Southern Africa is located below the equator, it was cold during their six-week stay. Their huts were like little hotel rooms – a lot better and less rugged than east Texas, Oksanen said.

"We weren't particularly in a rugged area," Oksanen said. "Half an hour away, you could get a cappuccino." The excavation was funded through a Texas State research enhancement grant for \$8,000. The group worked with James Brink, a paleontologist and archeologist from the Natural Museum in Bloemfontein, South Africa, and a crew of archeologists.

Bousman said he is currently in the process of applying for a grant to return to South Africa next summer. So far, the group has done little work, Bousman said.

"We've done a testing project," Bousman said. "Not by a long shot, every test was positive. We got a lot of empty units that produced nothing."

For Oksanen, searching the site gave him a real appreciation of time.

"Anything you find is pretty exciting," Oksanen said. "You actually do get a sense of age."

The digs were a new experience for archeology graduate student Holly Meier because she had not previously been to sites as old as the ones in South Africa.

"It's just completely different digging because everything is much older in Africa than the New World," Meier said.

"That makes every day an exciting dig day."

<http://star.txstate.edu/content/view/2166/>

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Everyone is raving about the [all-new Yahoo! Mail](#).

| 20748|2006-10-19 11:38:39|Paul Kekai Manansala|OT: 'Earliest Chinese Characters' Unearthed|
'Earliest Chinese Characters' Unearthed

Archaeologists have discovered pottery bearing inscriptions dating back 4,500 years, which could prove to be China's earliest example of written language.

These pottery fragments, found in the ruins of an ancient city in Huaiyang County of Henan Province, are believed to be parts of a spinning wheel, according to a report released by the county government.

A photo, posted on the local government's website, showed a piece of black pottery bearing white strokes. The fragment formed half of a round spinning wheel, with a diameter of 4.7 centimeters and a thickness of 1.1 centimeters.

The inscriptions are similar in shape to the Ba Gua writings, an octagonal diagram that is a fundamental philosophical concept of ancient China, the report said, quoting renowned Chinese archaeologist Li Xueqin of Tsinghua University. "The discovery of the inscriptions on the spinning wheel proves that Pingliangtai, where the ruins are located, could be one of the birthplaces of Chinese civilization," Li said.

Zhang Zhihua, curator of Pingliangtai ancient city museum, said he found the fragments in May while accompanying a group of archaeological magazine reporters around the Pingliangtai ruins. "When I picked up the fragment and saw the inscriptions, I was very excited because I knew it could be a major discovery," Zhang said in the report.

Before this discovery, the earliest known Chinese characters are inscriptions on bones and tortoise shells -- known as the Oracle Bones -- buried in the royal tombs of the Shang Dynasty 3,000 years ago. They were used by oracles to divine auguries from the gods.

Inscriptions on these bones, one of the oldest forms of writing in the world, resemble the cuneiform writing of the ancient Near East and hieroglyphic writing of ancient Egypt, experts say.

(Xinhua News Agency October 19, 2006)

| 20749|2006-10-19 11:45:55|Paul Kekai Manansala|Shrinking buffaloes and hominids|

Ancient Miniature Buffalo Discovered



By [Jeanna Bryner](#)

Live Science Staff Writer

posted: 17 October 2006

02:34 pm ET

The bones of an extinct dwarf species of buffalo were recently unearthed on the Philippine island of Cebu .

Dubbed *Bubalus cebuensis* (BOO-buh-luhs seh-boo-EN-sis), the miniature [buffalo](#) [\[image\]](#) stood at just more than two feet, three times smaller than today's domestic buffalo, and weighed a mere 350 pounds. It probably lived during the Pleistocene (Ice Age) or Holocene Epochs, between 10,000 and 100,000 years ago.

"Natural selection can produce dramatic body-size changes. On islands where there is limited food and a small population, large mammals often evolve to much smaller size," said lead researcher Darin Croft of Case Western Reserve University in Ohio.



The finding, detailed in the October issue of the *Journal of Mammalogy*, is the first well-supported example of "[island dwarfing](#)" among cattle or their relatives and could have implications for the current debate about [Homo floresiensis](#), a recently discovered hominid that some scientists say is a new dwarf species.

Sizing up

Fossils are rare in the tropical environments of the Philippines , a region lacking open rocky patches where fossils are often buried and preserved, and this is the first fossil mammal of any age reported from Cebu Island . The fossil remains were found 50 years ago in a phosphate mine by engineer Michael Armas. Nearly four decades later, he showed them to physician Hamilcar Intengan, who recognized their importance and brought them to The Field Museum for study in 1995.

Scientists, including paleontologist John Flynn of the American Museum of Natural History in New York , examined the partial skeleton, which included two teeth, two vertebrae, two upper arm bones, a foot bone [\[image\]](#) and two hoof bones. The species had relatively large teeth, which is typical of island dwarfs, but also relatively big feet, which are generally reduced along with other body features in

dwarfing.

"The reason that might be is because evolution actually works in different ways?we call it mosaic evolution?that not all features change in exactly the same way all the time. For whatever reason, this particular species didn't reduce the foot proportions the same way that dwarfs of other species on other islands might have," Flynn told *LiveScience*.

Island survival

The finding supports the idea that the earliest water buffalo were large and first evolved in Southeast Asia . The animals likely traveled from the mainland to the Philippine islands when sea levels dropped roughly 400 feet during the peak of the "Ice Age" about 20,000 years ago.

Less food was available on the islands and the buffalos might have shrunk to compensate, Flynn said. That could be why this [buffalo](#) is smaller than two living related species?a domestic buffalo (*Bubalus bubalis*) and the tamaraw (*Bubalus mindorensis*).

The tamaraw is also a dwarf and lives only on the Philippine island of Mindoro . At about three feet tall at the shoulder and 500 pounds, it is much larger than the newly discovered species. The researchers speculate that the new dwarf buffalo was smaller than tamaraw because it roamed an even smaller island that had less food.

In combination with the tamaraw on Mindoro and a report of buffalo fossil teeth found on another Philippine island, Luzon, the new discovery indicates this genus might have once lived throughout the Philippines, most of which is an oceanic archipelago, never connected to any continental land mass.

Dwarf debate

The research could provide insights into debates on the evolution of small-bodied species elsewhere in the tropics such as the [proposed new hominid](#), *Homo floresiensis*, found on the Indonesian island of Flores in 2003.

While Flynn doesn't have sufficient knowledge of the [dwarf hominid](#), the new discovery does support the validity of dwarf island species in general?indirectly lending weight to the dwarf hominid. If a buffalo could shrink, why not a hominid?

"This discovery emphasizes that it's not all that uncommon to find dwarf species evolving on islands," Flynn said.

http://www.livescience.com/animalworld/061017_dwarf_buffalo.html

Regards,
Paul Kekai Manansala
Quests of the Dragon and Bird Clan
<http://sambali.blogspot.com/>

| 20750|2006-10-21 15:10:01|Sptpy|THE CRISIS IN DARFUR, SUDAN - TAKE ACTION|
CRISIS IN DARFUR - TAKE ACTION

"A holocaust is happening in Darfur and you can help end it!"

http://www2.oprah.com/presents/2006/darfur/action/action_main.jhtml

SAVE DARFUR

"Hundreds of thousands of people around the world have responded to the suffering in Darfur by standing up and demanding that their governments take action to end the crisis. However, many individuals still have not heard about the genocide in Darfur. To build the political will necessary to end the genocide it is imperative that more people learn about the security and humanitarian crisis in Darfur and find out how they can help end the genocide..."

A PowerPoint presentation on Darfur is included.

http://www.savedarfur.org/pages/educate_others

| 20751|2006-10-22 17:58:11|K. Loganathan|Thieves first to discover dentists' tombs at Egypt's Saqqara pyrami|

Thieves first to discover dentists' tombs at Egypt's Saqqara pyramids at 15:52

on October 22, 2006, EST.

SAQQARA, Egypt (AP) - The arrest of tomb robbers led archeologists to the graves of three royal dentists, protected by a curse and hidden in the desert sands for thousands of years in the shadow of Egypt's most ancient pyramid, officials announced Sunday.

The thieves launched their own dig one summer night two months ago but were apprehended, Zahi Hawass, chief of Egypt's Supreme Council of Antiquities, told reporters.

That led archeologists to the three tombs, one of which included an inscription warning that anyone who violated the sanctity of the grave would be eaten by a crocodile and a snake, Hawass said. A towering, painted profile of the chief dentist, stares down at passers-by from the wall opposite the inscription.

"We have to thank the thieves," Hawass said of the find.

The tombs date back more than 4,000 years ago to the 5th Dynasty and were meant to honour a chief dentist and two others who treated the pharaohs and their families, Hawass said.

Their location near the Step Pyramid of King Djoser - believed to be Egypt's oldest pyramid - indicate the respect accorded to the dentists by Egypt's ancient kings, who "cared about the treatment of their teeth," Hawass said.

Although their services were in demand by the powerful, the dentists likely did not share in their wealth.

The tombs, which did not contain their mummies, were built of mud-brick and limestone, not the pure limestone preferred by ancient Egypt's upper class.

"The whole point of a tomb was to last forever," said Carol Redmount, associate professor of Egyptian archeology at the University of California at Berkeley. "So you wanted to make it out of materials that would last forever. And mud-brick . . . didn't last forever."

During a visit to the site, Hawass pointed out two hieroglyphs - an eye over a tusk - which appear frequently among the neat rows of symbols decorating the tombs. He said those hieroglyphs identify the men as dentists.

The pictorial letters also spell out the names of the chief dentist - Iy Mry - and the other two - Kem Msw and Sekhem Ka. Hawass said the men were not related but must have been partners or colleagues to have been buried together.

Figures covering the pillars in the doorway of the chief dentist's tomb tell archeologists much about his life and habits, Hawass said.

They depict the chief dentist and his family immersed in daily rituals - playing games, slaughtering animals and presenting offerings to the dead, including the standard 1,000 loaves of bread and 1,000 vases of beer.

These would "magically provide food and sustenance for the spirit of the dead person for all eternity," Redmount said.

Just around the corner of the doorway is a false door, its face painstakingly inscribed with miniature hieroglyphics. A shallow basin was placed below it.

"That was sort of the interface where the dead person in the tomb would come up and interact with the living," Redmount said.

Although archeologists have been exploring Egypt's ruins intensively for more than 150 years, Hawass believes only 30 per cent of what lies hidden beneath the sand has been uncovered.

Excavation continues at Saqqara, he said, and his team expects to find more tombs in the area.

Saqqara, about 20 kilometres south of Cairo, is one of Egypt's most popular tourist sites and hosts a collection of temples, tombs and funerary complexes.

The Step Pyramid is the forerunner of the more familiar straight-sided pyramids in Giza on the outskirts of Cairo, which were believed to have been built about a century later.

<http://www.940news.com/nouvelles.php?cat=24&id=102241>

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| 20752|2006-10-23 15:36:13|Paul Kekai Manansala|Abu Simbel to witness perpendicular sun fall on Ramses II's face|

Saturday, October 21, 2006

Abu Simbel to witness perpendicular sun fall on Ramses II's face

<http://www.sis.gov.eg/En/EgyptOnline/Culture/000001/02030000000000000000679.htm>

Egypt will witness the annual celebration of the perpendicular sun fall on the face of Pharaoh Ramses II statue in Abu Simbel Temple in Luxor on Sunday October 22.

"The celebrations will kick off with parades moving from Luxor's entrance to the Abu Simbel Temple," said Saber Sanad, the head of the Abu Simbel municipality.

"Presents will also be offered to tourists whose dates of birth or marriage coincide with the occasion," he added.

Mohamed Hamid, director of the Abu Simbel antiquities department, said the perpendicular sun fall on the face of Ramases II will begin early Sunday.

The occasion marks the beginning of the winter and the agriculture seasons for the Pharaohs, he added.

This event takes place twice a year; namely in October and February.

It brings thousands of tourists from all around the world to mark the marvelous occasion.

| 20753|2006-10-23 15:38:56|Paul Kekai Manansala|Geological feature key to finding, protecting tombs|

Public release date: 22-Oct-2006

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http://www.eurekalert.org/pub_releases/2006-10/ps-gfk101906.php

Contact: A'ndrea Elyse Messer

aem1@psu.edu

814-865-9481

[Penn State](#)

Geological feature key to finding, protecting tombs

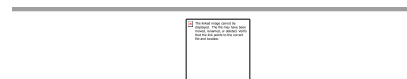
A 42-year-old method for finding water, monitoring pollution and helping with tunneling may also be a way to locate and protect tombs in the Valleys of the Kings and Queens and other burial sites in Egypt, according to Penn State researchers.

The idea that fracture traces could bare some connection to the rock cut tombs found in Egyptian valleys came to Katarin A. Parizek as she toured Egypt. K. Parizek, the daughter of Richard R. Parizek, professor of geology and geo-environmental engineering at Penn State, is a digital photographer, graphic designer and geologist. In 1992, on a Nile cruise to the Valley of the Kings near Luxor, she recognized the geological structures.



Zone of fracture concentration

[Click here for more information.](#)



Previously flooded area shows cracking on mud floor, pillars breaking and ceiling falling in.

[Click here for more information.](#)

"Many of the tombs were in zones of fracture concentration revealed by fracture traces and lineaments," says K. Parizek, an instructor in digital photography. "I knew that these fractures were what Dad used to find water or to plan dewatering projects."

Fracture traces are the above-ground indication of underlying zones of rock fracture concentrations. In 1964, Laurence H. Lattman and R. Parizek published a paper on fracture traces that indicated where increased weathering and permeability occurred and where people could drill wells more efficiently.

These fracture traces can be between 5 and 40 feet wide, but average about 20 feet, and can be as long as a mile.

An initial study in Egypt showed that some tomb passages and resting chambers were aligned along these fracture zones, suggesting that the builders knew that these locations had less resistant rocks and easier digging. The Parizeks report today (Oct. 22) at the annual meeting of the Geological Society of America in Philadelphia, on recent work in the area.

More extensive surface and subsurface mapping confirmed the idea that the builders knew what they were doing. The tomb builders placed the entrances to their tombs in valley bottoms or receding depressions on the cliffs where the crumbling stone would hide the tombs. These tombs, built between 1500 and 1000 B.C., usually have a long entry hall leading to a burial chamber. They may have additional rooms for equipment and provisions and other storage areas. Tomb walls are often plastered and painted. The tombs are usually built sloping downward or actually have vertical shafts. To date, 63 tombs are identified in the Valley of the Kings with tomb 63 located in February 2006.

"Katarin predicted that the location of still to be discovered tombs might be determined using the fracture-trace method," R. Parizek said. "The discovery of KV-63 showed the correlation between tombs and fracture traces."

While locating previously unidentified tombs is a worthy endeavor, perhaps even more important is preserving the tombs. Many of these are open for viewing by the public and are the responsibility of the Egyptian Ministry of Antiquities. Maintaining the tombs is a complex and complicated job.

While it does not often rain in the desert, when it does, water pours off hills and runs over the land and into the wadis ? valleys. Paving of parking lots, roads and paths to allow tomb visitors increases the flooding. Even though the Egyptians build barriers at the tomb entrances, water often flows into the tunnels causing irreversible damage to the tombs.

The open entrances, however, are not the only way water enters the tombs. Water finds the fracture concentrations beneath the fracture traces and seeps into the ground. If tombs are built along or below the traces, eventually water insinuates itself through the fractured rock and enters the tombs. Water can ruin even undiscovered, unopened tombs in this way.

"If we can map the fracture traces and their associated fracture zones above and below ground, then we can see how to divert water so that it not only misses the tomb entrances, but also bypasses the permeable areas of the traces," says R. Parizek.

Water entering tombs through the fractured rock also causes major damage to roofs and pillars in the tombs. The researchers note that even without water, the pillars and roofs are more unstable



Zone of concentration of
fracture traces

[Click here for more
information.](#)

on fracture zones. With water, the limestone rock weakens and breaks off. Because of these rock stability problems, tombs are closed for fear of injury to visitors.

"What they need to do is channel water along the pavement, away from the pathways that otherwise lead into the tombs," says K. Parizek. "Keep flow away from the tombs."

###

| 20754|2006-10-24 11:39:49|cristofori whitakara|Re: Fwd: Excerpts from Aryan Idols by Stefan Arvidsson (2006)|

does anyone know if the biblical story of nimrod's control of the canaanites has anything to do with babylon's rule of germanics?

Paul Kekai Manansala wrote:

--- In [IndiaArchaeology@ yahoo.com](mailto:IndiaArchaeology@yahoo.com), "mkelkar2003" wrote:

"For over two hundred years, a series of historians, linguists, folklorists, and archaeologists have tried to re-create a lost culture. Using ancient texts, medieval records, philological observations, and archaeological remains they have described a world, a religion, and a people older than the Sumerians, with whom all history is said to have begun. Those who maintained this culture have been called "Indo-Europeans" and "Proto-Indo- Europeans, " "Aryans," and "Ancient Aryans," "Japhetites, " and "wiros," among many other terms. These people have not left behind any texts, no objects can definitely be tied to them, nor do we know any "Indo-European" by name. In spite of that, scholars have stubbornly tried to reach back to the ancient "Indo-Europeans, " with the help of bold historical, linguistic, and archaeological reconstructions, in the hopes of finding the foundation of their own culture and religion there.

The fundamental thesis of this study is that these prehistoric peoples have preoccupied people in modern times primarily because they were, to use the word of Claude Levi-Strauss, "good to think with," rather than because they were meaningful historical actors. The interest in the "Indo-Europeans, " "Aryans" and their "others" (who have varied through history from Jews to savages, Orientals, aristocrats, priests, matriarchal peasants, warlike nomads, French liberals, and German nationalists) , stemmed-and still stems-from a will to create alternatives to those identities that have been provided by tradition. The scholarship about the Indo-Europeans, their culture, and their religion has been an attempt to create new categories of thought, new identities, and thereby a future different from the one that seemed to be prescribed (Arvidsson 2006, p. xi)."

"On a more general level, the debate is about whether there is

something in the nature of research about Indo-Europeans that makes it especially prone to ideological abuse-perhaps something related to the fact that for the past two centuries, the majority of scholars who have done research on the Indo-Europeans have considered themselves descendants of this mythical race (Arvidsson 2006, p.3)."

"Formulated in accordance with R. G. Collingwood's thought, the same question would be "To what "ideological" problem were the Indo-Europeans the solution?" More recently, Quentin Skinner has pointed to the philological rule that a text can be understood only if one also understands why it exists in the first place; understanding is about understanding not only WHAT is in the text but WHY it is there. The aim of this book is, in other words, to examine what ideological motives causes an array of scholars during the nineteenth and the twentieth centuries to become interested in Indo-European religion and culture and made them prioritize certain historical areas and sources, choose certain perspectives and hypotheses instead of others, and make certain kinds of associations or use a certain rhetoric (Arvidsson 2006, p.5, emphasis in the original)."

"However the main reason why scholarship about the Indo-Europeans has tended to produce myths is that so many who have written (and read) about it have interpreted it as concerning THEIR OWN ORIGIN: "We all have a need to understand," writes, for example Danish scholar of Iranian studies, Jes P. Asmussen, "What our Indo-European" forefathers felt and thought." The research on the Indo-Europeans has created a "web of scientific myths," to use Vernant's phrase, because it has dealt with "our origins" and hence, about the way "we" should do things. However, as we shall see later on, there have been many scholars who have resisted presenting the Indo-Europeans as "our true ancestor"?some (scholars of Jewish ancestry) because the Indo-Europeans could not possibly have been their forefathers, and others because they disproved of the mythologization for various reasons, even though they themselves might have been defined as "Indo-Europeans, " (Arvidsson 2006, p.8, emphasis in the original)."

"The idealization of India was not, of course, about contemporary India, but rather an India that was given the epithet "classical," borrowed from classical antiquity?an India that could be glimpsed among ruins, old statues, Sanskrit manuscripts, and Brahmanic teachings. Jones is very clear on this point: "Nor can we reasonably doubt, how degenerate and abased so ever the Hindus may now appear, that in some early age they were splendid in arts and arms, happy in government, wise in legislation, and eminent in various knowledge." The ancient Indians appeared to Jones to be people related to the Greeks and Romans, who had been idealized by humanists since the

Renaissance (Arvidsson 2006, p.23)."

"The hypothesis that somewhere, sometime, an Indo-European race has existed has always been anchored in linguistic observations. But during the nineteenth century, racial anthropologist also began to discuss the Indo-Europeans, which came to mean that the proprietorship of philologists in Indo-European research was questioned (Arvidsson 2006, p.41)."

"The theory about India as the original home of the Indo-Europeans, and the Indians as a kind of model Aryans, lost supporters during the nineteenth century, and other homelands and other model Aryans took their place instead (Arvidsson 2006, p.52)."

"The emergence of the discipline of folklore is intimately connected to nationalism. This is especially clear with the founders of the discipline, the brothers Wilhelm (1786-1859) and Jacob (author of the Grimm's Law of comparative Indo-European linguistics) Grimm (1785-1863). The purpose of their famed project of collecting folktales from the German peasant population was primarily to (re-) create a strong German culture that could free itself from dependence on "foreign" cultures. One step in this project was to show that there existed a rich "German" mythology that could successfully compete with classical Judeo-Christian traditions. The fact that the brothers Grimm had to look for mythical histories among the contemporary peasantry was connected to the state of the source material: there were almost no texts about an ancient "German" mythology ((Arvidsson 2006, pp.131-132, second parenthesis added)."

"Since this discipline (folklore) arose in what became Germany in 1871, this change (the rising importance of folklore rather than philology) meant that the Indo-Europeans began to look less and less like the Indians and the Iranians, and more and more like Germans. This meant, in turn, that they became less civilized and more primitive and barbaric. The image of the Indo-Europeans as a primitive tribe received an additional boost from the discipline of the Indo-Europeans of prehistoric archaeology. When archaeologists became involved in the debate about the Indo-Europeans, the Germanic's position was further strengthened within the comparative work, and the original home of the Indo-Europeans was moved from the noble and exotic Asia to the rustic European homeland (Arvidsson 2006, pp. 141-142, parentheses added)."

"There were many reasons for this shift (of homeland from Asia to Europe). First of all, the hypothesis of a European homeland accorded with the folklore's focus on Germanic material. A second, closely

related reason was that the idea of a northern European homeland was in line with the strong German nationalism that bloomed after the Franco-Prussian War and Germany's unification. One's native land now became more valuable than any dreamed-of colonizable, but foreign lands. Thirdly, the ideas of racial anthropology gained more and more credibility, and according to them, Europe was the origin of the white Aryan race ((Arvidsson 2006, p.142, parenthesis added)."

"It was thus from this area (which Germany had recently annexed) that the greatest of all cultural peoples, the blue-eyed, long-skulled, Indo-Germanic race, had emigrated to civilize the world. According to Kossina, the Indo-Germanic race had attained its cultural-hero status purely because of racial-biological factors. On their migrations, southwards, the racially pure Indo-Germans had nonetheless become contaminated and this was why their cultural-heroic exploits in Greece, Rome and India had not become enduring (Arvidsson 2006, p.144)."

"The "primitivization" of the Indo-Europeans was also stimulated by the fact that the Indo-Europeans were decreasingly linked to high-cultural India.. It is revealing that Hermann Hirt, probably the foremost philologist of the turn of the century, claimed that "many Indo-Iranian concepts should rather be traced to Babylon than to the Indo-Germans. " Instead the Indo-Europeans were now increasingly associated with Germanic barbarians (Arvidsson 2006, p.176)."

"For Hofler and Wikander, it was inconceivable that the "light" and noble Indo-Europeans that the nature mythologists and order ideologists had reconstructed had been able to conquer most of Eurasia. In order to carry out such a deed, they reasoned, the Indo-Europeans would mainly need not a high-standing culture, but a barbaric primal force, a force like the one the Germans had had during the Great Migration. As a commentary to Wikander's book about the Iranian male-fellowship god Vayu, Hofler writes that "the Indo-European expansion toward Asia has the same form of political structure as the later Germanic expansion, the Germanic kingdom of Wodan bears similar strengths as the first heroic age of the Indo-Europeans. " According to Hofler it is only in light of the research on male fellowships and the "the discovery of the ur-Indo-German social structure" that the expansion can be understood. In *Der arische Mannerbund*, Wikander writes something similar: "The Maruts reflect the warrior aspect, which the male fellowships of the Aryan tribes had developed preferentially during the age of migration and conquest." Hofler and Wikander argues that the model of conquest that had been developed to explain the fact that the Indo-European languages were spread across Europe and Asia at the dawn of history required the Indo-Europeans to be exceptionally dynamic and

uninhibited warriors (Arvidsson 2006, p. 222)."

"During the postwar (post 1945 CE) period, these two theories (Father Wilhelm Schmidt and Father Wilhelm Kopper's theory of primal cultures, and Georges Dumezil's theory of Indo-European mythology) have completely dominated research about Indo-European religion and culture?in spite of the fact that they arose in an ideological atmosphere that did not differ much from the Nazi one (Arvidsson 2006, p. 239, parentheses added)."

"Hehn argued that, it was risky, in the attempts to reconstruct a Proto-Indo-European culture, to depend too much on linguistic paleontology, whose methodological accuracy he doubted. How can we be sure, for example, that the Proto-Indo-European s owned tame horses simply because we can reconstruct the word for horse (*h₁lekuos)? Did they perhaps only know about the animal, without having domesticated it? Or how do we know that *h₃ewis denoted "goat" and not some other similar animal, and that it has not acquired the meaning "goat" later? (Arvidsson 2006, p. 255)."

"In Gimbutas's case I (Arvidsson) think that many readers of her work have sensed that there is another agenda behind her theoretical constructions, in addition to the clearly feminist agenda. This subtext probably is related to the fact that she was forced into exile by the Bolshevik troops who invaded her homeland, Lithuania, in 1944-45, moving across the Baltic and eastern Europe. There is something very "Cold War" about her theories and about the maps she draws of Indo-European invasions of eastern Europe and the Balkan peninsula. In any case, a connection can be observed between not idealizing, or even disapproving of, Indo-Europeans, and placing their homeland on Slavic ground (Arvidsson 2006, p.293)."

"For those who have approached the question of the origin of the Indo-European peoples and languages from the angle of philology, the great problem has been that there are no texts about migrations, much less about military invasions? From the Rigveda, people have taken passages that tell about the Aryans' attacks on cities and concluded that they then must have been a foreign, warlike, nomadic people. Nor does Roman, Hittite, Slavic, Celtic, or Germanic, written material mention migrations or conquests from the time when the Indo-Europeans supposedly emigrated from their original home. The philologists have, however, been able to point to certain loanwords, especially topographic and hydrographic names, as evidence of migration. But the cornerstone of philologists' work has been linguistic paleontology, which tried to re-create, through comparisons, a vocabulary that indicates knowledge about certain objects and phenomena

(Arvidsson 2006, p.295)."

"Renfrew bases his critique of linguistic paleontology particularly on an article by J. Fraser from 1926, but it is also in line with the criticism that Victor Hehn expressed. Several linguists, as well, have remained skeptical about the possibilities and axioms of linguistic paleontology. Most debated is the Russian structuralist Prince Nikolaj Trubetskoj (1890-1938), who argues in the famous article "Gedanken über das Indogermanenproblem" (1936) although it is possible that the similarities between the Indo-European languages are due to a common origin, this hypothesis is not necessary. He found that notion of an original language (the family tree model) more romantic than scientific and imagined that the genetic classification might be replaced with a structuralist one (Arvidsson 2006, p.296)."

"The historian of religions Ulf Drobner clarifies Trubetskoj's point: "all classification must stem from criteria. The followers of the language tree theory avoid definite criteria and replace them with a concept of language that is BOTH changeable (in time) and constant (Indo-European). In the final analysis they end up in paradoxes and mysticism. Ur-Indo-European must either lack prehistory, or it must have a non-Indo-European prehistory. The latter, however, cannot be explained without some form of criteria" (Arvidsson 2006, p.297, emphasis and parentheses in the original)."

"The sometimes interwoven traditions that have dominated the postwar period-personified by Dumézil and Gimbutas?have generally been considered to represent an objective, scientific body of research that contrasts sharply with the Nazis' misuse of the Indo-Europeans. But as we have seen in this chapter, there is no reason to stop critically analyzing the ideology of Indo-European scholarship. If Dumézil and Gimbutas have each represented a constructive research tradition, Bruce Lincoln can represent the tradition of ideological critique among scholars of Indo-European heritage (Arvidsson 2006, pp. 301-302)."

"According to Lincoln, then, Indo-European research misses what is instructive about studying myths and religious texts in the first place, since it demands that the researchers leave the historically and socially determined place in which they were used in order to reach the imagined Ancient Arya., "the never-never land east of the asterisk," to use the expression of Lincoln's colleague Wendy Doniger (Arvidsson 2006, p. 303)."

Arvidsson, Stefan (2006), *Aryan Idols: Indo-European Mythology as Ideology and Science*, translated by Sonia Wichmann, Chicago and London: The University of Chicago Press.

--- End forwarded message ---

Talk is cheap. Use Yahoo! Messenger to make PC-to-Phone calls. [Great rates starting at 1/min.](#)
| 20755|2006-10-24 11:41:51|cristofori whitakara|Re: Cracked pyramid forces ban on idling vehicles|

Call # [Sc D 94-573](#)

Author [Nur Ankh Amen.](#)

Title **The ankh : African origin of electromagnetism / by Nur Ankh Amen.**

Imprint Jamaica, N.Y. : Nur **Ankh** Amen Co., 1993.

this book introduced me to the possibility of the use of electricity by the nubians of the Nile valley. it is located at the Schomburg Center in Harlem.

299.934 B

AUTHOR Blavatsky, H. P. (Helena Petrovna), 1831-1891.

TITLE Isis unveiled: a master-key to the mysteries of ancient and modern science and theology / by H.P. Blavatsky.

this book speaks of ancient magnetism.

these are the two books that I have read that led me to these possibilities. maybe an expert can help?

Freddie Thompson wrote:

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

> Do you mean something similar to what is used with mag-lev trains?

>

> Regards,

> Paul Kekai Manansala

Yeah, something very similar is what I had in mind. The Egyptians and Babylonians are believed to have used batteries. There have even been finds in America that are believed to be the remains of ancient batteries.

The use of these batteries have been speculated to have been for treating certain medical conditions. But what if such batteries had been used on a much grander scale during the pyramid age/prehistoric times. Just a thought.

Fred

> --- In Ta_Seti@yahoogroups.com, "Freddie Thompson"

wrote:

> >

>

>

> > Some believe that the earth's magnetic field was much more powerful

> > in the past.

> >

> > If indeed remote civilizations did have a purely naturalistic means

> > of harnessing magnetism in such a way, then later peoples who had

> > forgotten the technologies of their ancestors (during some kind

> > of "Dark Age" perhaps) would interpret such feats as magical or

> > supernatural.

>

>

>

[All-new Yahoo! Mail](#) - Fire up a more powerful email and get things done faster.

| 20756|2006-10-25 10:19:15|Mahari Mengistu|Re: Thieves first to discover dentists' tombs at Egypt's Saqqara py|

The following is a portion of a

Translation of Inscriptions on the University of Richmond mummy case of Ti Amenytet referring to "a 1000 loaves, etc".

This along with a section of the translation from the previous post gives further credence to the Afro-Kemet origins of judeo-christianity.

HTP,

Mahari

=====

(Canopic Jars beneath bier are labeled from left to right: 1. Duamutef

2. Imsety 3. Hapy ...canopic jar which would have been labeled

Qebhsenuf has

been destroyed)

1. ...offerings....provisions of every sort, wine....of every sort...[pu]re....everything which is pleasing for the ka of the Osiris [?] who

is revered in the presence of the great god, the Lord of Heaven, the Chief
of all the gods.

2. [An offering which the king gives through the services of Atum, Lord of]

Heliopolis. May he give invocation offerings consisting of 1000 loaves of bread, 1000 jugs of beer, 1000 portions of beef, 1000 portions of duck,

incense, excellent linen, every sort of offering, every sort of provision,

wine, milk, everything.

3. [An offering which the king gives] through the services of Anubis, the

one who is before the Divine Booth. May he give offerings of every sort,

provisions of every sort, wine, milk for the ka of the Osiris,

Tchai-Ameni-Niwet, true of voice. She is the daughter of

Nesi-Amun-tcha-ta, true of voice. Her mother is Ruru, true of voice.

4. An offering which the king gives through the services of Osiris Wen-nefer, the Ruler of Eternity. May he give invocation offerings consisting of 1000 loaves of bread, 1000 jugs of beer, 1000 portions of

beef, 1000 portions of duck, 1000 measures of incense, excellent linen,

every sort of offering, every sort of provision, wine.

5. An offering which the king gives through the services of Anubis who resides in the Bandages, the Lord of the Cemetery. May he give every sort

of offering, every sort of provision and wine for the ka of the Osiris,

Tchai-Ameni-Niwet, true of voice. Her mother is the Lady of the House, Ruru, true of voice, possessor of blessedness in the presence of...

6. An offering which the king gives through the services of Geb, the Prince

of the gods. May he give invocation offerings consisting of 1000 loaves of

bread, 1000 jugs of beer, 1000 portions of beef, 1000 portions of duck,

1000 measures of incense, excellent linen, every sort of offering, every

sort of provision, wine, milk, everything good.

7. An offering which the king gives through the services of Osiris who is

foremost of the Westerners, the great god, Lord of Abydos. May he give every sort of offering, every sort of provision, wine, milk,

everything
good and pure, everything which is pleasing for the ka of the Osiris,
Tchai-Ameni-Niwet, true of voice. She is the daughter of
Nesi-Amun-Tcha-ta, true of voice.

--- In Ta_Seti@yahoogroups.com, "K. Loganathan" wrote:

>

> Thieves first to discover dentists' tombs at Egypt's Saqqara
pyramids at 15:52 on October 22, 2006, EST. SAQQARA, Egypt
(AP) - The arrest of tomb robbers led archeologists to the graves of
three royal dentists, protected by a curse and hidden in the desert
sands for thousands of years in the shadow of Egypt's most ancient
pyramid, officials announced Sunday. The thieves launched their
own dig one summer night two months ago but were apprehended, Zahi
Hawass, chief of Egypt's Supreme Council of Antiquities, told
reporters. That led archeologists to the three tombs, one of which
included an inscription warning that anyone who violated the sanctity
of the grave would be eaten by a crocodile and a snake, Hawass said.
A towering, painted profile of the chief dentist, stares down at
passers-by from the wall opposite the inscription. "We have to
thank the thieves," Hawass said of the find. The tombs date back
more than 4,000 years ago to the 5th Dynasty and were
> meant to honour a chief dentist and two others who treated the
pharaohs and their families, Hawass said. Their location near the
Step Pyramid of King Djoser - believed to be Egypt's oldest pyramid -
indicate the respect accorded to the dentists by Egypt's ancient
kings, who "cared about the treatment of their teeth," Hawass said.
Although their services were in demand by the powerful, the dentists
likely did not share in their wealth. The tombs, which did not
contain their mummies, were built of mud-brick and limestone, not the
pure limestone preferred by ancient Egypt's upper class. "The whole
point of a tomb was to last forever," said Carol Redmount, associate
professor of Egyptian archeology at the University of California at
Berkeley. "So you wanted to make it out of materials that would last
forever. And mud-brick . . . didn't last forever." During a visit
to the site, Hawass pointed out two hieroglyphs - an eye over a tusk -
which appear frequently among
> the neat rows of symbols decorating the tombs. He said those
hieroglyphs identify the men as dentists. The pictorial letters
also spell out the names of the chief dentist - Iy Mry - and the
other two - Kem Msw and Sekhem Ka. Hawass said the men were not
related but must have been partners or colleagues to have been buried
together. Figures covering the pillars in the doorway of the chief
dentist's tomb tell archeologists much about his life and habits,
Hawass said. They depict the chief dentist and his family immersed
in daily rituals - playing games, slaughtering animals and presenting

offerings to the dead, including the standard 1,000 loaves of bread and 1,000 vases of beer. These would "magically provide food and sustenance for the spirit of the dead person for all eternity," Redmount said. Just around the corner of the doorway is a false door, its face painstakingly inscribed with miniature hieroglyphics. A shallow basin was placed below it. "That was sort of the interface where the dead person in the tomb would come up and interact with the living," Redmount said. Although archeologists have been exploring Egypt's ruins intensively for more than 150 years, Hawass believes only 30 per cent of what lies hidden beneath the sand has been uncovered. Excavation continues at Saqqara, he said, and his team expects to find more tombs in the area. Saqqara, about 20 kilometres south of Cairo, is one of Egypt's most popular tourist sites and hosts a collection of temples, tombs and funerary complexes. The Step Pyramid is the forerunner of the more familiar straight-sided pyramids in Giza on the outskirts of Cairo, which were believed to have been built about a century later.

>

> <http://www.940news.com/nouvelles.php?cat=24&id=102241>

>

>

> -----

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>

| 20757|2006-10-26 05:01:00|Robin|Re: Ramses II as Hyksos (reply to Professor Ampim)|
Dear Dr Ampim

You wrote: "Next week when I give the list members my 2006 Update I will be sure to point out your open lies on this forum about the Table of Nations scene in the Tomb of Ramses III (KV 11), which I visited with my group again this past summer."

Did you follow through on this? I must have missed it.

Peace

Robin www.whenweruled.com

PS. I think I know the real primary source of the Rameses II = Hyksos king!

> Everyone who has been a member of Ta_Seti for a few years knows

that Paul is correct that you have tried unsuccessfully on this forum to present bogus information on Egyptian queens and kings with "dead-white skin and blond hair." Your current denial of this

fact (the evidence is preserved in the Ta-Seti archives) is completely dishonest. You have conveniently forgotten your bogus claims about Queen Hetepheres II, Ramses II, Seti I, etc.

>

> I have shown consistently over the past 5 years on this forum that

your positions and ideas on the identity of the Egyptians are *completely* without merit. Your above statement is more evidence of your 21st century fantasy "that ancient Egyptians comes on [sic] all colours." Wrong again. The people of classical Kemet were never portrayed in "all colours," because they were never shown as "white" or "Caucasoid."

>

> Lastly, the use of your academic affiliations and newly-acquired

M.A. degree on this forum are completely unnecessary. No other members focus on their degrees, titles, and affiliations. Given the multitude of your errors (which have been exposed by many forum members), you would be better served to erase your "credentials" before posting because we are not impressed.

>

> Advancing the work,

>

> Manu Ampim

>

> P.S. Next week when I give the list members my 2006 Update I will

be sure to point out your open lies on this forum about the Table of Nations scene in the Tomb of Ramses III (KV 11), which I visited with my group again this past summer.

| 20758|2006-10-26 07:40:45|dr_mohamed_hassan_188|Egypt_Free computer courses|

Hi Guys

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| 20759|2006-10-26 10:01:03|Alex van Deelen|Prize offered to Africa's leaders|

I would say that corruption is just a symptom. The biggest purveyors of corruption in Africa are western corporations, who actively and passively benefit from the fact that they are receiving Africa's commodities for a fraction of their market price.

Alex

http://news.bbc.co.uk/2/hi/uk_news/6086088.stm

Prize offered to Africa's leaders

Mo Ibrahim wants to combat corruption in Africa

A \$5m prize for Africa's most effective head of state is being launched by one of the

continent's top businessmen. UK-based mobile phone entrepreneur Mo Ibrahim - who was born in Egypt - is behind the plan to rate governance in 53 African countries each year. The contest, launched in London, will award winning leaders \$5m (2.7m) over 10 years when they leave office, plus \$200,000 (107,000) a year for life. "We need to remove corruption and improve governance," Mr Ibrahim said.

'No life after office'

Then the continent would not need any aid, said Mr Ibrahim, who sold Cel Tel, his pan-African mobile phone company, to MTC in Kuwait for \$3.4bn (1.8bn) last year.

"The day we do not need any aid will be the most wonderful day in my life." The Mo Ibrahim Prize for Achievement in African Leadership is being launched on Thursday. The award will go to African heads of state who deliver security, health, education and economic development to their constituents. In an interview with the Financial Times newspaper, Mr Ibrahim, 60, said leaders had no life after office.

"Suddenly all the mansions, cars, food, wine is withdrawn. Some find it difficult to rent a house in the capital. That incites corruption; it incites people to cling to power. "The prize will offer essentially good people, who may be wavering, the chance to opt for the good life after office," said Mr Ibrahim.

Support

BBC Africa analyst Martin Plaut said it would be the world's richest prize - exceeding the \$1.3m (700,000) awarded by the Nobel Peace Prize. It will be available only to a president who democratically transfers power to his successor. Harvard University will assess how well the president has served his or her people while in office. Nelson Mandela, former US President Bill Clinton and UN Secretary General Kofi Annan are among those who have welcomed the initiative. Mr Mandela described it as an example to the world. Mr Clinton said he wished Mr Ibrahim and his foundation "much success in its important work".

Differing opinion

And Mr Annan thanked the businessman for "establishing such a generous prize as an incentive". But not everyone agrees. Patrick Smith, of specialist publication Africa Confidential, said: "The people who know what to do and have done well are already doing it. "And the people who are doing badly and are killing their own people or stealing state resources are going to carry on doing that."

Africa has one of the world's richest concentrations of minerals precious metals, yet 300 million of its residents live on less than a dollar a day.

| 20760|2006-10-26 17:43:16|Sptpy|Sudan 'is arming rebels' in Chad|

"Eastern Chad has a similar ethnic make-up to Darfur, [Sudan,] where Arab militias are accused of carrying out a genocide against black Africans."

Sudan 'is arming rebels' in Chad

| 20761|2006-10-26 17:53:20|clyde winters|Re: Sudan 'is arming rebels' in Chad|

--- Sptpy <sptpy@sbcglobal.net> wrote:

> "Eastern Chad has a similar
> ethnic make-up to Darfur, [Sudan,]
> where Arab militias are
> accused of carrying out a
> genocide against black
> Africans."
>
> Sudan 'is arming rebels' in Chad
>
>

Both of these groups are Black Africans. This whole conflict is about Oil--not Human Rights.

Clyde

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| 20762|2006-10-26 17:58:50|Sptpy|Niger's Arabs to fight expulsion|

"Niger's government has ordered the Arabs, known as Mahamid, to leave the country accusing them of **wrongdoing, including theft and rape...**

The governor of Diffa State, where most of the Mahamid live, told them it was "high time" to pack and return to Chad...

'These foreigners have shown **no respect** to the rights of the natives and they're putting pressure on pastures in this region. We can no longer accept seeing our ecosystem degraded by foreigners'."

<http://news.bbc.co.uk/2/hi/africa/6081416.stm>

| 20763|2006-10-26 18:02:31|Paul Kekai Manansala|Re: Sudan 'is arming rebels' in Chad|
--- In Ta_Seti@yahoogroups.com, Sptpy wrote:

>
> "Eastern Chad has a similar
> ethnic make-up to Darfur, [Sudan,]
> where Arab militias are
> accused of carrying out a
> genocide against black
> Africans."
>

It should read "where **black** Arab militias are....," if it's going to describe the victims as "black Africans."

Regards,

Paul Kekai Manansala

| 20764|2006-10-27 00:08:53|kcammm23063|Re: Sudan 'is arming rebels' in Chad|

It has been my experience that although African so-called Arabs will say they are African, they will never say they are "Black." They don't know they are Black.

Forward,
Karen

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

>

> --- In Ta_Seti@yahoogroups.com, Sptpy wrote:

> >

> > "Eastern Chad has a similar
> > ethnic make-up to Darfur, [Sudan,]
> > where Arab militias are
> > accused of carrying out a
> > genocide against black
> > Africans."

> >

>

> It should read "where black Arab militias are...", if it's going to
> describe the victims as "black Africans."

>

> Regards,
> Paul Kekai Manansala

>

| 20765|2006-10-27 11:02:00|Paul Kekai Manansala|Ethiopia's famed Lucy fossils to on display abroad for first time|

ADDIS ABABA, Ethiopia One of the world's most famous fossils □ the 3.2 million-year-old Lucy skeleton unearthed in Ethiopia in 1974 □ is to travel to the United States, going on display abroad for the first time, officials said Tuesday.

Even the Ethiopian public has seen Lucy only twice □ the Lucy exhibition at the Ethiopian Natural History Museum in the capital, Addis Ababa, is a replica; the real remains are usually locked in a vault. A team from the Museum of Natural Science in Houston, Texas, spent four years negotiating the U.S. tour, which will start in Houston next September.

"Ethiopia's rich cultural heritage, and the vibrant country that it is today, is one of the best kept secrets in the world," said Joel Bartsch, director of the Houston museum.

The six-year tour will also go to Washington, New York, Denver and Chicago. Officials said six other U.S. cities may be on the tour, but would not release the names, saying all the details had not yet been ironed out.

Traveling with Lucy will be 190 other fossils, artifacts and relics.

Security will be extremely tight amid concerns of possible theft or damage. Officials refused to say how much they had insured Lucy for or how much the Ethiopian government was being paid. Tourism and Culture Minister Muhammed Dirir did say money from the deal will go toward upgrading and building new museums in Ethiopia, one of the world's poorest countries.

Lucy, her name taken from a Beatles song that played in an archaeological camp the night of her discovery, is the partial skeleton of what was once a 3 1/2-foot-tall adult of an ape-man species.

The fossilized remains were discovered in the remote, desert-like Afar region in northeastern Ethiopia by U.S. paleontologists Donald Johanson and Tom Gray.

The creature was a member of *Australopithecus afarensis*, which lived in Africa between about 4 million and 3 million years ago, and is the earliest known hominid.

Most scientists believe *afarensis* stood upright and walked on two feet, but they argue about whether it had ape-like agility in trees. The loss of that ability would suggest crossing a threshold toward a more human existence. Debate still rages over how close an ancestor to man Lucy would be, as many experts suspect she was anatomically far closer to apes than humans.

http://www.iht.com/articles/ap/2006/10/24/africa/AF_GEN_Ethiopia_Lucy.php
| 20766|2006-10-27 11:11:58|Paul Kekai Manansala|Egypt earmarks seven national landmarks for renovation|
Egypt earmarks seven national landmarks for renovation

October 26, 2006, 1 day, 3 hours and 35 minutes ago.

By www.andnetwork.com

Seven heritage sites in Egypt have been selected for restoration through □ Adopt a Mediterranean Heritage, □ a new and innovative initiative from the Euromed Heritage Program.

Twenty-five historical sites in the Mediterranean partner countries have been selected for restoration through the program. Chief among its aims is increasing contact between endangered heritage sites and international investors □ public and private □ interested in financing restoration and conservation in order to support a responsible public/private partnership for cultural heritage to achieve social

development and preserve educational value.

Among the seven Egyptian sites selected for this program is the Villa Antoniadis in Alexandria including the restoration of antique furniture and objects of art. In old Cairo, the mausoleum of Yunes El-Dawadar in Bab Al-Wadaa (Gate of Farewell), which boasts the narrowest dome, has been long neglected. Hama Al-Tanbali, near Bab Al-Shariya, is also earmarked for restoration after being neglected over the years since its construction during the Ottoman period in the 18th century.

Also chosen for restoration is the Geographical Society, which dates back to Khedive Ismail's efforts to modernize Egypt in the late 1800s. The khedive was well aware of the European exploration expeditions to discover the source of the Nile in the late 19th century, and subsequently the Geographical Society acted as a staging post for explorers who came to Africa. The society houses an extensive library, cartography collection, and geographical maps. The Euromed Heritage Program is also sponsoring a project to "revive the memory" of the Egyptian museum by digitizing glass negatives.

One of the more ambitious projects is rescuing the site of Qasr Ibrim (ancient Primis), which has been surrounded by the waters of Lake Nasser since 1967. The citadel is considered to be the last in-situ archeological site of Egyptian Nubia, with a long history of occupation since the time of Tutmosis II (1904 B.C. to 1405 B.C.). Excavations undertaken since 1963 have uncovered unparalleled preservation of archaeological material. Euromed urges immediate action as the citadel is under threat from the rising waters of Lake Nasser, which have resulted in destruction of 60 percent of the island's surface. "The continued high Nile and northerly wind is undermining the northern cliffs and may in the long run lead to serious collapse," cautions the program's website.

The Euromed program also hopes to establish a museum in the Said Halim Palace in downtown Cairo. The famous Italian architect Antonio Lasciac built the palace for Prince Said Halim, Mohammed Ali's (1805-1848) son. It was never inhabited and was transformed into a school between 1917 and 1952. "Cairo, the city of the thousand minarets, is lacking a museum that can tell its tangible and intangible history to the new generation and hence establish the necessary links between them and the memory of the places," the website elaborates. "It will also give to a tourist the opportunity to have an overview of the history of 10,000 events that shaped the biggest metropolis in the south Mediterranean countries." The palace witnessed rapid degradation and complete devaluation through considerable reconstructions and neglect.

The chosen heritage sites will be published on the Euromed Heritage website www.euromedheritage.net and proposed to international investors who are interested in financing restoration and conservation activities.

The heritage sites selected in each country along with photos and the adoption rules can be found on the Euromed Heritage site.

Euromed Heritage is a program funded by the European Commission and aims at strengthening relations between the EU and Mediterranean partners. It supports Mediterranean countries in their efforts to promote and care for their heritage.

Daily Star Egypt

| 20767|2006-10-27 12:06:13|Djehuti Sundaka|British Twins Have Different Skin Color|
British twins have different skin color

http://news.yahoo.com/s/ap/20061027/ap_on_he_me/britain_twins

A pair of British twin boys has been born with different skin color, a rare genetic occurrence according to experts.

In an interview with Britain's Sky News program, mother Kerry Richardson said that the boys were both born white but as they've gotten older one of the boys got darker and the other lighter.

Today, she says, the twins attract attention wherever they go.

Richardson is of mixed race, with Nigerian and English heritage, while the father is white.

A genetics expert at Oxford University says such births are rare, as the genes that cause skin color normally mix together. In this case, he says, it appears the genes for skin color didn't combine for some reason and the boys may have inherited different genetic codes from their mother.

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| 20768|2006-10-27 12:27:05|Djehuti Sundaka|Re: British Twins Have Different Skin Color|
--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> British twins have different skin color

> http://news.yahoo.com/s/ap/20061027/ap_on_he_me/britain_twins

>

>

> A pair of British twin boys has been born with different skin

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> genetic occurrence according to experts.

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> Today, she says, the twins attract attention wherever they go.

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> _____

I wonder why it was important to express the mother's mixed heritage in national terms while expressing the father's heritage only by a color term.

Djehuti Sundaka

| 20769|2006-10-27 16:31:13|Mahari Mengistu|Re: Niger's Arabs to fight expulsion|

It is more than about time that Afrikans resist the so-called Arabs and their Islam and shove it up their asses. They are only the more backward cousins of the racist greedy predatious Indo-Europeans. The Afrikans seem not to have a grasp of history in that it was the Arabs who were the 'middlemen" in the Trans-Atlantic slave trade. And what's worse is that they are still involved in the slavery market.

Islam is just their poisonous potion they "push" that allows them to hang around and plan strategy to undermine the Afrikan mind.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Sptpy wrote:

>

> "Niger's government has

> ordered the Arabs, known as Mahamid, to leave the country

> accusing them of wrongdoing, including theft and rape...

>

> The governor of Diffa State, where most of the Mahamid

> live, told them it was "high time" to pack and return to Chad...

>
> 'These foreigners have shown no respect to the rights of the
> natives and they're putting pressure on pastures in this
> region. We can no longer accept seeing our ecosystem
> degraded by foreigners'."
>
> <http://news.bbc.co.uk/2/hi/africa/6081416.stm>
>
> | 20770|2006-10-27 16:36:11|Mahari Mengistu|Re: British Twins Have Different Skin Color|
What is it about these British? It may not be so rare as they
claim. It was just last year, I believe, when the same thing
happened with twin British girls.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>
> British twins have different skin color
> http://news.yahoo.com/s/ap/20061027/ap_on_he_me/britain_twins
>
>
> A pair of British twin boys has been born with different skin

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> genetic occurrence according to experts.
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| 20771|2006-10-27 17:41:28|K. Loganathan|THE BORDER BETWEEN THE WORLD OF
PEOPLE AND THE REALM OF SPIRITS|

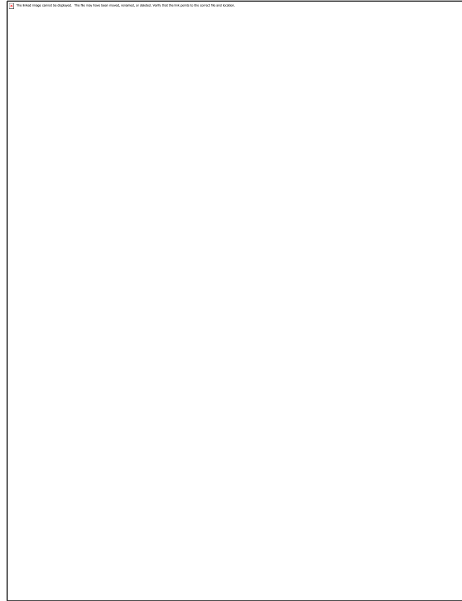
THE BORDER BETWEEN THE WORLD OF PEOPLE AND THE REALM OF SPIRITS

Yuri Klitsenko

Specialists in the history of religion and culture often have to deal with
analogies: sometimes, religious symbols from different parts of the world,
which admittedly have no connection whatsoever, are characterized by
similar elements.

This unexpected similarity of individual elements of otherwise radically different spiritual traditions can be well illustrated by representations of rivers found both in Evenk shaman's tents and in Byzantine Orthodox temples. Both in the Eastern Christianity and in Evenk ecstatic religion rivers symbolized a border between the visible and the invisible worlds.

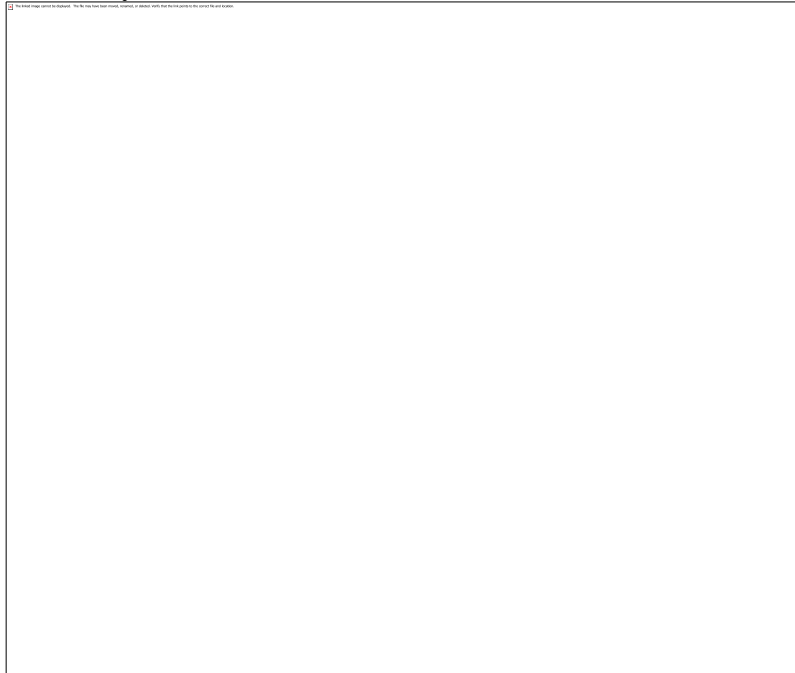
A mystical river is represented on the emblem of the Evenk Autonomous Area: "The river, which, according to the popular Evenk belief connects the world of people and that of their deceased ancestors, that is to say, the present and the past, runs across the horizontal tambourine axis from East to West ? from sunrise to sunset. The shaman's tambourine serves as a means of crossing, because its music unites the past the present and the future. In the centre of the emblem we can see a white loon."



The Evenks interpreted the design of the sacred place, which consisted of a tent with two galleries at the eastern and western sides respectively, as an island in the middle of the "watery river-road". In the course of the magical ceremony called "kamlanie", the shaman moved along the main river and its tributaries. Wooden fishes protected the river of life from evil spirits from the inside; birds patrolled the space above the river and the sculptures of bears, mammoths, reindeer and other pagan cult-figures stood guard at the riverhead and at the estuary. Special attention was paid to the protection of the river from the side of the western gallery, which was associated with the nether world.

In his article "The Evenk Shaman's Tent (on the history of the discovery)" Mikhail Batashev, a research assistant at the Krasnoyarsk Regional Ethnographic Museum writes: "The significant detail, which was discovered by the members of the ethnographic expedition in 1921, but was not registered by subsequent researchers, is connected with the design of a shaman's tent at the estuary of the Fiteli River. Here is the description of this construction: "There was a shallow ditch running from the tent entrance to its rear wall. The ditch was covered with the trunks of unpeeled young trees placed with the butts directed to the exit. Under this cover there was a great number of wooden images featuring fishes. Under those fishes there were

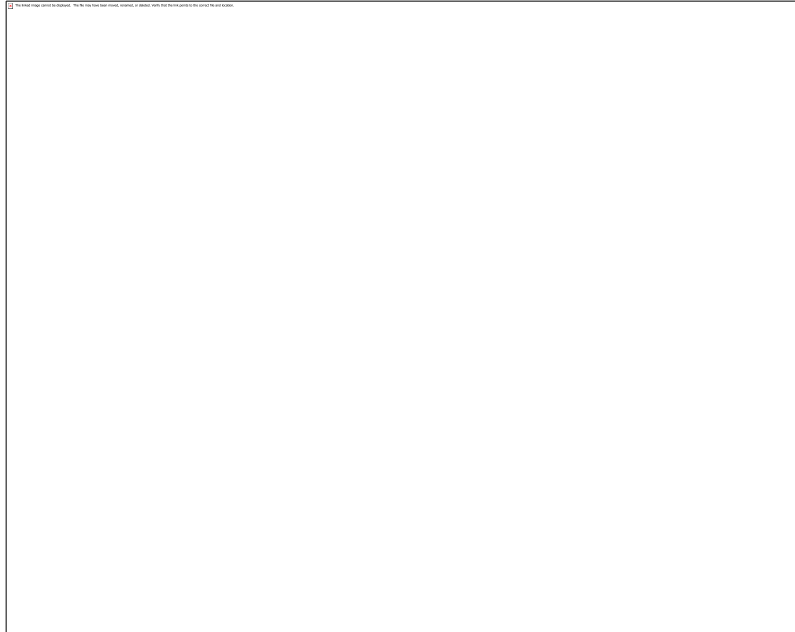
small groups of other images cut in wooden slats, which featured birds? To the left of the main ditch, next to the fire site there was another smaller ditch. Both ditches symbolize a river with a tributary. In the tributary ditch the researchers found similar images of fishes and birds. The total number of the figurines found in the central ditch amounted to 96 figurines of fishes of six different types and 49 figurines of birds of twelve different types. In the tributary ditch, the researchers found 13 figurines of fishes of four different types and 17 figurines of birds of seven different types.? (Archeology, Ethnology and Paleo-ecology of Northern Eurasia and Adjoining Territories (XLVI RAESK Materials) ? Krasnoyarsk, Krasnoyarsk State pedagogical University Press, Vol. II ? 2006).



A shaman's tent was a model of the world, where rivers symbolized route-lines and the eastern and western galleries rose as bridged passages from the upper to the nether worlds.

Experts in the Evenk traditions testify to the importance of water symbols in the shamanistic ceremonies. Thus, the ethnographer Innokenty Suslov pointed out: "Shaman ceremonies always take place on the water, since evil spirits including even "khargi" (the supreme evil deity) can penetrate from under the ground and interfere with the shaman's actions. Before the main ceremony, the shaman bewitches the surrounding nature and implores the water king Muuna to flood the place where the ceremony is held" (M.S. Batashev, Krasnoyarsk Ethnographic Museum Materials on the Evenk Cultic Structures, The Yenisei Province Almanac No2, 2006). The cultic complexes discovered by the Krasnoyarsk Ethnographic Museum expedition in 1921, and by the regional ethnographer from Bratsk Gennady Utkin in 1973-1982 were located near rivers. "A small taiga river or brook ran in the

nearest vicinity of a shaman's tent or at a small distance from it. In this way, it looked as if the tent was located on an island surrounded by the mythical shaman river (or so the Evenks believed)?. (G.S. Utkin, On the Types of the Nizhnyaya Tunguska Evenk Cultic Structures, Paleo-ethnological survey of the Middle Siberian South, Irkutsk, 1991).



In ancient burial sites a water barrier symbolized the borderline between the world of people and the other world, hence the tradition to make burial grounds on islands. In other cases, this function was performed by a ditch around the burial mound. Alexander Smirnov, a senior researcher of the Archeological Institute points out that a burial mound complex design fitted into a certain pattern, which, apart from the mound, included a compulsory ditch around it. In some cases, archeologists traced a dike enhancing the ditch, which served as a border between the worlds of the living and the dead.

“Rivers” which separate the world of the dead from the real one are mentioned in a Chukchee fairy-tale “A Reindeer-Breeder and his Daughter”. The tale runs as follows. When the only daughter of an old reindeer-breeder fell ill and died, five of her shell-souls wandered around the tundra turning into “kele” (ghosts). The old man heard one of the ghosts and threw a “bridge” across the “river” for the “kele” to pass. This is what the tale says: “When she came to yaranga (a Chukchee tent) she saw a wide roaring river around it, and there was no way to get to the door. The old man was crying when he suddenly heard his daughter’s voice call him. He was beside himself with joy, but his wife said: “There is no reason to be happy “ it isn’t our daughter.” “ “Yes, it is!” “ said the old man. “ “I’m so happy, you’re back, daughter! Come, come into the house!” “ “How shall I come in? How shall I cross this river?” “ says “the daughter”. Actually, there was no river

around. Nevertheless, the old father came out, "made" a kind of a crossing and said: "Get over here!" So the girl entered the yaranga?". As a result, people had a narrow escape and the ghost wiped out a herd of reindeer (Tales and Myths of Chukotka and Kamchatka, Moscow, 1974).

Whether the comparison of the Evenk shaman's tent with Christian temples is justified and correct, remains a subject of a scientific discussion. However, certain peculiarities of a shaman's tent design connected with the maker's cosmological concepts can be regarded as the signs of the Eastern Christianity influence. The first contacts between the modern Evenks' ancestors and the Eastern-Christianity culture date back to the Middle Ages.

The rivers featured on the floors of Orthodox Christian Cathedrals were liturgical landmarks within the consecrated temple space, which included the sanctuary, the nave and the narthex. According to the holy fathers, the bishop's trip from the ambo to the temple's western gate symbolizes Christ's descent from Heaven to Earth, while his trip from the West to the East corresponds to Transfiguration and Ascension. At the beginning of the liturgy, an Orthodox Christian bishop, who stands on the rivers featured on the temple's floor, represents the Savior's Epiphany on the River Jordan "taught Theodore of Andida. By the "rivers" he meant four deep-green marble bands on the floor of St. Sofia Cathedral in Constantinople. This is what an Orthodox Christian liturgy says about Christ's Baptism in the Jordan: "Thou hast sanctified the streams of Jordan and Thou hast broken the heads of dragons hidden therein" (prayer for the Great Blessing of the Waters).

Potamion bands, which marked the spots where priests should stop and the borderlines for certain categories of the congregation, are mentioned in some Byzantine and Old Russian service books. "The rivers ran parallel to the solea, from the southern to the northern temple wall. They marked the spot, where priests going with a litany from the sanctuary to the temple square, for instance, on the first day of the Liturgical Year (Indiction), were supposed to make the first stop. For certain categories of the penitent and the catechumen, the rivers were the limits, which they, not possessing full rights of the congregation members, were not allowed to cross" (A. Golubtsov, Pontifical Service Books of Cathedrals and Peculiarities of the Church Service Based on the Said Books, M, 1907; George P. Majeska, Notes on the Archaeology of St. Sophia at Constantinople: the Green Marble Bands on the Floor, *Dumbarton Oaks Papers* 32, 1978, 299-308).

The river in Constantinopolitan St. Sophia's pre-sanctuary section imitated the elaborate contour of the solea. A commentary to the liturgy attributed to St. Sophronios, Patriarch of Jerusalem compares the ambo and the solea to the fiery river of Sambation from the Old Testament legends. In the apocryphal "Narrative of Zosimus about his voyage to Rechabites", the

Land of Rechabites lies behind an unpassable river. According to the ?Message of St. Paul?s Vision?, the location of the righteous and the sinners? tenements is connected with the location of the rivers (V.V. Milkov, Old Russian Apocrypha, St. Petersburg, 1999).

The Great Eagle Rug (a rug used during the ceremony of a bishop?s ordination), which is described in the book ?Mysterious Sense of Symbolic Religious Rites? featured an eagle, a fortified town and three rivers. This is what the book says about the Great Eagle Rug symbolism: ?The three rivers represented on the ordination rug correspond to the bishop?s invisible triple teaching method: through his own example, persuasion and rule. Like ?the rise of the waters' (Psalm

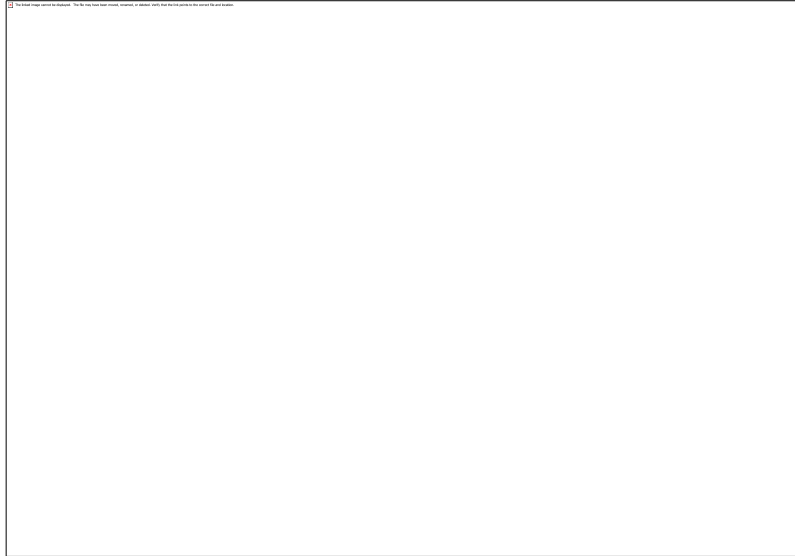
93. 3-4) the bishop?s sermons are compared to the run of rivers, which ?make glad the city of God' (Isaiah 48. 18)? (Mysterious Sense of Symbolic Religious Rites. Comprehensible Explanation of Religious Rites and Ceremonies, Moscow, 1906, censored by Parphenius, Bishop of Podolsk and Bratslav).

On the floor of St. Sofia in Constantinople one can still see four rivers made with deep-green marble. The old Orthodox Church office of the confession of faith performed during the bishop?s ordination ceremony demanded that the chosen priest, who was lead through the western gate, should cross three rivers. Since in St. Sofia, during the office of the confession of faith the fourth river corresponded to solea behind the thrones of the hierarchs, who took part in the bishop?s ordination ceremony, the Great Eagle Rug of the Russian Orthodox Church, as described in 1906, also featured three rivers instead of four.

In the XIV-XVII centuries, both in Greece and in Russia, the rivers, the town and the eagle, obligatory for the bishop?s ordination ceremony, were painted or drawn in chalk on the charter or right on the temple?s floor. ?The elected bishop crosses three rivers drawn across the floor in chalk as symbols of his gift of preaching, to which he is called, stops on the town, which has been drawn to symbolize his diocese; the eagle drawn above the town symbolizes purity, orthodoxy and high Divinity? (St. Simeon of Thessalonica, Discussion on Sacred Rites and Sacraments, Ch.168).



The images of the eagle and of the four Rivers of Heaven combined with the architectural signs of Jerusalem and Bethlehem were found in 1999 by the archeologists who were excavating the site of the Church of the Holy Martyrs at Tayibat al-Imam between the towns of Hamah (Epiphany) and Haleb (Aleppo) in Syria. The V century mosaic, which decorated the temple floor is unique, because it features the Great Eagle Rug symbols.



The eagle with extended wings is rising above a mountain. The Rivers of Heaven are running out of the mountain. The deer, hurrying to the rivers of life illustrate the words of the psalm: 'Like the deer hurry to the source of water, so my soul aspires to God' (Ps. 42). The rivers and the figures of fishes and waterfowl symbolize the apostles' teaching of the New Testament. The eagle on the mountain is correlated with the liturgical image of the Lamb of God on the Throne. The peculiarity of the mosaic found in Syria consists in the fact that Jerusalem and Bethlehem were depicted on the floor of the temple and not on its walls. Besides, unlike in the composition of the Great Eagle Rug, the floor mosaic shows the Holy City above the eagle and the Rivers of Paradise (A. Zaqzuq - M. Piccirillo, The mosaic floor of the Church of the Holy Martyrs at Tayibat al-Imam - Hamah, in Central Syria, Studium Biblicum Franciscanum, Liber Annuus XLIX - 1999).

The office of nomination, confession of faith and bishop's ordination, appropriate for the modern Russian Orthodox Church practices, determines the Great Eagle Rug iconography: 'In the middle of the church, on the dais near the ambo, there should be an image of a firmly standing single-headed eagle with extended wings. Below the eagle there should be a town with a shutter gate and towers. The eagle should be pictured standing on those towers'. The rivers are not a compulsory element of the church tradition,

registered in the applicable Bishop Service Book. However, the interpretation of the Tayibat al-Imam Byzantine temple floor mosaics leads us to the conclusion that the composition, which united an eagle, rivers and a city was known in the V century.

<http://www.inauka.ru/blogs/article68932.html>

Everyone is raving about the [all-new Yahoo! Mail](#).

| 20772|2006-10-28 08:33:48|anne|Re: British Twins Have Different Skin Color|

Probably because she was of mixed heritage and he wasn't; so there was a point to explaining her heritage while his is not that interesting.

Djehuti Sundaka wrote:

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>
> British twins have different skin color
> http://news.yahoo.com/s/ap/20061027/ap_on_he_me/britain_twins
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> A pair of British twin boys has been born with different skin color, a rare
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> In an interview with Britain's Sky News program, mother Kerry Richardson
> said that the boys were both born white but as they've gotten older one of
> the boys got darker and the other lighter.
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> Today, she says, the twins attract attention wherever they go.
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> Richardson is of mixed race, with Nigerian and English heritage, while the
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> A genetics expert at Oxford University says such births are rare, as the
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I wonder why it was important to express the mother's mixed heritage
in national terms while expressing the father's heritage only by a
color term.

Djehuti Sundaka



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done faster.

| 20773|2006-10-28 08:36:25|anne|Re: Niger's Arabs to fight expulsion|

Just like the Christian poison? Whenever man, on the lower level, is around -
he will drag religion to that level with him. Do not blame God for
man's ignorance. Islam nor Christianity - nor Judaism (the Jews were so-called
middlemen as well and had slaveships) - are to blame for slavery; men are.

Mahari Mengistu wrote:

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and their Islam and shove it up their asses. They are only the more
backward cousins of the racist greedy predacious Indo-Europeans.
The Afrikans seem not to have a grasp of history in that it was the
Arabs who were the 'middlemen' in the Trans-Atlantic slave trade.
And what's worse is that they are still involved in the slavery
market.

Islam is just their poisonous potion they "push" that allows them to
hang around and plan strategy to undermine the Afrikan mind.

HTP,

Mahari

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- >
- > <http://news.bbc.co.uk/2/hi/africa/6081416.stm>
- >



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| 20774|2006-10-28 08:41:31|Paul Kekai Manansala|Re: British Twins Have Different Skin Color|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

- >
- > What is it about these British? It may not be so rare as they
- > claim. It was just last year, I believe, when the same thing
- > happened with twin British girls.
- >

Aside from intermixture, unusual pigmentation is rather common due to albinism and other genetic causes.

Not just the rare albinism resulting in red eyes, but much more common "mild" forms of albinism. Check out the number of polymorphisms that have been identified for different types of albinism at this site:

<http://albinismdb.med.umn.edu/index.html>

And these are just the known genetic causes. I can almost assure you that if you closely look at the eyes of every young child even in the heart of Africa, East Asia, Papua, etc., you will eventually find one

with non-brown/black eyes and it won't take that long.

Rufus albinism for example is fairly common in Africans, much more so than the complete depigmentation we usually assign to the word "albino."

Regards,

Paul Kekai Manansala

| 20775|2006-10-28 10:17:24|kcamm23063|Re: British Twins Have Different Skin Color|

Boy, you really jogged my memory. The first time I had heard of such births was about 35 or 40 years ago when a British prostitute was said to have had sex with a white man and then turned around immediately and had sex with a Black man, producing fraternal twins - one Black and the other white.

Years ago, I knew a set of fraternal girl twins. Both parents were Black. One twin grew to 5 foot 9, and was very dark in complexion, while the other twin grew to 5 foot 3, and was very light in complexion. And because they had physical features that were different from one another, they did not even look like sisters.

As for the current British couple, would there have been any hoopla if the boys were not twins, but born two years apart? I don't think so. They just happen to have been born at the same time.

Forward,

Karen

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> What is it about these British? It may not be so rare as they
> claim. It was just last year, I believe, when the same thing
> happened with twin British girls.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> British twins have different skin color

>> http://news.yahoo.com/s/ap/20061027/ap_on_he_me/britain_twins

>>

>>

>> A pair of British twin boys has been born with different skin
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>> genetic occurrence according to experts.

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>> In an interview with Britain's Sky News program, mother Kerry

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>> A genetics expert at Oxford University says such births are rare,
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> the boys
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> [kit=improve&locale=en-US&source=hmtagline](http://imagine-windowslive.com/search/kits/default.aspx?kit=improve&locale=en-US&source=hmtagline)
>>
>

| 20776|2006-10-28 13:40:31|Djehuti Sundaka|Re: British Twins Have Different Skin Color|

Her mixed heritage could have easily been expressed in black and white terms just like the father and his heritage could have easily been expressed in national terms just like the mother. As it stands, we really don't know what is meant by "white" since his ancestral nationality isn't identified. He could be Greek, Sicilian, or even Arab under the Eurocentric use of color terms. He needn't be of English heritage under such designations.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, anne wrote:

>

> Probably because she was of mixed heritage and he wasn't; so there was a point to explaining her heritage while his is not that interesting.

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>

> I wonder why it was important to express the mother's mixed
heritage

> in national terms while expressing the father's heritage only by a
> color term.

>

> Djehuti Sundaka

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>

| 20777|2006-10-29 05:37:57|Jaime Andres Pretell|Re: British Twins Have Different Skin Color|
Considering the light skinned child is described as a copy of his father with
blond and blue eyes, i assume he is Germanic of some type.

---Original Message Follows---

From: "Djehuti Sundaka" <Djehuti_Sundaka@hotmail.com>
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: British Twins Have Different Skin Color
Date: Sat, 28 Oct 2006 20:38:52 -0000

Her mixed heritage could have easily been expressed in black and white terms just like the father and his heritage could have easily been expressed in national terms just like the mother. As it stands, we really don't know what is meant by "white" since his ancestral nationality isn't identified. He could be Greek, Sicilian, or even Arab under the Eurocentric use of color terms. He needn't be of English heritage under such designations.

Djehuti Sundaka

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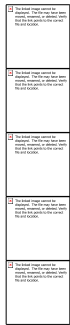
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| 20778|2006-10-29 05:38:55|jaimepretell|Re: British Twins Have Different Skin Color|

It's not as rare as people claim. The kids are both mixed, just one is carrying more skin color genes from one side and the other is doing the opposite or showing an average blend (usually the case).



The one-in-a-million nonsense is journalistic puffery. Every time an article like this comes out, genetically knowledgeable people scramble to debunk it. For a detailed demolition of the one-in-a-million nonsense in this particular case, see http://scienceblogs.com/gnXP/2006/10/black_white_twins_again.php. For another debunking of a previous one-in-a-million exaggeration, see <http://backintyme.com/ODR/viewtopic.php?p=6179#6179>.

| 20779|2006-10-29 21:01:22|Paul Kekai Manansala|Japanese team helps save Egypt tomb mural|
Saturday, Oct. 28, 2006

Team helps save Egypt tomb mural

OSAKA (Kyodo) A Japanese research team has successfully removed a mural in an ancient Egyptian tomb at the World Heritage site of Saqqara, using a technique used on Japanese murals, so that preservation work can be done on it, team members said Friday.

The Kansai University team removed the plaster mural from the underground tomb of Princess Idut, which dates back to around 2360 B.C. The mural depicts birds, food and beer in color and has hieroglyphs engraved in it.

In the rare removal of a fragile plaster mural, the team glued rayon paper with resin over parts of the mural to be removed, using a type of seaweed paste to protect them, and carefully separated the plaster from the rock wall with knives.

The technique was used in removing a mural at the Kitora tomb in Asuka, Nara Prefecture, which dates from the late seventh century to the early eighth century, but the Idut mural is the first case of such removal abroad, according to experts.

"There are many murals waiting to be restored, and we want to apply (the technique) to others," said Hiroshi Suita, professor of Egyptology at the university in Osaka Prefecture.



A Japanese researcher prepares to remove part of a mural from the underground tomb of Princess Idut at the World Heritage site of Saqqara, Egypt. KYODO PHOTO

The team will report its accomplishments at a conference of the Society for Near Eastern Studies in Japan at Waseda University in Tokyo.

Mural preservation in Egypt is usually done by applying synthetic resin to strengthen them, but the Saqqara mural has suffered great damage, requiring different steps for restoration.

Restoration teams had tried to use techniques used in Europe, but as the procedure required the use of an organic solvent that produces hazardous gas, it was unsuited for underground use. Egyptian authorities then chose to use the Japanese restoration technique for the first time.

There are still some parts of the mural that cannot be removed as they are solidly stuck on the clay layer of the wall, but the team said they will remove them, possibly this winter, by softening the wall with water.

All the pieces of the mural will be cleaned and the back of the pieces strengthened with mortar.

<http://search.japantimes.co.jp/cgi-bin/nn20061028a6.html>

The Japan Times

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| 20780|2006-10-30 06:06:14|Paul Kekai Manansala|Mo Ibrahim|



Sudan's Dr Mo Ibrahim poses for photographs before speaking at the launch of the Mo Ibrahim Foundation in London, Friday Oct. 27, 2006. World leaders, including Nelson Mandela, Kofi Annan, Bill Clinton and Tony Blair have pledged their support for the radical new initiative being launched on Friday to promote and recognise good governance in Africa. (AP Photo/Matt Dunham)

| 20781|2006-10-30 06:08:19|Paul Kekai Manansala|Nubian-born tycoon fights to save Africa|

Tycoon sets out to save Africa

Telecoms billionaire Mo Ibrahim wants to fight corruption by offering an annual prize of \$5m to the best political leader on the continent. Grant Ringshaw reports

SEATED on a Versace sofa in his seven-storey Mayfair townhouse, Mo Ibrahim does not look like a man who spares much thought for the problems afflicting Africa.

But he does care about the continent ? with real passion and hard cash. This week, Ibrahim, a 60-year-old Sudan-born British citizen and telecoms billionaire, unveiled an ambitious initiative to foster and reward good

government in Africa, where 300m people still earn less than \$1 (53p) a day.

He has set up a foundation to award a \$5m annual prize ? \$500,000 a year for a decade ? to the former African head of a democratic state who has shown outstanding leadership by delivering health, education, security and economic progress.

It is an extraordinary commitment by the man who made a fortune selling Celtel, his pan-African telecoms company, last year for \$3.4 billion.

The prize, funded entirely by Ibrahim, is the world's biggest ? far larger than the 800,000 scooped by the winner of the Nobel peace prize. On top of the \$5m, each winner will get \$200,000 a year for life at the end of the 10-year period. The overall running costs of the award are expected to soar to \$20m annually after a few years.

The Mo Ibrahim Foundation uses the very thing that has corrupted so many leaders in Africa ? money. But this time the power of money is being used as a force for good.

Ibrahim said that "nothing, simply nothing, is more important to African development than good governance".

"Why am I launching this award in the first place? It is because of failures in our leadership, tremendous failures. I don't like it that 40 years after (many countries gained their independence) people talk about the failures being because of colonial rule. That is crap. In 40 years, what has been done? In some cases it has got worse," said Ibrahim.

For Ibrahim, who has made most of his fortune from doing business in Africa, it is time for him to put that money to work.

"This is African money. That is important. We need to correct things and we are capable of doing it. We should not just be sitting there waiting for the world to come and help us. We are not victims."

The billionaire, who was born in Nubia (the area around Sudan's border with Egypt), can claim to be one of the great pioneers of the mobile-phone industry.

The son of a cotton trader, he grew up in Cairo, and after taking an engineering degree worked for a telecoms company in Sudan. Ibrahim decided to study mobile communications in Britain in the 1970s as a postgraduate. He then joined BT to lead the team that designed the Cellnet (now O2) network in 1985 - the first network in the world for handheld mobiles.

But Ibrahim became a "frustrated technocrat" at BT and quit in 1989 to create his own consultancy, Mobile Systems International (MSI), which helped to design mobile-phone networks across the globe. In 2000, MSI was sold to Marconi for \$916m with Ibrahim receiving "maybe a couple of hundred million".

In 1998, MSI had created Celtel to develop mobile-phone services in Africa. It has been a huge success. Started as a subsidiary and then spun out, it now operates in 15 countries, has 16m customers and has created 5,000 jobs. In April last year, Celtel, on the verge of floating on the London Stock Exchange, was snapped up by the Kuwaiti mobile operator MTC for \$3.4 billion. Ibrahim says he and his family pocketed \$800m from the sale.

Ibrahim says Celtel is a great example of a "clean company" in Africa that followed strict European standards of corporate governance. "From day one we said we did not pay a single dollar in bribes," he said.

Ibrahim has already put some of his vast

fortune ? estimated at \$1 billion ? to work. The former American president Bill Clinton has launched an initiative to tackle poverty, ethnic conflicts and climate change, and Ibrahim came on board this year when he made a commitment that he would invest \$100m in African business projects. However, this is private-equity money rather than aid. "It is commercial investment," said Ibrahim. "Business is business and charity is charity. I have to be clear about that."

Meanwhile, he is joining Nasser Al-Khurafi, MTC's majority shareholder, to set up the Kuwaiti Sudanese Holding Company, which will invest \$110m in war-torn Sudan.

Having proved that a clean company like Celtel can succeed in the face of corruption, Ibrahim is convinced it is time to clean up African government. He believes his \$5m award will help to entice African leaders tempted to cling onto office to leave power and "bring the debate about governance and leadership to the centre of any argument about Africa".

Former western leaders can look forward to seats in company boardrooms and make fortunes from the lecture circuit, but former African leaders face an uncertain future.

"These guys have no life after office," said Ibrahim. "All the mansions, cars, food and wealth disappear. That incites them to stay in power. With this prize we are saying there is life after office."

In recent years, some of the most admired leaders in Africa have had their reputations tarnished. Yoweri Museveni of Uganda and Ethiopia's Meles Zenawi, once lauded as models of African governance, have rolled back democracy to remain in power.

Ibrahim has spent an exhausting 18 months

garnering support for the foundation, discussing the idea with more than 250 influential figures from world leaders to the chairmen of multinational businesses.

It has certainly paid off. Clinton, Tony Blair, Kofi Annan, the United Nations secretary general, Paul Wolfowitz, president of the World Bank, Nelson Mandela, former president of South Africa, and Mary Robinson, former president of Ireland, have all given the foundation glowing endorsements.

Annan has been asked to chair the committee that will decide on the annual winner and is expected to accept when he leaves the UN. The judges will partly rely on, but not be bound by, a governance league table devised by Robert Rotberg of the Kennedy School of Government at Harvard University. If no candidate is considered worthy, the committee will not flinch from making no award, sending what Ibrahim says will be a "powerful statement" to African leaders.

It all looks very credible. But can it really make a difference? "The problem is that corruption is systemic in Africa in the ruling class," said Teddy Brett, an Africa expert at the London School of Economics. "Every little helps, but \$5m is chicken feed compared with what some politicians are creaming off each year. Giving \$5m to the least corrupt leaders is not going to make much difference."

However, Ibrahim is dismissive of suggestions that the award is doomed to failure. "This is the best investment I will make in my life," he said. "That is because the winners will be the guys who take hundreds of millions of Africans out of poverty. They will make aid programmes redundant. Aid and charity are the aspirins ? they ease the pain but do not cure the cancer. We need to operate. We need leadership. The return on this investment is incalculable."

|
| 20782|2006-10-30 06:12:39|Paul Kekai Manansala|Mo Ibrahim|

Looks like Time magazine is putting out another article on the 'Mediterraneanization' of the world.

Some years ago, they posted a picture of what was supposed to be the new composite human formed by the admixture (assimilation) of all races -- a very-lightly tanned white woman.

The poster girl this time is part Punjabi, part French. I won't be surprised if we get a similar result.

Just another example of one subtle undercurrent of 'benevolent' assimilation still out there, but one as likely to inflame "Nordics" as "people of color."

Regards,
Paul Kekai Manansala

<http://timesofindia.indiatimes.com/articleshow/2209408.cms>

Evolutionary biologist predicts that by year 3000 all humans will be coffee-coloured

It is said of California that let alone not being part of mainland America, it is not even a part of planet Earth. Quite literally so if one were to go by the typical Californian skintone.

Generations of intermingling between the Spanish-Mexican, the aboriginal Indian and the Anglo-Saxon settler has produced a breed of attractively tawny-skinned people.

Much the same is true of Brazil, where a similar process has yielded a similar result. Largely because of this uniformity of complexion racism, at least in its more overt manifestations, is the aberration rather than the rule in these places.

Now, if a London School of Economics researcher is to be believed, the whole world is heading towards a uniform brown-tinted skintone which will come about by the year 3000.

This could well spell the end of history, in terms of racist bigotry. A utopian idea, but it could well work, as indeed it has been working in California, Brazil and some other parts of Latin America including Cuba.

Interestingly enough, the poster girl for the brave new world of all-brown equality is Saira Mohan, born of a Punjabi father and a French-Irish mother, who featured on the cover of Newsweek magazine as the face of the future.

Indeed, India might seem to be the logical crucible for such a mixing of ethnic and racial types. The mosaic of Indian history encompasses many indigenous and exogenous strains, from the Dravidians and the Aryans to successive waves of invaders and settlers which include Alexander's Macedonians and the Uzbeks of Central Asia.

Regrettably, despite this richly variegated genetic background, the Indian mindset by and large remains one of the most racist in the world. To this day matri-monial ads in newspapers extol the virtues of 'fair and unblemished' brides and supposedly efficacious skin-whiteners constitute a lucrative growth industry.

But with brown now getting universal endorsement, and that too from an indubitably Anglo-Saxon establishment such as the LSE, will a dusky complexion find foreign-returned favour in India as well? Let's hope so, because brown really is beautiful.

| 20783|2006-10-30 06:20:15|Paul Kekai Manansala|Swallowing The Blue Pill: Frank Talk On Race And Fascism In The US|

"You take the blue pill and the story ends. You wake in your bed and you believe whatever you want to believe."

? Morpheus, The Matrix

Swallowing The Blue Pill: Frank Talk On Race And Fascism In The US

By Juan Santos

17 October, 2006

Countercurrents.org

As the US veers on a radical course toward fascism, the Democrats, who are riding high on a national wave of revulsion against the Bush regime, breathe not a word about reversing the legalization of torture or restoring habeas corpus; they say nothing about reversing the Patriot Act, nothing about averting war in Iran, and nothing of substance about pulling out of Iraq.

Democrat leader Nancy Pelosi speaks coyly about not knowing where investigations of Republican abuses might lead, but has no intention whatsoever of "endangering" Democrat's chances of winning the White House in 2008 with a move, like impeachment, that might appear "radical" to swing voters.

That's the excuse, at least. The reality is that Pelosi knows the simple truth: to indict Bush is to indict the entire US government before the eyes of the world ? including the Democrats, who are up to their throats in complicity in the Iraq war and in fascistic legislation like the Patriot Act. Besides, to indict Bush over Iraq would mean the Democrats would undercut their own plans to blow the bloody hell out of Iran.

With the leadership ? or the stalemate - of the empire "safely" in Democrat hands, white left-liberals may well revert to the guilty stupor they embraced during the Clinton years, at least until war is unleashed against Iran.

They may even sleep through that ? or offer the kind of dull and creepily cautious pro-forma "opposition" that typifies the activism of the anti-war group "United for Peace and Justice."

Just about the time US nukes rain down on Iran and martial law is declared, they'll be busy congratulating themselves for having stopped fascism with their latest petition drive and get out the vote campaign.

But really, they'll have had little to do with it one way or another.

And that's the problem. Real oppression ? and just as importantly the consciousness of one's own oppression in the US - has next to nothing to do with the white left, except for radical, conscious white lesbians or a smattering of anti-racist and property-less white women.

There's a reason for that. Marxist fantasies on the matter aside, there is no white working class movement in the US, much less is there a white working class that can unite with the struggles of peoples of color. The US lacks even a pathetic, reformist, British style "Labor Party," precisely because there is no base for even that.

There is no white working class movement because in the US real oppression ? overt violent oppression - is based primarily on nationality, color, culture and gender ? not class.

After all, occupiers don't, as a rule, unite with those they occupy.

Like the South Africa of Apartheid infamy, the US is a white colonial settler state. It has no multicultural proletariat, any more than working class Israelis and Palestinians make up a multicultural working class with common interests.

No one in the US, after all, was subjected to genocide or slavery because of their class. There were no lynch mobs hunting down working class people if they didn't keep their gaze downcast. No one burned down working class towns, no one targeted the working class for pogroms like the so-called Zoot-Suit Riots.

Questions of women's relative vulnerability aside, no one is raped because they're working class. There are no "Joe bashers" one could equate to Gay bashers. And there are no white working class ghettos, barrios or reservations where the police act like night riders or an occupying army.

Where are the no-fly- racially-profiled white "terrorists"? Where are white people required to prove their citizenship to rent an apartment? Where do whites come under instant suspicion for deportation? How many European whites are subject to the conditions in Guantanamo? How many have been tortured? How many whites have been stripped of the writ of

habeas corpus, held without charges, without access to a lawyer?

How many whites are among the native Indians, Blacks and Chicanos in the US, who together comprise the single group most targeted for incarceration in the world?

Obviously, there are none.

That's why there is no mass movement against fascism in the US.

Because fascism targets the Other, and everyone damn well knows it.

Without the war in Viet Nam ? actually, without a draft that impacted young white men, there'd have been no mass resistance among white people in the 60s. Peoples of color were unquestionably the leading edge of the rebellions of those years.

That's because of one of the social guarantees of whiteness. Even if it's never spoken aloud, everyone knows in their bones that white people are exempt, that white people as a group are not the target of overt violent oppression in the US, and that they never have been and never will be. Guaranteed.

That guarantee is their blue pill, what makes them sleep.

And that's why, in The Matrix, it's Morpheus, a Black man, who has to offer the white man, Neo, the choice: red pill or blue; wake up to the full reality around you or stay asleep. That's also why The Oracle had to be a woman of color, and was. Doubly oppressed, doubly wise.

Now then, a white woman ? not just any white woman but a radical lesbian feminist (it's that double oppression thing) ? pointed out a striking truth to me tonight.

The only people who've stood up en masse against the recent rapid escalation toward fascism in the US have been Brown people. Migrants and Chican@s stood up in our millions against the fascistic Sensenbrenner bill, a race law which would have rendered every migrant a felon, and every Chican@ a suspect in a felony. The Sensenbrenner bill would have made the barrio every bit as much a zone of official terror as the ghetto ? even more so.

We were all that stood between the status quo and outright universalized fascism in the US.

But almost nothing and no one stood between colonized peoples of color

and fascism in the US.

Black, Red and Brown have lived under virtual fascism - mass terror, police occupation and mass incarceration - for a generation now, since the War on Drugs and mass incarceration took the place of segregation and Jim Crow laws.

But it wasn't the white US-er who was targeted, just like it wasn't the German, but the Gypsy, Slav and Jew.

Everyone damn well knew Aryans weren't the target. It didn't affect them.

Why, then should we be surprised at white silence today?

Nonetheless, virtually by ourselves, we've rocked the white colonial settler elite ? the US rulers ? back on their heels. We've done so twice now.

Most recently, it was the resistance of millions of Mexicans and other Indigenous Spanish speaking people that knocked the white Christian fascists and their plans for mass roundups down. We split the Republican Party wide open. Our protests ? with their implicit threats of mass resistance and rebellion - began the process of the Republican Party's recent disintegration and unraveling.

Fourteen years ago in LA we rocked them even harder, with a series of rebellions that spread from here all across the nation, as Black and Brown rose up in defiance of the imposition of police state conditions in the ghetto and barrio.

As for a truly mass resistance to US style fascism, that's all there's been.

There is still a choice, of course, between the red pill and the blue pill. White people could still wake up; they could still learn to resist the fascism that their culture has programmed them to accept

But it will take a new understanding; they will have to start seeing themselves as a group like any other, not as a "white nation," and not as "individuals," and they will need to begin to understand and to break with the Inquisitorial fear of being different that permeates their culture to its very core. They will have to learn to see their culture's depth of suspicion, its rigid obedience to the "rules" of the white middle class game, and to experience first hand the depth of violence it reserves for those who betray it.

They will have to stand strong against it, understanding that their own culture and its agents are their mortal enemy.

Most of all they will have to learn that their apparent "privilege" makes them no different at all: that in the long run they are not exempt or superior. That's what Morpheus tells Neo when he offers him the Red Pill.

"?you are a slave, Neo. Like everyone else, you were born into bondage, born inside a prison that you cannot smell, taste, or touch. A prison for your mind.

"Unfortunately, no one can be told what the Matrix is. You have to see it for yourself."

Juan Santos is a writer and editor in Los Angeles California. His essays from 2006 are collected at:

<http://the-fourth-world.blogspot.com/>. He can be reached at: JuanSantos@Mexico.net.

<http://www.countercurrents.org/us-santos171006.htm>

| 20784|2006-10-30 06:48:10|Vernessa McVay|Re: Niger's Arabs to fight expulsion|
...head bowed, fist in the air..

Mahari Mengistu wrote:

It is more than about time that Afrikans resist the so-called Arabs and their Islam and shove it up their asses. They are only the more backward cousins of the racist greedy predatious Indo-Europeans. The Afrikans seem not to have a grasp of history in that it was the Arabs who were the 'middlemen' in the Trans-Atlantic slave trade. And what's worse is that they are still involved in the slavery market.

Islam is just their poisonous potion they "push" that allows them to hang around and plan strategy to undermine the Afrikan mind.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Sptpy wrote:

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>
> <http://news.bbc.co.uk/2/hi/africa/6081416.stm>
>

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| 20785|2006-10-30 08:11:23|Paul Kekai Manansala|Humans to split into two sub-species?|
An interesting counter view to the idea of all humanity fusing into one wheatish-brown caucasian
race, however equally ridiculous in my view.

Regards,
Paul Kekai Manansala

http://news.bbc.co.uk/2/hi/uk_news/6057734.stm

Human species 'may split in two'

Humanity may split into two sub-species in 100,000 years' time as predicted by HG Wells, an expert has said.

Evolutionary theorist Oliver Curry of the London School of Economics expects a genetic upper class and a dim-witted underclass to emerge.

The human race would peak in the year 3000, he said - before a decline due to dependence on technology.

People would become choosier about their sexual partners, causing humanity to divide into sub-species, he added.

The descendants of the genetic upper class would be tall, slim, healthy, attractive, intelligent, and creative and a far cry from the "underclass" humans who would have evolved into dim-witted, ugly, squat goblin-like creatures.

Race 'ironed out'

But in the nearer future, humans will evolve in 1,000 years into giants between 6ft and 7ft tall, he predicts, while life-spans will have extended to 120 years, Dr Curry claims.

Physical appearance, driven by indicators of health, youth and fertility, will improve, he says, while men will exhibit symmetrical facial features, look athletic, and have squarer jaws, deeper voices and bigger penises.

Women, on the other hand, will develop lighter, smooth, hairless skin, large clear eyes, pert breasts, glossy hair,



Humanity may split into an elite and an underclass, says Dr Curry

and even features, he adds. Racial differences will be ironed out by interbreeding, producing a uniform race of coffee-coloured people.

However, Dr Curry warns, in 10,000 years time humans may have paid a genetic price for relying on technology.

Spoiled by gadgets designed to meet their every need, they could come to resemble domesticated animals.

Receding chins

Social skills, such as communicating and interacting with others, could be lost, along with emotions such as love, sympathy, trust and respect. People would become less able to care for others, or perform in teams.

Physically, they would start to appear more juvenile. Chins would recede, as a result of having to chew less on processed food.

There could also be health problems caused by reliance on medicine, resulting in weak immune systems. Preventing deaths would also help to preserve the genetic defects that cause cancer.

Further into the future, sexual selection - being choosy about one's partner - was likely to create more and more genetic inequality, said Dr Curry.

The logical outcome would be two sub-species, "gracile" and "robust" humans similar to the Eloi and Morlocks foretold by HG Wells in his 1895 novel *The Time Machine*.

"While science and technology have the potential to create an ideal habitat for humanity over the next millennium, there is a possibility of a monumental genetic hangover over the subsequent millennia due to an over-reliance on technology reducing our natural capacity to resist disease, or our evolved ability to get along with each other, said Dr Curry.

He carried out the report for men's satellite TV channel Bravo.

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| 20786|2006-10-30 08:22:31|cristofori whitakara|Re: Niger's Arabs to fight expulsion|
it seems they have corrupted the rites of abraham just as the christians and others have.

Vernessa McVay wrote:

...head bowed, fist in the air..

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>

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Get your email and see which of your friends are online - Right on the [new Yahoo.com](http://new.yahoo.com)
| 20787|2006-10-30 08:33:27|cristofori whitakara|Re: Mo Ibrahim|
is neutranoid a good term?

Paul Kekai Manansala wrote:

Looks like Time magazine is putting out another article on the 'Mediterraneanizati on' of the world.

Some years ago, they posted a picture of what was supposed to be the new composite human formed by the admixture (assimilation) of all races -- a very-lightly tanned white woman.

The poster girl this time is part Punjabi, part French. I won't be surprised if we get a similar result.

Just another example of one subtle undercurrent of 'benevolent' assimilation still out there, but one as likely to inflame "Nordics" as "people of color."

Regards,
Paul Kekai Manansala

<http://timesofindia .indiatimes. com/articleshow/ 2209408.cms>

Evolutionary biologist predicts that by year 3000 all humans will be coffee-coloured

It is said of California that let alone not being part of mainland America, it is not even a part of planet Earth. Quite literally so if one were to go by the typical Californian skintone.

Generations of intermingling between the Spanish-Mexican, the aboriginal Indian and the Anglo-Saxon settler has produced a breed of attractively tawny-skinned people.

Much the same is true of Brazil, where a similar process has yielded a similar result. Largely because of this uniformity of complexion racism, at least in its more overt manifestations, is the aberration rather than the rule in these places.

Now, if a London School of Economics researcher is to be believed, the whole world is heading towards a uniform brown-tinted skintone which will come about by the year 3000.

This could well spell the end of history, in terms of racist bigotry. A utopian idea, but it could well work, as indeed it has been working in California, Brazil and some other parts of Latin America including Cuba.

Interestingly enough, the poster girl for the brave new world of all-brown equality is Saira Mohan, born of a Punjabi father and a French-Irish mother, who featured on the cover of Newsweek magazine as the face of the future.

Indeed, India might seem to be the logical crucible for such a mixing of ethnic and racial types. The mosaic of Indian history encompasses many indigenous and exogenous strains, from the Dravidians and the Aryans to successive waves of invaders and settlers which include Alexander's Macedonians and the Uzbeks of Central Asia.

Regrettably, despite this richly variegated genetic background, the Indian mindset by and large remains one of the most racist in the world. To this day matri-monial ads in newspapers extol the virtues of 'fair and unblemished' brides and supposedly efficacious skin-whiteners constitute a lucrative growth industry.

But with brown now getting universal endorsement, and that too from an indubitably Anglo-Saxon establishment such as the LSE, will a dusky complexion find foreign-turned favour in India as well? Let's hope so, because brown really is beautiful.

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| 20788|2006-10-30 10:37:38|anne|Re: Niger's Arabs to fight expulsion|

Most religions are grossly misunderstood by those who claim to practise them...

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| 20789|2006-10-30 10:39:09|Paul Kekai Manansala|Re: Mo Ibrahim|

--- In [Ta Seti@yahoogroups.com](#), cristofori whitakara
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>

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Actually is is Newsweek rather than Time that is releasing the 'face
of the future' on its covers.

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| 20790|2006-10-30 10:40:28|anne|Re: Humans to split into two sub-species?|

And we definitely won't be around to see either the one or the other... not to
mention the fact that we cannot do much about any of this other than live
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Aninteresting counter view to the idea of all humanity fusing into onewheatish- brown caucasian
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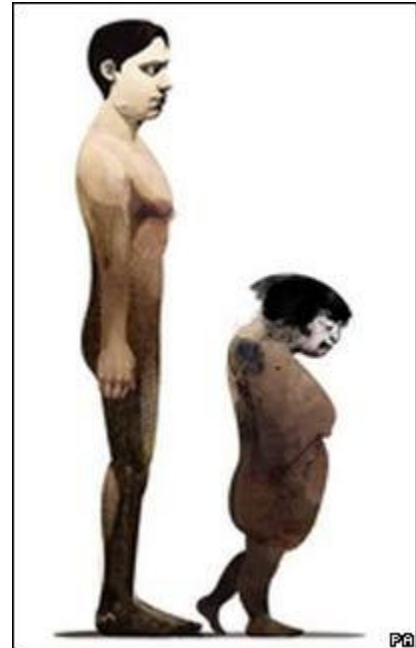
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Humanity may split into an elite and an underclass, says Dr Curry



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| 20791|2006-10-30 10:43:20|Paul Kekai Manansala|Re: Niger's Arabs to fight expulsion|
--- In Ta_Seti@yahoogroups.com, anne wrote:

>

> Most religions are grossly misunderstood by those who claim to

practise them...

>

>

Religions though have some form of organization with a leadership structure of some kind.

These leaders, thinkers, opinion-makers, lawmakers, etc. are generally the ones that have led or forced the ordinary believers into actions of violence, intolerance, etc.

Regards,

Paul Kekai Manansala

| 20792|2006-10-30 11:05:38|Paul Kekai Manansala|Re: Niger's Arabs to fight expulsion|

>Religions though have some form of organization with a leadership

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>

That should be "Organized religions..."

Regards,

Paul Kekai Manansala

| 20793|2006-10-30 15:12:45|Paul Kekai Manansala|AEs partied down|

Sex and booze figured in Egyptian rites

Archaeologists find evidence for ancient version of ☐ Girls Gone Wild ☐



Courtesy

Betsy Bryan /

JHU

A drawing

based on an

ancient
Egyptian
wall painting
shows a
drinking
festival in
progress. The
upper row of
figures
features
revelers
drinking
wine,
including one
woman who
has
overindulged.
The lower
row shows a
procession
with
musicians.



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By Alan Boyle

Science editor

MSNBC

Updated: 7:49 a.m. PT Oct 30, 2006



BALTIMORE - Today, it sounds like a spring-break splurge on the order of "Girls Gone Wild": Drink huge quantities of beer, get wasted, indulge in gratuitous sex and pass out ☐ then wake up the next morning with the music blaring and your friends praying that everything will turn out all right.



Alan Boyle

Science editor

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But back in 1470 B.C., this was the agenda for one of ancient Egypt's most raucous rituals, the "festival of drunkenness," which celebrated nothing less than the salvation of humanity. Archaeologists say they have found evidence amid the ruins of a temple in Luxor that the annual rite featured sex, drugs and the ancient equivalent of rock 'n' roll.

Johns Hopkins University's Betsy Bryan, who has been leading an excavation effort at the Temple of Mut since 2001, laid out her team's findings on the drinking festival here on Saturday during the annual New Horizons in Science briefing, presented by the [Council for the Advancement of Science Writing](#).

[Story continues below](#) ☐

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<script>document.write(''); </script>

"We are talking about a festival in which people come together in a community to get drunk," she said. "Not high, not socially fun, but drunk □ knee-walking, absolutely passed-out drunk."

The temple excavations turned up what appears to have been a "porch of drunkenness," associated with Hatshepsut, the wife and half-sister of Thutmose II. After the death of Thutmose II in 1479 B.C., Hatshepsut ruled New Kingdom Egypt for about 20 years as a female pharaoh, and the porch was erected at the height of her reign.

Some of the inscriptions that were uncovered at the temple link the drunkenness festival with "traveling through the marshes," which Bryan said was an ancient Egyptian euphemism for having sex. The sexual connection is reinforced by graffiti depicting men and women in positions that might draw some tut-tutting today.

The rules for the ritual even called for a select few to stay sober □ serving as "designated drivers" for the drunkards, she said. On the morning after, musicians walked around, beating their drums to wake up the revelers.

Prayerful party

The point of all this wasn't simply to have a good time, Bryan said. Instead, the festival □ which was held during the first month of the year, just after the first flooding of the Nile □ re-enacted the myth of Sekhmet, a lion-headed war goddess.

According to the myth, the bloodthirsty Sekhmet nearly destroyed all humans, but the sun god Re tricked her into drinking mass quantities of ochre-colored beer, thinking it was blood. Once Sekhmet passed out, she was transformed into a kinder, gentler goddess named Hathor, and humanity was saved.

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Bryan said the festival re-enactment came to its climax when the drummers woke up the celebrants. "The ultimate intention of inebriation is to see and experience the deity," she said.

That's when the Egyptians would ask the goddess to preserve the community from harm. "It was a communal request, not an individual request," Bryan said.

New twists in an old tale

The discoveries at the Temple of Mut parallel historical references to drunken rituals during Egypt's Greco-Roman period. The writer Herodotus reported in 440 B.C. that such festivals drew as many as 700,000 people □ with drunken women exposing themselves to onlookers. "More grape wine is consumed at this festival than in all the rest of the year besides," Herodotus wrote. The festival also turns up in chronicles from around A.D. 200.

The new twist in Bryan's work is that such rituals were found to have taken place during a much earlier time in Egyptian history, said Aidan Dodson, an Egyptologist at the University of Bristol. "She's actually found the first definite evidence," he told MSNBC.com.

Dodson agreed with Bryan that getting drunk was definitely part of the ritual. "Clearly the Egyptians enjoyed a drink or three," he said. What's more, the parallels to the Sekhmet myth provide a "good theological basis" for what otherwise might be considered bad behavior.

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<script>document.write('<a  
href="http://clk.atdmt.com/go/msnnkhac001300x250xNBCSAT00082msn/direct;wi.300;hi.250/"  
target="_blank"></a>'); </script>
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However, he's not so sure that the sex was a religious obligation. "It's more likely to be a natural result of the vast imbibing of the beer, rather than an integral part of the ritual itself," Dodson said.

Beer, made from fermented barley bread, was the drink of choice for the festival of drunkenness as celebrated at the Temple of Mut, Bryan said. Another ritual, celebrated several months later in the year and known as the "festival of the beautiful valley," called for the celebrants to get drunk on wine, laced with lotus flowers to promote sleepiness. The lotus could also induce vomiting □ which is depicted in some Egyptian wall paintings, Bryan noted.

Bryan conceded that she didn't have solid answers for many of the questions surrounding the rituals. For example:

- Did the revelers use birth control? (The Egyptians were said to favor natural pastes and suppositories, or perhaps stone amulets that served as intrauterine devices.)
- How long did Hatshepsut's porch of drunkenness last, and why was it taken down? (Egyptologists say Hatshepsut's successor to the throne, Thutmose III, obliterated all references to the female king □ and her name was a mystery until the damaged ruins were reconstructed.)



Courtesy Betsy Bryan
/ JHU

An aerial photo shows the Temple of Mut excavation site with what appears to be a processionalboulevard

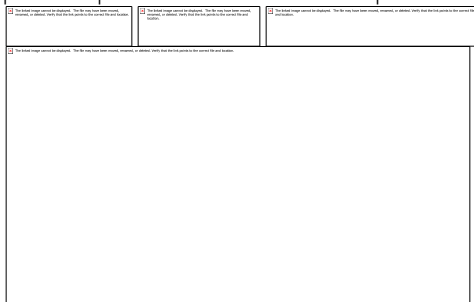
Bryan suspects that the festival of drunkenness fell out of favor soon after Hatshepsut left from the scene. By the time of Amenhotep III, less than a century later, references to the rite had faded away. "One can't help but wonder whether individual piety won out over this kind of communal drunk," she said.

But Dodson said the Egyptian rite must have survived in some form long after Hatshepsut. Otherwise, how could it resurface during the Greco-Roman period? "If something dies out, I'm always a bit nervous about the idea of it being resurrected in full form centuries later," he said.

In either case, the debate over sex, drugs and rock 'n' roll in ancient times has added a little spice to the sometimes-staid field of Egyptology. "It certainly seems to have gotten people interested," Bryan acknowledged.

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| 20794|2006-11-01 12:47:09|Paul Kekai Manansala|Tourism damaging Egyptian heritage|



Tourism damaging Egyptian heritage
Nov 2, 2006

Booming tourism, a key part of Egypt's economy, is having a catastrophic effect on the country's unique cultural heritage, experts said on Wednesday.

So large were the numbers of people now visiting Egypt's famed ancient sites like the Valley of the Kings that they were causing serious damage in a way that even centuries of weather had failed to do, they said at a meeting in London.

"Tourists are scuffing walls with bags and bodies, wearing away paintings and colour," Michael Jones, of the American Research Centre in Egypt, said during the meeting of the British Egyptian Society and the London Middle East Institute.

"The humidity caused by the crowds' breathing and perspiration is also taking a terrible toll on the fabric," he added.

After tailing off sharply following a string of attacks by militant Islamists in the 1990s, tourist numbers in Egypt climbed to eight million in 2004 and up again to 8.6 million last year.

Figures from the Egyptian Tourism Authority show that in the first six months of this year tourist numbers were 12% up on the same period the previous year, and there are plans to boost numbers to 16 million by 2014.

Jones, a speaker at the Anglo-Egyptian conference to mark 50 years since the diplomatic crisis caused by Britain's invasion of the Suez canal, was not alone in his concerns.

"The time has now come...to initiate a detailed study of the damage being caused to all Egypt's sites," said Egyptologist Gaballa Ali Gaballa, a former head of Egypt's Supreme Council of Antiquities.

"Above all we must work with the tourism industry on this to raise awareness and seek solutions. We all gain from tourism but seeing the damage it is causing makes you feel very sorry indeed," he added.

<http://tvnz.co.nz/view/page/411424/877805>

□
| 20795|2006-11-01 15:56:22|Li (wiseladyowl)|Re: Tourism damaging Egyptian heritage|
Hmmp! yeah right like they need tourists to actually wear off the paint in the tombs lol.
Naww, they do that themselves trying to erase the fact that the ancient Egyptians no
Kemetians, were black.

Paul Kekai Manansala wrote:



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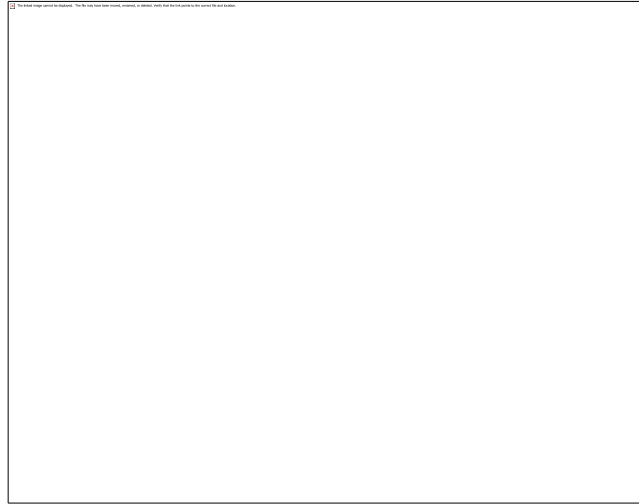
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| 20796|2006-11-02 07:58:57|DaniloN|[Egyptian papyri arrive on campus]|

Attachments :



UC Berkeley Press Release



Tony Bliss
(right), curator
of rare books
and manuscripts
at the Bancroft
Library, and
Tim Pepper, a
UC Berkeley
graduate student
in classics,
examine the
Reisner papyri
shortly after
their arrival at
the library.
(Steve
McConnell
photo)

Danilo

| 20797|2006-11-03 07:42:01|Paul Kekai Manansala|Fwd: [SSEA-MTL] The Egyptian Coffin Texts|

--- In ANE-2@yahoogroups.com, Brigitte wrote:

La Société pour l'étude de l'Égypte ancienne, Chapitre du Québec > Montré

and Le Bureau des Affaires culturelles et de l'éducation du Consulat
général d'Égypte

présentes

The Egyptian Coffin Texts
by Peter Robinson, Poynton Egypt Group, Great Britain

This talk will look at the subject of Ancient Egyptian coffins. We will look at why societies use coffins to bury their dead, and then look at the development of coffins in Egypt from the earliest, predynastic times, through the Dynastic period until the ornate coffins with elaborate images of the

deceased and decoration that were in use in Ptolemaic and Greco-Roman times.

The talk will then move on to look at the ritual nature of Egyptian coffins, looking at how the Egyptians saw their coffins as 'houses of life', and how these coffins fitted into the general tomb and its objects, such as tomb models, in the Middle Kingdom.

Mr. Robinson will then turn to more aspects of the Middle Kingdom coffin and will begin to look at the meanings that can be found in the coffin and aspects of its decoration, such as images depicted on it. Finally we shall look in detail at some aspects of the Coffin Texts, which were texts of a ritual and religious nature written upon the inner surfaces of the coffin. We will look at some of the themes that these texts include, and begin to look at what sort of use these texts were put to.

This is a Power Point projection in English.

Date:

Tuesday, November 7th 2006 at 6:30pm

Place:

Bureau des Affaires Culturelles et de l'Education au Canada (BACEC),
General Consulate of Egypt, 1 Place Ville-Marie, 19e floor, suite 1936,
tél (514) 866-0239 - (Metro Mc Gill)

Gratuit

Please call to confirm your place through email at ssea_mtl@... or by telephone 514-353-4674 / 450-679-7447.

La Société pour l'étude de l'Égypte Ancienne est sans but lucratif et a pour but de stimuler l'intérêt pour l'égyptologie auprès des étudiants, des professionnels et du grand public.

For more information:

Société pour l'étude de l'Égypte Ancienne

Chapitre du Québec - Montréal

C.P. 49022, Succ. Versailles

Montréal, Qc, H1N 3T6

tél / fax : (514) 353-4674

courriel: ssea_mtl@...

sites internet:

Chapitre du Québec: http://go.to/ssea_mtl

Si觥 social □ oronto: <http://www.geocities.com/sseageo/>

--- End forwarded message ---

| 20798|2006-11-03 10:17:36|Paul Kekai Manansala|Mummy DNA Reveals Birth of Ancient Scourge|

SCIENCE NEWS

October 06, 2006

Mummy DNA Reveals Birth of Ancient Scourge

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Centuries of silence cannot keep ancient Egyptian mummies from sharing their secrets with scientists. From archaeologists determining cultural practices to chemists studying embalming, mummies have revealed libraries of information. Now such mummies are also yielding evidence about the diseases of the past by giving up the facts encoded in their preserved DNA, and new research may have pinned down the ancient homeland of a modern scourge.



Image: ALADIN ABDEL NABY/REUTERS/CORBIS

Leishmaniasis--a disease caused by microscopic parasites, like malaria, and transmitted by sand flies--results in painful skin sores and in its most vicious form causes at least 500,000 deaths worldwide every year. Endemic to northeastern Africa, it also afflicts South and Central America as well as the Middle East; as many as 650 U.S. soldiers experienced it during the first year of the invasion of Iraq. The lethal form--visceral leishmaniasis, also known as *kala azar*, or black fever in the Hindi language of India, where the disease was first discovered by British doctors--is particularly prevalent in Sudan, and some authorities have claimed it originated there.

ADVERTISEMENT (article continues below)



Albert Zink of Ludwig-Maximilians University in Munich and his colleagues tested the DNA of bone samples from 91 ancient Egyptian mummies and 70 from old Nubia--modern Sudan--to determine if they had suffered from leishmaniasis. In nine of the 70 Nubian mummies--taken from graves stretching as far back as A.D. 550--mitochondrial DNA of the parasite was discovered, proving the disease was endemic at least that far back. It likely has even more ancient roots; four of the Egyptian mummies carried the parasite's DNA, each dating from the Middle Kingdom period of 2050 to 1650 B.C. when trade ties with Nubia were strongest. Egyptian mummies from prior and later periods showed no sign of the disease, according to the research in the October issue of *Emerging Infectious Diseases*. "In this study, we haven't found evidence for *Leishmania* DNA in the samples from the New Kingdom to the Late Period, which are 500 to 1,000 years younger than those from the Middle Kingdom," Zink notes. "Therefore, we think that the presence of leishmaniasis is more due to the close cultural contacts of the Egyptians and the Nubians."

In addition to highlighting the old cultural ties between Egypt and Nubia, it also adds further weight to the theory that visceral leishmaniasis first developed in the region now known as Sudan. And the technique has been applied to other diseases, such as tuberculosis and malaria, to trace their development. "We can contribute to a better understanding of pathogen evolution and, thereby, to a more efficient treatment and control of infectious diseases," Zink says. The pathogens that proved a curse to ancient mummies may yet provide a cure for ancient scourges that still plague humanity. --*David Biello*

|

| 20799|2006-11-03 10:20:53|Paul Kekai Manansala|All eyes on Nubian archaeological sites|

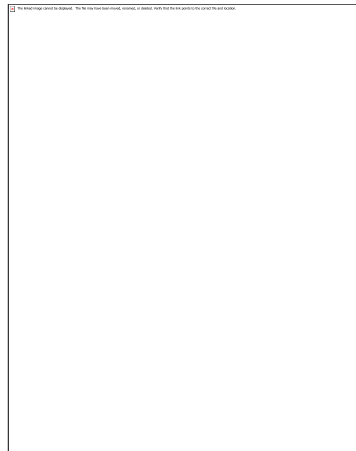
All eyes on Nubia

The dynamic international gathering held last month in the new conference facilities of Warsaw University was attended by more than 200 researchers from around the world, reports **Jill Kamil**

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Of more than 150 papers that researchers presented at the 11th International Conference of Nubian Studies, the largest group concerned recent studies with special emphasis on current rescue operations in the area of the Fourth Nile Cataract.

Organisers made an effort to bring together papers that would present an overview of the most important archaeological sites under excavation in recent years, those where significant discoveries have recently been made. The conference provided an excellent opportunity to review the achievements made in Nubian studies over the 34 years since the 2nd conference took place in Warsaw in 1972, and conference committee director W Godlewski made particular mention of Nabta Playa, Kerma-Doukki Gel, Naga, Banganarti and Dongola.



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The programme was divided into plenary sessions held in the mornings and four parallel topical sessions presented in the afternoons. Panel discussions were held on selected topics including official and vernacular languages in the Nubian kingdoms, representations of rulers or religious ceremonies conducted inside sacral buildings and, as Godlewski was quick to point out, "an evaluation of the international activities in the Fourth Cataract region constituted one of the hottest topics discussed at the conference."

The Nubian Rescue Campaign, which operated from 1960 to 1967 under the auspices of UNESCO, was an international effort to rescue monuments of Egyptian and Sudanese Nubia between the First Cataract at Aswan and the so-called Dal Cataract, south of the Second Cataract. Once excavations were completed the National Museum in Warsaw, which had received a set of Nubian wall paintings from Faras, prepared an exhibition of the murals which had in the meantime undergone comprehensive conservation in Warsaw (*see below*).

Das Wunder von Faras was shown first in East Berlin, then at the Villa Hugel in Essen. That second exhibition, which

lasted from 14 May to 14 September 1969, also gave impetus to the first Nubiological conference organised by Carl Hundhausen and Erich Dinkler. The meeting was attended by 20 scholars from Great Britain, France, the Netherlands, Germany, Poland, the United States of America, Switzerland, Sweden and Italy, who summed up in discussion the results of Nubian studies carried out between 1960 and 1967. The key issues included the art and archaeology of Nubia, chiefly in the Meroitic and Christian periods, from the third century BC to the 14th century AD. The participants decided then to continue regular meetings in an effort to establish Nubiology as a new field of studies as distinct from Egyptology.

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Already in Chantilly the programme of the conference was broadened to include all periods of Nubian history from prehistoric times until the Funj period -- that is, from the sixth millennium BC up to the 18th century of our era. This became a standard for all successive symposia. On the initiative of F Hintze of the Humboldt University in Berlin, Meroitic conferences devoted to this particular period in Nubian history (ninth century BC-fourth century AD) began to be held simultaneously.

With intensified archaeological research in the Sudan, it was only natural that subsequent conferences would gather more and more participants. New permanent exhibitions of Nubian art were mounted in various renowned museums,

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Each of these efforts has had a substantial impact on stimulating the development of Nubian studies worldwide.



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| 20800|2006-11-03 11:38:52|cristofori whitakara|Re: Mummy DNA Reveals Birth of Ancient Scourge|

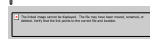
medical anthropology is a fascinating field hopefully leading us to cure some of these chronic illnesses

Paul Kekai Manansala wrote:

SCIENCE NEWS

October 06, 2006

Mummy DNA Reveals Birth of Ancient Scourge



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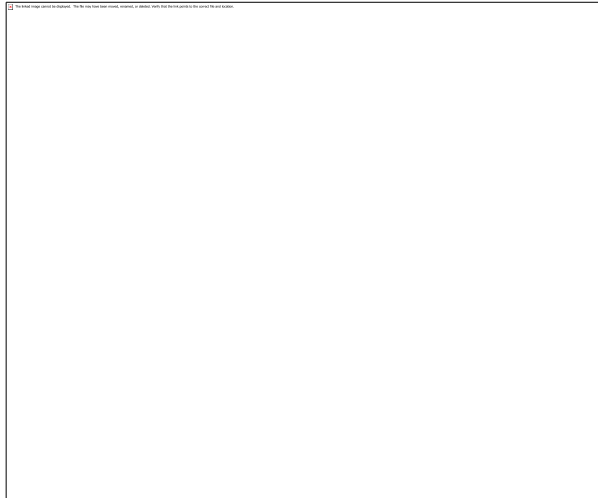
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Image: ALADIN ABDEL NABY/REUTERS/ CORBIS

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Everyone is raving about the [all-new Yahoo! Mail](#).

| 20801|2006-11-03 11:41:58|cristofori whitakara|Re: All eyes on Nubian archaeological sites| how much of nubian high cultrue was lost during the building of the dam?

Paul Kekai Manansala wrote:

All eyes on Nubia

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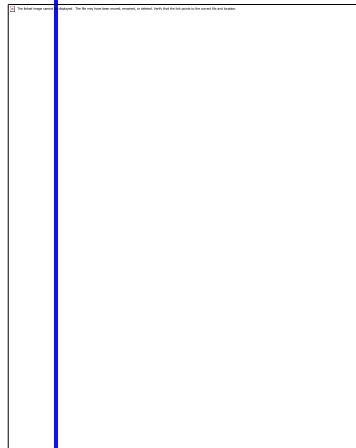
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| 20802|2006-11-03 12:06:00|Paul Kekai Manansala|Re: All eyes on Nubian archaeological sites|
--- In Ta_Seti@yahoogroups.com, cristofori whitakara
wrote:

>

> how much of nubian high cultrue was lost during the building of the

dam?

>

>

We may never know. Fortunately some of it was saved including Abu
Simbel considered by many as the pinnacle of Egyptian temple building.

Regards,

Paul Kekai Manansala

| 20803|2006-11-03 13:29:11|jean philippe|RE : [Ta_Seti] Mummy DNA Reveals Birth of
Ancient Scourge|

Thanks Paul,

I found also the original communication on

<http://www.cdc.gov/ncidod/EID/vol12no10/06-0169.htm>

Albert Zink and his team in Germany plus Eric Crubezy's team in France shown the presence of
Mycobacterium africanum the pathogen agent of tuberculosis that is found in west Africa
nowadays.

For whom are interest in, I uploaded some of these pub. are available on the Ta_Seti group files
2.

Best Regards

Décrivez une nouvelle façon d'obtenir des réponses à toutes vos questions ! Profitez des
connaissances, des opinions et des expériences des internautes sur [Yahoo! Questions/Reponses](http://Yahoo!Questions/Reponses).

| 20804|2006-11-04 10:34:54|Milton E. Moore Bey|Moorish Science|
Greetings to all,

Teachings of Bro. Zothyrius Ali El

"During the Persian, Greek, and Roman invasions, large numbers of
Egyptians fled not only to the desert and mountain regions, but also
to adjacent lands in Africa, Arabia and Asia Minor, where they
lived, and secretly developed the teachings which belonged to their
mystery system. In the 8th century A.D. the Moors, i.e., natives of
Mauritania in North Africa, invaded Spain and took with them, the
Egyptian culture which they had preserved." Stolen Legacy p. 39.

"As Such, the people of North Africa were the neighbors of the Egyptians, and became the custodians of Egyptian culture, which they spread through considerable portions of Africa, Asia Minor and Europe. During their occupation of Spain, the Moors displayed with considerable credit, the grandeur of African culture and civilization." Stolen Legacy p. 39

"In addition, the Moors kept up constant contact with mother Egypt: for they had established Caliphates not only at Baghdad and Cordova, but also at Cairo in Egypt. (Europe in the Middle Ages by Ault p. 216-219). Just here it would be well to mention that all the great leaders of the great religions of antiquity were initiates of the Egyptian Mystery System: from Moses, who was an Egyptian Hierophant, down to Christ." Stolen Legacy p. 40

Moorish Science is defined as the "the condition of being at peace via submission to the universal laws of the Most High" through the infinite progression of the "study of self." Moorish Science encompasses all spiritual sciences with the negation of superfluous dogma or doctrine, due to that fact that the "Royal Science of Self Realization" can be found in all spiritual systems of antiquity; "Truth is Aught and can not pass away" as stated by a Moorish Maxim. Moorish Science unearths Aught from under the "rubbish pile" so MAN can perfect himself as a perfect stone (smooth ashlar) in the temple of the Most High. The Moorish Scientist seeks to find "that which was lost" within himself, thus placing him on a path, journey or pilgrimage to Self Mastery. The seeking Moorish Scientist is called a traveler (Salik) in search for the infinite and unchanging Aught for "Truth (haqiqat) is Aught and Aught is Allah (the Infinite, Neter Neteru, Brahman, Yahuwa, The Tao)." Moorish Science urges the seeker (talib) to allow himself to be raised to the higher planes on consciousness by traveling through the realms of nasuwt (realm of the created beings), malakuwt (realm of the angelic entities) and lahuwt (realm of the Most High). As one meaning of the word Moor is "Navigator," the Moorish Scientist "navigates" in his travels through the realms of time and space. The Navigation process is synonymous with ships and sailing, thus the "Sailing" process represents the beginning of "motion" in the plane of creation. Motion is the "first cause," thus, creating the realm of time and space, which generate the conditions for the phenomenal universe.

Prior to the "first cause," there was the primeval state (Ein Soph) of being without any form and without existence in the realm of time and space. Therefore, Moorish Science teaches that Human beings are

Humans "becoming" forever ascending upward through the hierarchical systems of the Infinite, from the lower realms of Malkuth to the higher levels of Kether; from Ein Soph Ur, to Ein Soph to Ein. The study of Moorish Science, the Union with Divine Reality (fana fi al'Haqq), maps the "Kingdom of God" by implanting the seeds of wisdom that reflect the following messages:

Luke 17:20 "The kingdom of God does not come with your careful observation, nor will people say, "Here it is,' or 'There it is,' because the kingdom of God is within you."

1 Corinthians 3:16 "Don't you know that you yourselves are God's temple and that God's spirit lives in you?"

John 10:34-35 "Is it not written in your law, I have said you are gods? If he called them 'gods,' to whom the word of God came . and the Scripture cannot be broken-"

Psalms 82:6 "I said, 'You are "gods," children of the Most High.' Therefore, Moorish Science, the merging of the "Lower Self" into the "Higher Self"- the union with the Divine Will, encourages the "Resurrection of the Messiah (Christ) Within You;" understanding, however, that Christ Consciousness prepares the adept for Melchizedek (King of Peace) Consciousness, then on to Metatronic Consciousness. The infinite process of consciousness evolution, despite the many wrong turns man may make on his journey, encodes the blueprints of MAN's ultimate destiny which says, "MAN is doomed to perfection." The Divine Constitution, with its seven universal principles (articles) of Mind, Correspondence, Vibration, Polarity, Rhythm, Cause and Effect and Gender; represent the governing entity of MAN and in MAN.

Moorish Science, through the Moorish principle of "Isonomi" allows the true essence of Moorish Science to be an operative science as opposed to a speculative art. Keep in mind that Moorish Science is the ancient spiritual system taught in the "Pyramid Universities" around the Earth(Assiah) and is the science that allowed Enoch to walk with God (Genesis 5:24), "Enoch walked with God; then he was no more, because God took him." Moorish Science is the ancient "science" of Egypt, India, Mexico, China, etc, that taught the Universal truths that connect "everything to everything (Synchronicity)." Moorish Science is the "God Realization" teachings of Moses; Abraham; Buddha; Jesus, (Yahoshua) the Christ of the of the Piscean Age; Ahkenaton; Krishna, Muhammad, etc. Moorish Science allows MAN to spiral inward until he finds himself in the center of the grand Universe fully conscious of the inner workings of his surroundings.

Peace

Bro. M. Moore Bey

| 20805|2006-11-04 10:35:56|Derek|chinese origins in africa|

<http://www.howcomyoucom.com/selfnews/viewnews.cgi?newsid1115915538,85220,.shtml>

interesting article,,,but anyone who looks at an atlas and thinks about the dispersion of indigenous black people around the globe can see this,,,but it is good to have proof

never sweat the small stuff,,, and it is all,,,small stuff



| 20806|2006-11-04 13:35:31|clyde winters|Re: chinese origins in africa|

Hi

This article is interesting but Peking man was also negroid.

Archaeological research makes it clear that Negroids were very common to ancient China. F. Weidenreich (in Bull. Nat. Hist. Soc. Peiping 13, (1938-30) noted that the one of the earliest skulls from north China found in the Upper Cave of Chou-k'ou-tien [Peking Man], was of a Oceanic Negroid/Melanesoid [type]" (p.163).

These blacks were the dominant group in South China. Kwang-chih Chang, writing in the 4th edition of Archaeology of ancient China (1986) wrote that:" by the beginning of the Recent (Holocene) period the population in North China and that in the southwest and in Indochina had become sufficiently differentiated to be designated as Mongoloid and OCEANIC NEGROID races respectively?."(p.64). By the Upper Pleistocene the Negroid type was typified by the Liu-chiang skulls from Yunnan (Chang, 1986, p.69).

Clyde Winters

--- Derek <dbluesun@sbcglobal.net> wrote:

>

<http://www.howcomyoucom.com/selfnews/viewnews.cgi?newsid1115915538,85220,.shtml>

> interesting article,,,but anyone who looks at an
> atlas and thinks about the dispersion of indigenous
> black people around the globe can see this,,,but it
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>

>
> never sweat the small stuff,,, and it is all,,,small
> stuff
>

Get your email and see which of your friends are online - Right on the New Yahoo.com
(<http://www.yahoo.com/preview>)

| 20807|2006-11-05 11:42:09|The Ewe|MUTI: Authentic African Martial Arts seminar in NJ|
Experience Haitian MUTI, the ancient art of weapons fighting from
the Kongo, West Afrika.

Come learn this father of all martial arts.
Presented by Maitres Lucien and Seville along with Professeur Elombe
Myles publisher of IKHANDA Afrikan Fighting Arts Magazine.

Don't miss the opportunity to experience this aspect of Afrikan
culture and Black Diasporan History.
Taught by 3 direct disciples of the ultimate Muti Master,
Maitre "Metla (The Master)"Oreste, who has never lost a fight in
over 3000 contests, former bodyguard and teacher of over 500
Masters.

TICKETS/INFO: Email NGANGABAKU@YAHOO.COM
WHEN: January 13 and 14(Sat & Sun) 2007; 1:00 pm till 4:00pm
WHERE: Morristown Neighborhood House, Morristown NJ
<http://www.neighborhood-house.org/>
PRICE: \$150.00 both days; \$100.00 Saturday only
PRIVATE SESSION (after practice on Sunday 14th): \$175
BOTH DAYS + PRIVATE SESSION: \$250

Professeur Elombe Myles " hope to see everyone there"
| 20808|2006-11-05 13:13:29|Amanda|Questions rasied in a new African history book WHEN
WE RULED|
Htp

CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .

What do you guys think of the way that When We Ruled reconstructs the
Egyptian Kings list from 5660 BC down to the Persian Period?

Do you think the writer is correct to argue that the Sumerians were not Cushites but Bantus?

Htp

Amanda

| 20809|2006-11-06 09:02:44|ray greenidge|Fwd: New Garifuna Culture Documentary at GariTV.com|

Attachments :

Guys,

Thought you might be interested.

Regards,

Ray

Note: forwarded message attached.

Check out [the all-new Yahoo! Mail](#) - Fire up a more powerful email and get things done faster.

| 20810|2006-11-06 10:39:10|cristofori whitakara|Re: chinese origins in africa|

there was a documnetary od DTIMES this weekend discussing huang di(?) the first emperor and he was shown as a modern day chinese person. thanks for the filling in the blanks

Derek wrote:

<http://www.howcomyo ucom.com/ selfnews/ viewnews. cgi?newsid111591 5538,85220. shtml>

interesting article,,,but anyone who looks at an atlas and thinks about the dispersion of indigenous black people around the globe can see this,,,but it is good to have proof

never sweat the small stuff,,, and it is all,,,small stuff



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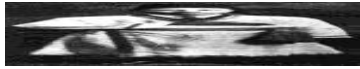
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| 20811|2006-11-06 11:31:01|MILTON MOORE|THE NEW REVEALERS MOORISH SCIENCE|



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**TO GO TO THE
ORIGINAL REVEALERS
SITE**

OUR PROPHET

NOBLE DREW ALI.

Islam Islam

We the Moorish Americans of North America
Beleive and place our faith,that this is the
Saviour spoke of in the Prophecy the one sent
forth by Allah the Great God Of the Universe
to save us from our sins before it is too late
the one raised from amongst us to raised from
amongst us to bring us the truth of our
forefathers,our history,identity,and divine
creed,

All Hail the Day Star From on High Noble Drew
Ali

Our own place of worship

**The year 1926 the Moorish Temple Of Science was
incorporated into the U.S. Government as a civic
organization for the sole purpose of uplifting a
down trodden People by teaching them their
nationality and divine creed,in 1928 this same
organization took on the name Moorish Science
Temple Of America incorporating once again as a
religious organization thus becoming the first
Islamic Temple,organization ect. in this country
and we are carrying on its illustrious tradition and
goals thus we bring you this site in hopes of
reaching a wider audience**

Peace

D.Wajid Hubbert-Bey



Full name:

Email address:

Comment:

Clear
Submit

**If you have race pride and love your race come join us here
 and become a part of this divine effort in the educating of
 our People that they may know that they are not
 negro,colored folk,black or ethiopian these help to remove
 the marks given to them in 1779 and lasted until 1865 during
 the time of Slavery**



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ALLAH
WISDOM WILL LOVE
SEVEN SPIRITS OF ELOHIM
 what men call lesser Gods

protoplast earth plant beast man angel cheribum

From Allah's own record book we read; The Triune Allah breathed forth, and stood seven spirits before his face. The Hebrews call these seven spirits Elohim and these are they who.in their boundless power created everything that is or was.

| 20813|2006-11-06 13:42:49|Octavia Snowden|Re: Moorish Science|

Greetings,

This is a very informative and enlightening message. I personally would like more information.I have always felt a connection with these teachings,have attended some lectures but would like to go a little deeper and study.

Thank you.

Peace and Blessings

"Milton E. Moore Bey" wrote:

Greetings to all,

Teachings of Bro. Zothyrius Ali El

"During the Persian, Greek, and Roman invasions, large numbers of Egyptians fled not only to the desert and mountain regions, but also to adjacent lands in Africa, Arabia and Asia Minor, where they lived, and secretly developed the teachings which belonged to their mystery system. In the 8th century A.D. the Moors, i.e., natives of Mauritania in North Africa, invaded Spain and took with them, the Egyptian culture which they had preserved." Stolen Legacy p. 39.

"As Such, the people of North Africa were the neighbors of the Egyptians, and became the custodians of Egyptian culture, which they spread through considerable portions of Africa, Asia Minor and Europe. During their occupation of Spain, the Moors displayed with considerable credit, the grandeur of African culture and civilization. " Stolen Legacy p. 39

"In addition, the Moors kept up constant contact with mother Egypt: for they had established Caliphates not only at Baghdad and Cordova, but also at Cairo in Egypt. (Europe in the Middle Ages by Ault p. 216-219). Just here it would be well to mention that all the great leaders of the great religions of antiquity were initiates of the Egyptian Mystery System: from Moses, who was an Egyptian Hierophant, down to Christ." Stolen Legacy p. 40

Moorish Science is defined as the "the condition of being at peace via submission to the universal laws of the Most High" through the infinite progression of the "study of self." Moorish Science encompasses all spiritual sciences with the negation of superfluous dogma or doctrine, due to that fact that the "Royal Science of Self Realization" can be found in all spiritual systems of antiquity; "Truth is Aught and can not pass away" as stated by a Moorish Maxim. Moorish Science unearths Aught from under the "rubbish pile" so MAN can perfect himself as a perfect stone (smooth ashlar) in the temple of the Most High. The Moorish Scientist seeks to find "that which was lost" within himself, thus placing him on a path, journey or pilgrimage to Self Mastery. The seeking Moorish Scientist is called a traveler (Salik) in search for the infinite and unchanging Aught for "Truth (haqiqat) is Aught and Aught is Allah (the Infinite, Neter Neteru, Brahman, Yahuwa, The Tao)." Moorish Science urges the seeker (talib) to allow himself to be raised to the higher planes on consciousness by traveling through the realms of nasuwt (realm of the created beings), malakuwt (realm of the angelic entities) and lahuwt (realm of the Most High). As one meaning of the word Moor is "Navigator," the Moorish Scientist "navigates" in his travels through the realms of time and space. The Navigation process is synonymous with ships and sailing, thus the "Sailing" process represents the beginning of "motion" in the plane of creation. Motion is the "first cause," thus, creating the realm of time and space, which generate the conditions for the phenomenal universe.

Prior to the "first cause," there was the primeval state (Ein Soph) of being without any form and without existence in the realm of time and space. Therefore, Moorish Science teaches that Human beings are

Humans "becoming" forever ascending upward through the hierarchical systems of the Infinite, from the lower realms of Malkuth to the higher levels of Kether; from Ein Soph Ur, to Ein Soph to Ein. The study of Moorish Science, the Union with Divine Reality (fana fi al'Haqq), maps the "Kingdom of God" by implanting the seeds of wisdom that reflect the following messages:

Luke 17:20 "The kingdom of God does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you."

1 Corinthians 3:16 "Don't you know that you yourselves are God's temple and that God's spirit lives in you?"

John 10:34-35 "Is it not written in your law, I have said you are gods? If he called them 'gods,' to whom the word of God came . and the Scripture cannot be broken-"

Psalms 82:6 "I said, 'You are "gods," children of the Most High.' Therefore, Moorish Science, the merging of the "Lower Self" into the "Higher Self"- the union with the Divine Will, encourages the "Resurrection of the Messiah (Christ) Within You;" understanding, however, that Christ Consciousness prepares the adept for Melchizedek (King of Peace) Consciousness, then on to Metatronic Consciousness. The infinite process of consciousness evolution, despite the many wrong turns man may make on his journey, encodes the blueprints of MAN's ultimate destiny which says, "MAN is doomed to perfection." The Divine Constitution, with its seven universal principles (articles) of Mind, Correspondence, Vibration, Polarity, Rhythm, Cause and Effect and Gender; represent the governing entity of MAN and in MAN.

Moorish Science, through the Moorish principle of "Isonomi" allows the true essence of Moorish Science to be an operative science as opposed to a speculative art. Keep in mind that Moorish Science is the ancient spiritual system taught in the "Pyramid Universities" around the Earth(Assiah) and is the science that allowed Enoch to walk with God (Genesis 5:24), "Enoch walked with God; then he was no more, because God took him." Moorish Science is the ancient "science" of Egypt, India, Mexico, China, etc, that taught the Universal truths that connect "everything to everything (Synchronicity) ." Moorish Science is the "God Realization" teachings of Moses; Abraham; Buddha; Jesus, (Yahoshua) the Christ of the of the Piscean Age; Ahkenaton; Krishna, Muhammad, etc. Moorish Science allows MAN to spiral inward until he finds himself in the center of the grand Universe fully conscious of the inner workings of his surroundings.

Peace
Bro. M. Moore Bey

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| 20814|2006-11-06 15:33:33|MR|More evidence for Neanderthal-human mixing claimed|
I cannot and do not vouch for this article in any way. I'm only sending it because it has been discussed here before. ~M

http://www.world-science.net/othernews/061012_neanderthal.htm

A new study claims to help settle a decade-old controversy over whether our ancestors inter bred with Neanderthals, finding that they probably did. But some scientists say a conclusive answer may have to await a reconstruction of the Neanderthal genome, due to be finished soon.

Erik Trinkaus of Washington University in St. Louis, Mo., and colleagues analyzed several early modern human bones from a cave in Romania known as Pestera Muierii, or Cave of the Old Woman.



Top: a broken cranium from the Pestera Muierii cave in Romania. The scale at left marks centimeters. (Courtesy PNAS).

The bones turned up in 1952 but have been largely ignored by science because of early difficulties in dating them accurately, according to Trinkaus.

He contends that the new study, using modern dating techniques, helps piece together the heretofore fuzzy picture of the fate of the stocky, heavy-browed folk known as Neanderthals.

They vanished nearly 30,000 years ago from their European haunts, ten or twenty thousand years after anatomically modern humans appeared on the continent.

Controversy has centered on whether modern humans wiped them out, absorbed them into their population, or a little of both.

The Romanian fossils betray "considerable" interbreeding, wrote Trinkaus and colleagues in this week's early online edition of the research journal *Proceedings of the National Academy of Sciences*.



Drawings of a Neanderthal (top left) and modern human (bottom right) cranium.

"These earliest modern humans had a mosaic of distinctly modern human characteristics and other characteristics which align them with Neanderthals, suggesting some combination of modern humans dispersing into Europe and interacting with and absorbing the Neanderthal population," Trinkaus said.

The researchers said they dated the fossils to 30,000 years ago. The bones added to a small number of similarly old remains of modern humans known from various sites in Europe help fill out a previously unclear picture of early modern human anatomy, they added.

The fossils show modern human features such as narrow nose and small upper jawbone, front teeth and brow ridge, Trinkaus and colleagues said. But these co-exist with primitive, Neanderthal-associated features, they added, including a shoulder bone somewhat awkwardly adapted for spear-throwing.

Past studies, though, have shown conflicting results on the question of Neanderthal mixture with modern humans. Research published in last July's issue of the research journal *PLoS Genetics* found that modern Europeans are at least 5 percent Neanderthal. But a study using different methods that appeared in the December 2004 issue of *PLoS Biology*, a related journal, concluded that genes reveal evidence for little or no interbreeding.

The earlier of these studies compared modern human DNA to a specific type of Neanderthal DNA found in fossils. The later study exploited the fact that if two populations with different frequencies of certain genes mix, their descendants will have some combinations of those genes more or less often than the unmixed populations.

There are some possible reasons for the discrepancies in the findings, Vincent Plagnol of the University of Southern California, author of the later study, wrote in an email. A final answer, he added, may not come until researchers complete a reconstruction of the Neanderthal genome; that project is in the works and should be done "anytime now."

--

/\/

Great spirits have always encountered violent opposition from mediocre minds. The latter cannot understand it when a man does not thoughtlessly submit to hereditary prejudices, but honestly and courageously uses his intelligence." ~ Albert Einstein

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Spoken Word Audios~ http://www.soundclick.com/bands/3/rahkyt_music.htm

BlackIndian Activism~ <http://groups.yahoo.com/group/BlackIndianActivists/>

mark a rocky moore - ph.d. research assistant

Department of Geography: Texas State University-San Marcos

601 University San Marcos TX 78666

phone 512-245-0340

/\/

| 20815|2006-11-06 15:45:20|Mahari Mengistu|Re: More evidence for Neanderthal-human mixing claimed|

>>The fossils show modern human features such as narrow nose and

small upper jawbone,<<

Some black folks have a narrow nose but most of us -as well as some Asians, etc-, one would have to say, do not. So are they saying or subtly inferring that WE are not modern humans?

Or is this just another example of narcissistic dumb european scholarship where they just simply don't even consider us in the mix?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, MR wrote:

>

> I cannot and do not vouch for this article in any way. I'm only sending it

> because it has been discussed here before. ~M

>

> -----

> *

> http://www.world-science.net/othernews/061012_neanderthal.htm

>

>

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> in Romania known as Pestera Muierii, or Cave of the Old Woman.

>

> *

>

> Top: a broken cranium from the Pestera Mueierii cave in Romania.

> The scale at left marks centimeters. (Courtesy PNAS).

> -----

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> not come until researchers complete a reconstruction of the
> Neanderthal genome; that project is in the works and should be done
> "anytime now."*

>

> --

> /\V\

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> submit to hereditary prejudices, but honestly and courageously uses
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>

> mark a rockeymoore - ph.d. research assistant

> Department of Geography: Texas State University-San Marcos

> 601 University San Marcos TX 78666

> phone 512-245-0340

> /\V\

>

| 20816|2006-11-07 09:29:02|Alex van Deelen|Re: More evidence for Neanderthal-human
mixing claimed|

> Some black folks have a narrow nose but most of us -as well as some

> Asians, etc-, one would have to say, do not. So are they saying or

> subtly inferring that WE are not modern humans?

> Or is this just another example of narcissistic dumb european

> scholarship where they just simply don't even consider us in the mix?

> HTP,

> Mahari

Mahari, it used to be claimed that certain traits among
Irish people - big boned, red hair, etc., came from
their Neanderthal genes.

Much of scientific racism in the 19th and early 20th
century was aimed at new immigrants to the US.

That was it's purpose.

I think it has been pretty well proven that there was no genetic imprint from any homonid, other than Homo Sapiens' direct ancestors. All this talk of other homonids all over the globe contributing to the present day human gene pool is just that. The entire idea is based on the disproven notion of a huge genetic diversity among presently alive human beings - when the opposite has been proven to be true.

Alex

| 20817|2006-11-07 13:02:05|asar_imhotep|Re: Questions rasied in a new African history book WHEN WE RULED|

I plan on getting this work soon. I hope the author can address the question as I think he's on this list as well.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Amanda" wrote:

>

> Htp

>

> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .

>

> What do you guys think of the way that When We Ruled reconstructs the Egyptian Kings list from 5660 BC down to the Persian Period?

>

> Do you think the writer is correct to argue that the Sumerians were not Cushites but Bantus?

>

> Htp

>

> Amanda

>

| 20818|2006-11-07 17:44:41|Sptpy|Re: Niger's Arabs to fight expulsion|

It is more than about time that Afrikans resist the so-called Arabs and their Islam and shove it up their asses. They are only the more backward cousins of the racist greedy predatious Indo-Europeans. The Afrikans seem not to have a grasp of history in that it was the Arabs who were the 'middlemen" in the Trans-Atlantic slave trade. And what's worse is that they are still involved in the slavery market.

Islam is just their poisonous potion they "push" that allows them to hang around and plan strategy to undermine the Afrikan mind.

HTP,

Mahari

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HTP,

Mahari

"Even though, under Western pressure, slavery has been officially abolished in Muslim countries (which cannot permanently reject slavery, as it is recognized in Islam) **the blacks of sub-Saharan Africa are, whenever they come into contact with Arab or even local Muslims, still being exploited, massacred (as the Biafrans) or sold into slavery (as in the Sudan).** This is happening most notably in the Sudan, which a hundred years ago was still mainly black and overwhelmingly non-Muslim, but thanks to steady Jihad encroachments has been taken over by the dominant northern Arabs."

<http://www.jihadwatch.org/dhimmiwatch/archives/009139.php>

"At first these Arabs raided African villages themselves seeking humans for sale. This not being always successful, they soon enlisted the aid of fellow African Muslims or recently converted Blacks. Wrapping themselves within Islam, these converts rationalized the slavery of their non Muslim brethren as the selling of "unbelievers." At other times the Arabs would demand tribute in the form of human bodies from Africans weary of the fight against Arabic-Islamic incursions."

<http://www.geocities.com/CollegePark/Classroom/9912/eastertrade.html>

| 20819|2006-11-08 10:59:29|cristofori whitakara|Re: Niger's Arabs to fight expulsion|
dr. john henrik clarke spoken extensively and intensely on this subject but i guess he was one of
the few scholars who had the courage to speak out

Sptpy wrote:

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HTP,

Mahari

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| 20820|2006-11-08 12:50:28|Peter Clark|Re: Questions raised in a new African history book
WHEN WE RULED|
But could not the Kushites be an extension of the Bantus?

----- Original Message -----

From: asar_imhotep

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, November 7, 2006 2:56:16 PM

Subject: [Ta_Seti] Re: Questions raised in a new African history book WHEN WE RULED

I plan on getting this work soon. I hope the author can address the question as I think he's on this list as well.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Amanda" wrote:

>

> Htp

>

> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .

>

> What do you guys think of the way that When We Ruled reconstructs the
> Egyptian Kings list from 5660 BC down to the Persian Period?

>

> Do you think the writer is correct to argue that the Sumerians were
> not Cushites but Bantus?

>

> Htp
>
> Amanda
>

| 20821|2006-11-08 13:09:37|Paul Kekai Manansala|Re: Niger's Arabs to fight expulsion|
--- In Ta_Seti@yahoogroups.com, Sptpy wrote:

>
> >

>

" This is happening most notably in the
> Sudan, which a hundred years ago was still mainly black and
> overwhelmingly non-Muslim, but thanks to steady Jihad encroachments
> has been taken over by the dominant northern Arabs."
>

Sudan is still mostly black. Those "dominant, northern Arabs" are black.

Also, was Sudan "overwhelmingly non-Muslim" a hundred years ago?
Maybe they mean a thousand years ago.

Regards,

Paul Kekai Manansala

| 20822|2006-11-08 13:57:07|clyde winters|Re: Questions rasied in a new African history book
WHEN WE RULED|

--- Peter Clark <lcsteel1@sbcglobal.net> wrote:

> But could not the Kushites be an extension of the
> Bantus?
>
>

Hi Peter

can you expand on this idea?

Clyde

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| 20823|2006-11-08 17:27:18|asar_imhotep|Re: Questions rasied in a new African history book
WHEN WE RULED|

From all of my personal correspondences with priests from Africa, they
all, for the most part, trace their history to the Ba Ntu people.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, Peter Clark wrote:

>

> But could not the Kushites be an extension of the Bantus?

>

>

> ----- Original Message -----

> From: asar_imhotep

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, November 7, 2006 2:56:16 PM

> Subject: [Ta_Seti] Re: Questions rasied in a new African history
book WHEN WE RULED

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> I plan on getting this work soon. I hope the author can address the
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>> not Cushites but Bantus?

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> > Htp

> >

> > Amanda

> >

>

| 20824|2006-11-09 07:10:40|Alex van Deelen|Re: Niger's Arabs to fight expulsion|

> > " This is happening most notably in the

> > Sudan, which a hundred years ago was still mainly black and

> > overwhelmingly non-Muslim, but thanks to steady Jihad encroachments

> > has been taken over by the dominant northern Arabs."

> >

>

> Sudan is still mostly black. Those "dominant, northern Arabs" are black.

>

> Also, was Sudan "overwhelmingly non-Muslim" a hundred years ago?

> Maybe they mean a thousand years ago.

>

> Regards,

> Paul Kekai Manansala

Paul, this is my problem with it all. On the one hand, I would like to believe what is going on in Darfur and the Sudan, on the other hand they always use terms that are straight out of the Hamitic Race Theory.

Sudanese 'Arabs' are 'White'. They are 'dominant' (implying that Black people are 'natural slaves', as they always imply in documentaries on North and West Africa).

The whole idea is that because they are 'Hamites' or blackened whites, they are immediately superior and 'dominant' over Black Africans.

Who is pushing this rhetoric? The NGOs? PNAC? Obviously, they are trying to push buttons, and I don't like being played.

Alex

| 20825|2006-11-09 07:51:22|Paul Kekai Manansala|Re: Niger's Arabs to fight expulsion|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> >

>

- > The whole idea is that because they are 'Hamites' or
- > blackened whites, they are immediately superior and
- > 'dominant' over Black Africans.
- >
- > Who is pushing this rhetoric? The NGOs? PNAC?
- > Obviously, they are trying to push buttons, and I
- > don't like being played.
- >

Some of it is internalized, even the black "Hamites" often believe this stuff.

Lot of the NGO people might not even intend anything malicious but they have been fed this stuff from childhood. I'm not trying to excuse them as they should know better.

OTOH, I'm also sure that there are people out there propagating these ideas. It doesn't have to be all that centralized and organized. People with this ideology pretty much know what to do on their own. So when they send out a press release, for example, they push those buttons you refer to, and unfortunately a lot of people swallow the stuff whole.

That's why I've always thought that battling the neo-racism requires a counter to Western media blitz.

Regards,

Paul Kekai Manansala

| 20826|2006-11-09 10:25:51|clyde winters|Re: Niger's Arabs to fight expulsion|

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

- > > > " This is happening most notably in the
- > > > Sudan, which a hundred years ago was still
- > > > mainly black and
- > > > overwhelmingly non-Muslim, but thanks to steady
- > > > Jihad encroachments
- > > > has been taken over by the dominant northern
- > > > Arabs."
- > > >
- > > >
- > > > Sudan is still mostly black. Those "dominant,
- > > > northern Arabs" are black.
- > > >

> > Also, was Sudan "overwhelmingly non-Muslim" a
> hundred years ago?
> > Maybe they mean a thousand years ago.
> >
> > Regards,
> > Paul Kekai Manansala
>
>
> Paul, this is my problem with it all. On the one
> hand, I would like
> to believe what is going on in Darfur and the Sudan,
> on the other
> hand they always use terms that are straight out of
> the Hamitic
> Race Theory.
>
> Sudanese 'Arabs' are 'White'. They are 'dominant'
> (implying
> that Black people are 'natural slaves', as they
> always imply in
> documentaries on North and West Africa).
>
> The whole idea is that because they are 'Hamites' or
>
> blackened whites, they are immediately superior and
> 'dominant' over Black Africans.
>
> Who is pushing this rhetoric? The NGOs? PNAC?
> Obviously, they are trying to push buttons, and I
> don't like being played.
>
> Alex
>
>

Alex

Its the Oil Companies.

Clyde
Clyde

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<http://voice.yahoo.com>

| 20827|2006-11-09 15:01:52|Paul Kekai Manansala|More crypto-racialism: Big brains and Neanderthals|

It was bound to happen, the Neanderthal theorists not long after claiming intermixing, are now claiming ownership of "big brain" genes.

Regards,
Paul Kekai Manansala

Could our big brains come from Neanderthals?

Tue Nov 7, 6:07 PM ET

WASHINGTON (Reuters) - Neanderthals may have given the modern humans who replaced them a priceless gift -- a gene that helped them develop superior brains, U.S. researchers reported on Tuesday.

And the only way they could have provided that gift would have been by interbreeding, the team at the Howard Hughes Medical Institute and the University of Chicago said.

Their study, published in the Proceedings of the <p style= National Academy of Sciences

" type="hidden"> <p>S News | [News Photos](#) | [Images](#) | [Web](#)

" type="hidden"> [National Academy of Sciences](#), provides indirect evidence that modern Homo sapiens and so-called Neanderthals interbred at some point when they lived side by side in Europe.

"Finding evidence of mixing is not all that surprising. But our study demonstrates the possibility that interbreeding contributed advantageous variants into the human gene pool that subsequently spread," said Bruce Lahn, a Howard Hughes Medical Institute researcher at the University of Chicago who led the study.

Scientists have been debating whether Neanderthals, who died out about 35,000 years ago, ever bred with modern Homo sapiens. Neanderthals are considered more primitive, with robust bones but a smaller intellects than modern humans.

Lahn's team found a brain gene that appears to have entered the human lineage about 1.1 million years ago, and that has a modern form, or allele, that appeared about 37,000 years ago -- right before Neanderthals became extinct.

"The gene microcephalin (MCPH1) regulates brain size during development and has experienced positive selection in the lineage leading to Homo sapiens," the researchers wrote.

Positive selection means the gene conferred some sort of advantage, so that people who had it were more likely to have descendants than people who did not. Lahn's team estimated that 70 percent of all living humans have this type D variant of the gene.

"By no means do these findings constitute definitive proof that a Neanderthal was the source of the original copy of the D allele. However, our evidence shows that it is one of the best candidates," Lahn said.

The researchers reached their conclusions by doing a statistical analysis of the DNA sequence of microcephalin, which is known to play a role in regulating brain size in humans. Mutations in the human gene cause development of a much smaller brain, a condition called microcephaly.

By tracking smaller, more regular mutations, the researchers could look at DNA'S "genetic clock" and date the original genetic variant to 37,000 years ago.

They noted that this D allele is very common in Europe, where Neanderthals lived, and more rare in Africa, where they did not. Lahn said it is not yet clear what advantage the D allele gives the human brain.

"The D alleles may not even change brain size; they may only make the brain a bit more efficient if it indeed affects brain function," Lahn said.

Now his team is looking for evidence of Neanderthal origin for other human genes.

| 20828|2006-11-09 15:12:17|Paul Kekai Manansala|Big-brained Neanderthal|



"A life-size neanderthal reproduction in an image courtesy of the Smithsonian Institution. Neanderthals may have given the modern humans who replaced them a priceless gift -- a gene that helped them develop superior brains, U.S. researchers reported on Tuesday. (Handout/Reuters)"

| 20829|2006-11-09 18:32:49|Mahari Mengistu|Re: More crypto-racialism: Big brains and Neanderthals|

>>Lahn's team found a brain gene that appears to have entered the human lineage about 1.1 million years ago, and that has a modern form, or allele, that appeared about 37,000 years ago -- right before Neanderthals became extinct.<<

Clearly, they are reaching. There is nothing that strongly suggests even a reasonable connection but they have not just jumped but flew to this assumption. It seems since that there is a general belief that they were not very smart and left very little that is impressive, the most reasonable assumption would be the reverse. Ulterior motives scream forth.

--- In Ta_Seti@yahooogroups.com, "Paul Kekai Manansala" wrote:

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> claiming intermixing, are now claiming ownership of "big brain"

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> Regards,

> Paul Kekai Manansala

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>

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> said.
>
> Now his team is looking for evidence of Neanderthal origin for other
> human genes.
>

| 20830|2006-11-10 00:13:12|Robin|Re: Questions rasied in a new African history book WHEN
WE RULED|

Dear Asar

The theory presented is not that the Sumerians were Bantu speakers
but that Sumerian and Proto-Bantu shared a common linguistic
ancestor Niger-Congo. The linguistic comparisons between Sumerian
and Proto-Bantu were given to illustrate this point.

Peace

Robin

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

>

> I plan on getting this work soon. I hope the author can address the
> question as I think he's on this list as well.

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Amanda" wrote:

>>

>> Htp

>>

>> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .

>>

>> What do you guys think of the way that When We Ruled

reconstructs the

>> Egyptian Kings list from 5660 BC down to the Persian Period?

>>

>> Do you think the writer is correct to argue that the Sumerians

were

>> not Cushites but Bantus?

>>

>> Htp

>>

>> Amanda

>>

>

| 20831|2006-11-10 08:19:03|Peter Clark|Re: Questions rasied in a new African history book
WHEN WE RULED|

Bantu means "people". Earlier before the Bantu speaking people were the Khoisan around the
Kalarhari Desert.If Africans migrated down the Nile they would have came into the land areas
today called Ethiopia. Also, the separation of ethnic groups was not as drastic as weexperience
boundaries today.

----- Original Message -----

From: clyde winters

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, November 8, 2006 3:52:50 PM

Subject: Re: [Ta_Seti] Re: Questions rasied in a new African history book WHEN WE RULED

--- Peter Clark <lcsteel1@sbcglobal.net> wrote:

- > But could not the Kushites be an extension of the
- > Bantus?
- >
- >

Hi Peter

can you expand on this idea?

Clyde

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| 20832|2006-11-10 10:29:17|Paul Kekai Manansala|Art of the Ancients|
An Australia-bound exhibition of Egyptian artefacts from the Louvre is
about much more than pyramids and sphinxes, its curator tells Miriam Cosic

Art of the Ancients

November 11, 2006

IMAGES from ancient Egypt - the pyramids and the sphinxes, the mummies, headdresses and loin cloths, the sacred scarabs and priestly cats - are plentiful in popular culture, but they are almost cartoon-like in their superficiality.

Our familiarity with them is misleading. The mind-set of these mysterious people is far less transparent to us than that of the ancient Greeks, whose classical civilisation flared comparatively briefly towards the end of the 3000-year reign of the pharaohs.

To walk from the Egyptian rooms in the Louvre in Paris, one of the great repositories of this material, into those of the Greeks next door is to leave the seemingly modern - large-scaled, brightly coloured and smoothly textured, dominated by text and brand-like pictograms - for the rough-hewn simplicity of a much more distant world.

Yet the Greeks gave us the foundations of our intellectual life:

philosophy, science, literature. The everyday metaphysics of the Egyptians - mind-bending notions such as the interchangeability of the real and the symbolic, or belief in the coexistence of the living and the dead in the material and the immaterial worlds - strains the imagination. Plato spent time in Egypt and is said to have taken from there his metaphor of life being like shadows flickering on the walls of a cave. Shifting back from the mental world of the Greeks to that of the Egyptians, however, is a leap for us.

"You could say the Egyptians created the virtual world," says Marc Etienne, curator of the department of Egyptian antiquities at the Louvre. "The world of ideas is a kind of mirror of the real world; when you see the thing, it brings back the ideal object of the world of ideas. And you can use the virtuality in the material world."

It is quite different from our idea of an image merely symbolising the object in space: rather, the image could have a material effect, certainly in the afterlife. "An image was a true substitute of the real thing," Etienne says, "so there is always a kind of *va et vient* (coming and going) between the object itself and the reality that it conveyed."

Pharaohs were buried with retinues of attendants carved from stone, up to 400 in later times, with household implements and real food, all of which they could use in the afterlife.

To name an object or a concept was to give it existence, and the most catastrophic thing that could befall an Egyptian was for his name to fall from use when he died. If his memory died, he was not immortal.

Etienne has curated an exhibition of 202 Egyptian artefacts from the Louvre, which opens at the National Gallery of Australia in Canberra on Thursday, then travels to Adelaide and Perth, remaining in Australia for almost 12 months.

Journey to the Afterlife: Egyptian Antiquities from the Louvre is designed to lead people in with the familiar, then to surprise them.

"So there are sarcophagi, mummies, sphinxes, royal statues, things people know through books and cinema, but I wanted to avoid the *deja vu*," Etienne says. "It's a bit of a challenge, with pieces taken from the collection that are, on aesthetic grounds, striking or sometimes that are a little bit provocative, to shake people's minds up with things that they would hardly consider Egyptian, or that they might not expect from this art."

ETIENNE was studying science at university in 1982 when he visited an exhibition called The Birth of Writing at the Grand Palais. "It was a coup de foudre, as we say in France," he says, smiling. Love at first sight. He immediately switched to art history, specialising in Egyptology.

"I find this kind of system very, very fascinating: the society and the place of script in it. And of course the peculiar writing is fascinating in itself ..."

Extroverted and quick to joke, he is also nervy and distracted by what he has left to do when we meet for a coffee in the less than glamorous back rooms of the Louvre. He will be the first courier to accompany works coming to Canberra.

It doesn't help that FIAC, the annual Paris art fair, has taken over part of the Louvre's courtyard this year and is getting in his way.

Etienne occupies a position established 180 years ago by the founder of Egyptology. The French, and the Louvre in particular, have a long and close association with this particular strand of scholarship.

Although the famous Rosetta stone is housed in the British Museum, it was a Frenchman, Jean-Francois Champollion, who used it to crack the code of Egyptian hieroglyphics in 1822.

Made only a few hundred years BC, the Rosetta stone has alternating bands of text in traditional hieroglyphics, in demotic, the cursive script developed from them, and in Greek, the international language of the region at the time of the stone's inscription.

Champollion worked laboriously across the three forms of writing to translate the words contained in the pictograms. The first he deciphered, working with other scholars' transliterations in 1821, was the royal name, Ptolemy; the following year, he worked out the glyphs for the royal names, Ramses and Thutmose, and knew he was through the bottleneck.

"It is a script that is at once pictorial, symbolic and phonetic within the same texts, the same sentence, I would almost say within the same word," he wrote.

In the 1820s, Champollion established the Museo Egizio in Turin, the largest collection of ancient Egyptian artefacts outside Egypt at the time. It still has one of the six key holdings in the world; the

others are the Cairo Museum, the British Museum, the Metropolitan in New York, the Berlin Museum and the Louvre.

While in Italy, Champollion heard that 4000 objects collected by a British consul-general in Alexandria, Henry Salt, were for sale. He persuaded Charles X that they should be acquired for France and on May 15, 1826, the king signed an ordinance setting up the department of Egyptian monuments in the Louvre. Champollion was named its first curator.

An interest in ancient Egypt already existed in France. When Napoleon invaded Egypt in 1798, he took 167 scientists, artists and scholars with him. They made the first systematic study of the ancient ruins: a 24-volume survey, *Description de l'Egypte*, was the result.

Writer Dominique-Vivant Denon, after whom a wing of the Louvre is named, accompanied Napoleon and his account of his findings, *Voyages in Upper and Lower Egypt*, was a bestseller when it was published in 1802 and was translated into English the same year.

Napoleon failed in Egypt, but Paris became the clearing house for things Egyptian in Europe. The Rosetta stone was discovered during the Napoleonic excursion but it and other artefacts collected ended up in London, the spoils of war.

Etienne warns against the common error of conflating events. "What is very important is that the Egyptian collection of the Louvre owes nothing to Napoleon's campaign in Egypt," he says. That would come three decades later.

It was another French scholar, Auguste Mariette, who set up the Cairo Museum in Egypt. He had gone to Egypt in 1850 on the trail of Coptic manuscripts but he, too, had a coup de foudre. He abandoned his plan and began work on excavations at the Serapeum at Memphis (later renamed Saqqara, where there is still a strong French scientific presence, headed by the Louvre's director of Egyptian antiquities, Christiane Ziegler, and funded by the French ministry of culture).

Among the many pieces Mariette sent back to the Louvre is the famous seated scribe, dated between 2300BC and 2500BC, the oldest object in the collection. Mariette befriended Ferdinand de Lesseps, who later built the Suez Canal. De Lesseps persuaded Egypt's ruler, Said Pasha, to build a museum of antiquities to encourage local scholarship and stem the flow of looted objects out of the country, and to appoint Mariette to head it. "It behoves us to preserve Egypt's monuments with

care," Mariette wrote at the time. "Five hundred years hence Egypt should still be able to show to scholars who shall visit her the same monuments that we are describing today."

Unauthorised excavations were nothing new. Tomb-robbing had been going on for millennia, long before Europeans invented what post-colonial critic Edward Said would call, disparagingly, orientalism.

In the time of the pharaohs, the overriding desires of people were to go safely into the afterlife and not to be forgotten: that they "remain present in the memory of men" as the hieroglyphics record. Tomb-robbing and the erasing of a name from the cartouche (the oblong band recording the name of the tomb owner) - a political act after succession, in some cases - were hostile acts of moral significance.

Permanence, timelessness, immanence: ancient Egyptians sought these seemingly impossible things and, so far, have achieved them on a civilisational and individual level. The names of many of the kings and queens are known to us. Ramses, Hatshepsut, Thutmose, Amenhotep, Akhenaten, Nefertiti, Tutankhamen: they retain the resonance of power.

The mysterious appeal of the great monuments of Egypt - the pyramids, the sphinxes - lies as much in their endurance as in their colossal size. And so for everyday artefacts: most of what we see today has come from the tombs in which they were sealed to accompany their owners into the afterlife, the dry desert climate preserving not only their forms but their brilliant colours, too.

One of the astonishing things about roaming the Louvre's Egyptian rooms is the amount of colour displayed so long after we might have thought it would have faded.

The paint on wood and stone, the brightly detailed texts that cover the Russian doll-like layers of shrouds and mummy casings, the gilt, even the glowing rose granite of the Tanis sphinx, part of the Salt collection, give Egyptian art a vividness that other ancient relics lack.

The extreme formality of Egyptian art also confers a sense of timelessness. Statues and paintings of people show them muscular and straight-backed. The convention of showing the heads in profile, the torsos front-on and the feet side-on indicated three-dimensionality to Egyptians, something Picasso would revisit when he experimented with cubism in the early 20th century. Later, Egyptian artists began to depict the human form more naturalistically.

Etienne says he is keen to show that the Egyptians didn't make "a kind

of monolithic, immutable art". A statue designed for a particular purpose will show different costumes, a different placement of the hieroglyphics, at different times. "They seem to be very static, but they were evolving," he says.

PRE-PHARAONIC Egypt developed along the Nile from about 5000BC. In the early fourth millennium BC, village life became more complex. Then, in about 3000BC, the separate states of Upper and Lower Egypt were unified under the first pharaohs, and writing was invented.

The Old Kingdom, as it is called, marked the first of the three high points of ancient Egyptian civilisation. It arose about 2600BC and lasted for 500 years. The first stepped pyramid was built at the then capital, Memphis, in the beginning of this era, and later the Giza pyramids and Sphinx were raised.

It is thought climate change caused a drought that led to civil unrest, which ushered in the First Intermediate Period, in which Egypt splintered.

The country was reunited in about 2030BC by Mentuhotep II, marking the beginning of the Middle Kingdom, and his successors moved the capital to Thebes.

In about 1650BC Hyksos invaders took Lower Egypt, using the new technology of horse-drawn chariots, and it remained in their hands for the century known as the Second Intermediate Period, until the dawn of the New Kingdom, when Ahmose I retook the Nile delta region.

Within another hundred years, the Egyptians had built an empire that stretched 3000km, from Nubia in the south to Palestine and Syria.

In earlier phases of Egyptian civilisation only the god-king travelled into the afterlife; later any citizen who had led a worthy life expected to join the god of the underworld, Osiris.

Vignettes from the Book of the Dead show the jackal-headed god of embalming, Anubis, preparing the bodies of aristocrats and administrators for the afterlife, and Maat, the goddess of cosmic law, symbolised by the ostrich feather in her headdress, weighing the hearts of the dead, while the ibis-headed god Thoth (the rhythmic walk of ibises symbolised the passage of time) records the findings for the supreme judge, Osiris.

Preoccupation with death, which the Egyptians feared, was not the only leitmotif running through their culture. Another was the ideal of order. In a room full of colossuses in the Louvre is what remains of the statue of a pharaoh: two giant feet on a plinth, which is carved with a frieze of hieroglyphics. In it, the people of the south, defeated in war, are drawn in chains: it is the image of a world delivered from troubles, where order is attained and enemies reduced to powerlessness by the god-king, who has maintained the structure of the universe.

In accepting the Nobel prize for literature in 1988, Egyptian novelist Naguib Mahfouz spoke of the legacy of his forebears.

"As for pharaonic civilisation, I will not talk of conquests and the building of empires. This has become a worn-out pride the mention of which, modern conscience, thank God, feels uneasy about," he said. "Nor will I talk about how it was guided for the first time to the existence of God and its ushering in the dawn of human conscience." Instead, Mahfouz related a historical incident recorded on papyrus, when a pharaoh, urged to execute some men and women who were said to have had sinful relations, instead called together learned men of law and asked them to investigate the allegations so that he could dispense justice in the light of truth.

In her book *Maat: L'ordre juste du monde*, Egyptologist and jurist Bernadette Menu proposes how that desire for truth and justice entered the contemporary world. She suggests Aristotle, a founder of modern ethics, took his ideas of justice, via the intermediary efforts of earlier Greek thinkers, from the Egyptian concept of maat.

Etienne says he wants Australians to understand what ancient Egyptians felt in their multiplicit world. It seems a tall order, until one spends time in his world.

In the Louvre, multiple black granite statues of the goddess Sekhmet seated, her right hand holding the ankh of life, line a wall. With the body of a woman and the face of a lioness - the opposite of the sphinx - Sekhmet represented the havoc the sun god, Ra, could wreak. She could cause drought, epidemic and unrest. She could also heal, but her wrath had to be appeased by the rituals that kept Egypt in a perfect state of order.

The statues, one of which will be seen in Australia, seem remote, yet they also have an implacable presence that seems to reach from the abstract idea of ancient Egypt right into this modern, material world.

Journey to the Afterlife: Egyptian Antiquities from the Louvre is at the National Gallery of Australia, Canberra, from Friday to February 25, the Art Gallery of South Australia, Adelaide, March 21 to July 1, and the Art Gallery of Western Australia, Perth, July 20 to October 28, 2007.

Miriam Cosic travelled to Paris as a guest of Arts Exhibitions Australia.

| 20833|2006-11-10 11:22:51|Paul Kekai Manansala|Re: More crypto-racialism: Big brains and Neanderthals|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> >>Lahn's team found a brain gene that appears to have entered the
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> to this assumption. It seems since that there is a general belief
> that they were not very smart and left very little that is
> impressive, the most reasonable assumption would be the reverse.
> Ulterior motives scream forth.

>

>

If there big brains were such an advantage, one could ask why they went extinct.

Regards,

Paul Kekai Manansala

| 20834|2006-11-10 11:26:57|Djehuti Sundaka|Re: Questions raised in a new African history book WHEN WE RULED|

Actually, migration down the Hapy takes one out of the area called Ethiopia and into Kamat. The people of K3sh were of one of the two language families that dominated the area referred to as Nilo-Saharan (Bar) and Afro-Asiatic (Nam). The Ba-Ntu are a division of a different language family called Niger-Kordofanian (Mokho) and spread from a homeland at the eastern end of the Isa (Niger River). It's speculated by some that the Mokho (Niger-Kordofanian) and Bar (Nilo-Saharan) language families descend from an ancestral super language family referred to as Congo-Saharan (Mokho-Bar) but the people distinguished as being of the Ba-Ntu and K3sh would have been very distantly related having come into being on opposite ends of the Continent thousands of years after this super language family had dispersed.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, Peter Clark wrote:

>

> Bantu means "people". Earlier before the Bantu speaking people were the Khoisan around the Kalarhari Desert. If Africans migrated down the Nile they would have come into the land areas today called Ethiopia. Also, the separation of ethnic groups was not as drastic as we experience boundaries today.

>

>

> ----- Original Message -----

> From: clyde winters

> To: Ta_Seti@yahoogroups.com

> Sent: Wednesday, November 8, 2006 3:52:50 PM

> Subject: Re: [Ta_Seti] Re: Questions raised in a new African history book WHEN WE RULED

>

>

>

> --- Peter Clark wrote:

>

> > But could not the Kushites be an extension of the

> > Bantus?

> >

> >

>

> Hi Peter

>

> can you expand on this idea?

>

> Clyde

>

> _____

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>

| 20835|2006-11-10 16:26:28|Paul Kekai Manansala|Libraries in the sand reveal Africa's academic past|

Libraries in the sand reveal Africa's academic past

By Nick Tattersall *Fri Nov 10, 4:54 AM ET*



[Reuters Photo:](#) A Malian walks out of the Great Mosque in Djenne, Mali in this August 10,...

TIMBUKTU, Mali (Reuters) - Researchers in Timbuktu are fighting to preserve tens of thousands of ancient texts which they say prove Africa had a written history at least as old as the European Renaissance.

Private and public libraries in the fabled Saharan town in Mali have already collected 150,000 brittle manuscripts, some of them from the 13th century, and local historians believe many more lie buried under the sand.

The texts were stashed under mud homes and in desert caves by proud Malian families whose successive generations feared they would be stolen by Moroccan invaders, European explorers and then French colonialists.

Written in ornate calligraphy, some were used to teach astrology or mathematics, while others tell tales of social and business life in Timbuktu during its "Golden Age," when it was a seat of learning in the 16th century.

"These manuscripts are about all the fields of human knowledge: law, the sciences, medicine," said Galla Dicko, director of the Ahmed Baba Institute, a library housing 25,000 of the texts.

"Here is a political tract," he said, pointing to a script in a glass cabinet, somewhat dog-eared and chewed by termites. "A letter on good governance, a warning to intellectuals not to be corrupted by the power of politicians."

Bookshelves on the wall behind him contain a volume on maths and a guide to Andalusian music as well as love stories and correspondence between traders plying the trans-Saharan caravan routes.

Timbuktu's leading families have only recently started to give up what they see as ancestral heirlooms. They are being persuaded by local officials that the manuscripts should be part of the community's shared culture.

"It is through these writings that we can really know our place in history," said Abdramane Ben Essayouti, Imam of Timbuktu's oldest mosque, Djingarei-ber, built from mud bricks and wood in 1325.

HEAT, DUST AND TERMITES

Experts believe the 150,000 texts collected so far are just a fraction of what lies hidden under centuries of dust behind the ornate wooden doors of Timbuktu's mud-brick homes.

"This is just 10 percent of what we have. We think we have more than a million buried here," said Ali Ould Sidi, a government official responsible for managing the town's World Heritage Sites.

Some academics say the texts will force the West to accept Africa has an intellectual history as old as its own. Others draw comparisons with the discovery of the Dead Sea Scrolls.

But as the fame of the manuscripts spreads, conservationists fear those that have survived centuries of termites and extreme heat will be sold to tourists at extortionate prices or illegally trafficked out of the country.

South Africa is spearheading "Operation Timbuktu" to protect the texts, funding a new library for the Ahmed Baba Institute, named after a Timbuktu-born contemporary of William Shakespeare.

The United States and Norway are helping with the preservation of the manuscripts, which South African President Thabo Mbeki has said will "restore the self respect, the pride, honor and dignity of the people of Africa."

The people of Timbuktu, whose universities were attended by 25,000 scholars in the 16th century but whose languid pace of life has been left behind by modernity, have similar hopes.

"The nations formed a single line and Timbuktu was at the head. But one day, God did an about-turn and Timbuktu found itself at the back," a local proverb goes.

"Perhaps one day God will do another about-turn so that Timbuktu can retake its rightful place," it adds.

| 20836|2006-11-11 07:30:30|Alex van Deelen|Re: More crypto-racialism: Big brains and Neanderthals|

- > If there big brains were such an advantage,
- > one could ask why they went extinct.
- >

- > Regards,
- > Paul Kekai Manansala

To some people, anything will do to resuscitate the multi-regional theory.

Alex

| 20837|2006-11-11 10:36:15|Paul Kekai Manansala|Archaeologists unveil calendar of pre-Colombia cultures|

Archaeologists unveil calendar of pre-Colombia cultures



London, Nov 11: The oldest and largest known Mexican moon calendar was shown to the public by archaeologists and authorities on Monday (November 6) at the ruins of Tamtoc in San Luis Potosi near the Gulf of Mexico.

The massive 27-tonnes stone calendar is a product of the Huasteca culture, dating back to 600 B.C. Mexican archaeologist Guillermo Ahuja came across the artefact in February 2005 and he spent 19 months cleaning and restoring it with a crews before showing it to a general audience.

The seven-metre long, 4.2 metre tall find is adorned with pre-Colombian figures representing fertility, water, life, nature and death. Feminine figures with water flowing from their heads represent the beliefs of a culture that considered water the essence of life.

The importance of the discovery lies in its age because it means that the Huastecas may have been a contemporary of the Olmecs, considered until now the oldest group in the region and the predecessor of all the important Mesoamerican cultures such as Mayas or the Aztecs.

It is now thought that this culture that lived near the northern coast of the Gulf of Mexico had a close relationship with the Olmecas, who lived 600 miles to the south. An intense flow of migration is thought to have linked the cultures.

Further studies in the northern Atlantic Coast and southern Texas are expected to reveal more about the development of the Huasteca culture, their influence on subsequent cultures and on the whole cultural construction of Mesoamerica.

Bureau Report

| 20838|2006-11-11 10:56:30|Millennium Twain|Chinese Goddess Nuwa, Hawaiian Newa/Newe?|
Hawaiian Newe, the Southern Cross ...

Hanai-a-ka-malama ("Cared for by the moon"-Johnson and Mahelona): This group of four stars appears near the southern horizon; it forms a cross with the top and bottom stars pointing toward the south celestial pole. Other Hawaiian names: Newa ("War club"-Pukui-Elbert), Newe, or Newenewe (Guide star to Tahiti-J & M); Ka-pe'a ("The Cross" or "Bat"); Makeaupe'a or Mekeaupe'a (possibly names for the Cross-J & M); Pu-koloa ("Wild duck overhead," possibly the Cross because of a similarity to Tongan and Samoan "Toloa," for the Cross-Makemson); Hoku-kea [-o-ka-mole honua] ("Star-cross-of-the-barren-lands"-M). The haole name for this constellation is the Southern Cross or Crux.

Kaulia ("Suspended" or "Hanging"): This cool red giant is at the top of the cross of Hanai-a-ka-malama. Kaulia has been described traditionally as a prominent star in the Southern Cross; "called the chief of the month of Ikiiki [May] because it appears in that month" (Johnson and Mahelona). The haole name for this star Gacrux (Gamma Crucis).

<http://pvs.kcc.hawaii.edu/navigate/hold.html>

... to the southernmost star of Newe. If Newe is the Southern Cross, as is usually ...

<http://library.thinkquest.org/3542/stars/Voyaging.html>

Southern Duck

The Southern Duck, made of five stars, rises from the south, southeast and sets to the south, southwest. It is known as the Southern Cross in western astronomy.

"But in Polynesia, they call it the Koloa, or the Southern Duck, because it looks like a duck," Fale said.

The Polynesians have used it to tell the location and direction of the South Pole. It functions similarly to the Big Dipper in the Northern Hemisphere, which is used to find the North Star.

In Tongan, the constellation is called Toloatonga, Puatonga or Sialeatonga. In Hawaiian: Koloakona, Lehua Kona, Hoku-kea, Newe or Kaulei.

<http://the.honoluluadvertiser.com/article/2004/Jan/02/il/il01a.html>

"If you sail for Kahiki (Tahiti) you will discover new constellations and strange stars over the deep ocean. When you arrive at the Piko o Wakea you will lose sight of Hokupaa (North Star), and the Newe (Southern Cross) will be the southern guiding-star, and the constellation of Humu will stand as a guide above you."

<http://www.nzetc.org/tm/scholarly/tei-BesAstro-t1-body-d1-d6-d3.html>

the Maori tohunga, or priest ...

http://rsnz.natlib.govt.nz/journals/rsnz/volume/rsnz_32/rsnz_32_00_003720.html

tauran te newe ... Nei Teba: (wife of Kama) a star near the Southern Cross. ...

http://www.trussel.com/kir/dic/dic_t.htm

#####

<http://unamity.com/NuWa/>

Millennium

..

.

| 20839|2006-11-11 16:42:47|Mahari Mengistu|Re: More crypto-racism: Big brains and Neanderthals|

That's the EXACT question that crossed my mind. However, there could still could have been other reasons for their extinction besides stupidity; like disease, among others, possibly.

It could be that they were so isolated that the invasion of new peoples brought new diseases that their bodies were unprepared for as the native Americans and Afrikans. One could speculate forever :0)>.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
> >
> > > Lahn's team found a brain gene that appears to have entered the
> > human lineage about 1.1 million years ago, and that has a modern
> > form, or allele, that appeared about 37,000 years ago -- right

before

> > Neanderthals became extinct.<<
> >
> > Clearly, they are reaching. There is nothing that strongly

suggests

> > even a reasonable connection but they have not just jumped but

flew

> > to this assumption. It seems since that there is a general

belief

> > that they were not very smart and left very little that is
> > impressive, the most reasonable assumption would be the reverse.
> > Ulterior motives scream forth.

> >

> >

>

> If there big brains were such an advantage, one could ask why they
> went extinct.

>

> Regards,

> Paul Kekai Manansala

>

| 20840|2006-11-11 17:02:07|Mahari Mengistu|Re: More crypto-racialism: Big brains and
Neanderthals|

>>invasion of new peoples brought new diseases that their bodies were

unprepared for a la the native Americans and Afrikans.<<

When europeans invaded their lands in recent times- just to clarify.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> That's the EXACT question that crossed my mind. However, there
could

> still could have been other reasons for their extinction besides

> stupidity; like disease, among others, possibly.
> It could be that they were so isolated that the invasion of new
> peoples brought new diseases that their bodies were unprepared for
> a
> la the native Americans and Afrikans. One could speculate
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> HTP,
> Mahari
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> wrote:
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>>> impressive, the most reasonable assumption would be the reverse.
>>> Ulterior motives scream forth.
>>>
>>>
>>
>> If there big brains were such an advantage, one could ask why they
>> went extinct.
>>
>> Regards,
>> Paul Kekai Manansala
>>
>
| 20841|2006-11-11 21:53:57|Jaime Pretell|Re: More crypto-racialism: Big brains and
Neanderthals|
LOL. True

----- Original Message -----

From: Alex van Deelen

To: Ta_Seti@yahoogroups.com

Sent: Saturday, November 11, 2006 8:19 AM

Subject: [Ta_Seti] Re: More crypto-racialism: Big brains and Neanderthals

> If there big brains were such an advantage,
> one could ask why they went extinct.

>

> Regards,

> Paul Kekai Manansala

To some people, anything will do to resuscitate
the multi-regional theory.

Alex

| 20842|2006-11-11 21:54:17|Jaime Pretell|Re: Questions rasied in a new African history book
WHEN WE RULED|

In which country where proto Bantu writings found?

----- Original Message -----

From: [Robin](#)

To: Ta_Seti@yahoogroups.com

Sent: Friday, November 10, 2006 12:09 AM

Subject: [Ta_Seti] Re: Questions rasied in a new African history book WHEN WE
RULED

Dear Asar

The theory presented is not that the Sumerians were Bantu speakers
but that Sumerian and Proto-Bantu shared a common linguistic
ancestor Niger-Congo. The linguistic comparisons between Sumerian
and Proto-Bantu were given to illustrate this point.

Peace

Robin

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "asar_imhotep"
wrote:

>

> I plan on getting this work soon. I hope the author can address the
> question as I think he's on this list as well.

>

> Asar Imhotep

> <http://www.mochasui te.com>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Amanda" wrote:
> >
> > Htp
> >
> > CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .
> >
> > What do you guys think of the way that When We Ruled
reconstructs the
> > Egyptian Kings list from 5660 BC down to the Persian Period?
> >
> > Do you think the writer is correct to argue that the Sumerians
were
> > not Cushites but Bantus?
> >
> > Htp
> >
> > Amanda
> >
>

| 20843|2006-11-11 21:54:39|Jaime Pretell|Re: More crypto-racialism: Big brains and Neanderthals|

One speculation is that Neanderthal was perfectly adapted for cold weather and forest hunting, but this adaptation proved his undoing with the receding forests.

----- Original Message -----

From: Mahari Mengistu

To: Ta_Seti@yahoogroups.com

Sent: Saturday, November 11, 2006 4:41 PM

Subject: [Ta_Seti] Re: More crypto-racialism: Big brains and Neanderthals

That's the EXACT question that crossed my mind. However, there could still could have been other reasons for their extinction besides stupidity; like disease, among others, possibly.

It could be that they were so isolated that the invasion of new peoples brought new diseases that their bodies were unprepared for a la the native Americans and Afrikans. One could speculate forever :0)>.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > >>Lahn's team found a brain gene that appears to have entered the

>> human lineage about 1.1 million years ago, and that has a modern
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>> even a reasonable connection but they have not just jumped but
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belief
>> that they were not very smart and left very little that is
>> impressive, the most reasonable assumption would be the reverse.
>> Ulterior motives scream forth.
>>
>>
>
> If there big brains were such an advantage, one could ask why they
> went extinct.
>
> Regards,
> Paul Kekai Manansala
>

| 20844|2006-11-11 21:57:14|Jaime Pretell|Re: Questions rasied in a new African history book
WHEN WE RULED|
sounds more like what I had heard.

----- Original Message -----

From: [Djehuti Sundaka](#)

To: Ta_Seti@yahoogroups.com

Sent: Friday, November 10, 2006 11:21 AM

Subject: [Ta_Seti] Re: Questions rasied in a new African history book WHEN WE
RULED

Actually, migration down the Hapy takes one out of the area called
Ethiopia and into Kamat. The people of K3sh were of one of the two
language families that dominated the area referred to as Nilo-
Saharan (Bar) and Afro-Asiatic (Nam). The Ba-Ntu are a division of
a different language family called Niger-Kordofanian (Mokho) and
spread from a homeland at the eastern end of the Isa (Niger River).
It's speculated by some that the Mokho (Niger-Kordofanian) and Bar
(Nilo-Saharan) language families descend from an ancestral super
language family referred to as Congo-Saharan (Mokho-Bar) but the
people distinguished as being of the Ba-Ntu and K3sh would have been
very distantly related having come into being on opposite ends of
the Continent thousands of years after this super language family

had dispersed.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, Peter Clark wrote:

>

> Bantu means "people". Earlier before the Bantu speaking people were the Khoisan around the Kalarhari Desert. If Africans migrated down the Nile they would have come into the land areas today called Ethiopia. Also, the separation of ethnic groups was not as drastic as we experience boundaries today.

>

>

> ----- Original Message -----

> From: clyde winters

> To: Ta_Seti@yahoogroups.com

> Sent: Wednesday, November 8, 2006 3:52:50 PM

> Subject: Re: [Ta_Seti] Re: Questions raised in a new African history book WHEN WE RULED

>

>

>

> --- Peter Clark wrote:

>

>> But could not the Kushites be an extension of the

>> Bantus?

>>

>>

>

> Hi Peter

>

> can you expand on this idea?

>

> Clyde

>

>

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>

| 20845|2006-11-11 21:57:21|heru.rising|Egyptian Seth and Biblical Seth|
Is anyone aware of evidence suggesting that the Egyptian, Gnostic and Biblical versions of Seth (Set) are related? I am aware of only two texts on the subject: an article written by B. A. Pearson in an

obscure biblical literature serial and a book written by C. S. Wake in 1870.

| 20846|2006-11-11 21:58:39|Jaime Pretell|Re: chinese origins in africa|

Of course the assumption is in claiming the knowledge of the skin color of the original Africans and the first diaspora. While they were obviously not light skinned (I am assuming fur or full body ape-like hair had been lost by this time), the possibilities for their skin color span the gamut from people lighter like the Khoi or darker like the Jarawa.

----- Original Message -----

From: [cristofori whitakara](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, November 06, 2006 10:29 AM

Subject: Re: [Ta_Seti] chinese origins in africa

there was a documentary on DTIMES this weekend discussing huang di(?) the first emperor and he was shown as a modern day chinese person. thanks for the filling in the blanks

Derek <dbluesun@sbcglobal.net> wrote:

<http://www.howcomyo ucom.com/ selfnews/ viewnews.cgi?newsid111591 5538,85220, .shtml>

interesting article,,but anyone who looks at an atlas and thinks about the dispersion of indigenous black people around the globe can see this,,but it is good to have proof

never sweat the small stuff,,, and it is all,,,small stuff



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| 20847|2006-11-12 06:49:34|Robin|Re: Questions raised in a new African history book WHEN WE RULED|

Dear Jaime

Proto Bantu is a reconstructed language. It is a scholarly attempt to find the linguistic ancestor of Swahili, KiKongo, ChiShona, etc.

The source that we used for all PB items was

<http://linguistics.africamuseum.be/BLR3.html>

Peace

Robin

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
wrote:

>
> In which country where proto Bantu writings found?
> ----- Original Message -----
> From: Robin
> To: Ta_Seti@yahoogroups.com
> Sent: Friday, November 10, 2006 12:09 AM
> Subject: [Ta_Seti] Re: Questions rasied in a new African history

book WHEN WE RULED

>
>
> Dear Asar
>
> The theory presented is not that the Sumerians were Bantu

speakers

> but that Sumerian and Proto-Bantu shared a common linguistic
> ancestor Niger-Congo. The linguistic comparisons between

Sumerian

> and Proto-Bantu were given to illustrate this point.

>
> Peace
>
> Robin

>
> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
> wrote:

>>
>> I plan on getting this work soon. I hope the author can

address the

>> question as I think he's on this list as well.

>>
>> Asar Imhotep
>> <http://www.mochasuite.com>

>>
>>
>>
>> --- In Ta_Seti@yahoogroups.com, "Amanda"

wrote:

>>>

>>> Htp

>>>

>>> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .

>>>

>>> What do you guys think of the way that When We Ruled

> reconstructs the

>>> Egyptian Kings list from 5660 BC down to the Persian Period?

>>>

>>> Do you think the writer is correct to argue that the

Sumerians

> were

>>> not Cushites but Bantus?

>>>

>>> Htp

>>>

>>> Amanda

>>>

>>

>

| 20848|2006-11-12 08:24:50|Li (wiseladyowl)|Re: chinese origins in africa|

the sun and heat would envitably make them darker no matter what you say or try to surmise in regards to these BLACK ppl, sheesh!

Jaime Pretell wrote:

Of course the assumption is in claiming the knowledge of the skin color of the original Africans and the first diaspora. While they were obviously not light skinned (I am assuming fur or full body ape-like hair had been lost by this time), the possibilities for their skin color span the gamut from people lighter like the Khoi or darker like the Jarawa.

----- Original Message -----

From: [cristofori whitakara](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, November 06, 2006 10:29 AM

Subject: Re: [Ta_Seti] chinese origins in africa

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thanks for the filling in the blanks

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interesting article,,,but anyone who looks at an atlas and thinks about the dispersion of indigenous black people around the globe can see this,,,but it is good to have proof

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| 20849|2006-11-12 10:57:30|Jaime Pretell|Re: Questions rasied in a new African history book WHEN WE RULED|

Gotcha. So what is the evidence that a Proto-Niger-Congo language such as Proto-Bantu/ Proto-Potou-Akanic-Bantu is the ancestor of both Sumerian?

----- Original Message -----

From: [Robin](#)

To: Ta_Seti@yahoogroups.com

Sent: Sunday, November 12, 2006 6:43 AM

Subject: [Ta_Seti] Re: Questions rasied in a new African history book WHEN WE RULED

Dear Jaime

Proto Bantu is a reconstructed language. It is a scholarly attempt to find the linguistic ancestor of Swahili, KiKongo, ChiShona, etc. The source that we used for all PB items was <http://linguistics.africamuseum.be/BLR3.html>

Peace

Robin

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> In which country where proto Bantu writings found?

> ----- Original Message -----

> From: Robin

> To: Ta_Seti@yahoogroups.com

> Sent: Friday, November 10, 2006 12:09 AM

> Subject: [Ta_Seti] Re: Questions raised in a new African history
book WHEN WE RULED

>

>

> Dear Asar

>

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> Robin

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Sumerians

> were

>>> not Cushites but Bantus?

>>>

>>> Htp

> > >
> > > Amanda
> > >
> >
>

| 20850|2006-11-12 19:48:11|Jaime Pretell|Re: chinese origins in africa|
So explain the KhoiSan.

----- Original Message -----

From: [Li \(wiseladyowl\)](#)
To: Ta_Seti@yahoogroups.com
Sent: Sunday, November 12, 2006 8:22 AM
Subject: Re: [Ta_Seti] chinese origins in africa

**the sun and heat would envitably make them darker no matter what you say
or try to surmise in regards to these BLACK ppl, sheesh!**

Jaime Pretell <jaime_pretell@hotmail.com> wrote:

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To: Ta_Seti@yahoogroups.com
Sent: Monday, November 06, 2006 10:29 AM
Subject: Re: [Ta_Seti] chinese origins in africa

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Cheap Talk? [Check out](#) Yahoo! Messenger's low PC-to-Phone call rates.

| 20851|2006-11-13 04:58:57|Robin|Re: Questions rasied in a new African history book WHEN WE RULED|

Dear Jaime

Some of the evidence was posted on ANE. I copied them on to the Yahoo Group - africanclassicalhistory, messages 815, 820, 822, 823 and 829. Below I repost my introduction to the debate from africanclassicalhistory and some of the first of the posts (taken from ANE).

Greetings from the Moderator

On the Ancient Near East site there was a internet debate concerning whether or not the Sumerians (the first civilised inhabitants of the Middle East) spoke Bantu, a language family of Central and Southern Africa. The site is aimed at professional linguists and other experts to strut their stuff. Mr Hermel Hermstein started and ended the debate. By the way PB means Proto Bantu.

Robin

On the 14 May, Mr Hermstein posted the following

To Mr.Adams

Thanks. Your response was most informative. I'll stick to what I'm best at. Did Sumerian cause language death in the south? You're right. Without written records it's speculation. Were the Sumerian readings of the determinatives once pronounced in that language? Again it could have been scribal errors. Now to the area I'm most comfortable in.

I was not trying to say Sumerian is the ancestor of Bantu or even vice-versa. I believe, tentatively(until corrected), that Sumerian

and Proto-Bantu share an ancestor not in the distant epipalaeolithic but in the much more recent past. Recent enough to be proved by stage 1 of the comparative method (the identification of regular phonemic similarities and differences in words of the same meaning). The best place to start is with the Swadesh-type list of 100 words thought to be the most basic of vocabulary and common to all languages regardless of material culture. They are believed to last longer in the language because they are less likely to be borrowed or replaced. Words like "arm", "leg", "head", "ground", "fish" etc. One can also compare the number of similarities between Swadesh list items between two languages and compare between those of known relationships. Indo-European languages (from different branches tend to have a 25-35% cognacy rate while Uralic languages, 10-20%.

Now these ideas are not without controversy. Some items like "head" have had their legitimacy for being on the list questioned. Languages also borrow basic list items though they are less likely to. English borrowed 10% of it's Swadesh words from Norman French. The uses of list results for glottochronology have caused a still raging controversy. The fact still remains, however, that unrelated languages and lang. that have never been in contact show a degree of similarity within the chance range. Languages are estimated to share under 7% of their basic vocabulary by chance (Campbell 1998 one of many who cite this statistic). In reality some language families are known to have distant branches with a 5% cognacy rate (Austronesian?). If we can find say 8 similarities then it's a descent argument for non-chance (borrowing or genetic relationship). Can we find 8 similarities between Swadesh PB and Sumerian?

I = second degree i

i = first degree i previously called super-closed high vowel

U = second " " u

u = first degree u prev. called " " "...

c = phoneme /s/ acc. most Bantuists

Proto-Bantu Sumerian

*-badI liver bar liver (kabattu)

*-beede breast ubur breast (tulu)

*-cUkI hair siki hair (shartu, shipatu ?)

*-gend walk, go g~en to go (alaku)

*-gego molar tooth, tooth gug tooth (shinnu)

*-kUdU adult, big kur (to be)big (rabu)

*-kUto skin, garment kush skin, leather (mashku)

*-piip be black gig be black (tsalmu)

The evidence is not without issue. The Akkadian bracketed equivalents are there to show that these are not likely to be Semitic borrowings into Sumerian. They do not have pronunciation markers over the phonemes for typographical reasons and really they are not the issue. The Sumerian bar indicates the "liver" as the seat of emotion and not the organ for which they would write ur. The semantic latitude in this case is negligible as one can be compared to the other without abusing common sense. Also the relationship of bar "liver" to bar "to split, open" ; "outside, (other)side" is not clear to me. If there is a relationship between the two that could affect my argument. They are all written with the same sign. It would be a remarkable coincidence if PB had the forms *-bad meaning "rib, side" and "liver" while Sumerian had the forms bar meaning "(other) side, outside", "shoulder" and "liver" and they were not related. Also items for "big" and "black" should properly be adjectives and not verbs but I couldn't find any Sumerian adjectives not derived from the verbs. Some of the items have a range of meanings like "walk" and "go". The partial match will do for me as they have the same general sense. In any case they seem to bear the mark of cognacy : the regular correspondences. The /b/ in PB corresponding to the /b/ in Sumerian while the /d/ in PB corresponds to the /r/ in Sumerian. The difference in the velar and nasal velar initial consonants in the Sumerian correspondent of items "go" and "tooth" is not unusual in Bantu itself with some /g/ becoming /g/ and other times /ng/ in similar phonetic environments as in PB to KiLega sound-shifts. Also compare the KiLega mw-igi, "darkness" from the PB *-piipi.

And yes it's just eight words but the Swadesh 100 from which they were taken is designed to be a sample of the basic vocabulary of the language as a whole.

So, I reiterate my position. Sumerian was a Niger-Congo language probably of the Benue-Congo sub-branch. The chances of borrowing decrease with distance and there are thousands of miles separating West Africa from S. Mesopotamia. It is still possible but one would need to explain why no languages in-between have been affected by the areal diffusion or by the borrowing. Furthermore some of these items have a clear Niger-Congo context so the loaning would have had to be from PB to Sumerian. Explaining how PB-speakers got to Mesopotamia is as difficult for borrowing as it is for genetic relationship. There is no easy way out. Except to provide evidence that convincingly destroys the embryonic thesis.

Yours
Hermel Hermstein

On the 9 June 2004 Hermstein truly concluded the following after a gruelling 4 weeks of debate . . .

9 June 2004

To those of you who have encouraged me to continue my research, full marks. If I am wrong no harm done. If I am right then the evidence will only grow and has been growing before your eyes.

Special thanks to Fari Supiya for his helpful references and for understanding the significance of shared homonymous stems. Maybe it's because you work with CVC languages. I can't believe just how ignorant some linguists are- goes to show that if non-linguists are not equal then certainly those with qualifications differ in their performance. Don't be too hard on them though. People only perform to capacity.

Thanks to T Marik for his initial input before falling silent. He tried. Thanks to Miguel Carrasquer for the relevant input. I don't think either of you brothers will ever agree with me but your contributions were valued.

Thanks to Mr Adams. Without you I wouldn't have come here. Your last major posting was full of insights. I would appreciate if you could send me the attachment of the posts concerning other linguistic comparisons you mentioned with Sumerian.

Thanks to all the participants who sent private posts. I can see why you didn't want to support me in the open.

I'm off to continue the research and to give you all one less thing to write about. Remember that I stood my own ground from day one. Answered all and every point. Never twisted a criticism to suit my own end.

I say tomatoy to you say tomato
I say goodbye Daniels says goodriddance
tomatoy to tomato goodbye goodriddance
let's call the whole thing ooooooooooff

ps like Arnie I'll be back!!

MODERATOR CONCLUSION

The key point is where Mr Hermstein stated that: "Remember that I stood my own ground from day one. Answered all and every point." The significance is that NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!

Robin

I will post the debate on here in a few days.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Gotcha. So what is the evidence that a Proto-Niger-Congo language such as Proto-Bantu/ Proto-Potou-Akanic-Bantu is the ancestor of both Sumerian?

>

> ----- Original Message -----

> From: Robin

> To: Ta_Seti@yahoogroups.com

> Sent: Sunday, November 12, 2006 6:43 AM

> Subject: [Ta_Seti] Re: Questions rasied in a new African history book WHEN WE RULED

>

>

> Dear Jaime

>

> Proto Bantu is a reconstructed language. It is a scholarly attempt to find the linguistic ancestor of Swahili, KiKongo, ChiShona, etc.

> The source that we used for all PB items was

> <http://linguistics.africamuseum.be/BLR3.html>

>

> Peace

>

> Robin

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> wrote:

>>

>> In which country where proto Bantu writings found?

>> ----- Original Message -----

>> From: Robin

>> To: Ta_Seti@yahoogroups.com

>> Sent: Friday, November 10, 2006 12:09 AM

>> Subject: [Ta_Seti] Re: Questions rasied in a new African history book WHEN WE RULED

>>
>>
>> Dear Asar
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>> The theory presented is not that the Sumerians were Bantu
> speakers
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>> Peace
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>> wrote:
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>>> I plan on getting this work soon. I hope the author can
> address the
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>>>
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>>> <http://www.mochasuite.com>
>>>
>>>
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>>> --- In Ta_Seti@yahoogroups.com, "Amanda"
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>>>>
>>>> Htp
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>>>> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .
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>>>> Amanda

> > > >
> > >
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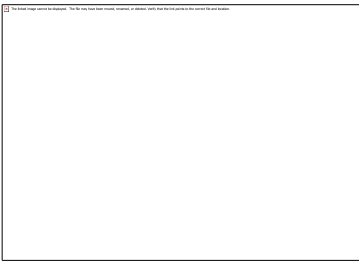
| 20852|2006-11-13 11:39:51|cristofori whitakara|Re: Libraries in the sand reveal Africa's academic past|

the sands of time have become the sands of truth so shame on those white female teachers who taught schomburg, x and others that(west) africans have no history

Paul Kekai Manansala wrote:

Libraries in the sand reveal Africa's academic past

By Nick Tattersall *Fri Nov 10, 4:54 AM ET*



[Reuters Photo:](#) A Malian walks out of the Great Mosque in Djenne, Mali in this August 10,...

TIMBUKTU, Mali (Reuters) - Researchers in Timbuktu are fighting to preserve tens of thousands of ancient texts which they say prove Africa had a written history at least as old as the European Renaissance.

Private and public libraries in the fabled Saharan town in Mali have already collected 150,000 brittle manuscripts, some of them from the 13th century, and local historians believe many more lie buried under the sand.

The texts were stashed under mud homes and in desert caves by proud Malian families whose successive generations feared they would be stolen by Moroccan invaders, European explorers and then French colonialists.

Written in ornate calligraphy, some were used to teach astrology or mathematics, while others tell tales of social and business life in Timbuktu during its "Golden Age," when it was a seat of learning in the 16th century.

"These manuscripts are about all the fields of human knowledge: law, the sciences, medicine," said Galla Dicko, director of the Ahmed Baba Institute, a library housing 25,000 of the texts.

"Here is a political tract," he said, pointing to a script in a glass cabinet, somewhat dog-eared and chewed by termites. "A letter on good governance, a warning to intellectuals not to be corrupted by the power of politicians. "

Bookshelves on the wall behind him contain a volume on maths and a guide to Andalusian music as well as love stories and correspondence between traders plying the trans-Saharan caravan routes.

Timbuktu's leading families have only recently started to give up what they see as ancestral heirlooms. They are being persuaded by local officials that the manuscripts should be part of the community's shared culture.

"It is through these writings that we can really know our place in history," said Abdramane Ben Essayouti, Imam of Timbuktu's oldest mosque, Djingareï-ber, built from mud bricks and wood in 1325.

HEAT, DUST AND TERMITES

Experts believe the 150,000 texts collected so far are just a fraction of what lies hidden under centuries of dust behind the ornate wooden doors of Timbuktu's mud-brick homes.

"This is just 10 percent of what we have. We think we have more than a million buried here," said Ali Ould Sidi, a government official responsible for managing the town's World Heritage Sites.

Some academics say the texts will force the West to accept Africa has an intellectual history as old as its own. Others draw comparisons with the discovery of the Dead Sea Scrolls.

But as the fame of the manuscripts spreads, conservationists fear those that have survived centuries of termites and extreme heat will be sold to tourists at extortionate prices or illegally trafficked out of the country.

South Africa is spearheading "Operation Timbuktu" to protect the texts, funding a new library for the Ahmed Baba Institute, named after a Timbuktu-born contemporary of William Shakespeare.

The United States and Norway are helping with the preservation of the manuscripts, which South African President Thabo Mbeki has said will "restore the self respect, the pride, honor and dignity of the people of Africa."

The people of Timbuktu, whose universities were attended by 25,000 scholars in the 16th century but whose languid pace of life has been left behind by modernity, have similar hopes.

"The nations formed a single line and Timbuktu was at the head. But one day, God did an about-turn and Timbuktu found itself at the back," a local proverb goes.

"Perhaps one day God will do another about-turn so that Timbuktu can retake its rightful place," it adds.

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| 20853|2006-11-13 13:30:03|Peter Clark|Re: Questions rasied in a new African history book
WHEN WE RULED|

xxPeter wrote: Here they go again claiming that the carts pull the horse placing the Bantu behind Sumer. Did not Sumerkhet viewed as the foundwer of Sumer?

----- Original Message -----

From: Jaime Pretell

To: Ta_Seti@yahoogroups.com

Sent: Sunday, November 12, 2006 12:58:33 PM

Subject: Re: [Ta_Seti] Re: Questions raised in a new African history book WHEN WE RULED

Gotcha. So what is the evidence that a Proto-Niger- Congo language such as Proto-Bantu/ Proto-Potou- Akanic-Bantu is the ancestor of both Sumerian?

----- Original Message -----

From: [Robin](#)

To: Ta_Seti@yahoogroups.com

Sent: Sunday, November 12, 2006 6:43 AM

Subject: [Ta_Seti] Re: Questions raised in a new African history book WHEN WE RULED

Dear Jaime

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The source that we used for all PB items was

<http://linguistics.africamuseum.be/BLR3.html>

Peace

Robin

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

wrote:

>

> In which country where proto Bantu writings found?

> ----- Original Message -----

> From: Robin

> To: Ta_Seti@yahoogroups.com

> Sent: Friday, November 10, 2006 12:09 AM

> Subject: [Ta_Seti] Re: Questions raised in a new African history book WHEN WE RULED

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> Dear Asar

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| 20854|2006-11-13 13:35:06|Peter Clark|Re: Egyptian Seth and Biblical Seth|
The Gnostics (knowers of the truth) had faint remembrance of the Shetaut N'tr which had been
passed down through the milienias.

----- Original Message -----

From: heru.rising

To: Ta_Seti@yahoogroups.com

Sent: Saturday, November 11, 2006 3:57:27 PM

Subject: [Ta_Seti] Egyptian Seth and Biblical Seth

Is anyone aware of evidence suggesting that the Egyptian, Gnostic and Biblical versions of Seth (Set) are related? I am aware of only two texts on the subject: an article written by B. A. Pearson in an obscure biblical literature serial and a book written by C. S. Wake in 1870.

| 20855|2006-11-13 14:41:22|anne|Re: Egyptian Seth and Biblical Seth|
Faint? Have you ever read Alvin Boyd Kuhn?

Peter Clark wrote:

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Everyone is raving about [the all-new Yahoo! Mail beta.](#)

| 20856|2006-11-13 17:13:28|Paul Kekai Manansala|Penn exhibit explores Tut's revolutionary birthplace|

One king's reign heralded revolution. The other's brought restoration. And after a later ruler set out to erase the pair from history, both were forgotten for more than 3,000 years.

Penn exhibit explores Tut's revolutionary birthplace
By ALISON LAPP, Associated Press Writer, The Associated Press
11/13/2006

The beginning of the now-famous story of King Tut and the revolutionary pharaoh who was his probable father will be on display in "Amarna: Ancient Egypt's Place in the Sun," running Nov. 12 through October 2007 at the University of Pennsylvania Museum of Archaeology and Anthropology.

The exhibit, featuring more than 100 artifacts from the boy-pharaoh Tutankhamun's birthplace of Amarna, serves as a sister exhibition to The Franklin Institute Science Museum's blockbuster Tut show beginning Feb. 3, 2007.

"We wanted to get something up that would truly complement that show," said Pam Kosty, a Penn Museum spokeswoman. "This was just perfect. It's the childhood home of Tut."

The exhibition starts before Tut's birth, and before Amarna was built, with excavated busts of the pharaohs from whom he was descended and of the many gods they worshipped.

Its focus, though, is on the Egypt's brief Amarna Period, circa 1353 to 1336 BCE, when Tut's presumed father, the pharaoh Akhenaten, tried to refashion Egyptian society after his vision.

Seeking a place where no other gods were held sacred, Akhenaten moved the capital of the Egyptian kingdom from its traditional seat at Thebes to a spot on the eastern bank of the Nile River, where he built the city now known as Amarna _ and moved 20,000 people there _ in about 12 years.

Stone statues and reliefs at the heart of the exhibit reflect the changes Akhenaten imposed on Egyptian society. Trumpeting a religion that for the first time in recorded history relied on the belief in a single god, Akhenaten strove to turn his monotheistic subjects to the worship of the Aten _ the sun disc.

"The sun is in the sky and you always see it. In that case, it's almost transcendental," said museum curator and Egyptologist David Silverman. "Like in Judeo-Christian or Muslim religions, it's worshipping the concept of a deity rather than the deity itself."

As a result, temple architecture under Akhenaten changed because the buildings no longer had to accommodate three-dimensional renderings of

the gods. Art took on more naturalistic, curved lines, as can be seen in the full-figured, if headless, statue of a princess on display.

Without anthropomorphic gods to depict, reliefs began to show aspects of royal family life for the first time. A piece at the museum shows Akhenaten offering an earring to a princess, who also cradles a baby.

The largest and most striking piece in the exhibit is a monumental relief of Akhenaten and his daughter with their arms raised, worshipping the sun disc. Hieroglyphs representing the pharaoh are carved next to the sun's rays on a stone, which has a subtle golden glow that almost hints that it, too, has been basking in the daylight.

The piece also belies the ultimate failure of Akhenaten's radical religion. Amarna was later dismantled and images of its "heretic" king destroyed, and marks remain from where the relief was cut to be moved to another city and used as the base for another monument. A later king's hieroglyphs also run down its side.

"Luckily or ironically, it's because it was kept face down for so long that it was so well preserved," Silverman said.

The exhibit moves on to Akhenaten's presumed son Tutankhamun, who assumed the throne at the age of nine or ten.

Probably at the prompting of advisers, King Tut moved the capital back to Thebes after several years in power and recorded the date of the move as Year One of his reign _ effectively erasing the time in Amarna from his record.

He began early on to restore Egypt to its traditional beliefs, a move evinced by the angular statues of him exhibited in the museum that represent a return to a style of sculpture from before Akhenaten.

Tut's conservative government may not have gone far enough, however, because when a general later took the throne, he spent much of his reign removing all signs of Akhenaten and anything or anyone related to him.

The exhibit closes with a royal genealogical panel that makes no mention of Akhenaten, Tut or those who ruled in the years closest to their reigns. All memory of the revolutionary father and his more conventional son may have been lost if archaeologists hadn't begun to excavate the ancient capital of Amarna in the 19th century, and then Howard Carter's 1922 discovery of Tut's treasure-filled tomb and its mythical curse catapulted the once-forgotten pharaoh into the global

imagination.

The Penn Museum, which holds the world's third-largest collection of Egyptian artifacts, will host a series of lectures, tours and films during the exhibit's run.

Also the curator of the national Tut exhibit, Silverman said he enjoyed putting together the Penn show because it allowed him to tell another detail of the story that didn't fit into the blockbuster, by bringing out pieces that Penn had been holding in storage.

Some of the artifacts on display have never been viewed by the public before.

Silverman said he thought visitors would appreciate the items _ a comb, paintbrush, wine jug and basketry _ that give a feeling of everyday life in Amarna.

"I wanted to give more of a sense of the people of Egypt at the time," Silverman said. "It was not just gold and mummies."

| 20857|2006-11-14 05:53:03|Jaime Pretell|Re: Libraries in the sand reveal Africa's academic past|

While I agree what is taught in school is garbage, I doubt any modern scholar would claim West Africa has no history. If anything the contention would be if Sub Saharan West Africa had any form of writing that could elucidate on that history. Timbuktu is Saharan West Africa and I do not know if any of those writings in this article predate the expansion of Islam. That is for archeology to discover. But nothing as simplistic as a claim that History did not exist. Even oral hstory ala griots would discount that foolish notion.

----- Original Message -----

From: [cristofori whitakara](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, November 13, 2006 11:33 AM

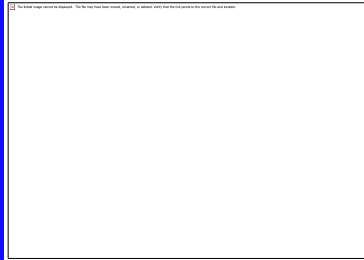
Subject: Re: [Ta_Seti] Libraries in the sand reveal Africa's academic past

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Libraries in the sand reveal Africa's academic past

By Nick Tattersall *Fri Nov 10, 4:54 AM ET*



[Reuters Photo:](#) A Malian walks out of the Great Mosque in Djenne, Mali in this August 10,...

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"These manuscripts are about all the fields of human knowledge: law, the sciences, medicine," said Galla Dicko, director of the Ahmed Baba Institute, a library housing 25,000 of the texts.

"Here is a political tract," he said, pointing to a script in a glass cabinet, somewhat dog-eared and chewed by termites. "A letter on good governance, a warning to intellectuals not to be corrupted by the power of politicians. "

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HEAT, DUST AND TERMITES

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"Perhaps one day God will do another about-turn so that Timbuktu can retake its rightful place," it adds.

Cheap Talk? [Check out](#) Yahoo! Messenger's low PC-to-Phone call rates.

| 20858|2006-11-14 05:53:11|Jaime Pretell|Re: Questions rasied in a new African history book WHEN WE RULED|

You wouldn't have a link to both sites would you?

----- Original Message -----

From: [Robin](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, November 13, 2006 4:50 AM

Subject: [Ta_Seti] Re: Questions rasied in a new African history book WHEN WE RULED

Dear Jaime

Some of the evidence was posted on ANE. I copied them on to the Yahoo Group - africanclassicalhistory, messages 815, 820, 822, 823 and 829. Below I repost my introduction to the debate from africanclassicalhistory and some of the first of the posts (taken from ANE).

Greetings from the Moderator

On the Ancient Near East site there was a internet debate concerning whether or not the Sumerians (the first civilised inhabitants of the Middle East) spoke Bantu, a language family of Central and Southern Africa. The site is aimed at professional linguists and other experts to strut their stuff. Mr Hermel Hermstein started and ended the debate. By the way PB means Proto Bantu.

Robin

On the 14 May, Mr Hermstein posted the following

To Mr.Adams

Thanks. Your response was most informative. I'll stick to what I'm best at. Did Sumerian cause language death in the south? You're right. Without written records it's speculation. Were the Sumerian readings of the determinatives once pronounced in that language? Again it could have been scribal errors. Now to the area I'm most comfortable in.

I was not trying to say Sumerian is the ancestor of Bantu or even vice-versa. I believe, tentatively(until corrected), that Sumerian and Proto-Bantu share an ancestor not in the distant epipalaeolithic but in the much more recent past. Recent enough to be proved by stage 1 of the comparative method (the identification of regular phonemic similarities and differences in words of the same meaning). The best place to start is with the Swadesh-type list of 100 words thought to be the most basic of vocabulary and common to all languages regardless of material culture. They are believed to last longer in the language because they are less likely to be borrowed or replaced. Words like "arm", "leg", "head", "ground", "fish" etc. One can also compare the number of similarities between Swadesh list items between two languages and compare between those of known relationships. Indo-European languages (from different branches tend to have a 25-35% cognacy rate while Uralic languages, 10-20%.

Now these ideas are not without controversy. Some items like "head" have had their legitimacy for being on the list questioned. Languages also borrow basic list items though they are less likely

to. English borrowed 10% of it's Swadesh words from Norman French. The uses of list results for glottochronology have caused a still raging controversy. The fact still remains, however, that unrelated languages and lang. that have never been in contact show a degree of similarity within the chance range. Languages are estimated to share under 7% of their basic vocabulary by chance (Campbell 1998 one of many who cite this statistic). In reality some language families are known to have distant branches with a 5% cognacy rate (Austronesian?). If we can find say 8 similarities then it's a descent argument for non-chance (borrowing or genetic relationship) . Can we find 8 similarities between Swadesh PB and Sumerian?

I = second degree i

i = first degree i previously called super-closed high vowel

U = second " " u

u = first degree u prev. called " " ...

c = phoneme /s/ acc. most Bantuists

Proto-Bantu Sumerian

*-badI liver bar liver (kabattu)

*-beede breast ubur breast (tulu)

*-cUKI hair siki hair (shartu, shipatu ?)

*-gend walk, go g~en to go (alaku)

*-gego molar tooth, tooth gug tooth (shinnu)

*-kUdU adult, big kur (to be)big (rabu)

*-kUto skin, garment kush skin, leather (mashku)

*-piip be black gig be black (tsalmu)

The evidence is not without issue. The Akkadian bracketed equivalents are there to show that these are not likely to be Semitic borrowings into Sumerian. They do not have pronunciation markers over the phonemes for typographical reasons and really they are not the issue. The Sumerian bar indicates the "liver" as the seat of emotion and not the organ for which they would write ur. The semantic latitude in this case is negligible as one can be compared to the other without abusing common sense. Also the relationship of bar "liver" to bar "to split, open" ; "outside, (other)side is not clear to me. If there is a relationship between the two that could affect my argument. They are all written with the same sign. It would be a remarkable coincidence if PB had the forms *-bad meaning "rib, side" and "liver" while Sumerian had the forms bar meaning "(other) side, outside", "shoulder" and "liver" and they were not related. Also items for "big" and "black" should properly be adjectives and not verbs but I couldn't find any Sumerian adjectives not derived

from the verbs. Some of the items have a range of meanings like "walk" and "go". The partial match will do for me as they have the same general sense. In any case they seem to bear the mark of cognacy : the regular correspondences. The /b/ in PB corresponding to the /b/ in Sumerian while the /d/ in PB corresponds to the /t/ in Sumerian. The difference in the velar and nasal velar initial consonants in the Sumerian correspondent of items "go" and "tooth" is not unusual in Bantu itself with some /g/ becoming /g/ and other times /ng/ in similar phonetic environments as in PB to KiLega sound-shifts. Also compare the KiLega mw-igi, "darkness" from the PB *-piipi.

And yes it's just eight words but the Swadesh 100 from which they were taken is designed to be a sample of the basic vocabulary of the language as a whole.

So, I reiterate my position. Sumerian was a Niger-Congo language probably of the Benue-Congo sub-branch. The chances of borrowing decrease with distance and there are thousands of miles separating West Africa from S. Mesopotamia. It is still possible but one would need to explain why no languages in-between have been affected by the areal diffusion or by the borrowing. Furthermore some of these items have a clear Niger-Congo context so the loaning would have had to be from PB to Sumerian. Explaining how PB-speakers got to Mesopotamia is as difficult for borrowing as it is for genetic relationship. There is no easy way out. Except to provide evidence that convincingly destroys the embryonic thesis.

Yours
Hermel Hermstein

On the 9 June 2004 Hermstein truly concluded the following after a gruelling 4 weeks of debate . . .

9 June 2004

To those of you who have encouraged me to continue my research, full marks. If I am wrong no harm done. If I am right then the evidence will only grow and has been growing before your eyes.

Special thanks to Fari Supiya for his helpful references and for understanding the significance of shared homonymous stems. Maybe it's because you work with CVC languages. I can't believe just how ignorant some linguists are- goes to show that if non-linguists are not equal then certainly those with qualifications differ in their performance. Don't be too hard on them though. People only perform to capacity.

Thanks to T Marik for his initial input before falling silent. He tried. Thanks to Miguel Carrasquer for the relevant input. I don't think either of you brothers will ever agree with me but your contributions were valued.

Thanks to Mr Adams. Without you I wouldn't have come here. Your last major posting was full of insights. I would appreciate if you could send me the attachment of the posts concerning other linguistic comparisons you mentioned with Sumerian.

Thanks to all the participants who sent private posts. I can see why you didn't want to support me in the open.

I'm off to continue the research and to give you all one less thing to write about. Remember that I stood my own ground from day one. Answered all and every point. Never twisted a criticism to suit my own end.

I say tomayto you say tomato
I say goodbye Daniels says goodriddance
tomayto tomato goodbye goodriddance
let's call the whole thing ooooooooooff

ps like Arnie I'll be back!!

MODERATOR CONCLUSION

The key point is where Mr Hermstein stated that: "Remember that I stood my own ground from day one. Answered all and every point." The significance is that NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!

Robin

I will post the debate on here in a few days.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Gotcha. So what is the evidence that a Proto-Niger- Congo language such as Proto-Bantu/ Proto-Potou- Akanic-Bantu is the ancestor of both Sumerian?

>

> ----- Original Message -----
> From: Robin
> To: Ta_Seti@yahoogroups.com
> Sent: Sunday, November 12, 2006 6:43 AM
> Subject: [Ta_Seti] Re: Questions rasied in a new African history book WHEN
WE RULED
>
>
> Dear Jaime
>
> Proto Bantu is a reconstructed language. It is a scholarly attempt
> to find the linguistic ancestor of Swahili, KiKongo, ChiShona, etc.
> The source that we used for all PB items was
> <http://linguistics.africamuseum.be/BLR3.html>
>
> Peace
>
> Robin
>
> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> wrote:
> >
> > In which country where proto Bantu writings found?
> > ----- Original Message -----
> > From: Robin
> > To: Ta_Seti@yahoogroups.com
> > Sent: Friday, November 10, 2006 12:09 AM
> > Subject: [Ta_Seti] Re: Questions rasied in a new African history
> > book WHEN WE RULED
> >
> >
> > Dear Asar
> >
> > The theory presented is not that the Sumerians were Bantu
> > speakers
> > but that Sumerian and Proto-Bantu shared a common linguistic
> > ancestor Niger-Congo. The linguistic comparisons between
> > Sumerian
> > and Proto-Bantu were given to illustrate this point.
> >
> > Peace
> >
> > Robin
> >
> > --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
> > wrote:

>>>
>>> I plan on getting this work soon. I hope the author can
> address the
>>> question as I think he's on this list as well.
>>>
>>> Asar Imhotep
>>> <http://www.mochasuite.com>
>>>
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Amanda"
> wrote:
>>>>
>>>> Htp
>>>>
>>>> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .
>>>>
>>>> What do you guys think of the way that When We Ruled
>> reconstructs the
>>>> Egyptian Kings list from 5660 BC down to the Persian Period?
>>>>
>>>> Do you think the writer is correct to argue that the
> Sumerians
>> were
>>>> not Cushites but Bantus?
>>>>
>>>> Htp
>>>>
>>>> Amanda
>>>>
>>>
>>
>

| 20859|2006-11-14 06:01:15|Jaime Pretell|Re: Questions raised in a new African history book
WHEN WE RULED|

OK I was looking on the ANE site, and all I can say is the claim "NOT ONE OF THE LINGUISTS OR
OTHER EXPERTS WAS ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE
A LANGUAGE AKIN TO BANTU!!!" is quite flawed. One, the linguists pointed quite a few
flaws in his methodology and flaws in his lexicon. Even Supiya which offered support pointed
this out. There is a difference between a language that is akin as in grammatically similar, etc and
a language that has had linguistic borrowing from contact as in borrowing of nouns.

Posts from Fari Supiya goredema_99@yahoo.com

Dear Mr Hermstein

I have recently read a paper, by a linguist at the UCLA, which you would benefit much from reading. It is
called The Use and Misuse of Language in the Study of African History, by Russell Schuh. In it he deals

with the claims of one Cheikh Anta Diop who erroneously claimed that Wolof, a Niger-Congo language, was related to Ancient Egyptian, an Afro-Asiatic language.

One of the interesting issues Schuh raises can be applied to your unproved theory that Aciént Sumerian can be linked to Bantu. Why if such a link exists have neither Bantuists, of which I am one, nor Sumerologists detected this prior to the present?

I notice that you do not give references for your Proto-Bantu reconstructions. Why not? What were your sources? Although I am not a Sumerologist I cannot help noticing there are no sources given for your Sumerian etymons. When we add to this the limited nature of your comparanda you do not have much of a hypothesis. I can vouch for the Bantu side of your evidence being inaccurate and I am sure there are those familiar with Sumerian who can vouch for inaccuracies on that side too.

In future I suggest you direct your efforts towards a more fruitful exercise.

Yours

Fari Supiya

ps the link for the Schuh article is <http://www.linguistics.ucla.edu>
Dear Hermel Hermstein

In order to excel in any area of linguistics it pays to become deeply familiar with the works of certain scholars. Those scholars who have delved into the subject of probability and genetic relationships such as Ringe and Nichols. The latter's technique's are easier to reproduce. Nichols argues that the Proto-Indo-European item *widehwa is complex enough to identify an individual ancestral language to which all languages which possess the cognate can be traced. She calls this 'individual-identifying' evidence. It has this status because it has four consonants. The statistical grounds for considering a 4-consonant recurrence as individual-identifying is as follows. The average number of consonants in the world's languages is 20 (her latest estimate is 25). The chance of a consonant appearing in the same position in two different languages is 1 in 20 or 0.05. The chances of two consonants appearing in equivalent positions is $(0.05 \times 0.05) = 0.0025$. Hence if a word which shares two identical or corresponding consonants occurring in similar order is 1 in 400. There are around 7000 languages in the world which means approximately 18 languages can be expected to have this configuration, assuming that the linguistic sign is non-iconic. No one can claim to have found a cognate or borrowing on the basis of a 2-consonant word. A three-cons. word would have a probability of 0.000125 or 1 in 8000 chance of occurring. It is unlikely such a word would occur in two languages independently but since probability is a broad indicator and not an exact science one must be more certain. A 4-cons. recurrence would have a probability of 0.0000063 or 1 in 160 000. Even as a broad indicator probability can usefully inform us that a 4-cons. word is unlikely to arise by chance in two languages without there either being a genetic relationship or borrowing. The same applies to pronominal systems where similar consonants appear in 1st, 2nd, 3rd anim. and inanim. in the same position. Those four consonants would be 'individual-identifying' or 'genetic markers' because it is unlikely that a pronominal system would be borrowed.

I have devised a cross-application of this simple but informative method for CVC languages such as Bantu and Sumerian where there are few stems with 4-cons. but quite a few stems with more than one unrelated meaning. The consonant /d/ and /m/ in PB carries the meanings 'heavy, honoured' and 'to create'. By remarkable coincidence these same consonants in the same order in Sumerian mean 'heavy, important' and 'to create'. The two-cons. must be counted twice for the two meanings squaring a 2-cons. probability hence $0.0025 \times 0.0025 = 0.0000063$ or 1 in 160 000. I'm not particularly comfortable with this but I'm afraid the meanings can be checked at the Upenn. Sumerian Dictionary, the site for which has been given, and Guthrie's Common Bantu(1967-71).

To make matters worse there is another shared homonym. The PB *-dong meaning 'clay' from which derives *-dongo 'pot' and *-dong 'to arrange' from which derives *-dongo 'to speak, to order'. The Upenn glosses for dug4 'clay' pot' and dug 'to speak' would appear to be perfect correspondences. Hermstein you are correct that despite their derived status their distribution, which I had not checked, makes it

very likely they were part of the original PB and must therefore be derivations from a pre-Bantu stage. They certainly were not Bantu period innovations. The Sumerian dug4 appears to be the verbal root with suppletive stems /di/ and /e/. The exact nature of the suppletive stem /di/ is not known to me but PERHAPS it is related to the pb *-tl `to say, quote`. It is possible that the verbal plurals and suppletives can be found within N-C. It is also possible that this system arose after separation, if it is genetic. Anyway it is difficult to decide without a Sumerologist explaining the nature of some of these verbal plurals etc. are they derived from the root? Are they separate in origin? This, however, has no bearing on the issue of statistics because the probability has already reached a significant degree of unlikelihood twice.

The third shared homonym is more problematic:

*-tek to draw (water) corresponds plausibly with sig to load up; to draw water

*-tika cold weather also shares a gloss with sheg snow, sleet, cold weather. An /s/ correspondence followed by a /sh/ correspondence is not unknown in Bantu:

*-cana back -sana back

*-cana sunlight -shana sunlight all in the same language. This would appear to be yet a third case of a 1 in 160 000 probability of independent arising.

There is another angle one could use with the calculations. What are the chances of five items with exact meanings having the same initial consonant and matching second consonants. All shared correspondences are part of a paradigm or recurrence hence

*-do sleep udi sleep

*-dem be heavy idim heavy

*-dem create dim to create

*-dong speak dug to speak

*-dongo pot dug pot

One could argue this is a 5-cons. paradigm with a probability of 1 in 3 million or 0.00000032.

What does this mean. I think we can all see were chance features in all of this, or rather, it doesn't. Anyone wanting to disagree should feel most welcome providing their own examples of shared homonyms in unrelated languages. I am under no scientific obligation to take anything short of this seriously. Unless of course one can show Upenn to be wrong (an attack on Tinney). So we are left with borrowing, or a relationship. I feel much more at ease with borrowing because we can automatically say there is a better chance that it has been proved than that it hasn't. Genetic relationship I can only accept pending fulfilment of the requirements of the last post. Why would borrowing show up in basic vocabulary and with shared homonyms? My suspicion is that a significant body of N-C speakers at some pre-Bantu level arrived in Mesopotamia and were absorbed by the Sumerians. How they arrived is suggested by Hermsstein's interesting proposed cognate pair:

*-jato canoe ata wooden raft, plank of a boat

suggesting this word entered Mesopotamia before the building of large boats. Is it possible to get to Mesopotamia from Africa in a canoe. If one can cross the Bab-el Mandeb Straits (about 40 km) separating Arabia and Africa then one could coast hug into the Persian Gulf. Van Sina (1995) dates the first part of the Bantu expansion to 3000BC and identifies an island-bound language that separated from the rest of Bantu during the initial expansion. The island is 35km off the nearest West African coast. They are thought to have arrived by canoe. The journey to East Africa only presents a problem in that it left behind no trace of pre-Bantu languages on the route. Perhaps it happened in one lifetime. We can archaeologically infer navigational capacity as early as 4200BC from boulders that were being transported across a 25km wide estuary in the Nigeria-Cameroon border area. A preserved dugout was retrieved from Dafuna in Nigeria dating to at least 6000BC. Compare with the following from Chris Ehret (2002):

"Before 6000BC, Niger-Congo peoples had become skilled boatbuilders, carving out from single large logs they needed for fishing and for travelling by stream through forested areas."

Barbara Barich, the source for the Dafuna dugout believes navigation had been developed by this time to cope with the large waterways present in West Africa. Evidence suggests the ability and know-how to travel can be explained but not the motive. But then who can be sure about the motive for the PIE expansion?

Another interesting proposed cognate was :

*-cad to incise, cut, tattoo sar to write

This is the very etymology we would expect if the PB item or its ancestor was the source of the Sumerian verb. Compare Proto-Germanic *writan 'to wear, tear, scratch, cut'; Old Frisian writa 'to score, write'; Old Norse rita 'to score, write'. A similar etymology can be shown for the word 'scribe' from Latin scribo or some such form.

Hermel if you want to see this through I suggest you sign up for two modules at a university of your convenience, Introductory Sumerian and Historical linguistics. I would also advise you to read up on areas around historical linguistics like Phonology for example(a separate module at college). You can be an occasional student and still work full-time.

Use my tips and data to strengthen your work and eventually get something published. You have a good foundation to build on. Anyone who says otherwise should be asked to prove it. And if you don't hear anything you know what that means. Good luck

Yours

Fari Supiya

Dear Mr. Hermstein

You asked me about PB inaccuracies. Knowing the history of Bantu reconstructions makes it simple to trace your source. I must commend you for using such a reputable source and resisting the temptation to alter the meanings as you see fit(I know, slight change of tone). The fact remains, however, that your use of the site has one major fault.

*-dong means 'to order' or 'arrange' from which *-dong 'to speak', 'to order' is derived.

*-dongo means 'clay' from which is derived the word 'pot'. Neither of these are original.

I suspect if you were to use original instead of derived meanings your seemingly impressive PB-Sumerian links would vanish.

It is time to spend your energy more wisely. While I deplore the indirect(and irrelevant) swipes from people who lack the relevant expertise or honesty to confront you directly, you have placed yourself in this position.

Fari Supiya

ps my intention is to help not make you feel bad.

Dear Hermel Hermstein

You should be aware that when you 'discover' a new correspondence it might cancel out some of your previous work. If 1st degree /i/ before /d/ maintains the /d/ correspondence in Sumerian then your equation of *-jadi 'oil' with Sumerian li 'oil' is in violation of the sound law. The data you have provided, however, makes sense so far.

In Bantu also initial /b-/ often under goes lenition as in the following:

*-bod to rot wora to rot

*-bodo penis mboro penis

It is hardly surprising that initial /b-/ correspondence between Sumerian and Bantu shows deletion (or lenition, might there be a Sumerian phoneme /w/?) at times. In Niger-Congo there were two sets of plosives; lenis and fortis (lax and tense articulation) which is the likely source of the variation.

Keep up the research.

Yours

Fari Supiya

Dear Hermel Hermstein

Peter Daniels' post challenges you to demonstrate similarity in inflectional morphology. If I may add. The proof of Niger-Congo genetic relationship is based on an elaborate system of gender and number marking, the reasonably consistent noun classes of certain nouns across the N-C geographic zone, and the system of verbal extensions which include causatives, reciprocals etc, which can be reconstructed to N-C level. The lexical evidence, which often numbers around 50 items, is looked at in perspective. You should be aware that the extent of noun class usage varies in N-C branches from full(Atlantic) to remnant (Mande where tone alternation marks sing-plur) to absent in some Kwa languages along the

coast. I think you mentioned the latter in a previous post.

You should also give due study to the phenomenon of `pluractional` verbs which occur in N-C and, according to both yourself and Thomas Marik, in Sumerian too. Of course this is only if you want to show a genetic relationship. If you are arguing borrowing, for which you appear to have evidence, then this is not an issue.

I thoroughly disagree with the notion of having to show how the contact took place. Even if you showed this if the linguistic evidence is not strong enough it means nothing. On the other hand if you can show strong evidence of recurring correspondences then the burden of proof is not with you to show how the migration took place. I hold this to be self evident, however Greenberg maintained a similar position, in relation to Guthrie who argued Greenberg`s hypothesis (of Bantu dispersal) did not take account of `geographical realities`. To be fair to Mr. Daniels given the distances involved it seems far more likely that West Africans reached America (for which there appears to be no evidence), which is simply on the opposite coast, than to suggest that they ventured to Mesopotamia. This is assuming Proto- N-C arose in West Africa (Kordofanian, a branch of N-C, is spoken in Sudan).

Yours
Fari Supiya

Dear Hermel Hermstein

This is my first response to what you have sent.

You have an uneven accumulation of knowledge concerning diachronic linguistics hence you know plenty in one area and almost nothing in others. It also shows in your responses to critics. At the level you are at now you would not be able to get anything published in this field and ultimately that is where research should be heading.

Problem areas include 1) knowing the difference between historical linguistics of the textbook and the actual practice within the context of a family, 2) Ability to adequately explain to critics the difference between lookalikes that occur between unrelated languages and cognates, 3) a profound familiarity with the scholarship of various individual experts, 4) knowledge of the most effective ways to carry out step 1 of the comparative method, and lastly 5) an undeveloped linguistic instinct. I will briefly explain the various points so you understand.

In historical linguistics you are taught that the comparative method is heuristic(see Nichols 1996, in The Comparative Method Reviewed, ed. Durie,M...; and Kathleen Hubbard at <http://www.utexas.edu/depts/classics/documents/PIE.html>). In actual practice within a family such as Bantu you find out first hand what that actually is. In reconstructing PB, Coupeze and Bastin (1999) used systematic sound changes already known to affect each language, from the research of Guthrie(1967-71) and Meeussen(1980), to determine which items were reflexes. However they included items which showed minor variation of the sound rules because of how regular correspondences are known to work in Bantu. Here is an example:

*-dUad be ill -ruara be ill

*-dUba flower -ruwa flower

*-dUdU be bitter(shift to) gall -nduru gall

*-dUml male, husband -rume male, husband

*-dl eat -dya, dyga, rya eat, consume

*-dla that, those -ria that one, far demons.

*-dlml tongue -rimi tongue

*-dld weep, shout -rira to ring (tr)

-ridza to ring (intr)

I present 4 examples each of /d-/ followed by second degree /U/ followed by labial and alveolar plosives, labial nasals etc. and there is at least one party-booper in each set. If you seriously want to compare Bantu with anything you will have to understand these allophonic variations which appear to be unpredictable. There is an even worse example:

*-gUdUbe pig -nguruwe pig

*-gUdo evening; yesterday -uro evening

-zuro yesterday

A velar plosive acquiring an initial nasal (possibly an assimilated noun class) in one case, deletion of the plosive in another and a shift to an alveolar fricative in the last with the latter two occurring in two reflexes of the same PB item yet all these reflexes belong to the same language. Clearly there is regularity in theory and in practice. Yet no one would question that these are indeed reflexes. The problem for you is if Sumerian was related to Bantu how would you identify the Sumerian cognates? You wouldn't have the expertise but it could be done.

Now the difference between lookalikes and real cognates is easier to explain when you have real examples. The Sumerian eme, tongue would appear to be only a lookalike of the PB*-dlml. That is, unless you can show other examples of initial position dental stop deletion in words of the same meaning first, then inexact but close senses afterwards. Lookalikes rarely repeat the same corresponding differences (there is one case of a once-recurring difference in Ringe 1992, Transactions of the Philosophical Society...). This is where the evidence of cognacy lies. To use the words of Campbell (1998):

`It is important to attempt to avoid potential sound correspondences which are due merely to chance. For example, languages may have words which are similar only by accident, by sheer coincidence, as the case of Kaqchikel (Mayan) mes mess, disorder, garbage : English mess (disorder, untidiness). To determine whether a sound correspondence is real (reflecting sounds inherited from a proto-language) rather than perhaps just an accidental similarity, we need to determine whether the correspondence recurs in other cognate sets...If we were to attempt to find recurrences of the seeming m-:m-correspondence between Kaqchikel and English, we would soon discover that there are no other instances of it, that it does not recur.` p113 Historical Linguistics

In this respect Mr Hermstein some of your examples are interesting because you have shown recurrent differences.

*-bad-Uk be split (intr) bar to split, open

*-tad to cut open tar to cut

*-mUd-lk to shine, give light mul to shine, radiate (light)

from this derives mUdl torch from this derives mul star

*-gUdU sky ul sky

*-jadi oil li oil

*-mido throat, gullet meli neck

*-tadl long tal (to be) broad

*-jlida path (becomes road in modern lang.) sila street

*-cad to incise, cut, tatoo sar to write

*-gad-lk put on the back g~ar to put, place, lay down

*-bodo penis bur crotch

Three exact meaning correspondences, two hair-splittingly close, and six close meaning correspondences of the PB voiced alveolar stop to the Sumerian liquids. Both the deletion of the /g/ and its nasalization we have already seen in the shift from PB to descendant languages. The phoneme /j/ either becomes a fricative or is deleted along, sometimes, with the following vowel. There is nothing here inconsistent with Bantu phonological principles in practice. As for the Sumerian I can only say I have checked the meanings in the Upenn dictionary and they are consistent with your glosses. I checked the Akkadian equivalents for these and they were not similar. These are good candidates for cognates. They are not just eleven stems out of basic vocabulary of a few hundred but eleven stems with the same correspondence recurring. You have not proved a genetic relationship yet but chance is highly unlikely to be an option.

Your other problem is a poor technique of cognate searching. There are also correspondences of PB */d-/ : Sum./r-, -l/ that you did not find.

*-dUml male, husband urum male

*-dl eat rig to eat, drink, sup

*-dl be iri to make manifest, to become

*-dla that, those RI far demons.; that, yonder

Of which the Sumerologists, I am told, are not sure about the reading of the last hence given in capitals. Here Bantu would appear to furnish a reading. If the similarity can help with providing a reading then this shows even more that you need assistance from a Sumerologist, if you are to continue your research, because what you have presented gives no such examples. The additional vowel of the Sumerian example for `male` can be explained by prothesis. The extra segment in the next example can be explained in a Niger-Congo context where in the Atlantic family Wolof has leka `to eat`.

The proportion of inexact or skewed meanings depends on the length of time from the split. Bantu reflexes tend to have far less number of skewed items amongst them. With Benue-Congo, the next up, it increases and finally with Niger-congo the proportion of skewed meanings is highest. Niger-Congo is far older than Indo-European as evidenced by the complex branching and the dissimilarity degree of the most distant branches.

The last problem I identified was an undeveloped linguistic instinct on your part. I don't know how you came to study this particular issue but you have done well by sensing that there is something going on here. Your problem, however, is that you miss certain warning signs. Since you are not a Sumerologist when you see an item like ushu `sunset`, written u4-shu2 alarm bells should ring. U4 is also used to write `sun` presumably pronounced ud. I could not find a meaning for ush2 but if one postulates something like `to sink, or submerge` then your exact meaning comparison is out of the window. You are really comparing shu2 with PB *-co sunset. You need to find out from a Sumerologist whether ushu is unanalysable because all etyma in a basic comparison should be monomorphemic. The instinct is not in the being right or wrong. It is in the sense of unease that makes you exclude an item until it is checked. That's what being a linguist does for you.

The remaining problem of intimate familiarity with individual scholar's research will be dealt with in another posting. You mentioned that mathematical calculations could back up your case but you provided no actual examples. Such calculations have actually been carried out by a few linguists. They can be cross-applied but I will deal with that in another posting.

At the moment Hermstein your'e out of your depth! You need professional help to make a solid case that can be advanced. Unless a Sumerologist can show that most of your Sumerian etymons are analysable, Semitic borrowings, incorrect morphological forms (but the evidence as I have arranged it is mostly nouns) or that the Upenn dictionary is simply wrong on those points(how likely?), your hypothesis needs seroius consideration.

Since a number of people seem to appreciate jokes (yourself included) let me sign of with Russell Schuh's joke of Wolof and English cognates:

Wolof English

bey goat buck

dee die die

fan when? when

goor man guard

lekk to eat lick

man me, I me

ndox water dock

nit person native

nopp ear lobe

What part of regular correspondence don't some people get?

Yours

Fari Supiya

Geographical separation-yes. Chronological separation- again, if people can't be bothered to read the posts why should I take them seriously? Either you have regular correspondences which defy chance or you don't. Hermshtein does and when you fail to show other otherwise you start to talk about anything other than the evidence you can't dispose of. As for possible means of contact I've shown just how possible it was in a previous post. It's up to you -read it or not. Whether you believe is your choice. All I'm saying is that the evidence itself is difficult to attack. Please- let's not rewrite the rules of linguistics.

Hermshtein it's time you started defending your own thesis. Where are you?

----- Original Message -----

From: [Robin](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, November 13, 2006 4:50 AM

Subject: [Ta_Seti] Re: Questions raised in a new African history book WHEN WE RULED

Dear Jaime

Some of the evidence was posted on ANE. I copied them on to the Yahoo Group - africanclassicalhistory, messages 815, 820, 822, 823 and 829. Below I repost my introduction to the debate from africanclassicalhistory and some of the first of the posts (taken from ANE).

Greetings from the Moderator

On the Ancient Near East site there was an internet debate concerning whether or not the Sumerians (the first civilised inhabitants of the Middle East) spoke Bantu, a language family of Central and Southern Africa. The site is aimed at professional linguists and other experts to strut their stuff. Mr Hermshtein started and ended the debate. By the way PB means Proto Bantu.

Robin

On the 14 May, Mr Hermshtein posted the following

To Mr.Adams

Thanks. Your response was most informative. I'll stick to what I'm best at. Did Sumerian cause language death in the south? You're right. Without written records it's speculation. Were the Sumerian readings of the determinatives once pronounced in that language? Again it could have been scribal errors. Now to the area I'm most comfortable in.

I was not trying to say Sumerian is the ancestor of Bantu or even vice-versa. I believe, tentatively(until corrected), that Sumerian and Proto-Bantu share an ancestor not in the distant epipalaeolithic but in the much more recent past. Recent enough to be proved by stage 1 of the comparative method (the identification of regular phonemic similarities and differences in words of the same meaning). The best place to start is with the Swadesh-type list of 100 words thought to be the most basic of vocabulary and common to all languages regardless of material culture. They are believed to last longer in the language because they are less likely to be borrowed or replaced. Words like "arm", "leg", "head", "ground", "fish" etc. One can also compare the number of similarities between Swadesh list items between two languages and compare between those of known relationships. Indo-European languages (from different branches tend to have a 25-35% cognacy rate while Uralic languages, 10-20%.

Now these ideas are not without controversy. Some items like "head" have had their legitimacy for being on the list questioned. Languages also borrow basic list items though they are less likely to. English borrowed 10% of it's Swadesh words from Norman French. The uses of list results for glottochronology have caused a still raging controversy. The fact still remains, however, that unrelated languages and lang. that have never been in contact show a degree of similarity within the chance range. Languages are estimated to share under 7% of their basic vocabulary by chance(Campbell 1998 one of many who cite this statistic). In reality some language families are known to have distant branches with a 5% cognacy rate (Austronesian?). If we can find say 8 similarities then it's a descent arguement for non-chance (borrowing or genetic relationship) . Can we find 8 similarities between Swadesh PB and Sumerian?

I = second degree i

i = first degree i previously called super-closed high vowel

U= second " " u

u= first degree u prev. called " " ...

c= phoneme /s/ acc. most Bantuists

Proto-Bantu Sumerian

*-badI liver bar liver (kabattu)

*-beede breast ubur breast (tulu)

*-cUkI hair siki hair (shartu, shipatu ?)

*-gend walk, go g~en to go (alaku)

*-gego molar tooth, tooth gug tooth (shinnu)

*-kUdU adult, big kur (to be)big (rabu)

*-kUto skin, garment kush skin, leather (mashku)

*-piip be black gig be black (tsalmu)

The evidence is not without issue. The Akkadian bracketed equivalents are there to show that these are not likely to be Semitic borrowings into Sumerian. They do not have pronunciation markers over the phonemes for typographical reasons and really they are not the issue. The Sumerian bar indicates the "liver" as the seat of emotion and not the organ for which they would write ur. The semantic latitude in this case is negligible as one can be compared to the other without abusing common sense. Also the relationship of bar "liver" to bar "to split, open" ; "outside, (other)side is not clear to me. If there is a relationship between the two that could affect my argument. They are all written with the same sign. It would be a remarkable coincidence if PB had the forms *-bad meaning "rib, side" and "liver" while Sumerian had the forms bar meaning "(other) side, outside", "shoulder" and "liver" and they were not related. Also items for "big" and "black" should properly be adjectives and not verbs but I couldn't find any Sumerian adjectives not derived from the verbs. Some of the items have a range of meanings like "walk" and "go". The partial match will do for me as they have the same general sense. In any case they seem to bear the mark of cognacy : the regular correspondences. The /b/ in PB corresponding to the /b/ in Sumerian while the /d/ in PB corresponds to the /r/ in Sumerian. The difference in the velar and nasal velar initial consonants in the Sumerian correspondent of items "go" and "tooth" is not unusual in Bantu itself with some /g/ becoming /g/ and other times /ng/ in similar phonetic environments as in PB to KiLega sound-shifts. Also compare the KiLega mw-igi, "darkness" from the PB *-piipi.

And yes it's just eight words but the Swadesh 100 from which they were taken is designed to be a sample of the basic vocabulary of the language as a whole.

So, I reiterate my position. Sumerian was a Niger-Congo language probably of the Benue-Congo sub-branch. The chances of borrowing decrease with distance and there are thousands of miles separating West Africa from S. Mesopotamia. It is still possible but one would need to explain why no languages in-between have been affected by the areal diffusion or by the borrowing. Furthermore some of these items have a clear Niger-Congo context so the loaning would have had to be from PB to Sumerian. Explaining how PB-speakers got to Mesopotamia is as difficult for borrowing as it is for genetic relationship. There is no easy way out. Except to provide evidence that convincingly destroys the embryonic thesis.

Yours
Hermel Hermstein

On the 9 June 2004 Hermstein truly concluded the following after a gruelling 4 weeks of debate . . .

9 June 2004

To those of you who have encouraged me to continue my research, full marks. If I am wrong no harm done. If I am right then the evidence will only grow and has been growing before your eyes.

Special thanks to Fari Supiya for his helpful references and for understanding the significance of shared homonymous stems. Maybe it's because you work with CVC languages. I can't believe just how ignorant some linguists are- goes to show that if non-linguists are not equal then certainly those with qualifications differ in their performance. Don't be too hard on them though. People only perform to capacity.

Thanks to T Marik for his initial input before falling silent. He tried. Thanks to Miguel Carrasquer for the relevant input. I don't think either of you brothers will ever agree with me but your contributions were valued.

Thanks to Mr Adams. Without you I wouldn't have come here. Your last major posting was full of insights. I would appreciate if you could send me the attachment of the posts concerning other linguistic comparisons you mentioned with Sumerian.

Thanks to all the participants who sent private posts. I can see why you didn't want to support me in the open.

I'm off to continue the research and to give you all one less thing to write about. Remember that I stood my own ground from day one. Answered all and every point. Never twisted a criticism to suit my own end.

I say tomayto you say tomato
I say goodbye Daniels says goodriddance
tomayto tomato goodbye goodriddance
let's call the whole thing ooooooooooff

ps like Arnie I'll be back!!

MODERATOR CONCLUSION

The key point is where Mr Hermstein stated that: "Remember that I stood my own ground from day one. Answered all and every point." The significance is that NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!

Robin

I will post the debate on here in a few days.

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Gotcha. So what is the evidence that a Proto-Niger- Congo language such as Proto-Bantu/ Proto-Potou- Akanic-Bantu is the ancestor of both Sumerian?

>

> ----- Original Message -----

> From: Robin

> To: Ta_Seti@yahoogroups.com

> Sent: Sunday, November 12, 2006 6:43 AM

> Subject: [Ta_Seti] Re: Questions raised in a new African history book WHEN WE RULED

>

>

> Dear Jaime

>

> Proto Bantu is a reconstructed language. It is a scholarly attempt

> to find the linguistic ancestor of Swahili, KiKongo, ChiShona, etc.

> The source that we used for all PB items was

> <http://linguistics.africamuseum.be/BLR3.html>

>

> Peace

>

> Robin

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> wrote:

>>

>> In which country where proto Bantu writings found?

>> ----- Original Message -----

>> From: Robin

>> To: Ta_Seti@yahoogroups.com
>> Sent: Friday, November 10, 2006 12:09 AM
>> Subject: [Ta_Seti] Re: Questions rased in a new African history
> book WHEN WE RULED
>>
>>
>> Dear Asar
>>
>> The theory presented is not that the Sumerians were Bantu
> speakers
>> but that Sumerian and Proto-Bantu shared a common linguistic
>> ancestor Niger-Congo. The linguistic comparisons between
> Sumerian
>> and Proto-Bantu were given to illustrate this point.
>>
>> Peace
>>
>> Robin
>>
>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
>> wrote:
>>>
>>> I plan on getting this work soon. I hope the author can
> address the
>>> question as I think he's on this list as well.
>>>
>>> Asar Imhotep
>>> <http://www.mochasui te.com>
>>>
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Amanda"
> wrote:
>>>>
>>>> Htp
>>>>
>>>> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .
>>>>
>>>> What do you guys think of the way that When We Ruled
>> reconstructs the
>>>> Egyptian Kings list from 5660 BC down to the Persian Period?
>>>>
>>>> Do you think the writer is correct to argue that the
> Sumerians
>> were
>>>> not Cushites but Bantus?

>>>>
>>>> Htp
>>>>
>>>> Amanda
>>>>
>>>
>>
>>
>

| 20860|2006-11-14 06:18:53|Jaime Pretell|Re: Egyptian Seth and Biblical Seth|
I am sure they had knowledge from many sources of the ancient times.

----- Original Message -----

From: [Peter Clark](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, November 13, 2006 1:27 PM

Subject: Re: [Ta_Seti] Egyptian Seth and Biblical Seth

The Gnostics (knowers of the truth) had faint remembrance of the Shetaut N'tr which had been passed down through the milienias.

----- Original Message -----

From: heru.rising <orisha@optonline.net>

To: Ta_Seti@yahoogroups.com

Sent: Saturday, November 11, 2006 3:57:27 PM

Subject: [Ta_Seti] Egyptian Seth and Biblical Seth

Is anyone aware of evidence suggesting that the Egyptian, Gnostic and Biblical versions of Seth (Set) are related? I am aware of only two texts on the subject: an article written by B. A. Pearson in an obscure biblical literature serial and a book written by C. S. Wake in 1870.

| 20861|2006-11-14 15:13:01|olmec982000|Elamite, Dravidian and Sumerian Languages are Related to Niger -Con|

The Sumerians, Harappans, Elamites and Manding speaking people all came from an ancient civilization that formerly existed in the ancient Sahara, of middle Africa which formerly was better watered with abundant game and grasses. I call this civilization the Proto-Sahara.

The Fertile Saharan Crescent is an arc shaped series of highland regions in the Saharan zone of Africa. The Saharan zone is bounded on the north by the Atlas mountains, the Atlantic Ocean in the West, the tropical rain forest in the south and the Red Sea in the East. It was here that the ancestors of the founders of the river valley civilizations in Africa, the Middle East, China and Indus Valley developed their highly organized and technological

societies (Winters 1983a, 1985b).

The discovery of Intercultural style vessels from Susa (in Iran), Sumerian, Egyptian and Indus Valley sites suggest a shared ideological identity among these people. In fact the appearance of shared iconographic symbols and beliefs within diverse areas suggest cultural and ethnic unity among the people practicing these cultures. The common naturalistic motifs shared by the major civilizations include, writing (symbols), combatant snakes, the scorpion, bull and etc. This evidence of cultural unity is explained by the origin of these people in the Proto-Sahara.

The ancient Proto-Saharan settlers of Europe, as their ancestors in the Fertile African Crescent used the term Ko to denote a rock, stone, envoy and God. Ko, may have been a variation of the word Kos "horned ram". The ram among the dwellers of the Fertile African Crescent was the primordial symbol of the Deity who was usually called: Amma, Amon/Amun, Amen and etc. The earliest representation of this deity are found in the Sahara which predate the worship of Amon-Ra in Egypt by 1000 years. Also, an unexcavated ram headed sphinx much older than the Egyptian sphinx, believed to be a rock formation, is presently situated at Siwa, in the Eastern Desert.

Due to the fact that Ko, in the languages spoken by the Proto-Saharans meant 'stone', made it natural for this term to symbolize God, since the Deity represents both stability and power. Moreover since the Fertile African Crescent and later the Carpathian Basin were settled during a Golden Age, characterized by stability and reason, gave the term Ko a double meaning among the Proto-Saharans 1) stability and 2) power, God.

Man child woman person

Dravidian al mog manuci, asa uk

Sumerian tin,mu, lu manus uku

Manding tye, molo musa musu moko

Magyar muki, el 'person' mag anyuci, asszony muki

ENGLISH SUMERIAN MANDING TAMIL

chief kal,kala kele-tigi gasa(n)

field gan ga kalan

eye(1) igi akki

eye(2) ini,en nya kan

arrow kak kala kakam

granary kur k'ur-k'ur kutir

road sila sila caalai

father pap pa appan

lord manus mansa mannan

male mu moko maakkal

to recite sid siti

to buy sa sa cel

grain se se

seed gen ge 'to sprout'

COMPARATIVE Linguistics is interested in three things phonetic laws, analogy and loan words. The closeness of languages depends on the number of rules the languages have in common. When languages are genetically related, there is an ethnic relationship present, because a genetic relationship suggest a family relationship.

The science of comparative linguistics is that branch of linguistics which mainly developed to discover the Mother Language of European languages. Although this is the case, comparative linguistics can be applied to any number of the worlds languages.

The basic tool of comparative linguistics is phonology. You must understand how sound laws operate to begin the reconstruction of the original sound laws of the Mother language.

The comparative method must be based on proof of common linguistic origin of languages. To accomplish this goal the linguist must look for patterns of correspondence. Patterns of correspondence would be the examination of terms which show uniformity. This uniformity leads to the inference that languages are related, since conformity of terms in pairs of languages show that they came from a common source??this can not be possible by coincidence alone.

Patterns of correspondence are discovered when the linguist isolates words with common or similar meanings that have systematic consonantal agreement with little regard for the location of vowels. Consonantal agreement is the regular appearance of consonants at certain locations in words having similar meanings and representing systematic correspondences in speech sounds.

To determine the corresponding terms, and the time of separation of languages the linguist selects lexical items from the basic vocabulary which have similar meanings from the languages which are being compared. These lexical items are then compared to determine correspondences on the grounds of phonetic or phonological similarity. Phonetic laws are the systematic formulation of the rules and principles behind sound shifts and other phonetic changes. Analogy, is the agreement of a word with another word or other words in a sentence as to number, case, gender, person etc. The identification of corresponding terms within two or more languages suggest a family relationship. These terms are examined systematically so the original proto?form of the word can be reconstructed.

The Elamites, Dravidians, Manding and Sumerian languages diverged from a common Paleo?African language. The ancient Proto?Saharans from their literature and culture appear to have descended from a common ancestor. This sociolinguistic reality of a number of related groups 5000 years ago is proven by a comparison of terms from

Dravidian (D.), Elamite (E.), Manding (M.), and Sumerians (S.), which show shared features retained during a process of divergence from a common ancestor.

There is no area of linguistic structure which can totally resist change, but that area of language least accessible to foreign influence is the basic vocabulary. The basic vocabulary of a language is that sector of the lexicon, which comprise the basic elements of one's culture the division of the body and biological activities such as eating, sleeping and etc.

But the lexical comparisons are not enough to prove a genealogical relationship, because grammar and morphology holds precedence over phonology and syntax. As a result below I will elucidate the interrelationships between Dravidian (Dr.), Elamite, Manding (M.) and Sumerian and the common retention rate within the members of the Proto-Saharan languages.

The Proto-Saharan languages are agglutinative. In these languages subject (S), verb (V), object (O) is the order of the basic constituents.

VOWELS

There are numerous examples of phonetic, morphological, and lexical parallels between Elamite, Dravidian, Manding and Sumerian. For example, there is a system of five basic vowels and three-fold distinction of lip rounded and rounded.

i u ii uu
e o ee oo
a aa

CONSONANTS

The Proto-Saharan consonants are:

p t l n
b d k z
f s g kp
w r h gb
m n y

In the Proto-Saharan languages the initial /s/ and /k/ ;and /d/ and /t/ are interchangeable e.g., *ka and *sa 'great', and *ta and *da 'place'. Among the Manding and other African languages there are doubly articulated stops /kp/ and /gb/ . In addition, in all these languages /l/ and /r/ does not occurs initially.

The Proto-Saharan consonants are the following:

g remains unchanged or is replaced by k

k " " " " " g

l and r are interchangeable

d and t are interchangeable

b remains unchanged or is replaced by p or f

p " " " " " b

m remains unchanged

n normal remains unchanged

n palatal is replaced by l

d remains unchanged or replaced by t
t " " " " d

PRONOUNS

There is a similarity in pronouns:

Language Singular Plural

1st.Per. 2nd Per. 3rd Per. 1st Per. 2nd Per. 3rd Per.

Dravidian an, naa l a an, ani aru

Manding na, n' i a, e alu

Elamite u nu ri un nun r: ir

Sumerian ga, gal za, au ene men zu, ne ene?ne

DEMONSTRATIVE

Language Proximate Distant Finite

Dravidian i a u

Manding i a u

Sumerian bi a

The Proto-Saharan languages share locative constructions. These directional elements can be simple or compound.

Common suffixial directional elements include:

Elamite Sumerian English Manding

-ak and ka

kuttu so, also, as ka

-hi this ni

ukku ku on ku, kuna

-ma -na in, at na

itaka da with la, ti

-na of -no

-lina -ta for -ti

Common directional elements include:

ma -a in na

imma, ni out, of ma, no

ikku (ikki) -ra to koro

lina ta for ti

mar from a place ma

'area, land'

itaka da with la, ti

to be continued

Clyde Winters

| 20862|2006-11-14 15:37:42|olmec982000|Elamite, Dravidian and Sumerian Languages are Related to Niger -Con|

All the Proto-Saharan languages share certain grammatical features.

Those grammatical elements shared by Dravidian, Elamite, Sumerian and Black African languages include 1) vowel harmony, 2) absence of initial clusters of consonants, 3) abundance of geminated consonants, 4) distinction of inclusive and exclusive pronouns in first person plural, 5) absence of degrees of comparison for adjectives and adverbs as distinct morphological categories, 6) consonant alteration on nominal increments noticed by different classes, 7) distinction of completed action among verbal paradigms as against specific tense distinction and 9) use of reduplication for emphasis (and plural).

AFFIXES

In the Dravidian, Egyptian, Elamite, Manding and Dravidian languages words are formed by adding an affix to a radical. In this section we will discuss certain aspects of shared Proto-Saharan morphology.

In these languages suffixes are usually used to create words.

These suffixes can be a single consonant (C) or vowel (V), or a monosyllabic form (CV). The most common suffix in Dravidian, Egyptian, Elamite, Manding and Sumerian are the postfixes -ki, -ka and -ta , which are used to denote clans, nationality, lands and countries .

PLURAL

In the Proto-Saharan languages the plural is formed by adding -u, -w, -ba, -pa and -lu. In Egyptian, the -w suffix is used to form the plural. In the Dravidian (Dr.) . languages the plural is formed by -lu, especially in Telugu. In the Manding (M) group, and other African languages we find -lu or -u (-w), e.g., M. mogo 'husband, (pl.) mogo-lu 'husbands'; Telugu magaadu 'husband , man', (pl.) magaalu 'husbands'.

In many Black African languages ba means 'abundance, many'. In Elamite pa or fa is used to make plural numbers, e.g., ko-fa inna 'of the Kings', Bapitu fa-pa "to the Babylonians". The use of -pa, by the Elamites corresponds to the Manding use of the -ba suffix , which is joined to nouns to denote the idea of greatness, physical or moral e.g., na-folo 'good, rich', no-folo-ba 'great fortune'; and so-kalo 'piece', so-kala-ba 'considerable quarter of a village'.

NEGATIVE

In Black African languages including Egyptian the -n, is used to show negation. In Egyptian we often find -nn, e.g., nn wn 'there is nothing'. In Elamite the negative is formed by an uninflected nominal derivative in -n (active participle), e.g., ink 'I not', inr 'he not' and ani 'not'. This suffix is analogous to the M. negative suffix -na, employed as a suffix to -ka, e.g., ka na ku na tara so "I did not say I was going to the house" .

In Tamil the negative verbal participle is formed by suffixing a-mal or a-mei, e.g., sey (y)-a-mal 'without stopping'. The Tamil suffix -mei is also used as a termination for abstract nouns. The negative suffix in Manding is -na, which is preceded by ka and nt'i, e.g., kalu mba-nt'i. In Sumerian the negation of the verb is expressed by the prefixes nu- or la-, e.g., nu-zu "not to know", la-gin "not to fix" and nu-dug "not good. The optative mood are negated by the element na,na-ma-pad "she may not".

PARTICLES

In Elamite personal nouns are formed by adding -ra, e.g., Kellira 'commander', kutira 'bearer'. This relates to the Manding suffix of the past and present participle -ra, this particle is used to make verbs passive or active, e.g., kyi 'send', kyi-ra 'messenger', gyi (ji) 'dry up', gyi-ra 'arid'.

In Sumerian the dative is expressed by the suffix -ra, which may appear in the form of -ar, -ir, and -ur, e.g., ma-ra 'to me', lugal-e-a-ra 'to the owner of the house'. This parallels the Manding locative suffix -ra, and -la, which can represent 'to,or, for, in', e.g., tu-ra 'in the forest'.

The Elamite indefinite article is -ra, e.g., Parsar-ra 'a Persian', Afartu-ra 'an Elamite'. This corresponds to the Manding locative suffix -ra, e.g., Ton-ra 'land of Ton'.

The Proto-Saharan languages share the present participle -tu/-to. In Telugu (Tel.), the suffix -tu, is used as the present participle while in the Manding languages -to has the same function e.g., Tel. chestu 'made', M.tege 'to cut', tege-to 'cutting'.

The active participle in Elamite is -n, e.g., talu-n 'writing', or hali-n 'toiling'. This corresponds to the Manding -ni and -li elements e.g., sa 'buy', sanni 'buying', or du-mu 'eat', dumu-ni 'eating'. This -n, active participle is found in many other Black African languages including Egyptian.

The use of the -ka element is frequently found in the formation of Dravidian, Elamite, Egyptian, Manding and Sumerian languages. In Egyptian as outlined by Cheikh Anta Diop, in *Nouvelles Recherches Sur l' Egyptien Ancien et Langues Negro-Africaines Modernes* (pp.55-57), he outlines the use of /k/ and /t/, to form agent nouns. In Parente

genetique de l'Egyptien Pharonique et des langues Negro-Africaines (p.18), Diop explains the evolution of the -ky, and -kt particles.

In Elamite the passive participle is formed by -ka, e.g., hulta-ka 'done', turu-ka 'said'. This corresponds to the Manding -ka 'make, do', e.g., nyine 'see', nyini-ka 'interrogate'.

In the Dravidian and Manding languages -ka, is used to represent the verb 'to be', as well as the subjunctive. For example in Manding languages ka, is a particle of different values, which corresponds to -kaa, the infinitive element in Telugu of the verb ag?uta 'to become'.

In Tamil this element appears as aaga. For example, in Manding we have a ka-nye 'it's good'; and in Telugu kaa valenu 'it is necessary'. The same radical -ka represents the optative form in Telugu, e.g., aapani mundara kani 'how is labor given first place?'

In the Dravidian languages the suffixes -ke, -ge and -ka are used as the primitive verb 'to be' or 'to do'. They are usually used with abstract nouns e.g., ol 'to reign', ol-ka 'domination'. This corresponds to the Manding verb 'to do' ke, which is often joined to -la to form derived nouns e.g., sene 'cultivate', sene-li ke-la 'cultivator'.

These languages also share many cognate terms.

ENGLISH SUMERIAN MANDING TAMIL

chief kal,kala kele-tigi gasa(n)

field gan ga kalan

eye(1) igi akki

eye(2) ini,en nya kan

arrow kak kala kakam

granary kur k'ur?k'ur kutir

road sila sila caalai

father pap pa appan

lord manus mansa mannan

male mu moko maakkal

to recite sid siti

to buy sa sa cel

grain se se

seed gen ge 'to sprout'

English Dravidian Manding

top, summit kona kun

one ondu do

two pattu ta

four naal nani

person uki moko

fish(filet) bale bake

skin uri wuru,guru
house lon lu
head kuku ku
tongue na ne
blacksmith inumu numu
foot karal koro
liver karal kura
mud burada boro, buru
give idu di
stone kaly kulu
cloud kaar ka, kaba
fire ti ta
mountain kunru kuru
elder,grandfather maama maa-maa

ELAMITE ENGLISH MANDING

?ak and ka
turna know, awaken kuna, fori
sahri death sa
murta to erect kura
?mar from a place ma
li give di
tela to go tara
Nap God Nala
tus habitation du
husu ill?omened dyugu
kuta lance keru
lan,lani silver dala
ki one killi
ta place ta
kik sky,heaven ka
sari sculpter se
ufat steel tuufa
tela to go ta
khali great ka
dau help deema
ko king,lord ka
na say na
para to watch fere-ke

The lexical evidence above supports the hypothesis that a genetic relationship exist between Black African languages, Dravidian, Elamite and Sumerian. This linguistic data illustrates that a common cultural macrostructure is shared by these speakers which subsequently evolved along separate lines. Given this genetic unity of these languages we should call this group of Paleo?African languages situated in Africa

and Asia B(lack) Af(rican), S(umerian, Draa(vidian), (E)lam: or Bafsudraalam subset of the Proto-Saharan Superset of languages.

The theory of borrowing in ancient time can not account for these morphological, lexicological and phonetic correspondences between Dravidian , Elamite, Egyptian, Manding and Sumerian, because of geographical discontinuity. This cognition illustrates a genetic relationship between the Bafsudraalam subset of the Proto-Saharan family of languages.

In a comparison of 100 lexical items from Manding and Dravidian indicated a cognate rate of 70 to 75 percent . The retention rate corresponds to a minimum separation of 1.18 millennia.

Using the standard rates of retention for glottochronology, the rate for corresponding Manding, Sumerian and Tamil terms together is 50 percent retention rate, and suggest a minimum length of separation of 2.29 millennia for the group as a whole. But when we compare Manding-Sumerian the retention rate is 70 percent or a minimum length of separation of 1.18 millennia. A comparison of Sumerian-Tamil corresponds to a 57 percent retention rate or a minimum separation of 1.50 millennia.

The length of separations for these languages are far too recent. We know for example that Sumerian had been absorbed by the Akkadian language much earlier then 2.29 millennia ago. This inaccuracy of glottochronology is one reason why Anta Diop is opposed to this linguistic method.

The conservative nature of these languages can be explained by socio-cultural factors. All languages do not change as rapidly as others. Dr. Diop, in *The African Origins of Civilization*, observes that "understandably [in] stable societies man's language has changed less with the passage of time".

The linguistic evidence of an Elamite-Sumerian-Dravidian -Manding connection is quite striking because it is supported by lexical, morphological, and grammatical evidence. This confirms the idea that these languages are related to the Niger Congo Super family of languages which includes Bantu. The linguistic evidence explains the appearance of similar artifacts recovered from Elamite , Indus Valley and Egyptian archaeological excavations. The cultural features and works of art are analogous because these people came from a common origin in the ancient Saharan region of Africa.

Clyde Winters

| 20863|2006-11-15 00:59:04|Robin|Re: Questions rasied in a new African history book WHEN WE RULED|

Dear Jaime

It was Supiya who wrote the part in When We Ruled concerning Sumerian and PB.

Peace

Robin

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> OK I was looking on the ANE site, and all I can say is the

claim "NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!" is quite flawed. One, the linguists pointed quite a few flaws in his methodology and flaws in his lexicon. Even Supiya which offered support pointed this out. There is a difference between a language that is akin as in grammatically similar, etc and a language that has had linguistic borrowing from contact as in borrowing of nouns.

>

> Posts from Fari Supiya goredema_99@...

>

> Dear Mr Hermstein

>

> I have recently read a paper, by a linguist at the UCLA, which you

would benefit much from reading. It is called The Use and Misuse of Language in the Study of African History, by Russell Schuh. In it he deals with the claims of one Cheikh Anta Diop who erroneously claimed that Wolof, a Niger-Congo language, was related to Ancient Egyptian, an Afro-Asiatic language.

>

> One of the interesting issues Schuh raises can be applied to your

unproved theory that Aciient Sumerian can be linked to Bantu. Why if such a link exists have neither Bantuists, of which I am one, nor Sumerologists detected this prior to the present?

>

> I notice that you do not give references for your Proto-Bantu

reconstructions. Why not? What were your sources? Although I am not a Sumerologist I cannot help noticing there are no sources given for your Sumerian etymons. When we add to this the limited nature of your comparanda you do not have much of a hypothesis. I can vouch for the Bantu side of your evidence being inaccurate and I am sure there are those familiar with Sumerian who can vouch for inaccuracies on that side too.

>

> In future I suggest you direct your efforts towards a more

fruitful exercise.

>

> Yours

>

> Fari Supiya

>

> ps the link for the Schuh article is

<http://www.linguistics.ucla.edu>

>

> Dear Hermel Hermstein

>

> In order to excel in any area of linguistics it pays to become

deeply familiar with the works of certain scholars. Those scholars who have delved into the subject of probability and genetic relationships such as Ringe and Nichols. The latter's technique's are easier to reproduce.

> Nichols argues that the Proto-Indo-European item *widehwa is

complex enough to identify an individual ancestral language to which all languages which possess the cognate can be traced. She calls this 'individual-identifying' evidence. It has this status because it has four consonants. The statistical grounds for considering a 4-consonant recurrence as individual-identifying is as follows. The average number of consonants in the world's languages is 20 (her latest estimate is 25). The chance of a consonant appearing in the same position in two different languages is 1 in 20 or 0.05. The chances of two consonants appearing in equivalent positions is (0.05×0.05) 0.0025. Hence if a word which shares two identical or corresponding consonants occurring in similar order is 1 in 400. There are around 7000 languages in the world which means approximately 18 languages can be expected to have this configuration, assuming that the linguistic sign is non-iconic. Noone can claim to have found a

> cognate or borrowing on the basis of a 2-consonant word. A three-

cons. word would have a probability of 0.000125 or 1 in 8000 chance of occurring. It is unlikely such a word would occur in two languages independently but since probability is a broad indicator and not an exact science one must be more certain. A 4-cons. recurrence would have a probability of 0.0000063 or 1 in 160 000. Even as a broad indicator probability can usefully inform us that a 4-cons. word is unlikely to arise by chance in two languages without there either being a genetic relationship or borrowing. The same applies to pronominal systems where similar consonants appear in 1st, 2nd, 3rd anim. and inanim. in the same position. Those four consonants would be `individual-identifying` or `genetic markers` because it is unlikely that a pronominal system would be borrowed.
> I have devised a cross-application of this simple but informative

method for CVC languages such as Bantu and Sumerian where there are few stems with 4-cons. but quite a few stems with more than one unrelated meaning. The consonant /d/ and /m/ in PB carries the meanings `heavy, honoured` and `to create`. By remarkable coincidence these same consonants in the same order in Sumerian mean `heavy, important` and `to create`. The two-cons. must be counted twice for the two meanings squaring a 2-cons. probability hence $0.0025 \times 0.0025 = 0.0000063$ or 1 in 160 000. I'm not particularly comfortable with this but I'm afraid the meanings can be checked at the Upenn. Sumerian Dictionary, the site for which has been given, and Guthrie's Common Bantu(1967-71).

> To make matters worse there is another shared homonym. The PB *-

dong meaning `clay` from which derives *-dongo `pot` and *-dong `to arrange` from which derives *-dongo `to speak, to order`. The Upenn glosses for dug4 `(clay) pot` and dug `to speak` would appear to be perfect correspondences. Hermstein you are correct that despite their derived status their distribution, which I had not checked, makes it very likely they were part of the original PB and must therefore be derivations from a pre-Bantu stage. They certainly were not Bantu period innovations. The Sumerian dug4 appears to be the verbal root with suppletive stems /di/ and /e/. The exact nature of the suppletive stem /di/ is not known to me but PERHAPS it is related to the pb *-tI `to say, quote`. It is possible that the verbal plurals and suppletives can be found within N-C. It is also possible that this system arose after separation, if it is genetic. Anyway it is difficult to decide without a Sumerologist explaining
> the nature of some of these verbal plurals etc. are they derived

from the root? Are they separate in origin? This, however, has no bearing on the issue of statistics because the probability has already reached a significant degree of unlikelihood twice.

> The third shared homonym is more problematic:

> *-tek to draw (water) corresponds plausibly with sig to load up;

to draw water

> *-tika cold weather also shares a gloss with sheg snow, sleet,

cold weather. An /s/ correspondence followed by a /sh/ correspondence is not unknown in Bantu:

> *-cana back -sana back

> *-cana sunlight -shana sunlight all in the same language. This

would appear to be yet a third case of a 1 in 160 000 probability of independent arising.

> There is another angle one could use with the calculations. What

are the chances of five items with exact meanings having the same initial consonant and matching second consonants. All shared correspondences are part of a paradigm or recurrence hence

> *-do sleep udi sleep

> *-dem be heavy idim heavy

> *-dem create dim to create

> *-dong speak dug to speak

> *-dongo pot dug pot

> One could argue this is a 5-cons. paradigm with a probability of 1

in 3 million or 0.00000032.

>

> What does this mean. I think we can all see were chance features

in all of this, or rather, it doesn't. Anyone wanting to disagree should feel most welcome providing their own examples of shared homonyms in unrelated languages. I am under no scientific obligation to take anything short of this seriously. Unless of course one can show Upenn to be wrong (an attack on Tinney). So we are left with borrowing, or a relationship. I feel much more at ease with borrowing because we can automatically say there is a better chance that it has been proved than that it hasn't. Genetic relationship I can only accept pending fulfilment of the requirements of the last post. Why would borrowing show up in basic vocabulary and with shared homonyms? My suspicion is that a significant body of N-C speakers at some pre-Bantu level arrived in Mesopotamia and were absorbed by the Sumerians. How they arrived is suggested by Hermstein's interesting proposed cognate pair:

- > *-jato canoe or wooden raft, plank of a boat
- > suggesting this word entered Mesopotamia before the building of

large boats. Is it possible to get to Mesopotamia from Africa in a canoe. If one can cross the Bab-el Mandeb Straits (about 40 km) separating Arabia and Africa then one could coast hug into the Persian Gulf. Van Sina (1995) dates the first part of the Bantu expansion to 3000BC and identifies an island-bound language that separated from the rest of Bantu during the initial expansion. The island is 35km off the nearest West African coast. They are thought to have arrived by canoe. The journey to East Africa only presents a problem in that it left behind no trace of pre-Bantu languages on the route. Perhaps it happened in one lifetime. We can archaeologically infer navigational capacity as early as 4200BC from boulders that were being transported across a 25km wide estuary in the Nigeria-Cameroon border area. A preserved dugout was retrieved from Dafuna in Nigeria dating to at least 6000BC. Compare with the following from

- > Chris Ehret (2002):
- > "Before 6000BC, Niger-Congo peoples had become skilled

boatbuilders, carving out from single large logs they needed for fishing and for travelling by stream through forested areas."

> Barbera Barich, the source for the Dafuna dugout believes

navigation had been developed by this time to cope with the large waterways present in West Africa. Evidence suggests the ability and know-how to travel can be explained but not the motive. But then who can be sure about the motive for the PIE expansion?

- > Another interesting proposed cognate was :
- > *-cad to incise, cut, tattoo sar to write
- > This is the very etymology we would expect if the PB item or it's

ancestor was the source of the Sumerian verb. Compare Proto-Germanic *writan `to wear, tear, scratch, cut`; Old Frisian writa `to score, write`; Old Norse rita `to score, write`. A similar etymology can be shown for the word `scribe` from Latin scribo or some such form.

> Hermel if you want to see this through I suggest you sign up

for two modules at a university of your convenience, Introductory Sumerian and Historical linguistics. I would also advise you to read up on areas around historical linguistics like Phonology for example (a separate module at college). You can be an occasional student and still work full-time.

- > Use my tips and data to strengthen your work and eventually get

something published. You have a good foundation to build on. Anyone who says otherwise should be asked to prove it. And if you don't hear anything you know what that means. Good luck

>

> Yours

> Fari Supiya

>

> Dear Mr. Hermstein

>

> You asked me about PB inaccuracies. Knowing the history of Bantu

reconstructions makes it simple to trace your source. I must commend you for using such a reputable source and resisting the temptation to alter the meanings as you see fit(I know, slight change of tone). The fact remains, however, that your use of the site has one major fault.

> *-dong means `to order` or `arrange` from which *-dong `to speak`,

`to order` is derived.

> *-dongo means `clay` from which is derived the word `pot`. Neither

of these are original.

> I suspect if you were to use original instead of derived meanings

your seemingly impressive PB-Sumerian links would vanish.

> It is time to spend your energy more wisely. While I deplore the

indirect(and irrelevant) swipes from people who lack the relevant expertise or honesty to confront you directly, you have placed yourself in this position.

>

> Fari Supiya

> ps my intention is to help not make you feel bad.

>

> Dear Hermel Hermstein

>

> You should be aware that when you `discover` a new correspondence

it might cancel out some of your previous work. If 1st degree /i/ before /d/ maintains the /d/ correspondence in Sumerian then your equation of *-jadi `oil` with Sumerian li `oil` is in violation of the sound law. The data you have provided, however, makes sense so far.

>

> In Bantu also initial /b-/ often under goes lenition as in the

following:

- > *-bod to rot wora to rot
- > *-bodo penis mboro penis
- > It is hardly surprising that initial /b-/ correspondence between

Sumerian and Bantu shows deletion (or lenition, might there be a Sumerian phoneme /w/?) at times. In Niger-Congo there were two sets of plosives; lenis and fortis (lax and tense articulation) which is the likely source of the variation.

- > Keep up the research.
- >
- > Yours
- > Fari Supiya
- >
- > Dear Hermel Hermstein
- >
- > Peter Daniels` post challenges you to demonstrate similarity in

inflectional morphology. If I may add. The proof of Niger-Congo genetic relationship is based on an elaborate system of gender and number marking, the reasonably consistent noun classes of certain nouns across the N-C geographic zone, and the system of verbal extensions which include causatives, reciprocals etc, which can be reconstructed to N-C level. The lexical evidence, which often numbers around 50 items, is looked at in perspective. You should be aware that the extent of noun class useage varies in N-C branches from full(Atlantic) to remnant (Mande where tone alternation marks sing-plur) to absent in some Kwa languages along the coast. I think you mentioned the latter in a previous post.

- >
- > You should also give due study to the phenomenon of `pluractional`

verbs which occur in N-C and, according to both yourself and Thomas Marik, in Sumerian too. Of course this is only if you want to show a genetic relationship. If you are arguing borrowing, for which you appear to have evidence, then this is not an issue.

- >
- > I thoroughly disagree with the notion of having to show how the

contact took place. Even if you showed this if the linguistic evidence is not strong enough it means nothing. On the other hand if you can show strong evidence of recurring correspondences then the burden of proof is not with you to show how the migration took place. I hold this to be self evident, however Greenberg maintained a similar position, in relation to Guthrie who argued Greenberg`s hypothesis (of Bantu dispersal) did not take account of

`geographical realities`. To be fair to Mr. Daniels given the distances involved it seems far more likely that West Africans reached America (for which there appears to be no evidence), which is simply on the opposite coast, than to suggest that they ventured to Mesopotamia. This is assuming Proto- N-C arose in West Africa (Kordofanian, a branch of N-C, is spoken in Sudan).

>

> Yours

> Fari Supiya

>

> Dear Hermel Hermstein

>

>

> This is my first response to what you have sent.

>

> You have an uneven accumulation of knowledge concerning diachronic

linguistics hence you know plenty in one area and almost nothing in others. It also shows in your responses to critics. At the level you are at now you would not be able to get anything published in this field and ultimately that is where research should be heading.

>

> Problem areas include 1) knowing the difference between historical

linguistics of the textbook and the actual practice within the context of a family, 2) Ability to adequately explain to critics the difference between lookalikes that occur between unrelated languages and cognates, 3) a profound familiarity with the scholarship of various individual experts, 4) knowledge of the most effective ways to carry out step 1 of the comparative method, and lastly 5) an undeveloped linguistic instinct. I will briefly explain the various points so you understand.

>

> In historical linguistics you are taught that the comparative

method is heuristic(see Nichols 1996, in The Comparative Method Reviewed, ed. Durie,M...; and Kathleen Hubbard at <http://www.utexas.edu/depts/classics/documents/PIE.html>). In actual practice within a family such as Bantu you find out first hand what that actually is. In reconstructing PB, Coupez and Bastin (1999) used systematic sound changes already known to affect each language, from the research of Guthrie(1967-71) and Meeussen(1980), to determine which items were reflexes. However they included items which showed minor variation of the sound rules because of how regular correspondences are known to work in Bantu. Here is an example:

- >
- > *-dUad be ill -ruara be ill
- >
- > *-dUba flower -ruwa flower
- >
- > *-dUdU be bitter(shift to) gall -nduru gall
- >
- > *-dUmI male, husband -rume male, husband
- >
- > *-dI eat -dya, dyga, rya eat, consume
- >
- > *-dIa that, those -ria that one, far demons.
- >
- > *-dImI tongue -rimi tongue
- >
- > *-dId weep, shout -rira to ring (tr)
- >
- > -ridza to ring (intr)
- >
- > I present 4 examples each of /d-/ followed by second degree /U/

followed by labial and alveolar plosives, labial nasals etc. and there is at least one party-booper in each set. If you seriously want to compare Bantu with anything you will have to understand these allophonic variations which appear to be unpredictable. There is an even worse example:

- >
- > *-gUdUbe pig -nguruwe pig
- >
- > *-gUdo evening; yesterday -uro evening
- >
- > -zuro yesterday
- >
- > A velar plosive acquiring an initial nasal (possibly an

assimilated noun class) in one case, deletion of the plosive in another and a shift to an alveolar fricative in the last with the latter two occurring in two reflexes of the same PB item yet all these reflexes belong to the same language. Clearly there is regularity in theory and in practice. Yet no one would question that these are indeed reflexes. The problem for you is if Sumerian was related to Bantu how would you identify the Sumerian cognates? You wouldn't have the expertise but it could be done.

- >
- > Now the difference between lookalikes and real cognates is easier

to explain when you have real examples. The Sumerian eme, tongue would appear to be only a lookalike of the PB*-dlmI. That is, unless you can show other examples of initial position dental stop deletion in words of the same meaning first, then inexact but close senses afterwards. Lookalikes rarely repeat the same corresponding differences (there is one case of a once-recurring difference in Ringe 1992, Transactions of the Philosophical Society...). This is where the evidence of cognacy lies. To use the words of Campbell (1998):

>
> `It is important to attempt to avoid potential sound

correspondences which are due merely to chance. For example, languages may have words which are similar only by accident, by sheer coincidence, as the case of Kaqchikel (Mayan) mes mess, disorder, garbage : English mess (disorder, untidyness). To determine whether a sound correspondence is real (reflecting sounds inherited from a proto-language) rather than perhaps just an accidental similarity, we need to determine whether the correspondence recurs in other cognate sets...If we were to attempt to find recurrences of the seeming m-:m- correspondence between Kakchikel and English, we would soon discover that there are no other instances of it, that it does not recur.`p113 Historical Linguistics

>
> In this respect Mr Hermstein some of your examples are interesting

because you have shown recurrent differences.

>
> *-bad-Uk be split (intr) bar to split, open
>
> *-tad to cut open tar to cut
>
> *-mUd-Ik to shine, give light mul to shine, radiate (light)
>
> from this derives mUdI torch from this derives mul star
>
> *-gUdU sky ul sky
>
> *-jadi oil li oil
>
> *-mido throat, gullet meli neck
>
> *-tadI long tal (to be) broad
>
> *-jIda path (becomes road in modern lang.) sila street

- >
- > *-cad to incise, cut, tatoo sar to write
- >
- > *-gad-Ik put on the back g~ar to put, place, lay down
- >
- > *-bodo penis bur crotch
- >
- > Three exact meaning correspondences, two hair-splittingly close,

and six close meaning correspondences of the PB voiced alveolar stop to the Sumerian liquids. Both the deletion of the /g/ and it's nasalization we have already seen in the shift from PB to descendant languages. The phoneme /j/ either becomes a fricative or is deleted along, sometimes, with the following vowel. There is nothing here inconsistent with Bantu phonological principles in practice. As for the Sumerian I can only say I have checked the meanings in the Upenn dictionary and they are consistent with your glosses. I checked the Akkadian equivalents for these and they were not similar. These are good candidates for cognates. They are not just eleven stems out of basic vocabulary of a few hundred but eleven stems with the same correspondence recurring. You have not proved a genetic relationship yet but chance is highly unlikely to be an option.

- >
- > Your other problem is a poor technique of cognate searching. There

are also correspondences of PB */d-/ : Sum./r-, -l/ that you did not find.

- >
- > *-dUmI male, husband urum male
- >
- > *-dI eat rig to eat, drink, sup
- >
- > *-dI be iri to make manifest, to become
- >
- > *-dIa that, those RI far demons.; that, yonder
- >
- > Of which the Sumerologists, I am told, are not sure about the

reading of the last hence given in capitals. Here Bantu would appear to furnish a reading. If the similarity can help with providing a reading then this shows even more that you need assistance from a Sumerologist, if you are to continue your research, because what you have presented gives no such examples. The additional vowel of the Sumerian example for `male` can be explained by prothesis. The extra segment in the next example can be explained in a Niger-Congo context where in the Atlantic family Wolof has leka `to eat`.

>

> The proportion of inexact or skewed meanings depends on the length

of time from the split. Bantu reflexes tend to have far less number of skewed items amongst them. With Benue-Congo, the next up, it increases and finally with Niger-congo the proportion of skewed meanings is highest. Niger-Congo is far older than Indo-European as evidenced by the complex branching and the dissimilarity degree of the most distant branches.

>

> The last problem I identified was an undeveloped linguistic

instinct on your part. I don't know how you came to study this particular issue but you have done well by sensing that there is something going on here. Your problem, however, is that you miss certain warning signs. Since you are not a Sumerologist when you see an item like ushu `sunset`, written u4-shu2 alarm bells should ring. U4 is also used to write `sun` presumably pronounced ud. I could not find a meaning for ush2 but if one postulates something like `to sink, or submerge` then your exact meaning comparison is out of the window. You are really comparing shu2 with PB *-co sunset. You need to find out from a Sumerologist whether ushu is unanalysable because all etyma in a basic comparison should be monomorphemic. The instinct is not in the being right or wrong. It is in the sense of unease that makes you exclude an item until it is checked. That's what being a linguist does for you.

>

> The remaining problem of intimate familiarity with individual

scholar's research will be dealt with in another posting. You mentioned that mathematical calculations could back up your case but you provided no actual examples. Such calculations have actually been carried out by a few linguists. They can be cross-applied but I will deal with that in another posting.

>

> At the moment Hermstein your'e out of your depth! You need

professional help to make a solid case that can be advanced. Unless a Sumerologist can show that most of your Sumerian etymons are analysable, Semitic borrowings, incorrect morphological forms (but the evidence as I have arranged it is mostly nouns) or that the Upenn dictionary is simply wrong on those points(how likely?), your hypothesis needs serious consideration.

>

> Since a number of people seem to appreciate jokes (yourself

included) let me sign off with Russell Schuh's joke of Wolof and English cognates:

- >
- > Wolof English
- >
- > bey goat buck
- >
- > dee die die
- >
- > fan when? when
- >
- > goor man guard
- >
- > lekk to eat lick
- >
- > man me, I me
- >
- > ndox water dock
- >
- > nit person native
- >
- > nopp ear lobe
- >
- > What part of regular correspondence don't some people get?
- >
- >
- > Yours
- >
- > Fari Supiya
- >
- > Geographical separation-yes. Chronological separation- again, if

people can't be bothered to read the posts why should I take them seriously? Either you have regular correspondences which defy chance or you don't. Hermstein does and when you fail to show other otherwise you start to talk about anything other than the evidence you can't dispose of. As for possible means of contact I've shown just how possible it was in a previous post. It's up to you -read it or not. Whether you believe is your choice. All I'm saying is that the evidence itself is difficult to attack. Please- let's not rewrite the rules of linguistics.

- >
- > Hermstein it's time you started defending your own thesis. Where are you?

>
> ----- Original Message -----
> From: Robin
> To: Ta_Seti@yahoogroups.com
> Sent: Monday, November 13, 2006 4:50 AM
> Subject: [Ta_Seti] Re: Questions raised in a new African history

book WHEN WE RULED

>
>
>
>
>
> Dear Jaime
>
> Some of the evidence was posted on ANE. I copied them on to the

Yahoo Group - africanclassicalhistory, messages 815, 820, 822, 823
and 829. Below I repost my introduction to the debate from
africanclassicalhistory and some of the first of the posts (taken
from ANE).

>
> Greetings from the Moderator
>
> On the Ancient Near East site there was a internet debate

concerning
> whether or not the Sumerians (the first civilised inhabitants of

the
> Middle East) spoke Bantu, a language family of Central and

Southern
> Africa. The site is aimed at professional linguists and other

experts
> to strut their stuff. Mr Hermel Hermstein started and ended the
> debate. By the way PB means Proto Bantu.

>
> Robin
>
>
>
> On the 14 May, Mr Hermstein posted the following
>
> To Mr.Adams
>

> Thanks. Your response was most informative. I'll stick to what

I'm

> best at. Did Sumerian cause language death in the south? Your'e

> right. Without written records it's speculation. Were the

Sumerian

> readings of the determinatives once pronounced in that language?

> Again it could have been scribal errors. Now to the area I'm most
> comfortable in.

>

> I was not trying to say Sumerian is the ancestor of Bantu or even

> vice-versa. I believe, tentatively(until corrected), that

Sumerian

> and Proto-Bantu share an ancestor not in the distant

epipalaeolithic

> but in the much more recent past. Recent enough to be proved by

> stage 1 of the comparative method (the identification of regular

> phonemic similarities and differences in words of the same

meaning).

> The best place to start is with the Swadesh-type list of 100

words

> thought to be the most basic of vocabulary and common to all

> languages regardless of material culture. They are believed to

last

> longer in the language because they are less likely to be

borrowed

> or replaced. Words like "arm", "leg", "head", "ground", "fish"

etc.

> One can also compare the number of similarities between Swadesh

list

> items between two languages and compare between those of known

> relationships. Indo-European languages (from different branches

tend

> to have a 25-35% cognacy rate while Uralic languages, 10-20%.

>

> Now these ideas are not without controversy. Some items

like "head"

> have had their legitimacy for being on the list questioned.

> Languages also borrow basic list items though they are less

likely

> to. English borrowed 10% of it's Swadesh words from Norman

French.

> The uses of list results for glottochronology have caused a still

> raging controversy. The fact still remains, however, that

unrelated

> languages and lang. that have never been in contact show a

degree of

> similarity within the chance range. Languages are estimated to

share

> under 7% of their basic vocabulary by chance(Campbell 1998 one of

> many who cite this statistic). In reality some language families

are

> known to have distant branches with a 5% cognacy rate

> (Austronesian?). If we can find say 8 similarities then it's a

> descent argument for non-chance (borrowing or genetic

> relationship). Can we find 8 similarities between Swadesh PB and

> Sumerian?

>

> I = second degree i

> i = first degree i previously called super-closed high vowel

> U= second " " u

> u= first degree u prev. called " " ...

> c= phoneme /s/ acc. most Bantuists

>

> Proto-Bantu Sumerian

> *-badI liver bar liver (kabattu)

> *-beede breast ubur breast (tulu)

> *-cUkI hair siki hair (shartu,

> shipatu ?)

> *-gend walk, go g~en to go (alaku)

> *-gego molar tooth, tooth gug tooth (shinnu)

> *-kUdU adult, big kur (to be)big (rabu)

> *-kUto skin, garment kush skin, leather (mashku)

> *-piip be black gig be black (tsalmu)

>
> The evidence is not without issue. The Akkadian bracketed
> equivalents are there to show that these are not likely to be
> Semitic borrowings into Sumerian. They do not have pronunciation
> markers over the phonemes for typographical reasons and really

they

> are not the issue. The Sumerian bar indicates the "liver" as the
> seat of emotion and not the organ for which they would write ur.

The

> semantic latitude in this case is negligible as one can be

compared

> to the other without abusing common sense. Also the relationship

of

> bar "liver" to bar "to split, open" ; "outside, (other)side is not
> clear to me. If there is a relationship between the two that

could

> affect my argument. They are all written with the same sign. It

would

> be a remarkable coincidence if PB had the forms *-bad

meaning "rib,

> side" and "liver" while Sumerian had the forms bar

meaning "(other)

> side, outside", "shoulder" and "liver" and they were not related.
> Also items for "big" and "black" should properly be adjectives
> and not verbs but I couldn't find any Sumerian adjectives not

derived

> from the verbs. Some of the items have a range of meanings
> like "walk" and "go". The partial match will do for me as they

have

> the same general sense. In any case they seem to bear the mark of
> cognacy : the regular correspondences. The /b/ in PB

corresponding

> to the /b/ in Sumerian while the /d/ in PB corresponds to

the /r/ in

- > Sumerian. The difference in the velar and nasal velar initial
- > consonants in the Sumerian correspondent of items "go"

and "tooth"

- > is not unusual in Bantu itself with some /g/ becoming /g/ and

other

- > times /ng/ in similar phonetic environments as in PB to KiLega

sound-

- > shifts. Also compare the KiLega mw-igi, "darkness" from the PB *-
- > piipi.
- > And yes it's just eight words but the Swadesh 100 from which
- > they were taken is designed to be a sample of the basic

vocabulary

- > of the language as a whole.
- > So, I reiterate my position. Sumerian was a Niger-Congo language
- > probably of the Benue-Congo sub-branch. The chances of borrowing
- > decrease with distance and there are thousands of miles

seperating

- > West Africa from S. Mesopotamia. It is still possible but one

would

- > need to explain why no languages in-between have been affected by
- > the areal diffusion or by the borrowing. Futhermore some of these
- > items have a clear Niger-Congo context so the loaning would have

had

- > to be from PB to Sumerian. Explaining how PB-speakers got to
- > Mesopotamia is as difficult for borrowing as it is for genetic
- > relationship. There is no easy way out. Except to provide

evidence

- > that convincingly destroys the embryonic thesis.

>

> Yours

> Hermel Hermstein

>

>

>

>

- > On the 9 June 2004 Hermstein truly concluded the following after

a

> gruelling 4 weeks of debate . . .

>

> 9 June 2004

>

> To those of you who have encouraged me to continue my research,

full

> marks. If I am wrong no harm done. If I am right then the

evidence

> will only grow and has been growing before your eyes.

>

> Special thanks to Fari Supiya for his helpful references and for

> understanding the significance of shared homonymous stems. Maybe

> it's because you work with CVC languages. I can't believe just

how

> ignorant some linguists are- goes to show that if non-linguists

are

> not equal then certainly those with qualifications differ in

their

> performance. Don't be too hard on them though. People only

perform

> to capacity.

>

> Thanks to T Marik for his initial input before falling silent. He

> tried. Thanks to Miguel Carrasquer for the relevant input. I

don't

> think either of you brothers will ever agree with me but your

> contributions were valued.

>

> Thanks to Mr Adams. Without you I wouldn't have come here. Your

last

> major posting was full of insights. I would appreciate if you

could

> send me the attachment of the posts concerning other linguistic

> comparisons you mentioned with Sumerian.

>

> Thanks to all the participants who sent private posts. I can see

why

> you didn't want to support me in the open.

>

> I'm off to continue the research and to give you all one less

thing

> to write about. Remember that I stood my own ground from day one.

> Answered all and every point. Never twisted a criticism to suit

my

> own end.

>

> I say tomatoy to you say tomato

> I say goodbye Daniels says goodriddance

> tomatoy tomato goodbye goodriddance

> let's call the whole thing ooooooooooff

>

> ps like Arnie I'll be back!!

>

>

> MODERATOR CONCLUSION

>

> The key point is where Mr Hermstein stated that: "Remember that I

> stood my own ground from day one. Answered all and every point."

The

> significance is that NOT ONE OF THE LINGUISTS OR OTHER EXPERTS

WAS

> ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE

AKIN

> TO BANTU!!!

>

> Robin

>

> I will post the debate on here in a few days.

>

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

wrote:

> >

> > Gotcha. So what is the evidence that a Proto-Niger-Congo

language such as Proto-Bantu/ Proto-Potou-Akanic-Bantu is the ancestor of both Sumerian?

> >

> > ----- Original Message -----

> > From: Robin

> > To: Ta_Seti@yahoogroups.com

> > Sent: Sunday, November 12, 2006 6:43 AM

> > Subject: [Ta_Seti] Re: Questions raised in a new African

history book WHEN WE RULED

> >

> >

> > Dear Jaime

> >

> > Proto Bantu is a reconstructed language. It is a scholarly

attempt

> > to find the linguistic ancestor of Swahili, KiKongo,

ChiShona, etc.

> > The source that we used for all PB items was

> > <http://linguistics.africamuseum.be/BLR3.html>

> >

> > Peace

> >

> > Robin

> >

> > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> > wrote:

> > >

> > > In which country where proto Bantu writings found?

> > > ----- Original Message -----

> > > From: Robin

> > > To: Ta_Seti@yahoogroups.com

> > > Sent: Friday, November 10, 2006 12:09 AM

> > > Subject: [Ta_Seti] Re: Questions raised in a new African

history

> > book WHEN WE RULED

> > >

> > >

> > > Dear Asar

> > >

> > > The theory presented is not that the Sumerians were Bantu

> > speakers
> > > but that Sumerian and Proto-Bantu shared a common

linguistic

> > > ancestor Niger-Congo. The linguistic comparisons between
> > Sumerian
> > > and Proto-Bantu were given to illustrate this point.

> > >

> > > Peace

> > >

> > > Robin

> > >

> > > --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

> > > wrote:

> > > >

> > > > I plan on getting this work soon. I hope the author can
> > address the

> > > > question as I think he's on this list as well.

> > > >

> > > > Asar Imhotep

> > > > <http://www.mochasuite.com>

> > > >

> > > >

> > > >

> > > > --- In Ta_Seti@yahoogroups.com, "Amanda"

> > wrote:

> > > >

> > > > Htp

> > > >

> > > > CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .

> > > >

> > > > What do you guys think of the way that When We Ruled

> > > reconstructs the

> > > > Egyptian Kings list from 5660 BC down to the Persian

Period?

> > > >

> > > > Do you think the writer is correct to argue that the

> > Sumerians

> > > were

> > > > not Cushites but Bantus?

> > > >

> > > > Htp

> > > >

>>>> Amanda

>>>>

>>>>

>>>>

>>>>

>>>>

>>>> | 20864|2006-11-15 06:40:06|Peter Clark|Re: Egyptian Seth and Biblical Seth|

I would say there were sources but not readily accessible. Looking at the time frame. Then again when we see the decrees placed ordering temples to be closed and books burned you are right, there apparently were sources particularly of concern to destroy information. Authorities such as Ptolemy I and Theodosius I.

----- Original Message -----

From: Jaime Pretell

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, November 14, 2006 8:32:59 AM

Subject: Re: [Ta_Seti] Egyptian Seth and Biblical Seth

I am sure they had knowledge from many sources of the ancient times.

----- Original Message -----

From: [Peter Clark](#)

To: [Ta_Seti@yahoogroups.com](#)

Sent: Monday, November 13, 2006 1:27 PM

Subject: Re: [Ta_Seti] Egyptian Seth and Biblical Seth

The Gnostics (knowers of the truth) had faint remembrance of the Shetaut N'tr which had been passed down through the milienias.

----- Original Message -----

From: heru.rising <orisha@optonline.net>

To: [Ta_Seti@yahoogroups.com](#)

Sent: Saturday, November 11, 2006 3:57:27 PM

Subject: [Ta_Seti] Egyptian Seth and Biblical Seth

Is anyone aware of evidence suggesting that the Egyptian, Gnostic and

Biblical versions of Seth (Set) are related? I am aware of only two texts on the subject: an article written by B. A. Pearson in an obscure biblical literature serial and a book written by C. S. Wake in 1870.

| 20865|2006-11-15 07:02:42|Peter Clark|Re: Libraries in the sand reveal Africa's academic past|

When did the Quran come into existence? Without a Quran how could there be Islam? We would be more accurate in saying the followers of Muhammedanism. The religion would be officially named Islam after the formulation and writing of the worlds first Koran based on the first five books of Moses and Psalms of the Old Testament and the Four Gospels of the New Testament. The work on the Kpran would begin in 1870 and be completed and accepted in Cairo Egypt in 1919. It was written and formulated by Jewish scholars and Rabbis from the Jewish Organization the Alliance Israelite Universal of Paris, France.

----- Original Message -----

From: Jaime Pretell

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, November 14, 2006 5:53:43 AM

Subject: Re: [Ta_Seti] Libraries in the sand reveal Africa's academic past

While I agree what is taught in school is garbage, I doubt any modern scholar would claim West Africa has no history. If anything the contention would be if Sub Saharan West Africa had any form of writing that could elucidate on that history. Timbuktu is Saharan West Africa and I do not know if any of those writings in this article predate the expansion of Islam. That is for archeology to discover. But nothing as simplistic as a claim that History did not exist. Even oral history ala griots would discount that foolish notion.

----- Original Message -----

From: crisfori whitakara

To: Ta_Seti@yahoogroups.com

Sent: Monday, November 13, 2006 11:33 AM

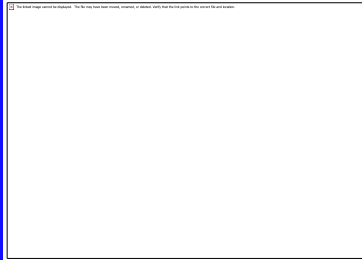
Subject: Re: [Ta_Seti] Libraries in the sand reveal Africa's academic past

the sands of time have become the sands of truth so shame on those white female teachers who taught schomburg, x and others that(west) africans have no history

Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

**Libraries in the sand
reveal Africa's
academic past**

By Nick Tattersall *Fri Nov 10, 4:54 AM ET*



[Reuters Photo:](#) A Malian walks out of the Great Mosque in Djenné, Mali in this August 10,...

TIMBUKTU, Mali (Reuters) - Researchers in Timbuktu are fighting to preserve tens of thousands of ancient texts which they say prove Africa had a written history at least as old as the European Renaissance.

Private and public libraries in the fabled Saharan town in Mali have already collected 150,000 brittle manuscripts, some of them from the 13th century, and local historians believe many more lie buried under the sand.

The texts were stashed under mud homes and in desert caves by proud Malian families whose successive generations feared they would be stolen by Moroccan invaders, European explorers and then French colonialists.

Written in ornate calligraphy, some were used to teach astrology or mathematics, while others tell tales of social and business life in Timbuktu during its "Golden Age," when it was a seat of learning in the 16th century.

"These manuscripts are about all the fields of human knowledge: law, the sciences, medicine," said Galla Dicko, director of the Ahmed Baba Institute, a library housing 25,000 of the texts.

"Here is a political tract," he said, pointing to a script in a glass cabinet, somewhat dog-eared and chewed by termites. "A letter on good governance, a warning to intellectuals not to be corrupted by the power of politicians. "

Bookshelves on the wall behind him contain a volume on maths and a guide to Andalusian music as well as love stories and correspondence between traders plying the trans-Saharan caravan routes.

Timbuktu's leading families have only recently started to give up what they see as ancestral

heirlooms. They are being persuaded by local officials that the manuscripts should be part of the community's shared culture.

"It is through these writings that we can really know our place in history," said Abdramane Ben Essayouti, Imam of Timbuktu's oldest mosque, Djingarei-ber, built from mud bricks and wood in 1325.

HEAT, DUST AND TERMITES

Experts believe the 150,000 texts collected so far are just a fraction of what lies hidden under centuries of dust behind the ornate wooden doors of Timbuktu's mud-brick homes.

"This is just 10 percent of what we have. We think we have more than a million buried here," said Ali Ould Sidi, a government official responsible for managing the town's World Heritage Sites.

Some academics say the texts will force the West to accept Africa has an intellectual history as old as its own. Others draw comparisons with the discovery of the Dead Sea Scrolls.

But as the fame of the manuscripts spreads, conservationists fear those that have survived centuries of termites and extreme heat will be sold to tourists at extortionate prices or illegally trafficked out of the country.

South Africa is spearheading "Operation Timbuktu" to protect the texts, funding a new library for the Ahmed Baba Institute, named after a Timbuktu-born contemporary of William Shakespeare.

The United States and Norway are helping with the preservation of the manuscripts, which South African President Thabo Mbeki has said will "restore the self respect, the pride, honor and dignity of the people of Africa."

The people of Timbuktu, whose universities were attended by 25,000 scholars in the 16th century but whose languid pace of life has been left behind by modernity, have similar hopes.

"The nations formed a single line and Timbuktu was at the head. But one day, God did an about-turn and Timbuktu found itself at the back," a local proverb goes.

"Perhaps one day God will do another about-turn so that Timbuktu can retake its rightful place," it adds.

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| 20866|2006-11-15 09:02:02|clyde winters|Re: Libraries in the sand reveal Africa's academic past|

Hi

The Quran existed at the beginning of Islam. The Quran is simply the record of Muhammad's revelations. These revelations were recited long before the Arabic script was invented to write down the revelations of the Prophet.

Clyde Winters

--- Peter Clark <lcsteel1@sbcglobal.net> wrote:

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> in 1870 and be completed and accepted in Cairo Egypt
> in 1919. It was written and formulated by Jewish
> scholars and Rabbis from the Jewish Organization the
> Alliance Israelite Universal of Paris, France.

>

>

> ----- Original Message -----

> From: Jaime Pretell <jaime_pretell@hotmail.com>

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, November 14, 2006 5:53:43 AM

> Subject: Re: [Ta_Seti] Libraries in the sand reveal

> Africa's academic past

>

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 > ----- Original Message -----
 > From: cristofori whitakara
 > To: Ta_Seti@yahoogroups .com
 > Sent: Monday, November 13, 2006 11:33 AM
 > Subject: Re: [Ta_Seti] Libraries in the sand reveal
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 > By Nick Tattersall Fri Nov 10, 4:54 AM ET
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 > generations feared they would be stolen by Moroccan
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- > Written in ornate calligraphy, some were used to
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- > tales of social and business life in Timbuktu during
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- > script in a glass cabinet, somewhat dog-eared and
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- > Bookshelves on the wall behind him contain a volume
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- >
- >
- >
- >
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| 20867|2006-11-15 12:39:55|Djehuti Sundaka|Re: Libraries in the sand reveal Africa's academic past|

Arabic script long predates the birth of Muhammad.

<http://www.ancientscripts.com/arabic.html>

http://en.wikipedia.org/wiki/Arabic_alphabet

<http://www.omniglot.com/writing/arabic.htm>

Muhammad himself could read and write as could most members of the Qoresh above the age of five. An Islamic belief that he was illiterate is based upon the Quranic references to him being among the "unlettered" which simply meant that he hadn't been a member of the culture's traditional class of poets whose poetry was thought to be supernaturally inspired. It didn't mean that he was illiterate as Muslims like to contend.

His recitations (ayats) were memorized by various followers and written down soon after his death under Abu Bakr (if I remember correctly). Again, if I remember correctly, it was under Uthman that the Quran was standardized such that only authentic suras of Muhammad were used to compose the Quran and inauthentic suras were excluded. However, what was authentic and inauthentic was never universally agreed upon at the time and has since simply been accepted based upon the authority of tradition. Within Al-Aqsa (the Dome of the Rock), there are Quranic inscriptions with one that is thought to have been an original ayat even though not found in the standardized Quran.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

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> Hi
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> > ----- Original Message -----

> > From: Jaime Pretell

> > To: Ta_Seti@yahoogroups.com

> > Sent: Tuesday, November 14, 2006 5:53:43 AM

> > Subject: Re: [Ta_Seti] Libraries in the sand reveal

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> > By Nick Tattersall Fri Nov 10, 4:54 AM ET

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> > plying the trans-Saharan caravan routes.
> > Timbuktu's leading families have only recently
> > started to give up what they see as ancestral
> > heirlooms. They are being persuaded by local
> > officials that the manuscripts should be part of the
> > community's shared culture.
> > "It is through these writings that we can really
> > know our place in history," said Abdramane Ben
> > Essayouti, Imam of Timbuktu's oldest mosque,
> > Djingarei-ber, built from mud bricks and wood in

> > 1325.
> > HEAT, DUST AND TERMITES
> > Experts believe the 150,000 texts collected so far
> > are just a fraction of what lies hidden under
> > centuries of dust behind the ornate wooden doors of
> > Timbuktu's mud-brick homes.
> > "This is just 10 percent of what we have. We think
> > we have more than a million buried here," said Ali
> > Ould Sidi, a government official responsible for
> > managing the town's World Heritage Sites.
> > Some academics say the texts will force the West to
> > accept Africa has an intellectual history as old as
> > its own. Others draw comparisons with the discovery
> > of the Dead Sea Scrolls.
> > But as the fame of the manuscripts spreads,
> > conservationists fear those that have survived
> > centuries of termites and extreme heat will be sold
> > to tourists at extortionate prices or illegally
> > trafficked out of the country.
> > South Africa is spearheading "Operation Timbuktu" to
> > protect the texts, funding a new library for the
> > Ahmed Baba Institute, named after a Timbuktu-born
> > contemporary of William Shakespeare.
> > The United States and Norway are helping with the
> > preservation of the manuscripts, which South African
> > President Thabo Mbeki has said will "restore the
> > self respect, the pride, honor and dignity of the
> > people of Africa."
> > The people of Timbuktu, whose universities were
> > attended by 25,000 scholars in the 16th century but
> > whose languid pace of life has been left behind by
> > modernity, have similar hopes.
> > "The nations formed a single line and Timbuktu was
> > at the head. But one day, God did an about-turn and
> > Timbuktu found itself at the back," a local proverb
> > goes.
> > "Perhaps one day God will do another about-turn so
> > that Timbuktu can retake its rightful place," it
> > adds.
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| 20868|2006-11-15 12:47:24|Djehuti Sundaka|Re: Questions rasied in a new African history book WHEN WE RULED|

This is fascinating. I wonder if the word correspondences actually correspond to Sumerian words or if they might correspond to words thought to be Ubaidian that were adopted by the Sumerians. If so, it would mean that the proposed PB contact would have predated the arrival of the Sumerians.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> OK I was looking on the ANE site, and all I can say is the

claim "NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!" is quite flawed. One, the linguists pointed quite a few flaws in his methodology and flaws in his lexicon. Even Supiya which offered support pointed this out. There is a difference between a language that is akin as in grammatically similar, etc and a language that has had linguistic borrowing from contact as in borrowing of nouns.

>

> Posts from Fari Supiya goredema_99@...

>

> Dear Mr Hermstein

>

> I have recently read a paper, by a linguist at the UCLA, which you

would benefit much from reading. It is called The Use and Misuse of Language in the Study of African History, by Russell Schuh. In it he

deals with the claims of one Cheikh Anta Diop who erroneously claimed that Wolof, a Niger-Congo language, was related to Ancient Egyptian, an Afro-Asiatic language.

>

> One of the interesting issues Schuh raises can be applied to your

unproved theory that Acienc Sumerian can be linked to Bantu. Why if such a link exists have neither Bantuists, of which I am one, nor Sumerologists detected this prior to the present?

>

> I notice that you do not give references for your Proto-Bantu

reconstructions. Why not? What were your sources? Although I am not a Sumerologist I cannot help noticing there are no sources given for your Sumerian etymons. When we add to this the limited nature of your comparanda you do not have much of a hypothesis. I can vouch for the Bantu side of your evidence being inaccurate and I am sure there are those familiar with Sumerian who can vouch for inaccuracies on that side too.

>

> In future I suggest you direct your efforts towards a more

fruitful exercise.

>

> Yours

>

> Fari Supiya

>

> ps the link for the Schuh article is

<http://www.linguistics.ucla.edu>

>

> Dear Hermel Hermstein

>

> In order to excel in any area of linguistics it pays to become

deeply familiar with the works of certain scholars. Those scholars who have delved into the subject of probability and genetic relationships such as Ringe and Nichols. The latter's technique's are easier to reproduce.

> Nichols argues that the Proto-Indo-European item *widehwa is

complex enough to identify an individual ancestral language to which all languages which possess the cognate can be traced. She calls this 'individual-identifying' evidence. It has this status because it has four consonants. The statistical grounds for

considering a 4-consonant recurrence as individual-identifying is as follows. The average number of consonants in the world's languages is 20 (her latest estimate is 25). The chance of a consonant appearing in the same position in two different languages is 1 in 20 or 0.05. The chances of two consonants appearing in equivalent positions is $(0.05 \times 0.05) = 0.0025$. Hence if a word which shares two identical or corresponding consonants occurring in similar order is 1 in 400. There are around 7000 languages in the world which means approximately 18 languages can be expected to have this configuration, assuming that the linguistic sign is non-iconic.

Noone can claim to have found a

> cognate or borrowing on the basis of a 2-consonant word. A three-

cons. word would have a probability of 0.000125 or 1 in 8000 chance of occurring. It is unlikely such a word would occur in two languages independently but since probability is a broad indicator and not an exact science one must be more certain. A 4-cons. recurrence would have a probability of 0.0000063 or 1 in 160 000. Even as a broad indicator probability can usefully inform us that a 4-cons. word is unlikely to arise by chance in two languages without there either being a genetic relationship or borrowing. The same applies to pronominal systems where similar consonants appear in 1st, 2nd, 3rd anim. and inanim. in the same position. Those four consonants would be 'individual-identifying' or 'genetic markers' because it is unlikely that a pronominal system would be borrowed.
> I have devised a cross-application of this simple but informative

method for CVC languages such as Bantu and Sumerian where there are few stems with 4-cons. but quite a few stems with more than one unrelated meaning. The consonant /d/ and /m/ in PB carries the meanings 'heavy, honoured' and 'to create'. By remarkable coincidence these same consonants in the same order in Sumerian mean 'heavy, important' and 'to create'. The two-cons. must be counted twice for the two meanings squaring a 2-cons. probability hence $0.0025 \times 0.0025 = 0.0000063$ or 1 in 160 000. I'm not particularly comfortable with this but I'm afraid the meanings can be checked at the Upenn. Sumerian Dictionary, the site for which has been given, and Guthrie's Common Bantu(1967-71).

> To make matters worse there is another shared homonym. The PB *-

dong meaning 'clay' from which derives *-dongo 'pot' and *-dong 'to arrange' from which derives *-dongo 'to speak, to order'. The Upenn glosses for dug4 '(clay) pot' and dug 'to speak' would appear to be perfect correspondences. Hermstein you are correct that despite their derived status their distribution, which I had not checked, makes it very likely they were part of the original PB and must

therefore be derivations from a pre-Bantu stage. They certainly were not Bantu period innovations. The Sumerian dug4 appears to be the verbal root with suppletive stems /di/ and /e/. The exact nature of the suppletive stem /di/ is not known to me but PERHAPS it is related to the pb *-tI `to say, quote`. It is possible that the verbal plurals and suppletives can be found within N-C. It is also possible that this system arose after separation, if it is genetic. Anyway it is difficult to decide without a Sumerologist explaining > the nature of some of these verbal plurals etc. are they derived

from the root? Are they separate in origin? This, however, has no bearing on the issue of statistics because the probability has already reached a significant degree of unlikelihood twice.

> The third shared homonym is more problematic:

> *-tek to draw (water) corresponds plausibly with sig to load up;

to draw water

> *-tika cold weather also shares a gloss with sheg snow, sleet,

cold weather. An /s/ correspondence followed by a /sh/ correspondence is not unknown in Bantu:

> *-cana back -sana back

> *-cana sunlight -shana sunlight all in the same language. This

would appear to be yet a third case of a 1 in 160 000 probability of independent arising.

> There is another angle one could use with the calculations. What

are the chances of five items with exact meanings having the same initial consonant and matching second consonants. All shared correspondences are part of a paradigm or recurrence hence

> *-do sleep udi sleep

> *-dem be heavy idim heavy

> *-dem create dim to create

> *-dong speak dug to speak

> *-dongo pot dug pot

> One could argue this is a 5-cons. paradigm with a probability of 1

in 3 million or 0.00000032.

>

> What does this mean. I think we can all see were chance features

in all of this, or rather, it doesn't. Anyone wanting to disagree should feel most welcome providing their own examples of shared homonyms in unrelated languages. I am under no scientific obligation to take anything short of this seriously. Unless of course one

can show Upenn to be wrong(an attack on Tinney). So we are left with borrowing, or a relationship. I feel much more at ease with borrowing because we can automatically say there is a better chance that it has been proved than that it hasn't. Genetic relationship I can only accept pending fulfilment of the requirements of the last post. Why would borrowing show up in basic vocabulary and with shared homonyms? My suspicion is that a significant body of N-C speakers at some pre-Bantu level arrived in Mesopotamia and were absorbed by the Sumerians. How they arrived is suggested by Hermstein's interesting proposed cognate pair:

- > *-jato canoe ata wooden raft, plank of a boat
- > suggesting this word entered Mesopotamia before the building of

large boats. Is it possible to get to Mesopotamia from Africa in a canoe. If one can cross the Bab-el Mandeb Straits (about 40 km) separating Arabia and Africa then one could coast hug into the Persian Gulf. Van Sina (1995) dates the first part of the Bantu expansion to 3000BC and identifies an island-bound language that separated from the rest of Bantu during the initial expansion. The island is 35km off the nearest West African coast. They are thought to have arrived by canoe. The journey to East Africa only presents a problem in that it left behind no trace of pre-Bantu languages on the route. Perhaps it happened in one lifetime. We can archaeologically infer navigational capacity as early as 4200BC from boulders that were being transported across a 25km wide estuary in the Nigeria-Cameroon border area. A preserved dugout was retrieved from Dafuna in Nigeria dating to at least 6000BC. Compare with the following from

- > Chris Ehret (2002):
- > "Before 6000BC, Niger-Congo peoples had become skilled

boatbuilders, carving out from single large logs they needed for fishing and for travelling by stream through forested areas."

- > Barbera Barich, the source for the Dafuna dugout believes

navigation had been developed by this time to cope with the large waterways present in West Africa. Evidence suggests the ability and know-how to travel can be explained but not the motive. But then who can be sure about the motive for the PIE expansion?

- > Another interesting proposed cognate was :
- > *-cad to incise, cut, tattoo sar to write
- > This is the very etymology we would expect if the PB item or its

ancestor was the source of the Sumerian verb. Compare Proto-Germanic *writan 'to wear, tear, scratch, cut'; Old Frisian writa 'to score,

write`; Old Norse rita `to score, write`. A similar etymology can be shown for the word `scribe` from Latin scribo or some such form.

> Hermel if you want to see this through I suggest you sign up

for two modules at a university of your convenience, Introductory Sumerian and Historical linguistics. I would also advise you to read up on areas around historical linguistics like Phonology for example (a separate module at college). You can be an occasional student and still work full-time.

> Use my tips and data to strengthen your work and eventually get

something published. You have a good foundation to build on. Anyone who says otherwise should be asked to prove it. And if you don't hear anything you know what that means. Good luck

>

> Yours

> Fari Supiya

>

> Dear Mr. Hermstein

>

> You asked me about PB inaccuracies. Knowing the history of Bantu

reconstructions makes it simple to trace your source. I must commend you for using such a reputable source and resisting the temptation to alter the meanings as you see fit(I know, slight change of tone). The fact remains, however, that your use of the site has one major fault.

> *-dong means `to order` or `arrange` from which *-dong `to speak`,

`to order` is derived.

> *-dongo means `clay` from which is derived the word `pot`. Neither

of these are original.

> I suspect if you were to use original instead of derived meanings

your seemingly impressive PB-Sumerian links would vanish.

> It is time to spend your energy more wisely. While I deplore the

indirect(and irrelevant) swipes from people who lack the relevant expertise or honesty to confront you directly, you have placed yourself in this position.

>

> Fari Supiya

> ps my intention is to help not make you feel bad.

>

> Dear Hermel Hermstein

>

> You should be aware that when you `discover` a new correspondence

it might cancel out some of your previous work. If 1st degree /i/ before /d/ maintains the /d/ correspondence in Sumerian then your equation of *-jadi `oil` with Sumerian li `oil` is in violation of the sound law. The data you have provided, however, makes sense so far.

>

> In Bantu also initial /b-/ often under goes lenition as in the

following:

> *-bod to rot wora to rot

> *-bodo penis mboro penis

> It is hardly surprising that initial /b-/ correspondence between

Sumerian and Bantu shows deletion (or lenition, might there be a Sumerian phoneme /w/?) at times. In Niger-Congo there were two sets of plosives; lenis and fortis (lax and tense articulation) which is the likely source of the variation.

> Keep up the research.

>

> Yours

> Fari Supiya

>

> Dear Hermel Hermstein

>

> Peter Daniels` post challenges you to demonstrate similarity in

inflectional morphology. If I may add. The proof of Niger-Congo genetic relationship is based on an elaborate system of gender and number marking, the reasonably consistent noun classes of certain nouns across the N-C geographic zone, and the system of verbal extensions which include causatives, reciprocals etc, which can be reconstructed to N-C level. The lexical evidence, which often numbers around 50 items, is looked at in perspective. You should be aware that the extent of noun class useage varies in N-C branches from full(Atlantic) to remnant (Mande where tone alternation marks sing-plur) to absent in some Kwa languages along the coast. I think you mentioned the latter in a previous post.

>

> You should also give due study to the phenomenon of `pluractional`

verbs which occur in N-C and, according to both yourself and Thomas Marik, in Sumerian too. Of course this is only if you want to show a

genetic relationship. If you are arguing borrowing, for which you appear to have evidence, then this is not an issue.

>

> I thoroughly disagree with the notion of having to show how the

contact took place. Even if you showed this if the linguistic evidence is not strong enough it means nothing. On the other hand if you can show strong evidence of recurring correspondences then the burden of proof is not with you to show how the migration took place. I hold this to be self evident, however Greenberg maintained a similar position, in relation to Guthrie who argued Greenberg`s hypothesis (of Bantu dispersal) did not take account of `geographical realities`. To be fair to Mr. Daniels given the distances involved it seems far more likely that West Africans reached America (for which there appears to be no evidence), which is simply on the opposite coast, than to suggest that they ventured to Mesopotamia. This is assuming Proto- N-C arose in West Africa (Kordofanian, a branch of N-C, is spoken in Sudan).

>

> Yours

> Fari Supiya

>

> Dear Hermel Hermstein

>

>

> This is my first response to what you have sent.

>

> You have an uneven accumulation of knowledge concerning diachronic

linguistics hence you know plenty in one area and almost nothing in others. It also shows in your responses to critics. At the level you are at now you would not be able to get anything published in this field and ultimately that is where research should be heading.

>

> Problem areas include 1) knowing the difference between historical

linguistics of the textbook and the actual practice within the context of a family, 2) Ability to adequately explain to critics the difference between lookalikes that occur between unrelated languages and cognates, 3) a profound familiarity with the scholarship of various individual experts, 4) knowledge of the most effective ways to carry out step 1 of the comparative method, and lastly 5) an undeveloped linguistic instinct. I will briefly explain the various points so you understand.

>

> In historical linguistics you are taught that the comparative

method is heuristic(see Nichols 1996, in The Comparative Method Reviewed, ed. Durie,M...; and Kathleen Hubbard at <http://www.utexas.edu/depts/classics/documents/PIE.html>). In actual practice within a family such as Bantu you find out first hand what that actually is. In reconstructing PB, Coupez and Bastin (1999) used systematic sound changes already known to affect each language, from the research of Guthrie(1967-71) and Meeussen(1980), to determine which items were reflexes. However they included items which showed minor variation of the sound rules because of how regular correspondences are known to work in Bantu. Here is an example:

>

> *-dUad be ill -ruara be ill

>

> *-dUba flower -ruwa flower

>

> *-dUdU be bitter(shift to) gall -nduru gall

>

> *-dUmI male, husband -rume male, husband

>

> *-dI eat -dya, dyga, rya eat, consume

>

> *-dIa that, those -ria that one, far demons.

>

> *-dImI tongue -rimi tongue

>

> *-dId weep, shout -rira to ring (tr)

>

> -ridza to ring (intr)

>

> I present 4 examples each of /d-/ followed by second degree /U/

followed by labial and alveolar plosives, labial nasals etc. and there is at least one party-booper in each set. If you seriously want to compare Bantu with anything you will have to understand these allophonic variations which appear to be unpredictable. There is an even worse example:

>

> *-gUdUbe pig -nguruwe pig

>

> *-gUdo evening; yesterday -uro evening

>

> -zuro yesterday

>

> A velar plosive acquiring an initial nasal (possibly an

assimilated noun class) in one case, deletion of the plosive in another and a shift to an alveolar fricative in the last with the latter two occurring in two reflexes of the same PB item yet all these reflexes belong to the same language. Clearly there is regularity in theory and in practice. Yet no one would question that these are indeed reflexes. The problem for you is if Sumerian was related to Bantu how would you identify the Sumerian cognates? You wouldn't have the expertise but it could be done.

>

> Now the difference between lookalikes and real cognates is easier

to explain when you have real examples. The Sumerian *eme*, tongue would appear to be only a lookalike of the PB*-*dImI*. That is, unless you can show other examples of initial position dental stop deletion in words of the same meaning first, then inexact but close senses afterwards. Lookalikes rarely repeat the same corresponding differences (there is one case of a once-recurring difference in Ringe 1992, *Transactions of the Philosophical Society...*). This is where the evidence of cognacy lies. To use the words of Campbell (1998):

>

> 'It is important to attempt to avoid potential sound

correspondences which are due merely to chance. For example, languages may have words which are similar only by accident, by sheer coincidence, as the case of Kaqchikel (Mayan) *mes mess*, disorder, garbage : English *mess* (disorder, untidiness). To determine whether a sound correspondence is real (reflecting sounds inherited from a proto-language) rather than perhaps just an accidental similarity, we need to determine whether the correspondence recurs in other cognate sets...If we were to attempt to find recurrences of the seeming *m-:m-* correspondence between Kaqchikel and English, we would soon discover that there are no other instances of it, that it does not recur. p113 *Historical Linguistics*

>

> In this respect Mr Hermstein some of your examples are interesting

because you have shown recurrent differences.

>

> *-bad-Uk be split (intr) bar to split, open

>

> *-tad to cut open tar to cut

>
 > *-mUd-Ik to shine, give light mul to shine, radiate (light)
 >
 > from this derives mUdI torch from this derives mul star
 >
 > *-gUdU sky ul sky
 >
 > *-jadi oil li oil
 >
 > *-mido throat, gullet meli neck
 >
 > *-tadI long tal (to be) broad
 >
 > *-jIda path (becomes road in modern lang.) sila street
 >
 > *-cad to incise, cut, tatoo sar to write
 >
 > *-gad-Ik put on the back g~ar to put, place, lay down
 >
 > *-bodo penis bur crotch
 >
 > Three exact meaning correspondences, two hair-splittingly close,

and six close meaning correspondences of the PB voiced alveolar stop to the Sumerian liquids. Both the deletion of the /g/ and its nasalization we have already seen in the shift from PB to descendant languages. The phoneme /j/ either becomes a fricative or is deleted along, sometimes, with the following vowel. There is nothing here inconsistent with Bantu phonological principles in practice. As for the Sumerian I can only say I have checked the meanings in the Upenn dictionary and they are consistent with your glosses. I checked the Akkadian equivalents for these and they were not similar. These are good candidates for cognates. They are not just eleven stems out of basic vocabulary of a few hundred but eleven stems with the same correspondence recurring. You have not proved a genetic relationship yet but chance is highly unlikely to be an option.

>
 > Your other problem is a poor technique of cognate searching. There

are also correspondences of PB */d-/ : Sum./r-, -l/ that you did not find.

>
 > *-dUmI male, husband urum male
 >
 > *-dI eat rig to eat, drink, sup
 >

> *-dI be iri to make manifest, to become

>

> *-dIa that, those RI far demons.; that, yonder

>

> Of which the Sumerologists, I am told, are not sure about the

reading of the last hence given in capitals. Here Bantu would appear to furnish a reading. If the similarity can help with providing a reading then this shows even more that you need assistance from a Sumerologist, if you are to continue your research, because what you have presented gives no such examples. The additional vowel of the Sumerian example for `male` can be explained by prothesis. The extra segment in the next example can be explained in a Niger-Congo context where in the Atlantic family Wolof has leka `to eat`.

>

> The proportion of inexact or skewed meanings depends on the length

of time from the split. Bantu reflexes tend to have far less number of skewed items amongst them. With Benue-Congo, the next up, it increases and finally with Niger-congo the proportion of skewed meanings is highest. Niger-Congo is far older than Indo-European as evidenced by the complex branching and the dissimilarity degree of the most distant branches.

>

> The last problem I identified was an undeveloped linguistic

instinct on your part. I don't know how you came to study this particular issue but you have done well by sensing that there is something going on here. Your problem, however, is that you miss certain warning signs. Since you are not a Sumerologist when you see an item like ushu `sunset`, written u4-shu2 alarm bells should ring. U4 is also used to write `sun` presumably pronounced ud. I could not find a meaning for ush2 but if one postulates something like `to sink, or submerge` then your exact meaning comparison is out of the window. You are really comparing shu2 with PB *-co sunset. You need to find out from a Sumerologist whether ushu is unanalysable because all etyma in a basic comparison should be monomorphemic. The instinct is not in the being right or wrong. It is in the sense of unease that makes you exclude an item until it is checked. That's what being a linguist does for you.

>

> The remaining problem of intimate familiarity with individual

scholar's research will be dealt with in another posting. You mentioned that mathematical calculations could back up your case but you provided no actual examples. Such calculations have actually

been carried out by a few linguists. They can be cross-applied but I will deal with that in another posting.

>

> At the moment Hermstein your'e out of your depth! You need

professional help to make a solid case that can be advanced. Unless a Sumerologist can show that most of your Sumerian etymons are analysable, Semitic borrowings, incorrect morphological forms (but the evidence as I have arranged it is mostly nouns) or that the Upenn dictionary is simply wrong on those points(how likely?), your hypothesis needs seroius consideration.

>

> Since a number of people seem to appreciate jokes (yourself

included) let me sign of with Russell Schuh`s joke of Wolof and English cognates:

>

> Wolof English

>

> bey goat buck

>

> dee die die

>

> fan when? when

>

> goor man guard

>

> lekk to eat lick

>

> man me, I me

>

> ndox water dock

>

> nit person native

>

> nopp ear lobe

>

> What part of regular correspondence don`t some people get?

>

>

> Yours

>

> Fari Supiya

>

> Geographical seperation-yes. Chronological seperation- again, if

people can't be bothered to read the posts why should I take them seriously? Either you have regular correspondences which defy chance or you don't. Hermstein does and when you fail to show other otherwise you start to talk about anything other than the evidence you can't dispose of. As for possible means of contact I've shown just how possible it was in a previous post. It's up to you -read it or not. Whether you believe is your choice. All I'm saying is that the evidence itself is difficult to attack. Please- let's not rewrite the rules of linguistics.

>

> Hermstein it's time you started defending your own thesis. Where

are you?

>

> ----- Original Message -----

> From: Robin

> To: Ta_Seti@yahoogroups.com

> Sent: Monday, November 13, 2006 4:50 AM

> Subject: [Ta_Seti] Re: Questions raised in a new African history

book WHEN WE RULED

>

>

>

>

> Dear Jaime

>

> Some of the evidence was posted on ANE. I copied them on to the

Yahoo Group - africanclassicalhistory, messages 815, 820, 822, 823 and 829. Below I repost my introduction to the debate from africanclassicalhistory and some of the first of the posts (taken from ANE).

>

> Greetings from the Moderator

>

> On the Ancient Near East site there was a internet debate

concerning

> whether or not the Sumerians (the first civilised inhabitants of

the

> Middle East) spoke Bantu, a language family of Central and

Southern

> Africa. The site is aimed at professional linguists and other

experts

> to strut their stuff. Mr Hermel Hermstein started and ended the

> debate. By the way PB means Proto Bantu.

>

> Robin

>

>

>

> On the 14 May, Mr Hermstein posted the following

>

> To Mr.Adams

>

> Thanks. Your response was most informative. I'll stick to what

I'm

> best at. Did Sumerian cause language death in the south? You're

> right. Without written records it's speculation. Were the

Sumerian

> readings of the determinatives once pronounced in that language?

> Again it could have been scribal errors. Now to the area I'm most

> comfortable in.

>

> I was not trying to say Sumerian is the ancestor of Bantu or even

> vice-versa. I believe, tentatively(until corrected), that

Sumerian

> and Proto-Bantu share an ancestor not in the distant

epipalaeolithic

> but in the much more recent past. Recent enough to be proved by

> stage 1 of the comparative method (the identification of regular

> phonemic similarities and differences in words of the same

meaning).

> The best place to start is with the Swadesh-type list of 100

words

> thought to be the most basic of vocabulary and common to all

> languages regardless of material culture. They are believed to

last

> longer in the language because they are less likely to be

borrowed

> or replaced. Words like "arm", "leg", "head", "ground", "fish"

etc.

> One can also compare the number of similarities between Swadesh

list

> items between two languages and compare between those of known

> relationships. Indo-European languages (from different branches

tend

> to have a 25-35% cognacy rate while Uralic languages, 10-20%.

>

> Now these ideas are not without controversy. Some items

like "head"

> have had their legitimacy for being on the list questioned.

> Languages also borrow basic list items though they are less

likely

> to. English borrowed 10% of its Swadesh words from Norman

French.

> The uses of list results for glottochronology have caused a still

> raging controversy. The fact still remains, however, that

unrelated

> languages and lang. that have never been in contact show a

degree of

> similarity within the chance range. Languages are estimated to

share

> under 7% of their basic vocabulary by chance (Campbell 1998 one of

> many who cite this statistic). In reality some language families

are

> known to have distant branches with a 5% cognacy rate

> (Austronesian?). If we can find say 8 similarities then it's a

> descent argument for non-chance (borrowing or genetic

> relationship). Can we find 8 similarities between Swadesh PB and

> Sumerian?

>

> I = second degree i

> i = first degree i previously called super-closed high vowel

> U = second " " u

- > u= first degree u prev. called " " "...
- > c= phoneme /s/ acc. most Bantuists
- >
- > Proto-Bantu Sumerian
- > *-badI liver bar liver (kabattu)
- > *-beede breast ubur breast (tulu)
- > *-cUkI hair siki hair (shartu,
- > shipatu ?)
- > *-gend walk, go g~en to go (alaku)
- > *-gego molar tooth, tooth gug tooth (shinnu)
- > *-kUdU adult, big kur (to be)big (rabu)
- > *-kUto skin, garment kush skin, leather (mashku)
- > *-piip be black gig be black (tsalmu)
- >
- > The evidence is not without issue. The Akkadian bracketed
- > equivalents are there to show that these are not likely to be
- > Semitic borrowings into Sumerian. They do not have pronunciation
- > markers over the phonemes for typographical reasons and really

they

- > are not the issue. The Sumerian bar indicates the "liver" as the
- > seat of emotion and not the organ for which they would write ur.

The

- > semantic latitude in this case is negligible as one can be

compared

- > to the other without abusing common sense. Also the relationship

of

- > bar "liver" to bar "to split,open" ; "outside, (other)side is not
- > clear to me. If there is a relationship between the two that

could

- > affect my argument. They are all written with the same sign. It

would

- > be a remarkable coincidence if PB had the forms *-bad

meaning "rib,

- > side" and "liver" while Sumerian had the forms bar

meaning "(other)

- > side, outside", "shoulder" and "liver" and they were not related.
- > Also items for "big" and "black" should properly be adjectives

> and not verbs but I couldn't find any Sumerian adjectives not

derived

- > from the verbs. Some of the items have a range of meanings
- > like "walk" and "go". The partial match will do for me as they

have

- > the same general sense. In any case they seem to bear the mark of
- > cognacy : the regular correspondences. The /b/ in PB

corresponding

- > to the /b/ in Sumerian while the /d/ in PB corresponds to

the /r/ in

- > Sumerian. The difference in the velar and nasal velar initial
- > consonants in the Sumerian correspondent of items "go"

and "tooth"

- > is not unusual in Bantu itself with some /g/ becoming /g/ and

other

- > times /ng/ in similar phonetic environments as in PB to KiLega

sound-

- > shifts. Also compare the KiLega mw-igi, "darkness" from the PB *-
- > piipi.
- > And yes it's just eight words but the Swadesh 100 from which
- > they were taken is designed to be a sample of the basic

vocabulary

- > of the language as a whole.
- > So, I reiterate my position. Sumerian was a Niger-Congo language
- > probably of the Benue-Congo sub-branch. The chances of borrowing
- > decrease with distance and there are thousands of miles

separating

- > West Africa from S. Mesopotamia. It is still possible but one

would

- > need to explain why no languages in-between have been affected by
- > the areal diffusion or by the borrowing. Furthermore some of these
- > items have a clear Niger-Congo context so the loaning would have

had

- > to be from PB to Sumerian. Explaining how PB-speakers got to
- > Mesopotamia is as difficult for borrowing as it is for genetic

> relationship. There is no easy way out. Except to provide

evidence

> that convincingly destroys the embryonic thesis.

>

> Yours

> Hermel Hermstein

>

>

>

>

> On the 9 June 2004 Hermstein truly concluded the following after

a

> gruelling 4 weeks of debate . . .

>

> 9 June 2004

>

> To those of you who have encouraged me to continue my research,

full

> marks. If I am wrong no harm done. If I am right then the

evidence

> will only grow and has been growing before your eyes.

>

> Special thanks to Fari Supiya for his helpful references and for

> understanding the significance of shared homonymous stems. Maybe

> it's because you work with CVC languages. I can't believe just

how

> ignorant some linguists are- goes to show that if non-linguists

are

> not equal then certainly those with qualifications differ in

their

> performance. Don't be too hard on them though. People only

perform

> to capacity.

>

> Thanks to T Marik for his initial input before falling silent. He

> tried. Thanks to Miguel Carrasquer for the relevant input. I

don't

> think either of you brothers will ever agree with me but your
> contributions were valued.
>
> Thanks to Mr Adams. Without you I wouldn't have come here. Your

last

> major posting was full of insights. I would appreciate if you

could

> send me the attachment of the posts concerning other linguistic
> comparisons you mentioned with Sumerian.
>
> Thanks to all the participants who sent private posts. I can see

why

> you didn't want to support me in the open.
>
> I'm off to continue the research and to give you all one less

thing

> to write about. Remember that I stood my own ground from day one.
> Answered all and every point. Never twisted a criticism to suit

my

> own end.
>
> I say tomatoy to you say tomato
> I say goodbye Daniels says goodriddance
> tomatoy tomatoy goodbye goodriddance
> let's call the whole thing ooooooooooff
>
> ps like Arnie I'll be back!!
>
>
>

> MODERATOR CONCLUSION

>
> The key point is where Mr Hermstein stated that: "Remember that I
> stood my own ground from day one. Answered all and every point."

The

> significance is that NOT ONE OF THE LINGUISTS OR OTHER EXPERTS

WAS

> ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE

AKIN

> TO BANTU!!!
>
> Robin
>
> I will post the debate on here in a few days.
>
>
> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

wrote:

> >
> > Gotcha. So what is the evidence that a Proto-Niger-Congo

language such as Proto-Bantu/ Proto-Potou-Akanic-Bantu is the ancestor of both Sumerian?

> >
> > ----- Original Message -----
> > From: Robin
> > To: Ta_Seti@yahoogroups.com
> > Sent: Sunday, November 12, 2006 6:43 AM
> > Subject: [Ta_Seti] Re: Questions rasied in a new African

history book WHEN WE RULED

> >
> >
> > Dear Jaime
> >
> > Proto Bantu is a reconstructed language. It is a scholarly

attempt

> > to find the linguistic ancestor of Swahili, KiKongo,

ChiShona, etc.

> > The source that we used for all PB items was
> > <http://linguistics.africamuseum.be/BLR3.html>
> >
> > Peace
> >
> > Robin
> >
> > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> > wrote:

> > >

> > > In which country where proto Bantu writings found?

>>> ----- Original Message -----
>>> From: Robin
>>> To: Ta_Seti@yahoogroups.com
>>> Sent: Friday, November 10, 2006 12:09 AM
>>> Subject: [Ta_Seti] Re: Questions rasied in a new African

history

>> book WHEN WE RULED
>>>
>>>
>>> Dear Asar
>>>
>>> The theory presented is not that the Sumerians were Bantu
>> speakers
>>> but that Sumerian and Proto-Bantu shared a common

linguistic

>>> ancestor Niger-Congo. The linguistic comparisons between
>> Sumerian
>>> and Proto-Bantu were given to illustrate this point.
>>>
>>> Peace
>>>
>>> Robin
>>>
>>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
>>> wrote:
>>>>
>>>> I plan on getting this work soon. I hope the author can
>> address the
>>>> question as I think he's on this list as well.
>>>>
>>>> Asar Imhotep
>>>> <http://www.mochasuite.com>
>>>>
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Amanda"

>> wrote:

>>>>>
>>>>> Htp
>>>>>
>>>>> CAN ANY ONE HERE ADDRESS 2 QUESTIONS ...
>>>>>

>>>> What do you guys think of the way that When We Ruled
>>> reconstructs the
>>>> Egyptian Kings list from 5660 BC down to the Persian

Period?

>>>>
>>>> Do you think the writer is correct to argue that the
>> Sumerians
>>> were
>>>> not Cushites but Bantus?
>>>>
>>>> Htp
>>>>
>>>> Amanda
>>>>
>>>>
>>>
>>
>>
>

| 20869|2006-11-15 13:13:58|clyde winters|Re: Libraries in the sand reveal Africa's academic
past|

Hi

I never said that Muhammad was illiterate. I said that
the Quran was written in Arabic. Here is a quote from
the ancient scripts page you cite:

"Although Arabic inscriptions are most common after
the birth of Islam (7th century CE), the origin of the
Arabic alphabet lies deeper in time. The Nabataeans,
which established a kingdom in what is modern-day
Jordan from the 2nd century BCE, were Arabs. They
wrote with a highly cursive Aramaic-derived alphabet
that would eventually evolve into the Arabic alphabet.
The Nabataeans endured until the year 106 CE, when
they were conquered by the Romans, but Nabataean
inscriptions continue to appear until the 4th century
CE, coinciding with the first inscriptions in the
Arabic alphabet (which is also found in Jordan). "

As you can see Arabic was not in popular use before
the rise of Islam. Some traditions claim that the
Arabic script was invented by an Egyptian, not a
Jordanian.

Clyde Winters

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

- > Arabic script long predates the birth of Muhammad.
- >
- > <http://www.ancientscripts.com/arabic.html>
- >
- > http://en.wikipedia.org/wiki/Arabic_alphabet
- >
- > <http://www.omniglot.com/writing/arabic.htm>
- >
- > Muhammad himself could read and write as could most
- > members of the
- > Qoresh above the age of five. An Islamic belief
- > that he was
- > illiterate is based upon the Quranic references to
- > him being among
- > the "unlettered" which simply meant that he hadn't
- > been a member of
- > the culture's traditional class of poets whose
- > poetry was thought to
- > be supernaturally inspired. It didn't mean that he
- > was illiterate
- > as Muslims like to contend.
- >
- > His recitations (ayats) were memorized by various
- > followers and
- > written down soon after his death under Abu Bakr (if
- > I remember
- > correctly). Again, if I remember correctly, it was
- > under Uthman
- > that the Quran was standardized such that only
- > authentic suras of
- > Muhammad were used to compose the Quran and
- > inauthentic suras were
- > excluded. However, what was authentic and
- > inauthentic was never
- > universally agreed upon at the time and has since
- > simply been
- > accepted based upon the authority of tradition.
- > Within Al-Aqsa (the
- > Dome of the Rock), there are Quranic inscriptions

> with one that is
> thought to have been an original ayat even though
> not found in the
> standardized Quran.
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@yahoogroups.com, clyde winters
>
> wrote:
> >
> > Hi
> > The Quran existed at the beginning of Islam. The
> Quran
> > is simply the record of Muhammad's revelations.
> These
> > revelations were recited long before the Arabic
> script
> > was invented to write down the revelations of the
> > Prophet.
> >
> > Clyde Winters
> >
> >
> > --- Peter Clark wrote:
> >
> > > When did the Quran come into existence? Without
> > a
> > > Quran how could there be Islam? We would be more
> > > accurate in saying the followers of
> Muhammedanism.
> > > The religion would be officially named Islam
> after
> > > the formulation and writing of the worlds first
> > > Koran based on the first five books of Moses and
> > > Psalms of the Old Testament and the Four Gospels
> of
> > > the New Testament. The work on the Kpran would
> begin
> > > in 1870 and be completed and accepted in Cairo
> Egypt
> > > in 1919. It was written and formulated by Jewish
> > > scholars and Rabbis from the Jewish Organization
> the
> > > Alliance Israelite Universal of Paris, France.

>>>
>>>
>>> ----- Original Message -----
>>> From: Jaime Pretell
>>> To: Ta_Seti@yahoogroups.com
>>> Sent: Tuesday, November 14, 2006 5:53:43 AM
>>> Subject: Re: [Ta_Seti] Libraries in the sand
> reveal
>>> Africa's academic past
>>>
>>> While I agree what is taught in school is
> garbage, I
>>> doubt any modern scholar would claim West Africa
> has
>>> no history. If anything the contention would be
> if
>>> Sub Saharan West Africa had any form of writing
> that
>>> could elucidate on that history. Timbuktu is
>>> Saharan West Africa and I do not know if any of
>>> those writings in this article predate the
> expansion
>>> of Islam. That is for archeology to discover.
> But
>>> nothing as simplistic as a claim that History
> did
>>> not exist. Even oral history ala griots would
>>> discount that foolish notion.
>>> ----- Original Message -----
>>> From: cristofori whitakara
>>> To: Ta_Seti@yahoogroups .com
>>> Sent: Monday, November 13, 2006 11:33 AM
>>> Subject: Re: [Ta_Seti] Libraries in the sand
> reveal
>>> Africa's academic past
>>>
>>>
>>> the sands of time have become the sands of truth
> so
>>> shame on those white female teachers who taught
>>> schomburg, x and others that(west) africans
> have no
>>> history
>>>
>>> Paul Kekai Manansala
>>> wrote:

>>> Libraries in the sand reveal Africa's academic
> past
>>> By Nick Tattersall Fri Nov 10, 4:54 AM ET
>>>
>>>
>>> Reuters Photo: A Malian walks out of the Great
>>> Mosque in Djenne, Mali in this August 10,...
>>>
>>>
>>> TIMBUKTU, Mali (Reuters) - Researchers in
> Timbuktu
>>> are fighting to preserve tens of thousands of
>>> ancient texts which they say prove Africa had a
>>> written history at least as old as the European
>>> Renaissance.
>>> Private and public libraries in the fabled
> Saharan
>>> town in Mali have already collected 150,000
> brittle
>>> manuscripts, some of them from the 13th century,
> and
>>> local historians believe many more lie buried
> under
>>> the sand.
>>> The texts were stashed under mud homes and in
> desert
>>> caves by proud Malian families whose successive
>>> generations feared they would be stolen by
> Moroccan
>>> invaders, European explorers and then French
>>> colonialists.
>>> Written in ornate calligraphy, some were used to
>>> teach astrology or mathematics, while others
> tell
>>> tales of social and business life in Timbuktu
> during
>>> its "Golden Age," when it was a seat of learning
> in
>>> the 16th century.
>>> "These manuscripts are about all the fields of
> human
>>> knowledge: law, the sciences, medicine," said
> Galla
>>> Dicko, director of the Ahmed Baba Institute, a
>>> library housing 25,000 of the texts.
>>> "Here is a political tract," he said, pointing

> to a
>>> script in a glass cabinet, somewhat dog-eared
> and
>>> chewed by termites. "A letter on good
> governance, a
>>> warning to intellectuals not to be corrupted by
> the
>>> power of politicians. "
>>> Bookshelves on the wall behind him contain a
> volume
>>> on maths and a guide to Andalusian music as well
> as
>>> love stories and correspondence between traders
>>> plying the trans-Saharan caravan routes.
>>> Timbuktu's leading families have only recently
>>> started to give up what they see as ancestral
>>> heirlooms. They are being persuaded by local
>>> officials that the manuscripts should be part of
> the
>>> community's shared culture.
>>> "It is through these writings that we can really
>>> know our place in history," said Abdramane Ben
>>> Essayouti, Imam of Timbuktu's oldest mosque,
>>> Djingarei-ber, built from mud bricks and wood in
>

=== message truncated ===

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| 20870|2006-11-15 13:29:08|Paul Kekai Manansala|Re: Questions rasied in a new African history book WHEN WE RULED|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> This is fascinating. I wonder if the word correspondences actually
> correspond to Sumerian words or if they might correspond to words
> thought to be Ubaidian that were adopted by the Sumerians. If so,

> it would mean that the proposed PB contact would have predated the
> arrival of the Sumerians.
>

Of course, this theory would exclude the possibility that the Sumerians are directly related to (fully or partly descended from) the Ubaid culture.

Regards,

Paul Kekai Manansala

| 20871|2006-11-15 18:19:55|Paul Kekai Manansala|Opposition fires back: Neanderthals contributed little or no genes |

Neanderthal DNA secrets unlocked

By Paul Rincon

Science reporter, BBC News

A genetic breakthrough could help clear up some long-standing mysteries surrounding our closest evolutionary relatives: the Neanderthals.

Scientists have reconstructed a chunk of DNA from the genome of a Neanderthal man who lived 38,000 years ago.

The genetic information they extracted from a thigh bone has allowed them to identify more than a million building blocks of Neanderthal DNA so far. Details of the efforts appear in the journals *Nature* and *Science*.

"The sequence data will serve as a DNA time machine," said co-author Edward Rubin, from the Joint Genome Institute in Walnut Creek, California, US.

"[It] will tell us about aspects of Neanderthal biology that we can never get from their bones and associated artefacts."

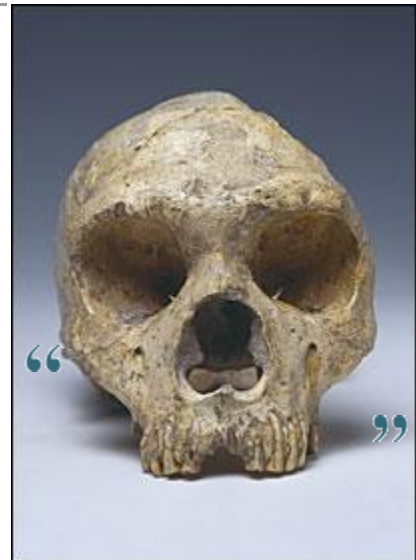
Studying the Neanderthal genome will shed light on the genetic changes that made our species what it is, after the evolutionary lineages of Neanderthals and modern humans diverged from one another.

It could also reveal what colour hair, eyes and skin Neanderthals had, whether they were capable of modern speech, shed light on aspects of their brain function and determine whether they contributed to the modern human gene pool.

'Technical triumph'

Researchers have already sequenced mitochondrial DNA (mtDNA) from 12 Neanderthals. This is DNA from the cell's powerhouses, and which is passed down from mother to child.

While mtDNA has confirmed that Neanderthals were indeed different from us, the information gleaned from it is limited.



Neanderthals disappeared around 28,000 years ago

(Image: *Natural History Museum*)

THE DNA MOLECULE

To answer more detailed questions about our evolutionary cousins, scientists had to extract DNA that came from the cell's nucleus. This nuclear DNA encodes most of an organism's genetic blueprint. Researchers used cutting-edge DNA sequencing techniques to retrieve genetic material from the Neanderthal femur found in the Vindija Cave, Croatia.

Writing in *Nature* journal, Professor Svante Paabo and colleagues describe how they recovered more than one million base-pairs - the building blocks of DNA - by directly reading the genetic sequence.

In another paper published in *Science* magazine, Professor Rubin's team used a different approach called metagenomics, in which the fragments of Neanderthal genetic material were incorporated into bacteria that were then copied themselves, generating a living "library" of DNA sequences.

This method resulted in the recovery of 65,250 base-pairs of Neanderthal DNA.

While direct sequencing allows scientists to recover more genetic material, it is a random process. The metagenomic approach should allow scientists to call up specific genetic sequences of interest from the DNA library in a targeted manner.

Language question

Professor Paabo told BBC science correspondent Pallab Ghosh that he planned to look at the form of the gene FOXP2 in Neanderthals; this gene is implicated in the development of language skills and has undergone evolution in modern humans since our divergence from chimpanzees.

"We have two little snippets of genes involved in skin and hair colour, but they don't give any hint of a special variant that would be of interest," Paabo told BBC News.

The two teams basically agree, within their margins of error, that the evolutionary lineages of Neanderthals and modern humans split somewhere around 500,000 years ago. This fits with previous estimates from mtDNA and archaeological data.

Professor Paabo, from the Max Planck Institute for Evolutionary Anthropology in Leipzig, Germany, and his team also show that Neanderthals came from a very small ancestral population of about 3,000 individuals.

At their peak, Neanderthals dominated a wide range - stretching from Britain and Iberia in the west, to Israel in the south and Uzbekistan in the east. This stocky, muscular human species was our closest evolutionary relative. Modern humans entered Europe about 40,000 years ago; and within 10,000 years, the Neanderthals had largely disappeared from the continent. By 24,000 years ago, the last survivors had vanished from their refuge in the Iberian Peninsula.

Extinct relative

The question of whether modern humans and Neanderthals mated when they encountered each other 40,000 years ago is highly controversial.

One US scientist recently suggested modern humans might have acquired a variant of the brain gene microcephalin through interbreeding with Neanderthals.

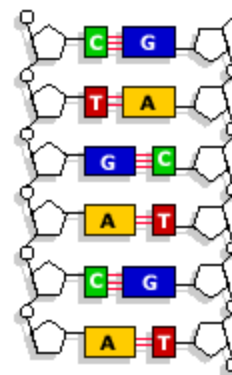
Edward Rubin's team found no evidence for a Neanderthal contribution to the modern gene pool, but Professor Paabo's analysis hints at a possible contribution in the other direction - from modern humans into Neanderthals.

The researchers say more extensive sequencing is needed to address this possibility.

Professor Chris Stringer, from London's Natural History Museum, said the results "confirm the distinctiveness of the Neanderthals, and support previous estimates of the divergence time.

"Research will now extend to complete the whole genome of a Neanderthal and to examine Neanderthal variation through time and space to compare with ours."

The researchers aim to produce a rough draft of the full Neanderthal genome sequence over the next two years.



The double-stranded DNA molecule is held together by chemical components called bases

Adenine (A) bonds with thymine (T); cytosine (C) bonds with guanine (G)

These "letters" form the "code of life"; there are 3.2 billion base-pairs in the Neanderthal genome

Written in the DNA are genes



Our closest evolutionary relatives are still something of a mystery

<http://news.bbc.co.uk/2/hi/science/nature/6146908.stm>

| 20872|2006-11-15 18:59:16|Jaime Pretell|Re: Libraries in the sand reveal Africa's academic past|

No one says it didn't. But when did the Arabic expansion occur to West Africa? And was there writing prior to that expansion? Those are the questions.

----- Original Message -----

From: [Djehuti Sundaka](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, November 15, 2006 12:24 PM

Subject: [Ta_Seti] Re: Libraries in the sand reveal Africa's academic past

Arabic script long predates the birth of Muhammad.

<http://www.ancientscripts.com/arabic.html>

http://en.wikipedia.org/wiki/Arabic_alphabet

<http://www.omniglot.com/writing/arabic.htm>

Muhammad himself could read and write as could most members of the Qoresh above the age of five. An Islamic belief that he was illiterate is based upon the Quranic references to him being among the "unlettered" which simply meant that he hadn't been a member of the culture's traditional class of poets whose poetry was thought to be supernaturally inspired. It didn't mean that he was illiterate as Muslims like to contend.

His recitations (ayats) were memorized by various followers and written down soon after his death under Abu Bakr (if I remember correctly). Again, if I remember correctly, it was under Uthman that the Quran was standardized such that only authentic suras of Muhammad were used to compose the Quran and inauthentic suras were excluded. However, what was authentic and inauthentic was never universally agreed upon at the time and has since simply been accepted based upon the authority of tradition. Within Al-Aqsa (the Dome of the Rock), there are Quranic inscriptions with one that is thought to have been an original ayat even though not found in the standardized Quran.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

> Hi

> The Quran existed at the beginning of Islam. The Quran

> is simply the record of Muhammad's revelations. These
> revelations were recited long before the Arabic script
> was invented to write down the revelations of the
> Prophet.
>
> Clyde Winters
>
>
> --- Peter Clark wrote:
>
>> When did the Quran come into existence? Without a
>> Quran how could there be Islam? We would be more
>> accurate in saying the followers of Muhammedanism.
>> The religion would be officially named Islam after
>> the formulation and writing of the worlds first
>> Koran based on the first five books of Moses and
>> Psalms of the Old Testament and the Four Gospels of
>> the New Testament. The work on the Kpran would begin
>> in 1870 and be completed and accepted in Cairo Egypt
>> in 1919. It was written and formulated by Jewish
>> scholars and Rabbis from the Jewish Organization the
>> Alliance Israelite Universal of Paris, France.
>>
>>
>> ----- Original Message -----
>> From: Jaime Pretell
>> To: Ta_Seti@yahoogroups.com
>> Sent: Tuesday, November 14, 2006 5:53:43 AM
>> Subject: Re: [Ta_Seti] Libraries in the sand reveal
>> Africa's academic past
>>
>> While I agree what is taught in school is garbage, I
>> doubt any modern scholar would claim West Africa has
>> no history. If anything the contention would be if
>> Sub Saharan West Africa had any form of writing that
>> could elucidate on that history. Timbuktu is
>> Saharan West Africa and I do not know if any of
>> those writings in this article predate the expansion
>> of Islam. That is for archeology to discover. But
>> nothing as simplistic as a claim that History did
>> not exist. Even oral hstory ala griots would
>> discount that foolish notion.
>> ----- Original Message -----
>> From: cristofori whitakara
>> To: Ta_Seti@yahoogroups.com
>> Sent: Monday, November 13, 2006 11:33 AM

> > Subject: Re: [Ta_Seti] Libraries in the sand reveal
> > Africa's academic past
> >
> >
> > the sands of time have become the sands of truth so
> > shame on those white female teachers who taught
> > schomburg, x and others that(west) africans have no
> > history
> >
> > Paul Kekai Manansala
> > wrote:
> > Libraries in the sand reveal Africa's academic past
> > By Nick Tattersall Fri Nov 10, 4:54 AM ET
> >
> >
> > Reuters Photo: A Malian walks out of the Great
> > Mosque in Djenne, Mali in this August 10,...
> >
> >
> > TIMBUKTU, Mali (Reuters) - Researchers in Timbuktu
> > are fighting to preserve tens of thousands of
> > ancient texts which they say prove Africa had a
> > written history at least as old as the European
> > Renaissance.
> > Private and public libraries in the fabled Saharan
> > town in Mali have already collected 150,000 brittle
> > manuscripts, some of them from the 13th century, and
> > local historians believe many more lie buried under
> > the sand.
> > The texts were stashed under mud homes and in desert
> > caves by proud Malian families whose successive
> > generations feared they would be stolen by Moroccan
> > invaders, European explorers and then French
> > colonialists.
> > Written in ornate calligraphy, some were used to
> > teach astrology or mathematics, while others tell
> > tales of social and business life in Timbuktu during
> > its "Golden Age," when it was a seat of learning in
> > the 16th century.
> > "These manuscripts are about all the fields of human
> > knowledge: law, the sciences, medicine," said Galla
> > Dicko, director of the Ahmed Baba Institute, a
> > library housing 25,000 of the texts.
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>> HEAT, DUST AND TERMITES
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>> The people of Timbuktu, whose universities were
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>> whose languid pace of life has been left behind by

> > modernity, have similar hopes.
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> > at the head. But one day, God did an about-turn and
> > Timbuktu found itself at the back," a local proverb
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> > "Perhaps one day God will do another about-turn so
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| 20873|2006-11-15 19:00:53|Jaime Pretell|Re: Egyptian Seth and Biblical Seth|
Definitely beleive there is more out there to be found.

----- Original Message -----

From: [Peter Clark](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, November 15, 2006 6:33 AM

Subject: Re: [Ta_Seti] Egyptian Seth and Biblical Seth

I would say there were sources but not readily accessible. Looking at the time frame. Then again when we see the decrees placed ordering temples to be closed and books burned you are right, there apparently were sources particularly of concern to destroy information. Authorities such as Ptolemy I and Theodosius I.

----- Original Message -----

From: Jaime Pretell

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, November 14, 2006 8:32:59 AM

Subject: Re: [Ta_Seti] Egyptian Seth and Biblical Seth

I am sure they had knowledge from many sources of the ancient times.

----- Original Message -----

From: [Peter Clark](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, November 13, 2006 1:27 PM

Subject: Re: [Ta_Seti] Egyptian Seth and Biblical Seth

The Gnostics (knowers of the truth) had faint remembrance of the Shetaut N'tr which had been passed down through the milienias.

----- Original Message -----

From: heru.rising <orisha@optonline.net>

To: Ta_Seti@yahoogroups.com

Sent: Saturday, November 11, 2006 3:57:27 PM

Subject: [Ta_Seti] Egyptian Seth and Biblical Seth

Is anyone aware of evidence suggesting that the Egyptian, Gnostic and Biblical versions of Seth (Set) are related? I am aware of only two texts on the subject: an article written by B. A. Pearson in an obscure biblical literature serial and a book written by C. S. Wake in 1870.

| 20874|2006-11-15 19:03:27|Jaime Pretell|Re: Libraries in the sand reveal Africa's academic past|

Attachments :

Tashkent's hidden Islamic relic

By Ian MacWilliam

BBC News, in Tashkent

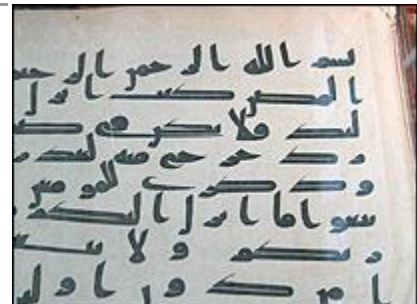
In an obscure corner of the Uzbek capital, Tashkent, lies one of Islam's most sacred relics - the world's oldest Koran.

It is a reminder of the role which Central Asia once played in Muslim history - a fact often overlooked after seven decades of Soviet-imposed atheism.

The library where the Koran is kept is in an area of old Tashkent known as Hast-Imam, well off the beaten track for most visitors to this city.

It lies down a series of dusty lanes, near the grave of a 10th century scholar, Kaffel-Shashi.

The Mufti of Uzbekistan, the country's highest religious leader, has his offices there, in the courtyard of an old madrassa.



The Othman Koran is the oldest in the world

Just across the road stands a non-descript mosque and the equally unremarkable Mui-Mubarak, or "Sacred Hair", madrassa, which houses a rarely seen hair of the Muslim Prophet Muhammad, as well as one of Central Asia's most important collections of historical works.

"There are approximately 20,000 books and 3000 manuscripts in this library," said Ikram Akhmedov, a young assistant in the mufti's office.

"They deal with mediaeval history, astronomy and medicine. There are also commentaries on the Koran and books of law. But the oldest book here is the Othman Koran from the seventh century."

Sacred verses

The Othman Koran was compiled in Medina by Othman, the third caliph or Muslim leader.

Before him, the sacred verses which Muslims believe God gave to Muhammad were memorised, or written on pieces of wood or camel bone.

To prevent disputes about which verses should be considered divinely inspired, Othman had this definitive version compiled. **It was completed in the year 651, only 19 years after Muhammad's death.**

This priceless Koran is kept in a special glass-fronted vault built into the wall of a tiny inner room.

About one-third of the original survives - about 250 pages - a huge volume written in a bold Arabic script.

"The Koran was written on deerskin," said Mr Akhmedov. "It was written in Hejaz in Saudi Arabia, so the script is Hejazi, similar to Kufic script."

It is said that Caliph Othman made five copies of the original Koran. A partial Koran now in the Topkapi Palace in Istanbul is said to be another of these original copies.

Historical text

Othman was murdered by a rebellious mob while he was reading his book. A dark stain on its pages is thought to be the caliph's blood.

It was Othman's murder that precipitated the Shia-Sunni divide which has split the Muslim world ever since.

Later disputes over the succession led to a division between the mainstream Sunnis, and supporters of Othman's immediate successor, Ali, who became Shias.

The story of how the Othman Koran came to Tashkent is a remarkable one.



The Mufti of Uzbekistan has his office in the area

After Othman's death it is believed it was taken by Caliph Ali to Kufa, in modern Iraq. Seven hundred years later, when the Central Asian conqueror, Tamerlane, laid waste to the region, he found the Koran and took it home to grace his splendid capital, Samarkand.

It stayed there for more than four centuries, until the Russians conquered Samarkand in the 1868. The Russian governor then sent the Othman Koran to St Petersburg where it was kept in the Imperial Library.

But after the Bolshevik revolution, Lenin was anxious to win over the Muslims of Russia and Central Asia. Initially he sent the Koran to Ufa in modern Bashkortostan.

But finally, after repeated appeals from the Muslims of Tashkent, it was returned once more to Central Asia in 1924. It has remained in Tashkent ever since.

Visiting dignitaries from the Muslim world often turn up to see the Othman Koran in the depths of old Tashkent, so it is odd that it is still kept in such an out of the way location.

But the authoritarian Uzbek government has inherited a Soviet-era distrust of Islam, and still views much of its own Islamic history with suspicion.

The mufti's official religious establishment is closely watched and takes care not to attract too much attention to itself.

As a result, its greatest treasure, the world's oldest Koran, continues to sit quietly in the medieval quarter of old Tashkent.



----- Original Message -----

From: [Peter Clark](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, November 15, 2006 6:50 AM

Subject: Re: [Ta_Seti] Libraries in the sand reveal Africa's academic past

When did the Quran come into existence? Without a Quran how could there be Islam? We would be more accurate in saying the followers of Muhammedanism. The religion would be officially named Islam after the formulation and writing of the worlds first Koran based on the first five books of Moses and Psalms of the Old Testament and the Four Gospels of the New Testament. The work on the Kpran would begin in 1870 and be completed and accepted in Cairo Egypt in 1919. It was written and formulated by Jewish scholars and Rabbis from the Jewish Organization the Alliance Israelite Universal of Paris, France.

----- Original Message ----

From: Jaime Pretell

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, November 14, 2006 5:53:43 AM

Subject: Re: [Ta_Seti] Libraries in the sand reveal Africa's academic past

While I agree what is taught in school is garbage, I doubt any modern scholar would claim West Africa has no history. If anything the contention would be if Sub Saharan West Africa had any form of writing that could elucidate on that history. Timbuktu is

Saharan West Africa and I do not know if any of those writings in this article predate the expansion of Islam. That is for archeology to discover. But nothing as simplistic as a claim that History did not exist. Even oral history ala griots would discount that foolish notion.

----- Original Message -----

From: [cristofori whitakara](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, November 13, 2006 11:33 AM

Subject: Re: [Ta_Seti] Libraries in the sand reveal Africa's academic past

the sands of time have become the sands of truth so shame on those white female teachers who taught schomburg, x and others that(west) africans have no history

Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

Libraries in the sand reveal Africa's academic past

By Nick Tattersall *Fri Nov 10, 4:54 AM ET*



[Reuters Photo:](#) A Malian walks out of the Great Mosque in Djenné, Mali in this August 10,...

TIMBUKTU, Mali (Reuters) - Researchers in Timbuktu are fighting to preserve tens of thousands of ancient texts which they say prove Africa had a written history at least as old as the European Renaissance.

Private and public libraries in the fabled Saharan town in Mali have already collected 150,000 brittle manuscripts, some of them from the 13th century, and local historians believe many more lie buried under the sand.

The texts were stashed under mud homes and in desert caves by proud Malian families whose successive generations feared they would be stolen by Moroccan invaders, European explorers and then French colonialists.

Written in ornate calligraphy, some were used to teach astrology or mathematics, while others tell tales of social and business life in Timbuktu during its "Golden Age," when it was a seat of learning in the 16th century.

"These manuscripts are about all the fields of human knowledge: law, the sciences, medicine," said Galla Dicko, director of the Ahmed Baba Institute, a library housing 25,000 of the texts.

"Here is a political tract," he said, pointing to a script in a glass cabinet, somewhat dog-eared and chewed by termites. "A letter on good governance, a warning to intellectuals not to be corrupted by the power of politicians. "

Bookshelves on the wall behind him contain a volume on maths and a guide to Andalusian music as well as love stories and correspondence between traders plying the trans-Saharan caravan routes. Timbuktu's leading families have only recently started to give up what they see as ancestral heirlooms. They are being persuaded by local officials that the manuscripts should be part of the community's shared culture.

"It is through these writings that we can really know our place in history," said Abdramane Ben Essayouti, Imam of Timbuktu's oldest mosque, Djingarei-ber, built from mud bricks and wood in 1325.

HEAT, DUST AND TERMITES

Experts believe the 150,000 texts collected so far are just a fraction of what lies hidden under centuries of dust behind the ornate wooden doors of Timbuktu's mud-brick homes.

"This is just 10 percent of what we have. We think we have more than a million buried here," said Ali Ould Sidi, a government official responsible for managing the town's World Heritage Sites.

Some academics say the texts will force the West to accept Africa has an intellectual history as old as its own. Others draw comparisons with the discovery of the Dead Sea Scrolls.

But as the fame of the manuscripts spreads, conservationists fear those that have survived centuries of termites and extreme heat will be sold to tourists at extortionate prices or illegally trafficked out of the country. South Africa is spearheading "Operation Timbuktu" to protect the texts, funding a new library for the Ahmed Baba Institute, named after a Timbuktu-born contemporary of William Shakespeare. The United States and Norway are helping with the preservation of the manuscripts, which South African President Thabo Mbeki has said will "restore the self respect, the pride, honor and dignity of the people of Africa." The people of Timbuktu, whose universities were attended by 25,000 scholars in the 16th century but whose languid pace of life has been left behind by modernity, have similar hopes. "The nations formed a single line and Timbuktu was at the head. But one day, God did an about-turn and Timbuktu found itself at the back," a local proverb goes. "Perhaps one day God will do another about-turn so that Timbuktu can retake its rightful place," it adds.

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| 20875|2006-11-15 19:42:40|SaNu Tepa|Re: Questions raised in a new African history book
WHEN WE RULED|

Take home lesson: make sure your stuff is air tight before you put it out there.

Robin wrote:

Dear Jaime

It was Supiya who wrote the part in When We Ruled concerning Sumerian and PB.

Peace

Robin

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"

wrote:

>

> OK I was looking on the ANE site, and all I can say is the claim "NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO REFUTE

HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!" is

quite flawed. One, the linguists pointed quite a few flaws in his methodology and flaws in his lexicon. Even Supiya which offered support pointed this out. There is a difference between a language that is akin as in grammatically similar, etc and a language that has had linguistic borrowing from contact as in borrowing of nouns.

>

> Posts from Fari Supiya goredema_99@ ...

>

> Dear Mr Hermstein

>

> I have recently read a paper, by a linguist at the UCLA, which you would benefit much from reading. It is called The Use and Misuse of Language in the Study of African History, by Russell Schuh. In it he deals with the claims of one Cheikh Anta Diop who erroneously claimed that Wolof, a Niger-Congo language, was related to Ancient Egyptian, an Afro-Asiatic language.

>

> One of the interesting issues Schuh raises can be applied to your unproved theory that Acient Sumerian can be linked to Bantu. Why if such a link exists have neither Bantuists, of which I am one, nor Sumerologists detected this prior to the present?

>

> I notice that you do not give references for your Proto-Bantu reconstructions. Why not? What were your sources? Although I am not a Sumerologist I cannot help noticing there are no sources given for your Sumerian etymons. When we add to this the limited nature of your comparanda you do not have much of a hypothesis. I can vouch for the Bantu side of your evidence being inaccurate and I am sure there are those familiar with Sumerian who can vouch for inaccuracies on that side too.

>

> In future I suggest you direct your efforts towards a more fruitful excercise.

>

> Yours

>

> Fari Supiya

>

> ps the link for the Schuh article is

<http://www.linguistics.ucla.edu>

>

> Dear Hermel Hermstein

>

> In order to excel in any area of linguistics it pays to become deeply familiar with the works of certain scholars. Those scholars who have delved into the subject of probability and genetic relationships such as Ringe and Nichols. The latter's techniques are easier to reproduce.

> Nichols argues that the Proto-Indo-European item *widehwa is complex enough to identify an individual ancestral language to which all languages which possess the cognate can be traced. She calls this 'individual- identifying' evidence. It has this status because it has four consonants. The statistical grounds for considering a 4-consonant recurrence as individual-identifying is as follows. The average number of consonants in the world's languages is 20 (her latest estimate is 25). The chance of a consonant appearing in the same position in two different languages is 1 in 20 or 0.05. The chances of two consonants appearing in equivalent positions is (0.05×0.05) 0.0025. Hence if a word which shares two identical or corresponding consonants occurring in similar order is 1 in 400. There are around 7000 languages in the world which means approximately 18 languages can be expected to have this configuration, assuming that the linguistic sign is non-iconic.

Noone can claim to have found a

> cognate or borrowing on the basis of a 2-consonant word. A three-cons. word would have a probability of 0.000125 or 1 in 8000 chance of occurring. It is unlikely such a word would occur in two languages independently but since probability is a broad indicator and not an exact science one must be more certain. A 4-cons. recurrence would have a probability of 0.0000063 or 1 in 160 000. Even as a broad indicator probability can usefully inform us that a 4-cons. word is unlikely to arise by chance in two languages without there either being a genetic relationship or borrowing. The same applies to pronominal systems where similar consonants appear in 1st, 2nd, 3rd anim. and inanim. in the same position. Those four consonants would be 'individual- identifying' or 'genetic markers' because it is unlikely that a pronominal system would be borrowed.

> I have devised a cross-application of this simple but informative method for CVC languages such as Bantu and Sumerian where there are few stems with 4-cons. but quite a few stems with more than one unrelated meaning. The consonant /d/ and /m/ in PB carries the meanings 'heavy, honoured' and 'to create'. By remarkable coincidence these same consonants in the same order in Sumerian mean 'heavy, important' and 'to create'. The two-cons. must be counted

twice for the two meanings squaring a 2-cons. probability hence $0.0025 \times 0.0025 = 0.0000063$ or 1 in 160 000. I'm not particularly comfortable with this but I'm afraid the meanings can be checked at the Upenn. Sumerian Dictionary, the site for which has been given, and Guthrie's Common Bantu (1967-71) .

> To make matters worse there is another shared homonym. The PB *-dong meaning `clay` from which derives *-dongo `pot` and *-dong `to arrange` from which derives *-dongo `to speak, to order`. The Upenn glosses for dug4 `(clay) pot` and dug `to speak` would appear to be perfect correspondences. Hermstein you are correct that despite their derived status their distribution, which I had not checked, makes it very likely they were part of the original PB and must therefore be derivations from a pre-Bantu stage. They certainly were not Bantu period innovations. The Sumerian dug4 appears to be the verbal root with suppletive stems /di/ and /e/. The exact nature of the suppletive stem /di/ is not known to me but PERHAPS it is related to the pb *-ti `to say, quote`. It is possible that the verbal plurals and suppletives can be found within N-C. It is also possible that this system arose after separation, if it is genetic.

Anyway it is difficult to decide without a Sumerologist explaining > the nature of some of these verbal plurals etc. are they derived from the root? Are they separate in origin? This, however, has no bearing on the issue of statistics because the probability has already reached a significant degree of unlikelihood twice.

> The third shared homonym is more problematic:

> *-tek to draw (water) corresponds plausibly with sig to load up; to draw water

> *-tika cold weather also shares a gloss with sheg snow, sleet, cold weather. An /s/ correspondence followed by a /sh/ correspondence is not unknown in Bantu:

> *-cana back -sana back

> *-cana sunlight -shana sunlight all in the same language. This would appear to be yet a third case of a 1 in 160 000 probability of independent arising.

> There is another angle one could use with the calculations. What are the chances of five items with exact meanings having the same initial consonant and matching second consonants. All shared correspondences are part of a paradigm or recurrence hence

> *-do sleep udi sleep

> *-dem be heavy idim heavy

> *-dem create dim to create

> *-dong speak dug to speak

> *-dongo pot dug pot

> One could argue this is a 5-cons. paradigm with a probability of 1 in 3 million or 0.00000032.

>

> What does this mean. I think we can all see were chance features in all of this, or rather, it doesn't. Anyone wanting to disagree should feel most welcome providing their own examples of shared homonyms in unrelated languages. I am under no scientific obligation to take anything short of this seriously. Unless of course one can show Upenn to be wrong(an attack on Tinney). So we are left with borrowing, or a relationship. I feel much more at ease with borrowing because we can automatically say there is a better chance that it has been proved than that it hasn't. Genetic relationship I can only accept pending fulfilment of the requirements of the last post. Why would borrowing show up in basic vocabulary and with shared homonyms? My suspicion is that a significant body of N-C speakers at some pre-Bantu level arrived in Mesopotamia and were absorbed by the Sumerians. How they arrived is suggested by Hermstein's interesting proposed cognate pair:

> *-jato canoe ata wooden raft, plank of a boat

> suggesting this word entered Mesopotamia before the building of large boats. Is it possible to get to Mesopotamia from Africa in a canoe. If one can cross the Bab-el Mandeb Straits (about 40 km) separating Arabia and Africa then one could coast hug into the Persian Gulf. Van Sina (1995) dates the first part of the Bantu expansion to 3000BC and identifies an island-bound language that separated from the rest of Bantu during the initial expansion. The island is 35km off the nearest West African coast. They are thought to have arrived by canoe. The journey to East Africa only presents a problem in that it left behind no trace of pre-Bantu languages on the route. Perhaps it happened in one lifetime. We can archaeologically infer navigational capacity as early as 4200BC from boulders that were being transported across a 25km wide estuary in the Nigeria-Cameroon border area. A preserved dugout was retrieved from Dafuna in Nigeria dating to at least 6000BC. Compare with the following from

> Chris Ehret (2002):

> "Before 6000BC, Niger-Congo peoples had become skilled boatbuilders, carving out from single large logs they needed for fishing and for travelling by stream through forested areas."

> Barbera Barich, the source for the Dafuna dugout believes navigation had been developed by this time to cope with the large waterways present in West Africa. Evidence suggests the ability and know-how to travel can be explained but not the motive. But then who can be sure about the motive for the PIE expansion?

> Another interesting proposed cognate was :

> *-cad to incise, cut, tattoo sar to write

> This is the very etymology we would expect if the PB item or its ancestor was the source of the Sumerian verb. Compare Proto-Germanic *writan 'to wear, tear, scratch, cut'; Old Frisian writa 'to score,

write`; Old Norse rita `to score, write`. A similar etymology can be shown for the word `scribe` from Latin scribo or some such form.

> Hermel if you want to see this through I suggest you sign up for two modules at a university of your convenience, Introductory Sumerian and Historical linguistics. I would also advise you to read up on areas around historical linguistics like Phonology for example (a seperate module at college). You can be an occassional student and still work full-time.

> Use my tips and data to strengthen your work and eventually get something published. You have a good foundation to build on. Anyone who says otherwise should be asked to prove it. And if you don't hear anything you know what that means. Good luck

>

> Yours

> Fari Supiya

>

> Dear Mr. Hermstein

>

> You asked me about PB inaccuracies. Knowing the history of Bantu reconstructions makes it simple to trace your source. I must commend you for using such a reputable source and resisting the temptation to alter the meanings as you see fit(I know, slight change of tone). The fact remains, however, that your use of the site has one major fault.

> *-dong means `to order` or `arrange` from which *-dong `to speak`, `to order` is derived.

> *-dongo means `clay` from which is derived the word `pot`. Neither of these are original.

> I suspect if you were to use original instead of derived meanings your seemingly impressive PB-Sumerian links would vanish.

> It is time to spend your energy more wisely. While I deplore the indirect(and irrelevant) swipes from people who lack the relevant expertise or honesty to confront you directly, you have placed yourself in this position.

>

> Fari Supiya

> ps my intention is to help not make you feel bad.

>

> Dear Hermel Hermstein

>

> You should be aware that when you `discover` a new correspondence it might cancel out some of your previous work. If 1st degree /i/ before /d/ maintains the /d/ correspondence in Sumerian then your equation of *-jadi `oil` with Sumerian li `oil` is in violation of the sound law. The data you have provided, however, makes sense so far.

>

> In Bantu also initial /b-/ often under goes lenition as in the following:

> *-bod to rot wora to rot

> *-bodo penis mboro penis

> It is hardly surprising that initial /b-/ correspondence between Sumerian and Bantu shows deletion (or lenition, might there be a Sumerian phoneme /w/?) at times. In Niger-Congo there were two sets of plosives; lenis and fortis (lax and tense articulation) which is the likely source of the variation.

> Keep up the research.

>

> Yours

> Fari Supiya

>

> Dear Hermel Hermstein

>

> Peter Daniels` post challenges you to demonstrate similarity in inflectional morphology. If I may add. The proof of Niger-Congo genetic relationship is based on an elaborate system of gender and number marking, the reasonably consistent noun classes of certain nouns across the N-C geographic zone, and the system of verbal extensions which include causatives, reciprocals etc, which can be reconstructed to N-C level. The lexical evidence, which often numbers around 50 items, is looked at in perspective. You should be aware that the extent of noun class useage varies in N-C branches from full(Atlantic) to remnant (Mande where tone alternation marks sing-plur) to absent in some Kwa languages along the coast. I think you mentioned the latter in a previous post.

>

> You should also give due study to the phenomenon of `pluractional` verbs which occur in N-C and, according to both youself and Thomas Marik, in Sumerian too. Of course this is only if you want to show a genetic relationship. If you are arguing borrowing, for which you appear to have evidence, then this is not an issue.

>

> I thoroughly disagree with the notion of having to show how the contact took place. Even if you showed this if the linguistic evidence is not strong enough it means nothing. On the other hand if you can show strong evidence of recurring correspondences then the burden of proof is not with you to show how the migration took place. I hold this to be self evident, however Greenberg maintained a similar position, in relation to Guthrie who argued Greenberg`s hypothesis (of Bantu dispersal) did not take account of `geographical realities`. To be fair to Mr. Daniels given the distances involved it seems far more likely that West Africans

reached America (for which there appears to be no evidence), which is simply on the opposite coast, than to suggest that they ventured to Mesopotamia. This is assuming Proto- N-C arose in West Africa (Kordofanian, a branch of N-C, is spoken in Sudan).

>

> Yours

> Fari Supiya

>

> Dear Hermel Hermstein

>

>

> This is my first response to what you have sent.

>

> You have an uneven accumulation of knowledge concerning diachronic linguistics hence you know plenty in one area and almost nothing in others. It also shows in your responses to critics. At the level you are at now you would not be able to get anything published in this field and ultimately that is where research should be heading.

>

> Problem areas include 1) knowing the difference between historical linguistics of the textbook and the actual practice within the context of a family, 2) Ability to adequately explain to critics the difference between lookalikes that occur between unrelated languages and cognates, 3) a profound familiarity with the scholarship of various individual experts, 4) knowledge of the most effective ways to carry out step 1 of the comparative method, and lastly 5) an undeveloped linguistic instinct. I will briefly explain the various points so you understand.

>

> In historical linguistics you are taught that the comparative method is heuristic(see Nichols 1996, in *The Comparative Method Reviewed*, ed. Durie,M...; and Kathleen Hubbard at <http://www.utexas.edu/depts/classics/documents/PIE.html>) . In actual practice within a family such as Bantu you find out first hand what that actually is. In reconstructing PB, Coupeze and Bastin (1999) used systematic sound changes already known to affect each language, from the research of Guthrie(1967- 71) and Meeussen(1980) , to determine which items were reflexes. However they included items which showed minor variation of the sound rules because of how regular correspondences are known to work in Bantu. Here is an example:

>

> *-dUad be ill -ruara be ill

>

> *-dUba flower -ruwa flower

>

> *-dUdU be bitter(shift to) gall -nduru gall

>

> *-dUmI male, husband -rume male, husband

>

> *-dI eat -dya, dyga, rya eat, consume

>

> *-dIa that, those -ria that one, far demons.

>

> *-dImI tongue -rimi tongue

>

> *-dId weep, shout -rira to ring (tr)

>

> -ridza to ring (intr)

>

> I present 4 examples each of /d-/ followed by second degree /U/ followed by labial and alveolar plosives, labial nasals etc. and there is at least one party-booper in each set. If you seriously want to compare Bantu with anything you will have to understand these allophonic variations which appear to be unpredictable. There is an even worse example:

>

> *-gUdUbe pig -nguruwe pig

>

> *-gUdo evening; yesterday -uro evening

>

> -zuro yesterday

>

> A velar plosive acquiring an initial nasal (possibly an assimilated noun class) in one case, deletion of the plosive in another and a shift to an alveolar fricative in the last with the latter two occurring in two reflexes of the same PB item yet all these reflexes belong to the same language. Clearly there is regularity in theory and in practice. Yet noone would question that these are indeed reflexes. The problem for you is if Sumerian was related to Bantu how would you identify the Sumerian cognates? You wouldn't have the expertise but it could be done.

>

> Now the difference between lookalikes and real cognates is easier to explain when you have real examples. The Sumerian eme, tongue would appear to be only a lookalike of the PB*-dImI. That is, unless you can show other examples of initial position dental stop deletion in words of the same meaning first, then inexact but close senses afterwards. Lookalikes rarely repeat the same corresponding differences(there is one case of a once-recurring difference in Ringe 1992, Transactions of the Philosophical Society...). This is where the evidence of cognacy lies. To use the words of Campbell

(1998):

>

> `It is important to attempt to avoid potential sound correspondences which are due merely to chance. For example, languages may have words which are similar only by accident, by sheer coincidence, as the case of Kaqchikel (Mayan) mes mess, disorder, garbage : English mess (disorder, untidyness). To determine whether a sound correspondence is real (reflecting sounds inherited from a proto-language) rather than perhaps just an accidental similarity, we need to determine whether the correspondence recurs in other cognate sets...If we were to attempt to find recurrences of the seeming m-:m- correspondence between Kakchikel and English, we would soon discover that there are no other instances of it, that it does not recur.`p113 Historical Linguistics

>

> In this respect Mr Hermstein some of your examples are interesting because you have shown recurrent differences.

>

> *-bad-Uk be split (intr) bar to split, open

>

> *-tad to cut open tar to cut

>

> *-mUd-Ik to shine, give light mul to shine, radiate (light)

>

> from this derives mUdI torch from this derives mul star

>

> *-gUdU sky ul sky

>

> *-jadi oil li oil

>

> *-mido throat, gullet meli neck

>

> *-tadI long tal (to be) broad

>

> *-jIda path (becomes road in modern lang.) sila street

>

> *-cad to incise, cut, tatoo sar to write

>

> *-gad-Ik put on the back g~ar to put, place, lay down

>

> *-bodo penis bur crotch

>

> Three exact meaning correspondences, two hair-splittingly close, and six close meaning correspondences of the PB voiced alveolar stop to the Sumerian liquids. Both the deletion of the /g/ and it`s

nasalization we have already seen in the shift from PB to descendant languages. The phoneme /j/ either becomes a fricative or is deleted along, sometimes, with the following vowel. There is nothing here inconsistent with Bantu phonological principles in practice. As for the Sumerian I can only say I have checked the meanings in the Upenn dictionary and they are consistent with your glosses. I checked the Akkadian equivalents for these and they were not similar. These are good candidates for cognates. They are not just eleven stems out of basic vocabulary of a few hundred but eleven stems with the same correspondence recurring. You have not proved a genetic relationship yet but chance is highly unlikely to be an option.

>

> Your other problem is a poor technique of cognate searching. There are also correspondences of PB */d-/ : Sum./r-, -l/ that you did not find.

>

> *-dUmI male, husband urum male

>

> *-dI eat rig to eat, drink, sup

>

> *-dI be iri to make manifest, to become

>

> *-dIa that, those RI far demons.; that, yonder

>

> Of which the Sumerologists, I am told, are not sure about the reading of the last hence given in capitals. Here Bantu would appear to furnish a reading. If the similarity can help with providing a reading then this shows even more that you need assistance from a Sumerologist, if you are to continue your research, because what you have presented gives no such examples. The additional vowel of the Sumerian example for `male` can be explained by prothesis. The extra segment in the next example can be explained in a Niger-Congo context where in the Atlantic family Wolof has leka `to eat`.

>

> The proportion of inexact or skewed meanings depends on the length of time from the split. Bantu reflexes tend to have far less number of skewed items amongst them. With Benue-Congo, the next up, it increases and finally with Niger-congo the proportion of skewed meanings is highest. Niger-Congo is far older than Indo-European as evidenced by the complex branching and the dissimilarity degree of the most distant branches.

>

> The last problem I identified was an undeveloped linguistic instinct on your part. I don't know how you came to study this particular issue but you have done well by sensing that there is something going on here. Your problem, however, is that you miss

certain warning signs. Since you are not a Sumerologist when you see an item like ushu `sunset`, written u4-shu2 alarm bells should ring. U4 is also used to write `sun` presumably pronounced ud. I could not find a meaning for ush2 but if one postulates something like `to sink, or submerge` then your exact meaning comparison is out of the window. You are really comparing shu2 with PB *-co sunset. You need to find out from a Sumerologist whether ushu is unanalysable because all etyma in a basic comparison should be monomorphemic. The instinct is not in the being right or wrong. It is in the sense of unease that makes you exclude an item until it is checked. That's what being a linguist does for you.

>

> The remaining problem of intimate familiarity with individual scholar's research will be dealt with in another posting. You mentioned that mathematical calculations could back up your case but you provided no actual examples. Such calculations have actually been carried out by a few linguists. They can be cross-applied but I will deal with that in another posting.

>

> At the moment Hermstein you're out of your depth! You need professional help to make a solid case that can be advanced. Unless a Sumerologist can show that most of your Sumerian etymons are analysable, Semitic borrowings, incorrect morphological forms (but the evidence as I have arranged it is mostly nouns) or that the Upenn dictionary is simply wrong on those points(how likely?), your hypothesis needs serious consideration.

>

> Since a number of people seem to appreciate jokes (yourself included) let me sign off with Russell Schuh's joke of Wolof and English cognates:

>

> Wolof English

>

> bey goat buck

>

> dee die die

>

> fan when? when

>

> goor man guard

>

> lekk to eat lick

>

> man me, I me

>

> ndox water dock

>
> nit person native
>
> nopp ear lobe
>
> What part of regular correspondence don't some people get?
>
>
> Yours
>
> Fari Supiya
>
> Geographical seperation-yes. Chronological seperation- again, if people can't be bothered to read the posts why should I take them seriously? Either you have regular correspondences which defy chance or you don't. Hermstein does and when you fail to show other otherwise you start to talk about anything other than the evidence you can't dispose of. As for possible means of contact Iv'e shown just how possible it was in a previous post. It's up to you -read it or not. Whether you believe is your choice. All I'm saying is that the evidence itself is difficult to attack. Please- let's not rewrite the rules of linguistics.
>
> Hermstein it's time you started defending your own thesis. Where are you?
>
> ----- Original Message -----
> From: Robin
> To: Ta_Seti@yahoogroups.com
> Sent: Monday, November 13, 2006 4:50 AM
> Subject: [Ta_Seti] Re: Questions rasied in a new African history book WHEN WE RULED
>
>
>
>
> Dear Jaime
>
> Some of the evidence was posted on ANE. I copied them on to the Yahoo Group - africanclassicalhis tory, messages 815, 820, 822, 823 and 829. Below I repost my introduction to the debate from africanclassicalhis tory and some of the first of the posts (taken from ANE).
>
> Greetings from the Moderator
>

> On the Ancient Near East site there was a internet debate concerning
> whether or not the Sumerians (the first civilised inhabitants of the
> Middle East) spoke Bantu, a language family of Central and Southern
> Africa. The site is aimed at professional linguists and other experts
> to strut their stuff. Mr Hermel Hermstein started and ended the
> debate. By the way PB means Proto Bantu.
>
> Robin
>
>
>
> On the 14 May, Mr Hermstein posted the following
>
> To Mr.Adams
>
> Thanks. Your response was most informative. I'll stick to what I'm
> best at. Did Sumerian cause language death in the south? You're
> right. Without written records it's speculation. Were the Sumerian
> readings of the determinatives once pronounced in that language?
> Again it could have been scribal errors. Now to the area I'm most
> comfortable in.
>
> I was not trying to say Sumerian is the ancestor of Bantu or even
> vice-versa. I believe, tentatively(until corrected), that Sumerian
> and Proto-Bantu share an ancestor not in the distant epipalaeolithic
> but in the much more recent past. Recent enough to be proved by
> stage 1 of the comparative method (the identification of regular
> phonemic similarities and differences in words of the same meaning).
> The best place to start is with the Swadesh-type list of 100 words
> thought to be the most basic of vocabulary and common to all
> languages regardless of material culture. They are believed to last
> longer in the language because they are less likely to be borrowed
> or replaced. Words like "arm", "leg", "head", "ground", "fish" etc.

- > One can also compare the number of similarities between Swadesh list
- > items between two languages and compare between those of known
- > relationships. Indo-European languages (from different branches tend
- > to have a 25-35% cognacy rate while Uralic languages, 10-20%.
- >
- > Now these ideas are not without controversy. Some items like "head"
- > have had their legitimacy for being on the list questioned.
- > Languages also borrow basic list items though they are less likely
- > to. English borrowed 10% of it's Swadesh words from Norman French.
- > The uses of list results for glottochronology have caused a still
- > raging controversy. The fact still remains, however, that unrelated
- > languages and lang. that have never been in contact show a degree of
- > similarity within the chance range. Languages are estimated to share
- > under 7% of their basic vocabulary by chance(Campbell 1998 one of
- > many who cite this statistic). In reality some language families are
- > known to have distant branches with a 5% cognacy rate
- > (Austronesian?). If we can find say 8 similarities then it's a
- > descent argument for non-chance (borrowing or genetic
- > relationship) . Can we find 8 similarities between Swadesh PB and
- > Sumerian?
- >
- > I = second degree i
- > i = first degree i previously called super-closed high vowel
- > U= second " " u
- > u= first degree u prev. called " " "...
- > c= phoneme /s/ acc. most Bantuists
- >
- > Proto-Bantu Sumerian
- > *-badI liver bar liver (kabattu)
- > *-beede breast ubur breast (tulu)
- > *-cUkI hair siki hair (shartu,
- > shipatu ?)
- > *-gend walk, go g~en to go (alaku)
- > *-gego molar tooth, tooth gug tooth (shinnu)
- > *-kUdU adult, big kur (to be)big (rabu)
- > *-kUto skin, garment kush skin, leather (mashku)
- > *-piip be black gig be black (tsalmu)

>

- > The evidence is not without issue. The Akkadian bracketed
- > equivalents are there to show that these are not likely to be
- > Semitic borrowings into Sumerian. They do not have pronunciation
- > markers over the phonemes for typographical reasons and really

they

- > are not the issue. The Sumerian bar indicates the "liver" as the
- > seat of emotion and not the organ for which they would write ur.

The

- > semantic latitude in this case is negligible as one can be

compared

- > to the other without abusing common sense. Also the relationship

of

- > bar "liver" to bar "to split, open" ; "outside, (other)side is not
- > clear to me. If there is a relationship between the two that

could

- > affect my argument. They are all written with the same sign. It

would

- > be a remarkable coincidence if PB had the forms *-bad

meaning "rib,

- > side" and "liver" while Sumerian had the forms bar

meaning "(other)

- > side, outside", "shoulder" and "liver" and they were not related.
- > Also items for "big" and "black" should properly be adjectives
- > and not verbs but I couldn't find any Sumerian adjectives not

derived

- > from the verbs. Some of the items have a range of meanings
- > like "walk" and "go". The partial match will do for me as they

have

- > the same general sense. In any case they seem to bear the mark of
- > cognacy : the regular correspondences. The /b/ in PB

corresponding

- > to the /b/ in Sumerian while the /d/ in PB corresponds to

the /r/ in

- > Sumerian. The difference in the velar and nasal velar initial
- > consonants in the Sumerian correspondent of items "go"

and "tooth"

- > is not unusual in Bantu itself with some /g/ becoming /g/ and

other

- > times /ng/ in similar phonetic environments as in PB to KiLega

sound-

- > shifts. Also compare the KiLega mw-igi, "darkness" from the PB *-
- > piipi.
- > And yes it's just eight words but the Swadesh 100 from which
- > they were taken is designed to be a sample of the basic

vocabulary

> of the language as a whole.

> So, I reiterate my position. Sumerian was a Niger-Congo language

> probably of the Benue-Congo sub-branch. The chances of borrowing

> decrease with distance and there are thousands of miles

seperating

> West Africa from S. Mesopotamia. It is still possible but one

would

> need to explain why no languages in-between have been affected by

> the areal diffusion or by the borrowing. Futhermore some of these

> items have a clear Niger-Congo context so the loaning would have

had

> to be from PB to Sumerian. Explaining how PB-speakers got to

> Mesopotamia is as difficult for borrowing as it is for genetic

> relationship. There is no easy way out. Except to provide

evidence

> that convincingly destroys the embryonic thesis.

>

> Yours

> Hermel Hermstein

>

>

>

>

> On the 9 June 2004 Hermstein truly concluded the following after

a

> gruelling 4 weeks of debate . . .

>

> 9 June 2004

>

> To those of you who have encouraged me to continue my research,

full

> marks. If I am wrong no harm done. If I am right then the

evidence

> will only grow and has been growing before your eyes.

>

> Special thanks to Fari Supiya for his helpful references and for

> understanding the significance of shared homonymous stems. Maybe

> it's because you work with CVC languages. I can't believe just

how

> ignorant some linguists are- goes to show that if non-linguists

are

> not equal then certainly those with qualifications differ in

their

> performance. Don't be too hard on them though. People only

perform

> to capacity.

>
> Thanks to T Marik for his initial input before falling silent. He
> tried. Thanks to Miguel Carrasquer for the relevant input. I
don't
> think either of you brothers will ever agree with me but your
> contributions were valued.
>
> Thanks to Mr Adams. Without you I wouldn't have come here. Your
last
> major posting was full of insights. I would appreciate if you
could
> send me the attachment of the posts concerning other linguistic
> comparisons you mentioned with Sumerian.
>
> Thanks to all the participants who sent private posts. I can see
why
> you didn't want to support me in the open.
>
> I'm off to continue the research and to give you all one less
thing
> to write about. Remember that I stood my own ground from day one.
> Answered all and every point. Never twisted a criticism to suit
my
> own end.
>
> I say tomatoy to you say tomato
> I say goodbye Daniels says goodriddance
> tomatoy to tomato goodbye goodriddance
> let's call the whole thing ooooooooooff
>
> ps like Arnie I'll be back!!
>
>
> MODERATOR CONCLUSION
>
> The key point is where Mr Hermstein stated that: "Remember that I
> stood my own ground from day one. Answered all and every point."
The
> significance is that NOT ONE OF THE LINGUISTS OR OTHER EXPERTS
WAS
> ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A
LANGUAGE
AKIN
> TO BANTU!!!
>
> Robin

>
> I will post the debate on here in a few days.
>
>
> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
wrote:
> >
> > Gotcha. So what is the evidence that a Proto-Niger- Congo
language such as Proto-Bantu/ Proto-Potou- Akanic-Bantu is the
ancestor of both Sumerian?
> >
> > ----- Original Message -----
> > From: Robin
> > To: Ta_Seti@yahoogroups.com
> > Sent: Sunday, November 12, 2006 6:43 AM
> > Subject: [Ta_Seti] Re: Questions rasied in a new African
history book WHEN WE RULED
> >
> >
> > Dear Jaime
> >
> > Proto Bantu is a reconstructed language. It is a scholarly
attempt
> > to find the linguistic ancestor of Swahili, KiKongo,
ChiShona, etc.
> > The source that we used for all PB items was
> > <http://linguistics.africamuseum.be/BLR3.html>
> >
> > Peace
> >
> > Robin
> >
> > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> > wrote:
> > >
> > > In which country where proto Bantu writings found?
> > > ----- Original Message -----
> > > From: Robin
> > > To: Ta_Seti@yahoogroups.com
> > > Sent: Friday, November 10, 2006 12:09 AM
> > > Subject: [Ta_Seti] Re: Questions rasied in a new African
history
> > book WHEN WE RULED
> > >
> > >

>>> Dear Asar
>>>
>>> The theory presented is not that the Sumerians were Bantu
>> speakers
>>> but that Sumerian and Proto-Bantu shared a common
linguistic
>>> ancestor Niger-Congo. The linguistic comparisons between
>> Sumerian
>>> and Proto-Bantu were given to illustrate this point.
>>>
>>> Peace
>>>
>>> Robin
>>>
>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "asar_imhotep"
>>> wrote:
>>>>
>>>> I plan on getting this work soon. I hope the author can
>> address the
>>>> question as I think he's on this list as well.
>>>>
>>>> Asar Imhotep
>>>> <http://www.mochasuite.com>
>>>>
>>>>
>>>>
>>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Amanda"
>> wrote:
>>>>>
>>>>> Htp
>>>>>
>>>>> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .
>>>>>
>>>>> What do you guys think of the way that When We Ruled
>>> reconstructs the
>>>>> Egyptian Kings list from 5660 BC down to the Persian
Period?
>>>>>
>>>>> Do you think the writer is correct to argue that the
>> Sumerians
>>> were
>>>>> not Cushites but Bantus?
>>>>>
>>>>> Htp
>>>>>

>>>> Amanda
>>>>
>>>>
>>>
>>
>
>

| 20876|2006-11-15 22:34:41|Paul Kekai Manansala|Typecasting: A History of Stereotype|
Typecasting: A History of Stereotype

by Maxwell Heller

Elizabeth Ewen and Stuart Ewen, Typecasting: On the Arts & Sciences of
Human Inequality(Seven Stories Press 2006)

In a chapter of Typecasting that explores Western exploitation of indigenous peoples, authors Stuart and Elizabeth Ewen take readers to Chicago's Columbian Exposition (1893), a "colossal side show? six hundred feet wide and a mile long," where tourists gawked at exhibits designed to illustrate the immoral, primitive, and hypersexual tendencies of foreign cultures. This fin de siècle "pay-for-view" attraction has much in common with Ewen & Ewen's latest book. An exhaustive search for the origin of contemporary stereotypes, this five part, five-hundred page tome offers a parade of sensationallly offensive injustices committed since the dawn of colonialism. Just as Columbian Exhibition tourists wandered slack-jawed through Chicago's side show, so too will current readers wander through Typecasting, drawn helplessly along by their prurient hunger for displays of callousness and barbarism. But the Exhibition and the book spring from very different sources?the Exhibition's attractions are products of exotic fantasies and misconceptions about foreignness, while the appalling chapters in Ewen & Ewen's book result from ten years of painstaking historical research. For this reason, the Exhibition fades from memory, but Typecasting leaves an indelible mark on its audience, inspiring disgust, shame, and a frustrated longing for social progress.

In its first pages, Typecasting discusses the powerful men that contributed to the establishment of Western prejudice and stereotype. Employing numerous historical documents, Ewen & Ewen examine the flaws of influential historical figures, reminding us to look beyond hagiographic depictions of much-loved writers, artists, and philosophers, to see fallible human beings. Their examination of Thomas Jefferson, for example, recalls his shortcomings as a champion of egalitarianism, citing a document in which he weighs the relative value of blacks and whites by comparing their physical appearances:

"The circumstance of superior beauty, is thought worthy [of] attention in the propagation of horses, dogs, and other domestic animals," he writes, "Why not in that of man?" Though most readers understand that Jefferson's visions of freedom included only white men—that he owned slaves until his death, that he sired children by a black mistress and freed very few of them—his words remain shocking. Furthermore, we learn that William Blake also supported the development of racist and classist prejudices despite his apparently "democratic leanings." The esteemed poet and artist provided hundreds of illustrations for Johan Caspar Lavater's *Essays on Physiognomy*, an instructional piece that encouraged readers to judge passersby at a glance by assessing their racial background, stature and facial features. Ewen & Ewen assure us that even the greatest visionaries and intellectuals fall prey to social conditioning, that they can not (and do not) transcend their cultural contexts as more flattering historians might suggest. Typecasting argues that a human desire to stereotype and simplify tempts even the most progressive minds.

More importantly, however, Ewen & Ewen discuss the common man's unquestioning acceptance of stereotyping traditions. Tracing current prejudices to their origin in the eugenics movement, the authors describe America's brief enthusiasm for human pedigree contests, and the subsequent popularity of scientifically sanctioned racial discrimination. In the 1920s, at county fairs across the nation, The American Eugenics Society encouraged families to submit records of their lineage for review, giving awards to those that best fit eugenic standards of racial purity, physical stamina, and Nordic beauty. Wealthy and working class citizens alike applauded these contests, accepting them as "newsworthy" events deserving coverage in "leading state papers" and smaller "farm and home papers." If we imagine that academic circles remain unaffected by such popular movements, Ewen & Ewen convince us otherwise. They inform us that, by "1928, eugenics was a topic in 376 separate college courses, which enrolled approximately 20,000 students. A content analysis of high school science texts published between 1914 and 1948 indicates that a majority presented eugenics as a legitimate science." The authors leads us to wonder if any man—visionary, commoner, farmer, intellectual, academic—can escape the influences of the social discourse in which he is immersed. We ask: Is it possible to resist cultural conditioning?

For Ewen & Ewen, the answer to this question is "yes," and their book provides the tools necessary for such resistance. Rather than appealing to the reader's emotions, or attempting to undermine social boundaries by inspiring empathy, Typecasting focuses instead on training readers to disrupt the processes that create and enforce

stereotypes. For, as Elaine Scarry writes in "The Difficulty of Imagining Other People," cultural shifts are not sparked by "reflection upon and identification with people different from oneself," but by active attempts to reshape social structures. Typecasting urges its readers to become more than passive recipients of cultural knowledge, to change their community by resisting idyllic recues. To this end, Ewen & Ewen examine institutions that played key roles in the production of American/European stereotyping systems, leading us to recognize such institutions in contemporary society. They refer, for example, to turn-of-the-century natural history museums, which were allowed to shape Western notions of foreign nations, despite the clear bias of their exhibits. Ewen & Ewen remind us that the founders and curators of such museums were not academic experts, but "amateur private collectors, many engaged in colonial ventures" abroad. They ask us to seek the bias of today's cultural arbiters, to listen with a critical ear. They present extensive proof that an apathetic public, a public free of skepticism, can easily be led astray.

If Typecasting flounders at times, it is because the writers (under the "authorial sobriquet" Ewen & Ewen) attempt to encompass too much in one volume. For, though every word of their sociopolitical inquiry commands attention, their frequent tangential forays into optics, camera mechanics and film magic seem unnecessary and distractingly out of place. As the title page implies, Typecasting anchors itself by asserting that "the eye that sees is not a mere physical organ but a means of perception conditioned by the tradition in which its possessor has been reared." When Ewen & Ewen drift from this assertion, the reader begins to feel alienated and somewhat lost. Still, the book delivers exactly what it promises. It provides a fresh analysis of stereotypes and their origin, and prepares the reader to join a public discourse "based on knowledge, understanding, and a belief in the possibility of egalitarian community."

| 20877|2006-11-16 10:35:59|ashwaaiyat|Re: Libraries in the sand reveal Africa's academic past| Arabic was adopted by Westener Africans when they converted to Islam. What also occured is that indigenous African languages were written with the Arabic script. The linguist David Dalby has written many articles on this topic and I suggest you seek them out for more information.

Islam was brought first into ancient Ghana probably by traders from northern Africa[Maghreb] and from there it spread into other parts of Western Africa.

Your Sa3eedi Egyptian Friend,
Saidis_Aswan_Egy

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
wrote:

>
> No one says it didn't. But when did the Arabic expansion occur to

West Africa? And was there writing prior to that expansion? Those
are the questions.

> ----- Original Message -----
> From: Djehuti Sundaka
> To: Ta_Seti@yahoogroups.com
> Sent: Wednesday, November 15, 2006 12:24 PM
> Subject: [Ta_Seti] Re: Libraries in the sand reveal Africa's

academic past

>
>
> Arabic script long predates the birth of Muhammad.
>
> <http://www.ancientscripts.com/arabic.html>
>
> http://en.wikipedia.org/wiki/Arabic_alphabet
>
> <http://www.omniglot.com/writing/arabic.htm>
>
> Muhammad himself could read and write as could most members of

the

> Qoresh above the age of five. An Islamic belief that he was
> illiterate is based upon the Quranic references to him being

among

> the "unlettered" which simply meant that he hadn't been a member

of

> the culture's traditional class of poets whose poetry was thought

to

> be supernaturally inspired. It didn't mean that he was illiterate
> as Muslims like to contend.
>
> His recitations (ayats) were memorized by various followers and
> written down soon after his death under Abu Bakr (if I remember
> correctly). Again, if I remember correctly, it was under Uthman
> that the Quran was standardized such that only authentic suras of
> Muhammad were used to compose the Quran and inauthentic suras

were

> excluded. However, what was authentic and inauthentic was never
> universally agreed upon at the time and has since simply been
> accepted based upon the authority of tradition. Within Al-Aqsa

(the

> Dome of the Rock), there are Quranic inscriptions with one that

is

> thought to have been an original ayat even though not found in

the

> standardized Quran.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, clyde winters

> wrote:

>>

>> Hi

>> The Quran existed at the beginning of Islam. The Quran

>> is simply the record of Muhammad's revelations. These

>> revelations were recited long before the Arabic script

>> was invented to write down the revelations of the

>> Prophet.

>>

>> Clyde Winters

>>

>>

>> --- Peter Clark wrote:

>>

>>> When did the Quran come into existence? Without a

>>> Quran how could there be Islam? We would be more

>>> accurate in saying the followers of Muhammedanism.

>>> The religion would be officially named Islam after

>>> the formulation and writing of the worlds first

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>>> Psalms of the Old Testament and the Four Gospels of
>>> the New Testament. The work on the Kpran would begin
>>> in 1870 and be completed and accepted in Cairo Egypt
>>> in 1919. It was written and formulated by Jewish
>>> scholars and Rabbis from the Jewish Organization the
>>> Alliance Israelite Universal of Paris, France.

>>>

>>>

>>> ----- Original Message -----

>>> From: Jaime Pretell

>>> To: Ta_Seti@yahoogroups.com

>>> Sent: Tuesday, November 14, 2006 5:53:43 AM

>>> Subject: Re: [Ta_Seti] Libraries in the sand reveal

>>> Africa's academic past

>>>

>>> While I agree what is taught in school is garbage, I
>>> doubt any modern scholar would claim West Africa has
>>> no history. If anything the contention would be if
>>> Sub Saharan West Africa had any form of writing that
>>> could elucidate on that history. Timbuktu is
>>> Saharan West Africa and I do not know if any of
>>> those writings in this article predate the expansion
>>> of Islam. That is for archeology to discover. But
>>> nothing as simplistic as a claim that History did
>>> not exist. Even oral history ala griots would
>>> discount that foolish notion.

>>> ----- Original Message -----

>>> From: cristofori whitakara

>>> To: Ta_Seti@yahoogroups.com

>>> Sent: Monday, November 13, 2006 11:33 AM

>>> Subject: Re: [Ta_Seti] Libraries in the sand reveal

>>> Africa's academic past

>>>

>>>

>>> the sands of time have become the sands of truth so
>>> shame on those white female teachers who taught
>>> schomburg, x and others that(west) africans have no
>>> history

>>>

>>> Paul Kekai Manansala

>>> wrote:

>>> Libraries in the sand reveal Africa's academic past

>>> By Nick Tattersall Fri Nov 10, 4:54 AM ET

>>>

>>>

>>> Reuters Photo: A Malian walks out of the Great

>>> Mosque in Djenne, Mali in this August 10,...
>>>
>>>
>>> TIMBUKTU, Mali (Reuters) - Researchers in Timbuktu
>>> are fighting to preserve tens of thousands of
>>> ancient texts which they say prove Africa had a
>>> written history at least as old as the European
>>> Renaissance.
>>> Private and public libraries in the fabled Saharan
>>> town in Mali have already collected 150,000 brittle
>>> manuscripts, some of them from the 13th century, and
>>> local historians believe many more lie buried under
>>> the sand.
>>> The texts were stashed under mud homes and in desert
>>> caves by proud Malian families whose successive
>>> generations feared they would be stolen by Moroccan
>>> invaders, European explorers and then French
>>> colonialists.
>>> Written in ornate calligraphy, some were used to
>>> teach astrology or mathematics, while others tell
>>> tales of social and business life in Timbuktu during
>>> its "Golden Age," when it was a seat of learning in
>>> the 16th century.
>>> "These manuscripts are about all the fields of human
>>> knowledge: law, the sciences, medicine," said Galla
>>> Dicko, director of the Ahmed Baba Institute, a
>>> library housing 25,000 of the texts.
>>> "Here is a political tract," he said, pointing to a
>>> script in a glass cabinet, somewhat dog-eared and
>>> chewed by termites. "A letter on good governance, a
>>> warning to intellectuals not to be corrupted by the
>>> power of politicians. "
>>> Bookshelves on the wall behind him contain a volume
>>> on maths and a guide to Andalusian music as well as
>>> love stories and correspondence between traders
>>> plying the trans-Saharan caravan routes.
>>> Timbuktu's leading families have only recently
>>> started to give up what they see as ancestral
>>> heirlooms. They are being persuaded by local
>>> officials that the manuscripts should be part of the
>>> community's shared culture.
>>> "It is through these writings that we can really
>>> know our place in history," said Abdramane Ben
>>> Essayouti, Imam of Timbuktu's oldest mosque,
>>> Djingarei-ber, built from mud bricks and wood in
>>> 1325.

>>> HEAT, DUST AND TERMITES

>>> Experts believe the 150,000 texts collected so far
>>> are just a fraction of what lies hidden under
>>> centuries of dust behind the ornate wooden doors of
>>> Timbuktu's mud-brick homes.

>>> "This is just 10 percent of what we have. We think
>>> we have more than a million buried here," said Ali
>>> Ould Sidi, a government official responsible for
>>> managing the town's World Heritage Sites.
>>> Some academics say the texts will force the West to
>>> accept Africa has an intellectual history as old as
>>> its own. Others draw comparisons with the discovery
>>> of the Dead Sea Scrolls.

>>> But as the fame of the manuscripts spreads,
>>> conservationists fear those that have survived
>>> centuries of termites and extreme heat will be sold
>>> to tourists at extortionate prices or illegally
>>> trafficked out of the country.

>>> South Africa is spearheading "Operation Timbuktu" to
>>> protect the texts, funding a new library for the
>>> Ahmed Baba Institute, named after a Timbuktu-born
>>> contemporary of William Shakespeare.

>>> The United States and Norway are helping with the
>>> preservation of the manuscripts, which South African
>>> President Thabo Mbeki has said will "restore the
>>> self respect, the pride, honor and dignity of the
>>> people of Africa."

>>> The people of Timbuktu, whose universities were
>>> attended by 25,000 scholars in the 16th century but
>>> whose languid pace of life has been left behind by
>>> modernity, have similar hopes.

>>> "The nations formed a single line and Timbuktu was
>>> at the head. But one day, God did an about-turn and
>>> Timbuktu found itself at the back," a local proverb
>>> goes.

>>> "Perhaps one day God will do another about-turn so
>>> that Timbuktu can retake its rightful place," it
>>> adds.

>>>

>>>

>>>

>>>

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>>>

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> >

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| 20878|2006-11-16 11:39:18|Paul Kekai Manansala|Fwd: BMSAES 6 (2006)|

--- In ANE-2@yahoogroups.com, itamar singer wrote:

The last issue of British Museum Studies in Ancient Egypt and Sudan (BMSAES 6), edited by Nigel Strudwick (an initiative taken by the Department of Ancient Egypt and Sudan to encourage electronic publication of research), contains the proceedings of a colloquium held at the British Museum in July 2005. You may find the following articles at:

<http://www.thebritishmuseum.ac.uk/bmsaes/issues.html#is6>

Issue 6, October 2006

Contents

Editorial

Abstracts of all articles in this issue

The 'Eternal Treaty' from the Hittite perspective.

Trevor Bryce

Pharaoh and his Brothers.

Stefan Jakob

High society and lower ranks in Ramesside Egypt at home and abroad

K.A. Kitchen

The failed reforms of Akhenaten and Muwatalli

Itamar Singer

Forerunners of the Hattusili-Ramesses treaty

Dietrich Sørensen

Le messenger royal égyptien Pirikhnawa.

Alain Zivie

For other issues of BMSAES see <http://www.thebritishmuseum.ac.uk/bmsaes/>

Everyone is raving about the all-new Yahoo! Mail beta.

[Non-text portions of this message have been removed]

--- End forwarded message ---

| 20879|2006-11-16 14:05:07|Djehuti Sundaka|Re: Libraries in the sand reveal Africa's academic past|

I know you didn't say Muhammad was illiterate. I never claimed that you had. I distinctly stated that it was an "Islamic belief".

What you did say was

"These revelations were recited long before the Arabic script was invented to write down the revelations of the Prophet."

That was simply inaccurate as Arabic script had already been invented and was in use by the Arabs. To say that it wasn't in popular use before the spread of Islam depends upon one's use of the term "popular". Like any script, it was certainly in popular use by the culture that invented and utilized it and simply spread to others who had that culture imposed upon them.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

> Hi

>

> I never said that Muhammad was illiterate. I said that
> the Quran was written in Arabic. Here is a quote from
> the ancient scripts page you cite:

>

>

> "Although Arabic inscriptions are most common after
> the birth of Islam (7th century CE), the origin of the
> Arabic alphabet lies deeper in time. The Nabataeans,
> which established a kingdom in what is modern-day
> Jordan from the 2nd century BCE, were Arabs. They
> wrote with a highly cursive Aramaic-derived alphabet
> that would eventually evolve into the Arabic alphabet.
> The Nabataeans endured until the year 106 CE, when
> they were conquered by the Romans, but Nabataean
> inscriptions continue to appear until the 4th century
> CE, coinciding with the first inscriptions in the

> Arabic alphabet (which is also found in Jordan). "

>

> As you can see Arabic was not in popular use before

> the rise of Islam. Some traditions claim that the

> Arabic script was invented by an Egyptian, not a

> Jordanian.

>

> Clyde Winters

>

>

>

>

> --- Djehuti Sundaka

> wrote:

>

> > Arabic script long predates the birth of Muhammad.

> >

> > <http://www.ancientscripts.com/arabic.html>

> >

> > http://en.wikipedia.org/wiki/Arabic_alphabet

> >

> > <http://www.omniglot.com/writing/arabic.htm>

> >

> > Muhammad himself could read and write as could most

> > members of the

> > Qoresh above the age of five. An Islamic belief

> > that he was

> > illiterate is based upon the Quranic references to

> > him being among

> > the "unlettered" which simply meant that he hadn't

> > been a member of

> > the culture's traditional class of poets whose

> > poetry was thought to

> > be supernaturally inspired. It didn't mean that he

> > was illiterate

> > as Muslims like to contend.

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> > His recitations (ayats) were memorized by various

> > followers and

> > written down soon after his death under Abu Bakr (if

> > I remember

> > correctly). Again, if I remember correctly, it was

> > under Uthman

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> > authentic suras of

> > Muhammad were used to compose the Quran and

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> > Within Al-Aqsa (the
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>>>> ----- Original Message -----

>>>> From: Jaime Pretell

>>>> To: Ta_Seti@yahoogroups.com

>>>> Sent: Tuesday, November 14, 2006 5:53:43 AM

>>>> Subject: Re: [Ta_Seti] Libraries in the sand

>> reveal

>>>> Africa's academic past

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>>>> While I agree what is taught in school is

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> > > By Nick Tattersall Fri Nov 10, 4:54 AM ET
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>

| 20880|2006-11-16 14:27:19|clyde winters|Re: Libraries in the sand reveal Africa's academic past|

Hi

Please post or cite any inscriptions dating to Muhammad's time written in the Arabic script--not Numidian.

Clyde

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

> I know you didn't say Muhammad was illiterate. I
> never claimed that
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>>>> Sent: Tuesday, November 14, 2006 5:53:43 AM
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=== message truncated ===

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| 20881|2006-11-16 17:49:26|Matthew|To all the children of the waters.....|

I have offered my translation of the meroitic alphabet as a file in
the photo album section,
as a bridge to the strife of those eras.....
true to the ecologically and humanitarian rooted principals of
self determination thru self-expression.....
how can you fight over land water and sky
when all life looks to grow well and live well and is only learning
to express this clearly.....
three ways over water, like aquarius with another line on top.....
body heart and mind.....
for the top line is like
learning
ganapati\qeb
one ripple
one pool
one truth
expressing well being
recognizing illness
is amity's charge.....
do you
see your own reflection in the pool?
any way
i feel this addresses
the most extreme poles
of the isys nephistys
gnosis agnosis
ball of pooo.....
as an old khmetite limirick goes.....

*wepwawet khnm and khpr
sat resting with some flock
as wepawet said gaily quick
"wake up and hear my cock....."*

Jah, bless
| 20882|2006-11-17 09:18:26|heru.rising|Re: Egyptian Seth and Biblical Seth|
I think you're right. I did find another reference to the subject
cited below. Still searching for primary data.

Gold, V. (1952). The Gnostic Library of Chenoboskion. The Biblical
Archaeologist 15(4) 69-88. "Prof. Albright has pointed out that not
only was Seth the third son of Adam but also the Egyptian god who
was the adversary of Osiris and was identified nearly 4,000 years
ago with Canaanite Baal." (Gold, 1952, p. 75, n. 8).

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
wrote:

>
> Definitely beleive there is more out there to be found.
> ----- Original Message -----
> From: Peter Clark
> To: Ta_Seti@yahoogroups.com
> Sent: Wednesday, November 15, 2006 6:33 AM
> Subject: Re: [Ta_Seti] Egyptian Seth and Biblical Seth
>
>
>
> I would say there were sources but not readily accessible.

Looking at the time frame. Then again when we see the decrees placed
ordering temples to be closed and books burned you are right, there
apparently were sources particularly of concern to destroy
information. Authorities such as Ptolemy I and Theodosius I.

>
>
> ----- Original Message ----
> From: Jaime Pretell
> To: Ta_Seti@yahoogroups.com
> Sent: Tuesday, November 14, 2006 8:32:59 AM
> Subject: Re: [Ta_Seti] Egyptian Seth and Biblical Seth
>
>
>
> I am sure they had knowledge from many sources of the ancient

times.

> ----- Original Message -----
> From: Peter Clark
> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
> Sent: Monday, November 13, 2006 1:27 PM
> Subject: Re: [Ta_Seti] Egyptian Seth and Biblical Seth
>
>
>
> The Gnostics (knowers of the truth) had faint remembrance of

the Shetaut N'tr which had been passed down through the milienias.

>
>
> ----- Original Message ----
> From: heru.rising

> To: Ta_Seti@yahoogroups .com
> Sent: Saturday, November 11, 2006 3:57:27 PM
> Subject: [Ta_Seti] Egyptian Seth and Biblical Seth
>
>
> Is anyone aware of evidence suggesting that the Egyptian,

Gnostic and

> Biblical versions of Seth (Set) are related? I am aware of

only two

> texts on the subject: an article written by B. A. Pearson in

an

> obscure biblical literature serial and a book written by C. S.

Wake in

> 1870.

>

| 20883|2006-11-17 12:40:48|Mahari Mengistu|Re: Typecasting: A History of Stereotype|

I wonder if it goes into TODAY'S racism. Unquestionably, a book could be written on the many ways this same racist attitude permeates today's euro-dominated societies.

I am glad that the authors touched upon the movie industry. I think it demanded that they do since, IHMO, it is the movie industry along with TV that currently shapes the racist attitudes of today's people.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> Typecasting: A History of Stereotype

>

> by Maxwell Heller

> Elizabeth Ewen and Stuart Ewen, Typecasting: On the Arts & Sciences

of

> Human Inequality(Seven Stories Press 2006)

>

> In a chapter of Typecasting that explores Western exploitation of

> indigenous peoples, authors Stuart and Elizabeth Ewen take readers

to

- > Chicago's Columbian Exposition (1893), a "colossal side show? six
- > hundred feet wide and a mile long," where tourists gawked at

exhibits

- > designed to illustrate the immoral, primitive, and hypersexual
- > tendencies of foreign cultures. This fin de siècle "pay-for-view"
- > attraction has much in common with Ewen & Ewen's latest book. An
- > exhaustive search for the origin of contemporary stereotypes, this
- > five part, five-hundred page tome offers a parade of sensationally
- > offensive injustices committed since the dawn of colonialism. Just

as

- > Columbian Exhibition tourists wandered slack-jawed through Chicago's
- > side show, so too will current readers wander through Typecasting,
- > drawn helplessly along by their prurient hunger for displays of
- > callousness and barbarism. But the Exhibition and the book spring

from

- > very different sources?the Exhibition's attractions are products of
- > exotic fantasies and misconceptions about foreignness, while the
- > appalling chapters in Ewen & Ewen's book result from ten years of
- > painstaking historical research. For this reason, the Exhibition

fades

- > from memory, but Typecasting leaves an indelible mark on its

audience,

- > inspiring disgust, shame, and a frustrated longing for social

progress.

>

- > In its first pages, Typecasting discusses the powerful men that
- > contributed to the establishment of Western prejudice and

stereotype.

- > Employing numerous historical documents, Ewen & Ewen examine the

flaws

- > of influential historical figures, reminding us to look beyond
- > hagiographic depictions of much-loved writers, artists, and
- > philosophers, to see fallible human beings. Their examination of
- > Thomas Jefferson, for example, recalls his shortcomings as a

champion

- > of egalitarianism, citing a document in which he weighs the relative
- > value of blacks and whites by comparing their physical appearances:

> "The circumstance of superior beauty, is thought worthy [of]

attention

> in the propagation of horses, dogs, and other domestic animals," he

> writes, "Why not in that of man?" Though most readers understand

that

> Jefferson's visions of freedom included only white men?that he owned

> slaves until his death, that he sired children by a black mistress

and

> freed very few of them?his words remain shocking. Furthermore, we

> learn that William Blake also supported the development of racist

and

> classist prejudices despite his apparently "democratic leanings."

The

> esteemed poet and artist provided hundreds of illustrations for

Johan

> Caspar Lavater's Essays on Physiognomy, an instructional piece that

> encouraged readers to judge passersby at a glance by assessing their

> racial background, stature and facial features. Ewen & Ewen assure

us

> that even the greatest visionaries and intellectuals fall prey to

> social conditioning, that they can not (and do not) transcend their

> cultural contexts as more flattering historians might suggest.

> Typecasting argues that a human desire to stereotype and simplify

> tempts even the most progressive minds.

>

> More importantly, however, Ewen & Ewen discuss the common man's

> unquestioning acceptance of stereotyping traditions. Tracing current

> prejudices to their origin in the eugenics movement, the authors

> describe America's brief enthusiasm for human pedigree contests, and

> the subsequent popularity of scientifically sanctioned racial

> discrimination. In the 1920s, at county fairs across the nation, The

> American Eugenics Society encouraged families to submit records of

> their lineage for review, giving awards to those that best fit

eugenic

> standards of racial purity, physical stamina, and Nordic beauty.

> Wealthy and working class citizens alike applauded these contests,

> accepting them as "newsworthy" events deserving coverage in "leading

> state papers" and smaller "farm and home papers." If we imagine that

- > academic circles remain unaffected by such popular movements, Ewen &
- > Ewen convince us otherwise. They inform us that, by "1928, eugenics
- > was a topic in 376 separate college courses, which enrolled
- > approximately 20,000 students. A content analysis of high school
- > science texts published between 1914 and 1948 indicates that a
- > majority presented eugenics as a legitimate science." The authors
- > leads us to wonder if any man?visionary, commoner, farmer,
- > intellectual, academic?can escape the influences of the social
- > discourse in which he is immersed. We ask: Is it possible to resist
- > cultural conditioning?
- >
- > For Ewen & Ewen, the answer to this question is "yes," and their

book

- > provides the tools necessary for such resistance. Rather than
- > appealing to the reader's emotions, or attempting to undermine

social

- > boundaries by inspiring empathy, Typecasting focuses instead on
- > training readers to disrupt the processes that create and enforce
- > stereotypes. For, as Elaine Scarry writes in "The Difficulty of
- > Imagining Other People," cultural shifts are not sparked by
- > "reflection upon and identification with people different from
- > oneself," but by active attempts to reshape social structures.
- > Typecasting urges its readers to become more than passive recipients
- > of cultural knowledge, to change their community by resisting id
- > recues. To this end, Ewen & Ewen examine institutions that played

key

- > roles in the production of American/European stereotyping systems,
- > leading us to recognize such institutions in contemporary society.
- > They refer, for example, to turn-of-the-century natural history
- > museums, which were allowed to shape Western notions of foreign
- > nations, despite the clear bias of their exhibits. Ewen & Ewen

remind

- > us that the founders and curators of such museums were not academic
- > experts, but "amateur private collectors, many engaged in colonial
- > ventures" abroad. They ask us to seek the bias of today's cultural
- > arbiters, to listen with a critical ear. They present extensive

proof

- > that an apathetic public, a public free of skepticism, can easily be
- > led astray.
- >
- > If Typecasting flounders at times, it is because the writers (under

- > the "authorial sobriquet" Ewen & Ewen) attempt to encompass too much
- > in one volume. For, though every word of their sociopolitical

inquiry

- > commands attention, their frequent tangential forays into optics,
- > camera mechanics and film magic seem unnecessary and distractingly

out

- > of place. As the title page implies, Typecasting anchors itself by
- > asserting that "the eye that sees is not a mere physical organ but a
- > means of perception conditioned by the tradition in which its
- > possessor has been reared." When Ewen & Ewen drift from this
- > assertion, the reader begins to feel alienated and somewhat lost.
- > Still, the book delivers exactly what it promises. It provides a

fresh

- > analysis of stereotypes and their origin, and prepares the reader to
- > join a public discourse "based on knowledge, understanding, and a
- > belief in the possibility of egalitarian community."

>

| 20884|2006-11-17 13:53:14|Djehuti Sundaka|Re: Libraries in the sand reveal Africa's academic past|

Cites for such inscriptions can be found here:

The Arabic & Islamic Inscriptions: Examples Of Arabic Epigraphy

<http://www.islamic-awareness.org/History/Islam/Inscriptions/>

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

> Hi

- > Please post or cite any inscriptions dating to
- > Muhammad's time written in the Arabic script--not
- > Numidian.

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> Clyde

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> > > > > Prophet.
> > > > >
> > > > > Clyde Winters
> > > > >
> > > > >
> > > > > --- Peter Clark wrote:
> > > > >
> > > > > > When did the Quran come into existence?
> > Without
> > > > a
> > > > > Quran how could there be Islam? We would be
> > more
> > > > > accurate in saying the followers of
> > > > Muhammedanism.
> > > > > The religion would be officially named Islam
> > > > after
> > > > > the formulation and writing of the worlds
> > first
> > > > > Koran based on the first five books of Moses
> > and
> > > > > Psalms of the Old Testament and the Four
> > Gospels
> > > > of
> > > > > the New Testament. The work on the Kpran
> > would
> > > > begin
> > > > > in 1870 and be completed and accepted in
> > Cairo
> > > > Egypt
> > > > > in 1919. It was written and formulated by
> > Jewish
> > > > > scholars and Rabbis from the Jewish
> > Organization
> > > > the
> > > > > Alliance Israelite Universal of Paris,
> > France.
> > > > >
> > > > >
> > > > > ----- Original Message -----

>>>>> From: Jaime Pretell
>>>>> To: Ta_Seti@yahoogroups.com
>>>>> Sent: Tuesday, November 14, 2006 5:53:43 AM
>>>>> Subject: Re: [Ta_Seti] Libraries in the sand
>>>> reveal
>>>>> Africa's academic past
>>>>>
>>>>> While I agree what is taught in school is
>>>> garbage, I
>>>>> doubt any modern scholar would claim West
>> Africa
>>>> has
>>>>> no history. If anything the contention
>> would be
>>>> if
>>
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>

| 20885|2006-11-17 15:06:03|Djehuti Sundaka|Re: Egyptian Seth and Biblical Seth|

A genuine ancient relationship between the Kamy Satakh (S-t-x) and the biblical Sheth (Sh-th) is highly unlikely. The biblical character is merely the "Replacement" of a murdered character with nothing more said about him while the Kamy character is a divine murderer with plenty of things said about him. The names only look the same in English due to identical spellings in Greek. They neither mean the same nor are spelled the same in their original languages.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "heru.rising" wrote:

>

> Is anyone aware of evidence suggesting that the Egyptian, Gnostic

and

> Biblical versions of Seth (Set) are related? I am aware of only two

> texts on the subject: an article written by B. A. Pearson in an

> obscure biblical literature serial and a book written by C. S.

Wake in

> 1870.

>

| 20886|2006-11-17 17:53:54|clyde winters|Re: Libraries in the sand reveal Africa's academic past|

Hi

The earliest inscriptions are written in Nabataean and Musnad.

Clyde

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

> Cites for such inscriptions can be found here:

>

> The Arabic & Islamic Inscriptions: Examples Of

> Arabic Epigraphy

>

<http://www.islamic-awareness.org/History/Islam/Inscriptions/>

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>

> Djehuti Sundaka

>

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> --- In Ta_Seti@yahoogroups.com, clyde winters

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> wrote:

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>> Please post or cite any inscriptions dating to

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>> Clyde

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| 20887|2006-11-18 01:38:37|Djehuti Sundaka|Re: Libraries in the sand reveal Africa's academic past|

The derivation of Arabic script from Nabataean was never at issue.

You requested cites for inscriptions dating to Muhammad's time written in the Arabic script. Three examples of such inscriptions are among the cites presented at the link I posted.

Djehuti Sundaka

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>

| 20888|2006-11-18 06:36:18|clyde winters|Re: Libraries in the sand reveal Africa's academic past|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>

wrote:

> The derivation of Arabic script from Nabataean was

> never at issue.

> You requested cites for inscriptions dating to

> Muhammad's time

> written in the Arabic script. Three examples of

> such inscriptions

> are among the cites presented at the link I posted.

>

>

> Djehuti Sundaka

>

Hi

Please look carefully at the symbols used to write these inscriptions. Granted, these inscriptions are written in the Arabic language. But the script is not Arabic writing.

Clyde Winters

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| 20889|2006-11-18 07:15:55|clyde winters|Re: Libraries in the sand reveal Africa's academic past|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>

wrote:

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- > written in the Arabic script. Three examples of
- > such inscriptions
- > are among the cites presented at the link I posted.
- >
- >
- > Djehuti Sundaka
- >
- >

Hi

If you visit the site you reference in your earlier post you will note that the Arabic inscriptions dating to the period after the Hijira, are different from the so called pre-Arabic inscription, that include numerous signs associated with Themudic, Nabatean and etc. It is the chracters dating to the Hijira that reflect the Arabic script.

Clyde Winters

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| 20890|2006-11-18 14:00:44|Djehuti Sundaka|Re: Libraries in the sand reveal Africa's academic past|

Again, pre-Arabic inscriptions were never the issue of your request. For whatever reason, you distinctly requested Arabic script from the time of Muhammad and three examples of that script are clearly provided at the site:

<http://www.islamic-awareness.org/History/Islam/Inscriptions/hamid1.html>

<http://www.islamic-awareness.org/History/Islam/Inscriptions/hamid2.html>

<http://www.islamic-awareness.org/History/Islam/Inscriptions/hamid3.html>

You then claimed

"Hi

Please look carefully at the symbols used to write these inscriptions. Granted, these inscriptions are written in the Arabic language. But the script is not Arabic writing.

Clyde Winters"

If you wish to claim for whatever reason that the three provided examples of script in the time of Muhammad aren't Arabic writing, you're perfectly free to do so.

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script from the Nabataean script predating 350 CE to the Kufic style post-dating 570 CE.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
>
> --- Djehuti Sundaka
> wrote:
>
> > The derivation of Arabic script from Nabataean was
> > never at issue.
> > You requested cites for inscriptions dating to
> > Muhammad's time
> > written in the Arabic script. Three examples of
> > such inscriptions
> > are among the cites presented at the link I posted.
> >
> >
> > Djehuti Sundaka
> >
> >
>
> Hi
>
> If you visit the site you reference in your earlier
> post you will note that the Arabic inscriptions dating
> to the period after the Hijira, are different from
> the so called pre-Arabic inscription, that include
> numerous signs associated with Themudic, Nabatean and
> etc. It is the chracters dating to the Hijira that
> reflect the Arabic script.
>
> Clyde Winters
>
>
>
>

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>

| 20891|2006-11-18 15:38:09|bkwansf|Two Thousand Seasons by Ayi Kwei Armah|

Greetings,

Two Thousand Seasons by Ayi Kwei Armah has been reprinted and can now be ordered at www.bbkwan.com and Amazon.com. Please help spread the word.

Many thanks,

Bonnie

| 20892|2006-11-18 18:08:52|clyde winters|Re: Libraries in the sand reveal Africa's academic past|

--- Djehuti Sundaka

wrote:

> Again, pre-Arabic inscriptions were never the issue

> of your

> request. For whatever reason, you distinctly

> requested Arabic

> script from the time of Muhammad and three examples

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> are clearly provided at the site:

>

> <http://www.islamic->

> [awareness.org/History/Islam/Inscriptions/hamid1.html](http://www.islamic-awareness.org/History/Islam/Inscriptions/hamid1.html)

>

>

> <http://www.islamic->

> [awareness.org/History/Islam/Inscriptions/hamid2.html](http://www.islamic-awareness.org/History/Islam/Inscriptions/hamid2.html)

>

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- > anyone else) from the
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- > post-dating 570 CE.
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Since the inscriptions you referred me to include Nabataean and Themudic signs it is not written in the classical style of Arabic writing which we continue to write in today. I am not talking about the alleged

"development" of Arabic from Nabatean, Themudic and etc. I am talking about the Arabic script used to write the Quran and later Arabic and Islamic textual material.

Clyde Winters

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<http://new.mail.yahoo.com>

| 20893|2006-11-18 19:07:52|Paul Kekai Manansala|Phylogeography of the human mitochondrial L1c haplogroup: Central A|

Mol Phylogenet Evol. 2006 Oct 5;

Phylogeography of the human mitochondrial L1c haplogroup: Genetic signatures of the prehistory of Central Africa.

Batini C, Coia V, Battaglia C, Rocha J, Pilkington MM, Spedini G, Comas D, Destro-Bisol G, Calafell F.

Dipartimento di Biologia Animale e dell'Uomo, Universita "La Sapienza", Roma, Italy.

Interindividual variation of human mitochondrial DNA has been extensively studied over the last two decades, and its usefulness for reconstructing evolutionary relationships of extant populations has been proved. However, some mitochondrial lineages still need to be studied using a combination of larger and tailored datasets and increased level of resolution in order to shed light on their origin and on the processes underlying their present distribution. In this study, we analyze the phylogeny of the L1c haplogroup of human mitochondrial DNA using sequence data from hypervariable regions 1 and 2 obtained from 455 individuals (extracted from a total sampling of 2542 individuals) belonging to sub-Saharan African and African-American populations. We propose a substantial revision of L1c phylogeny, by introducing one new sub-haplogroup (L1c4), two new L1c1 clades (L1c1b and L1c1c), and by reassigning the previous L1c1a1 sequences to a clade which we termed L1c5. The new phylogeny encompasses distinct lineages with different evolutionary histories. In fact, based on population frequency, internal variation and mismatch distribution, we propose that L1c1b, L1c1c and L1c2 originated in Bantu ancestors, whereas L1c1a, L1c4 and L1c5 evolved

among Western Pygmies. The population structure of L1c is not comparable to any known mitochondrial or, even, Y-chromosomal haplogroup, and challenges the current view that most of mtDNA variation in Pygmies might reflect admixture with Bantu or a persistence of plesiomorphic characters. In fact, the unique feature of the L1c is that it retains a signature of a phase common to the ancestors of the Bantu and Western Pygmies, while encompassing some specific sub-clades which can indicate their divergence. This allowed us to attempt a phylogenetically based assessment of the evolutionary relationships between the two groups. Taking into consideration estimates of the time to the most recent common ancestor of L1c and its clades together with archaeological and paleoclimatological evidence, we propose that the ancestors of Bantu and Western Pygmies separated between 60 and 30kya.

| 20894|2006-11-19 03:25:27|Djehuti Sundaka|Re: Libraries in the sand reveal Africa's academic past|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

>

> --- Djehuti Sundaka

> wrote:

>

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> >

> >

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> > [http://www.islamic-](http://www.islamic-awareness.org/History/Islam/Inscriptions/hamid3.html)

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What you originally said was:

"These revelations were recited long before the Arabic script was invented to write down the revelations of the Prophet."

http://tech.groups.yahoo.com/group/Ta_Seti/message/20866

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- > write the Quran and later Arabic and Islamic textual
- > material.
- >
- > Clyde Winters
- >
- >
- >
- >

There are no Themudic or Nabataean signs in

The Sakakah Inscriptions

<http://www.islamic-awareness.org/History/Islam/Inscriptions/sakaka2.html>

The Umm al-Jimal Inscriptions

<http://www.islamic-awareness.org/History/Islam/Inscriptions/jimal.html>

The Zebed Inscriptions

<http://www.islamic-awareness.org/History/Islam/Inscriptions/zebed.html>

The Jabal Usays Inscriptions

<http://www.islamic-awareness.org/History/Islam/Inscriptions/usays.html>

The Harran Inscriptions

<http://www.islamic-awareness.org/History/Islam/Inscriptions/harran.html>

[awareness.org/History/Islam/Inscriptions/harran.html](http://www.islamic-awareness.org/History/Islam/Inscriptions/harran.html)

As can be seen, these are the majority of the inscriptions presented between 350 - 570 CE. Within this period, Themudic characters are only present with the Arabic script at

The Jabal Ramm Inscriptions

[http://www.islamic-](http://www.islamic-awareness.org/History/Islam/Inscriptions/jramm.html)

[awareness.org/History/Islam/Inscriptions/jramm.html](http://www.islamic-awareness.org/History/Islam/Inscriptions/jramm.html)

while Nabataen characters are only present in a very late pre-Islamic inscription at Sakakah that presents the earliest evidence of the more cursive Kufic style of writing.

[http://www.islamic-](http://www.islamic-awareness.org/History/Islam/Inscriptions/sakaka.html)

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The Kufic style of Arabic script that came into use just before the advent of Islam is merely a more cursive version of the same Arabic script used since c. 350 CE. It is no more a different script than cursive Roman script is to the original block Roman script.

In any case, the Kufic style of Arabic script used to write down the revelations of Muhammad wasn't invented after the revelations. The Kufic style of Arabic script used to write down Muhammad's revelations had already been in existence.

Djehuti Sundaka

| 20895|2006-11-19 05:20:42|olmec982000|Re: Libraries in the sand reveal Africa's academic past|

SAKHAL DESIGN
ART OF ARABIC CALLIGRAPHY

Modern Roman	A	B	G	D	E	F	Z	H		I	K	L	M	N		O	P		Q	R	S	T
Early Latin	A	B	<	D	E	F	Z	H		Ʒ	K	L	M	N		O	Γ		Q	P	Ʒ	T
Greek ↑	Α	Δ	Γ	Δ	Ξ	Α	Ζ	Θ		Ͱ	ͱ	Ͳ	ͳ	ʹ		Ο	Π		Φ	Ρ	Σ	Τ
Phoenician	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕
Early Aramaic	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕
Nabataean	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕
Arabic	ل	ا	ب	ت	ث	ج	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ	ع	ف	ق	ك	خ	ح

3. © Mamoun Sakhal 1997

3. The Arabic and Phoenician alphabets, along

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

> --- In Ta_Seti@yahoogroups.com, clyde winters olmec982000@

> wrote:

>>

>>

>> --- Djehuti Sundaka Djehuti_Sundaka@

>> wrote:

>>

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>>> [awareness.org/History/Islam/Inscriptions/hamid2.html](http://www.islamic-awareness.org/History/Islam/Inscriptions/hamid2.html)

>>>

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>>> <http://www.islamic-awareness.org/History/Islam/Inscriptions/hamid3.html>
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> [awareness.org/History/Islam/Inscriptions/jimal.html](http://www.islamic-awareness.org/History/Islam/Inscriptions/jimal.html)
>
> The Zebed Inscriptions
> [http://www.islamic-](http://www.islamic-awareness.org/History/Islam/Inscriptions/zebed.html)
> [awareness.org/History/Islam/Inscriptions/zebed.html](http://www.islamic-awareness.org/History/Islam/Inscriptions/zebed.html)
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 >

| 20896|2006-11-19 17:09:14|ulagankmy|Fwd: Changing perceptions of attractiveness as observers are expos|

--- In evolutionary-psychology@yahoogroups.com, "Artemis" wrote:

Evolution and Human Behavior
 Volume 27, Issue 6 , November 2006, Pages 443-456

Changing perceptions of attractiveness as observers are exposed to a
 different culture

Martin J. Tov_羅et al.

Abstract

It has been suggested that certain physical cues can be used to predict mate quality and that sensitivity to these cues would therefore be adaptive. From this, it follows that in environments where the optimal values for these features differ, the attractiveness preferences should also be different. In this study, we show that there are striking differences in attractiveness preferences for female bodies between United Kingdom (UK) Caucasian and South African Zulu observers. These differences can be explained by different local optima for survival and reproduction in the two environments. In the UK, a high body mass is correlated with low health and low fertility, and the converse is true in rural South Africa. We also report significant changes in the attractiveness preferences of Zulus who have moved to the UK. This suggests that these preferences are malleable and can change with exposure to different environments and conditions. Additionally, we show that Britons of African origin, who were born and who grew up in the UK, have exactly the same preferences as our UK Caucasian observers. These results suggest that humans have mechanisms for acquiring norms of attractiveness that are highly plastic, which allow them to track different ecological conditions through learning.

<http://dx.doi.org/10.1016/j.evolhumbehav.2006.05.004>

Link

--- End forwarded message ---

| 20897|2006-11-20 16:45:22|K. Loganathan|Rings Unravel Mystery of Human History|

Rings Unravel Mystery of Human History

By Chung Ah-young
Staff Reporter

A ring is an endless circle of life. In the film ``The Lord of the Rings, it symbolized power. Sometimes, it is a sign of wealth, love, religious belief or magic. Rings have been widely used symbols in human history, identifying the wearers place and status in social settings.

Their origin is believed to date back to ancient Egypt. A pharaoh gave a ring to his son as a token symbolizing that he was the heir apparent.

Rings identified social classes in Rome, and they were thought to heal illnesses in Greece. About 100 rings _ round, square, oval, hexagonal or shapes more elaborate _ used from the 10th century to the 1960s around the world, are on display in the World Jewelry Museum in Seoul through Dec. 7.

The exhibition is titled ``Rings, DNA, implying that as DNA carries the information of human bodies, rings mark human history.



A 20th century ring made of gold and stone from Italy, left, and an early 20th century French ring of gold and enamel, right

“This exhibition shows assorted rings from around the world. It provides a rare chance to view them together, something hard to find in any other museum in the world, Elaine Kim, a curator of the museum, told The Korea Times.



An 11th century ring made of bronze from Mali

The exhibition consists of four sections _ Power Rings, Love Rings, Magic Rings and Art Deco and Beauty Rings _ laid out according to the original purposes of the rings.

The Power Rings section displays 18 rings that mostly were used to symbolize power and authority of tribal and

shamanistic leaders.

Those rings, including a bronze ring made in 11th century Mali, in West Africa, are mostly large, and the patterns exaggerate the wearers status and dignity.

“The Mali ring has historical significance in archeology, hinting that the kingdom had enormous power. The ring held by our museum is the only one of its kind in Asia, Kim said.

“The ring still remains an enigmatic subject because many archeologists are still trying to figure out why the ring is so big and how it was made, she said.

The exhibition also features an ivory ring used by the Dinka tribe in Sudan during the 19th century.

In the Love Rings section, 20 rings that were shared by lovers are on display. The rings were exchanged by couples during wedding ceremonies to express the unity of the couple and symbolize endless love.

The practice of exchanging rings during wedding ceremonies also goes back to ancient Egypt, Kim said. The ancient Egyptians believed that the rings had supernatural powers. One notable ring in this section is large and has two finger holes. It is from Turkmenistan in Central Asia, and it cuts a conspicuous figure.

The ring, or actually two rings, was given to a matchmaker by a brides mother, symbolizing the endless unity of the couple and at the same time the wealth of the brides family, Kim said.

“The ring showed how important marriage was in Central Asia, and it demonstrated the power and wealth of brides families.

In the Magic Rings section, 19 rings are on display. They are symbols of shamanistic beliefs about curing illnesses in Greece.

In Greece, a frog-shaped ring was used to combat disease. People in India believed each of the 10 fingers were the symbols of human spirits. Therefore, wearing a ring demonstrated a wish for good health.

The Art Deco and Beauty Rings section includes 14 rings manufactured during the Art Deco era. Art Deco was a popular design movement in Europe in the early 20th century that affected the decorative arts such as architecture, interior design, industrial design, as well as the visual arts such as fashion, painting and the graphic arts.

The section also displays an additional 29 rings from 10 countries.

Tickets cost 3,000 won for students and 5,000 won for adults. For more information, call (02) 730-1610 or visit www.wjmmuseum.com.

<http://times.hankooki.com/lpage/culture/200611/kt2006112018480911690.htm>

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| 20898|2006-11-21 08:33:42|TOR Hershman|YouTube's Ancient Egypt|
YouTube's Ancient Egypt
film

http://www.youtube.com/watch?v=Z7iQRFP_e90

| 20899|2006-11-22 14:37:13|Paul Kekai Manansala|OT: 'Lost civilization' found in Amazon|
Wednesday, Nov. 22, 2006

Team finds more traces of lost Amazon civilization
Kyodo News

A well-known Japanese archaeologist said Tuesday a team he is leading has found further evidence of a little-known ancient civilization in the Bolivian Amazon.

Katsuyoshi Sanematsu, a professor of anthropology at Rikkyo University in Tokyo, completed an excavation in August of a massive man-made mound, or "loma," in Bolivia's northeastern Beni state.

Such mounds mark settlements of the Mojos civilization, which is thought to have flourished in the Amazon region for thousands of years before the arrival of the Spanish.

The excavation is the second stage of a three-year study by Japanese and Bolivian researchers called Project Mojos that began in 2005.

Sanematsu, author of numerous books on ancient Central and South American cultures, said the main objective of this year's work was to gather more data on the loma, one of some 20,000 in the flood plain of the Bolivian Amazon called the Llanos de Mojos.

The four-week excavation confirmed that the mound, called Loma Chokolatalito, is full of pottery and animal bones.

"There were over 10,000 fragments of pottery unearthed from the top 100-cm layer of just one of the units," he said, referring to a sectional cut from the loma.

"Also we discovered numerous animal bones, some of which had been worked and painted. All this suggests that this place was densely populated in ancient times."

Among the most interesting objects are a fish hook made of animal bone and a pottery fragment with a carved design that Sanematsu believes may be a map.

The project team, which includes seven other Japanese researchers and experts, brought 39 samples back to Japan for analysis.

Sanematsu said although it isn't possible to draw conclusions based on a few years of research, the results indicate an important civilization once existed in the Llanos de Mojos, but what caused it to disappear remains a mystery.

The Japan Times

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| 20900|2006-11-22 15:27:42|Djehuti Sundaka|Post Modern Egypt and the Challenge of Bedouinization|

Post Modern Egypt and the Challenge of Bedouinization

Part 1: On cultural progress and retrogression, openness and isolation, creativity and stagnation, relativism and superiority

By Amin Makram Ebeid

http://www.wataninet.com/article_en.asp?ArticleID=10558

Introduction

The subject of Bedouinization of Egypt would have never been addressed, if the term was in any way synonymous with the tribal nature of the country. This is so because, as asserted by no less an authority than Xavier de Planhol, (the famous French Geographer and Historian): 'countries with reliable water supply for irrigation (are those) which escape tribal dislocations. (Thus) Egypt, for all its human congestion, possesses a coherence and homogeneity that gives it credibility as a nation state?'. On the other hand it is perfectly appropriate to examine the challenge that Egypt continues to face as a result of the increasing Bedouinization of its intellectual mindset that has taken place for the better part of half a century. The phenomenon is not new since it was initiated by the Arab conquest of Egypt which was accompanied by the arrival of Bedouin tribes with their black tents, their spears and their swords. This observable historical event was followed by the imposition or migrations of further new settlements in the Nile valley. It is still with us today, in its cultural form, even after the significant modern decline of traditional desert societies.

This article is meant to be a commentary on the proposition formulated by the great Ibn Khaldun, and by Xavier de Planhol; both of whom noted the

destructive effects of Bedouinization on all the civilizations that they overwhelmed.

Part I of this study, consists of a general introduction on the legitimacy of this inquiry, and will be followed by a preliminary historical and social review of Bedouin culture. This will be continued in subsequent parts, to what is, hoped to be, a logical conclusion.

1. Post-modern cultural retrogression

It would help this study by recalling that the exacerbated Bedouinization of the Egyptian scene would have been hardly noticeable, were it not for the striking contrast offered by the titanic efforts of modernization of Egypt initiated by Mohamed Aly (ruled 1805-1848) and his dynasty, and were it not for the intellectual and political leadership of Saad Pasha Zaghoul, Lotfy Pasha El Sayed, and Taha Pasha Hussein, the great enlightened nationalists who were able to distinguish very clearly, the difference that lies between their duty to fight the "occupation", and their task to appropriate the meliorative philosophy which has been adopted, with such good effects, by the enemies they were fighting. In other words, for almost a century and a half; Egypt was intent on adopting both modern liberal democracy, and the secular and progressive philosophy on which any authentic democracy should be built.

But then a pervasive change in the mindset of some Egyptian leaders managed to undermine the very ideology of progress championed by Egypt's liberal leaders.

That change has been articulated around 1928, by Hassan El Banna who formed a most effective political organization, known as the Muslim Brotherhood. El Banna's appeal was simple; it just called for the use of the Holy Qur'an as the sole Constitution of the realm. It appealed to the poorer segments of the population, whose religious sentiments were aroused by the call of their "Brethren". The lower middle class was also roused by promises to rid Egypt of the hundred of thousands of foreigners, and their economic domination. Then, as a result of complex events that included the 1952 Revolution and the 1956 "tripartite aggression", but without the explicit participation of the "Brethren", the break with all Western liberal philosophies was almost completed. The intellectual void was filled by an ideology of pan-Arabism which paved the way to pan-Islamism, and which in turn facilitated the eventual and progressive Bedouinization of the intellectual scene. Unfortunately, events proved that this shift in ideology was not accompanied by progress of the Nation, nor did it succeed in offering the people a minimal degree of well being, or a hope for a better tomorrow.

2. Is there any justification to seek a superior culture?

Before proceeding further in this study, it behooves us to investigate

whether any culture may claim to be superior to another, and whether cultural dynamism is beneficial to the well being and progress of society. For the sake of objectivity of this study; support for the concept of cultural ascendancy and dynamism will have to be initiated, by having a look at the views of a cultural relativist. To this end, recourse will be made to the famous Anthropologist Claude Levi-Strauss. This researcher suggested that it is impossible to find criteria for a hierarchy of cultures. For instance; if the chosen criterion of such a hierarchy is the aptitude to triumph in a hostile environment, then, the Bedouins would be declared the most civilized.

Despite such an 'egalitarian' view of cultures; Levi-Strauss recognized that cultures (on which civilizations are built) need to be open in order to develop. He insisted that no society can develop in isolation, since such an eventuality would lead to its stagnation. This is so because, in order to develop; a civilization needs the participation of other cultures. He then added that:- 'when we speak, 'as Europeans', we have no reason to boast about our scientific and technological developments. We don't owe our success solely to ourselves, but to the fact that Europe has been a crossroad of cultures in which the influence of the Greco-Roman heritage was added to the Germanic and Anglo Saxon heritage which were in turn enriched by Arab and Oriental influences'.

Claude Levi-Strauss is known to have championed the views of cultural relativism, and clearly considered any claim to a superior civilization an absurdity. And yet despite his extreme view, he was aware of the harmful phenomenon of cultural stagnation.

In other words, even a relativist like Claude Levi Strauss would have to admit that progressive and dynamic cultures are preferable to stagnant ones. That is why it is possible his espousal of cultural relativism was carried out for the very commendable aim to reject any notion that superior cultures are the products of superior races.

As an illustration of his stand in this matter, he wrote an essay in 1951 called 'Race and History' at the request of the UNESCO. In it he demonstrated that cultural variations are not genetically determined, and warned the reader of the essay that: 'the temptation to place human societies on a scale of values, assigning ourselves the highest position, is scientifically false and morally harmful'.

All this is praiseworthy, but in his admirable objective to destroy racial and cultural prejudices, he espoused a form of cultural relativism which believes that such a goal could not be reached by opening others to reason, but by opening ourselves to the reason of others. He then added, as if to readmit proper reason in his arguments, that 'obscurantism is simply the blind rejection of that which is not ours'. This may be important because it showed that; even Claude Levi-Strauss, the relativist, did not reject the role of objective reason in the study of cultures.

3. Who are the Bedouins?

The Bedouins, according to a Dictionary definition, are nomadic Arabs of the Arabian, Syrian and North African deserts.

Of all the peoples of the planet it may be said that the Bedouins have surpassed all in their remarkable ability to have consistently triumphed against, and survived to this very day, in a most inhospitable milieu: The desert.

In order to understand what is meant by Bedouinization of sedentary civilizations like that of Egypt, some Bedouin traits and habits need to be appreciated.

a. Occupations

By the very nature of their life in semi-arid deserts, Bedouins occupations have remained unchanged over centuries and millennia. This has consisted in sheep and 'camel raising', and to a lesser degree horse 'breeding'.

Moreover, in order to survive in the harsh desert environment, Bedouins became great hunters and raiders. That may explain why those hardened nomadic people, espoused the strong belief that agriculture, and most other sedentary occupations, are beneath their dignity.

Their raiding expeditions or 'ghazw' (corrupted into 'razzias') which must really be seen as a form of 'brigandage', has been raised by the economic and social condition of the desert into the rank of a national institution.

This has nothing to do with the Bedouins espousal of Islam, since Christian tribes also practiced it . In other words it seems that the 'ghazw'

tradition is a trait ingrained in the Bedouins ethos. This was expressed by an early poet in the following line: 'Our business is to make raids on the enemy, on our neighbor, and on our own brother in case we find none to raid but him' .

This, parenthetically, explains why the horse was precious to the Bedouins, who valued the camel above all, since it is only the horse that can provide the necessary speed for successful raiding expeditions .

b. The traditional Bedouin culture is by its very nature static

In the Fertile Crescent empires have come and gone. Great cities were built by kings and conquerors, wisdom and intellectual discourses were recorded in manuscripts, and great works of art were created to glorify gods and rulers.

But for the Bedouins little has changed, at least until modernity; the sand and the camel continued to rule supreme over the arid desert. In fact 'without the camel, the desert could not be have been conceived of as a habitable place' . As it always was through the ages, those desert dwellers have not been able to build anything beyond a subsistence economy. Thus, even the most successful razzias could never become the basis for investment in the future, or for the construction of a growing economy.

Notwithstanding the above discourse, it is important to remember that the

Bedouins are entitled, to some degree, to boast of having assumed the guardianship of the purest, and unaltered, Arabic language, which they have learned to use as an artistic medium in order to appeal to deep emotions and lofty ideals. And, in the context of the Bedouins' life style, it is interesting to notice that the Arabic language that they have proudly guarded is said to include a thousand names for the camel in its numerous varieties, breeds, conditions and stages of growth, a number rivaled only by the number of synonyms used for the sword .

c. The place of women in Bedouin societies

According to Philip Hitti; 'Bedouin woman, whether Islamic or pre-Islamic, enjoyed and still enjoys a measure of freedom denied to her sedentary sister'. The traditional Bedouin woman 'lived in a polygamous family and under a baal system of marriage, in which the man was the master, she was nevertheless at liberty to choose a husband or leave him if ill treated' . The fact remains nonetheless, according to Will Durant, that 'before the Prophet, and after him slightly less so, the career of the Arab woman passed from a moment of idolatry to a lifetime of drudgery' . It will help to note at this point; Albert Hourani's observation that Bedouin women, although not necessarily veiled or formally secluded, were subordinate to men in significant ways'. Hourani then added that 'by widespread (Bedouin) custom, (although not by Islamic law), landed property belonged to men and passed by them to their male children' .

d. Bedouin pride in the aristocracy of their lineage

The traditional Bedouin had no Kings or Princes, and was used to meet his Sheikh on equal footing. The discovery of oil modified a lot of what was perceived for centuries as an unalterable way of life, by introducing a novel financial source that provided riches beyond imagination. What has not changed is the Bedouin's self image as an Arab, which he sees 'as the consummate pattern of creation'; To him 'the Arabian Nation is the noblest of all nations'.

In contradistinction; 'the civilized man , from the Bedouin's exalted point of view, is less happy and far inferior'. Thus; 'in the purity of his blood, in his eloquence and poetry, in his sword and in his horse, and above all in his ancestry; the Arabian takes infinite pride. He is, indeed, fond of prodigious genealogies and often traces his lineage back to Adam' .

e. Bipolar traits of activities and passivity in the Bedouins

'The typical Bedouin's life alternates between relatively long periods of passivity, and brief spurts of frantic activities best exemplified by a recourse to razzias.' This pattern is obviously inimical to the consistent linear progression to a meliorative condition; that is essential in the

building of advanced civilizations.

f. Aversion to physical labor

An apparently consistent trait of Bedouin culture is ?contempt for physical labor with the obvious exception of tending of the live stock and raiding which are considered the only fitting occupations of free men. To engage in cultivation would dishonor the Bedouin?. In contrast the deeper piety of the fellah makes him accept his lower social and economical condition as the will of Allah.

Another Semitic culture that is repelled by physical work seems to have been that of the twelve tribes of Israel. After all; after Adam has eaten the forbidden fruit, the Divine punishment was contained in the following verse: ?Curse is the ground for thy sake, in toil shall thou eat of it all the days of thy life?(Genesis 3: 17-19). Patai could not restrain himself to add: ?

When God cursed Adam, He condemned him to be a fellah?

Barreau added an interesting parenthesis by observing that: ?The Greeks and the Romans also despised manual labor which they relegated to slaves. Similarly in Hinduism; Brahmans do not work?. He then added that it took Christianity and the monastic rules of St. Benedict to reinstate the dignity of work .

In conclusion, it is perhaps too early in the progress of this study to try and correlate the observed Bedouinization of Egyptian urbanism and civilization; with the observed Bedouin traits described in the previous paragraphs. And yet, the static nature of the Bedouin culture, its extreme chauvinism, especially when linked to anti- intellectual and anti-civilizational customs; cannot but erode any civilization based on sedentary life and urban refinement, and may, to some degree explain the phenomenon of exacerbated Bedouinization that has taken place in post modern Egypt.

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| 20901|2006-11-22 20:11:02|NTuma Kish|Genetic breakthrough that reveals the differences between humans|

Genetic breakthrough that reveals the differences between humans

Scientists hail genetic discovery that will change human understanding

By Steve Connor, Science Editor; Published:23 November 2006

Scientists have discovered a dramatic variation in the genetic make-up of humans that could lead to a fundamental reappraisal of what causes incurable diseases and could provide a greater understanding of mankind.

The discovery has astonished scientists studying the human genome - the genetic recipe of man. Until now it was believed the variation between people was due largely to differences in the sequences of the individual "letters" of the genome.

It now appears much of the variation is explained instead by people having multiple copies of some key genes that make up the human genome.

Until now it was assumed that the human genome, or "book of life", is largely the same for everyone, save for a few spelling differences in some of the words. Instead, the findings suggest that the book contains entire sentences, paragraphs or even whole pages that are repeated any number of times.

The findings mean that instead of humanity being 99.9 per cent identical, as previously believed, we are at least 10 times more different between one another than once thought - which could explain why some people are prone to serious diseases.

The studies published today have found that instead of having just two copies of each gene - one from each parent - people can carry many copies, but just how many can vary between one person and the next.

The studies suggest variations in the number of copies of genes is normal and healthy. But the scientists also believe many diseases may be triggered by an abnormal loss or gain in the copies of some key genes.

Another implication of the finding is that we are more different to our closest living relative, the chimpanzee, than previously assumed from earlier studies. Instead of being 99 per cent similar, we are more likely to be about 96 per cent similar.

The findings, published simultaneously in three leading science journals by scientists from 13 different research centres in Britain and America, were described as ground-breaking by leading scientists.

"I believe this research will change for ever the field of human genetics," said Professor James Lupski, a world authority on medical genetics at the Baylor College of Medicine in Houston, Texas.

Professor Lupski said the findings superseded the basic principles of human genetics that have been built up since the days of Gregor Mendel, the 19th century "father" of Mendelian genetics, and of Jim Watson and Francis Crick, who discovered the DNA double helix in 1953.

"One can no longer consider human traits as resulting primarily from [simple DNA] changes... With all respect to Watson and Crick, many Mendelian and complex traits, as well as sporadic diseases, may indeed result from structural variation of the genome," Professor Lupski said. Deciphering the three billion letters in the sequence of the human genome was once likened to landing on the Moon. Having now arrived, scientists have found the "lunar landscape" of the genome is very different from what they expected.

Matthew Hurles, one of the project's leaders at the Wellcome Trust Sanger Institute in Cambridge, said the findings show each one of us has a unique pattern of gains and losses of entire sections of our DNA.

"One of the real surprises of these results was just how much of our DNA varies in copy number. We estimate this to be at least 12 per cent of the genome - that has never been shown before," Dr Hurles said.

Scientists have detected variation in the "copy number" of genes in some individuals before but the sheer scale of the variation now being discovered is dramatic.

"The copy number variation that researchers had seen before was simply the tip of the iceberg, while the bulk lay submerged, undetected," Dr Hurles said.

"We now appreciate the immense contribution of this phenomenon to genetic differences between individuals," he said.

The studies involved a detailed and sophisticated analysis of the genomes of 270 people with Asian, African or European ancestry. It was important to include as wide a sample of the human gene pool as possible.

They found that 2,900 genes could vary in the number of copies possessed by the individuals. The genes involved multiple copies of stretches of DNA up to a million letters of the genetic code long.

"We used to think that if you had big changes like this, then they must be involved in disease. But we are showing that we can all have these changes," said Stephen Scherer of the Howard Hughes Medical Institute in Chevy Chase, Maryland.

But it is also becoming apparent that many diseases appear to be influenced by the number of copies of certain key genes, said Charles Lee, another of the project's leaders at the Brigham and Women's Hospital and Harvard Medical School in Boston, Massachusetts.

"Many examples of diseases resulting from changes in copy number are emerging. A recent review lists 17 conditions of the nervous system alone, including Parkinson's disease and Alzheimer's, that can result from such copy number changes," Professor Lee said.

"Indeed, medical research will benefit enormously from this map, which provides new ways for identifying genes involved in common diseases," he said.

Mark Walport, director of the Wellcome Trust, the medical charity that funded much of the research, said: "This important work will help to identify genetic causes of many diseases."

The key questions answered

What have scientists discovered today?

They have found that each of us is more different genetically than we previously believed. Instead of being 99.9 per cent identical, it may turn out to be more like 99 per cent identical - enough of a difference to explain many variations in human traits. Instead of having just two copies of every gene - one from each parent - we have some genes that are multiplied several times. Furthermore these "multiple copy numbers" differ from one person to another, which could explain human physical and even mental variation.

Why does this matter?

One practical benefit is that it could lead to a new understanding of some of the most difficult, incurable diseases. Although it adds an extra layer of complexity to our understanding of the human genome, the discovery could lead eventually to new insights and medical treatments of conditions ranging from childhood disorders to senile dementia. Scientists are predicting for instance that the knowledge could lead to new diagnostic tests for such diseases as cancer.

How was this discovery made?

Scientists have developed sophisticated methods of analysing large segments of DNA over recent years. "In some ways the methods we have used are 'molecular microscopes', which have transformed the techniques used since the foundation of clinical genetics where researchers used microscopes to look for visible deletions and rearrangements in chromosomes," explained Nigel Carter of the Sanger Institute in Cambridge.

What genes are copied many times and why?

There are just under 3,000 genes in the human genome, which consists of about 3 billion "letters" of the DNA code. The scientists found that more than 10 per cent of these genes appear to be multiplied in the 270 people who took part in the study. They do not know why some genes are copied and some are not. One gene, called CCL3L1, which is copied many times in people of

African descent, appears to confer resistance to HIV. Another gene involved in making a blood protein is copied many times in people from south-east Asia and seems to help against malaria. Other research has shown that variation in the number of copies of some genes is involved in Alzheimer's and Parkinson's disease.

Are there any other practical applications?

The scientists looked at people from three broad racial groups - African, Asian and European. Although there was an underlying similarity in terms of how common it was for genes to be copied, there were enough racial differences to assign every person bar one to their correct ethnic origin. This might help forensic scientists wishing to know more about the race of a suspect.

Who made the discovery and where can we read more about it?

Scientists from 13 research centres were involved, including Britain's Sanger Institute in Cambridge, which also took a lead role in deciphering the human genome. The research is published in Nature, Nature Genetics and Genome Research.

http://news.independent.co.uk/world/science_technology/article2007490.ece

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| 20902|2006-11-22 20:54:00|Freddie Thompson|Re: Opposition fires back: Neanderthals contributed little or no ge|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

Hi Paul,

The picture of the Neanderthal in this article looks exactly like a one of my buddies I went to college with: the brow ridge the nose the mouth. The only visible difference is that my buddy was black with dark skin and tightly curled hair.

Fred

- > Neanderthal DNA secrets unlocked By Paul Rincon
- > Science reporter, BBC News
- > [<http://newsimg.bbc.co.uk/shared/img/999999.gif%5d>
- > [Gibraltar 1 skull Image: Natural History Museum] Neanderthals
- > disappeared around 28,000 years ago (Image: Natural History Museum)A
- > genetic breakthrough could help clear up some long-standing

mysteries

- > surrounding our closest evolutionary relatives: the Neanderthals.
- > Scientists have reconstructed a chunk of DNA from the genome of a
- > Neanderthal man who lived 38,000 years ago. The genetic information

they

- > extracted from a thigh bone has allowed them to identify more than a
- > million building blocks of Neanderthal DNA so far. Details of the
- > efforts appear in the journals Nature and Science. "The sequence

data

> will serve as a DNA time machine," said co-author Edward Rubin,

from the

> Joint Genome Institute in Walnut Creek, California, US.

> [<http://newsimg.bbc.co.uk/shared/img/o.gif%5d>

> [http://newsimg.bbc.co.uk/nol/shared/img/v3/start_quote_rb.gif%5d

Having

> a Neanderthal genome will also throw light on our own evolution

> [http://newsimg.bbc.co.uk/nol/shared/img/v3/end_quote_rb.gif%5d

> Prof Chris Stringer, Natural History Museum "[It] will tell us about

> aspects of Neanderthal biology that we can never get from their

bones

> and associated artefacts." Studying the Neanderthal genome will shed

> light on the genetic changes that made our species what it is,

after the

> evolutionary lineages of Neanderthals and modern humans diverged

from

> one another. It could also reveal what colour hair, eyes and skin

> Neanderthals had, whether they were capable of modern speech, shed

light

> on aspects of their brain function and determine whether they

> contributed to the modern human gene pool. 'Technical triumph'

> Researchers have already sequenced mitochondrial DNA (mtDNA) from 12

> Neanderthals. This is DNA from the cell's powerhouses, and which is

> passed down from mother to child. While mtDNA has confirmed that

> Neanderthals were indeed different from us, the information gleaned

from

> it is limited. [<http://newsimg.bbc.co.uk/shared/img/o.gif%5d>

THE

> DNA MOLECULE [Infographic, BBC] The double-stranded DNA

molecule is

> held together by chemical components called bases Adenine (A) bonds

with

> thymine (T); cytosine(C) bonds with guanine (G) These "letters"

form

> the "code of life"; there are 3.2 billion base-pairs in the

Neanderthal

> genome Written in the DNA are genes, which cells use as starting
> templates to make proteins; these sophisticated molecules build and
> maintain the body To answer more detailed questions about our
> evolutionary cousins, scientists had to extract DNA that came from

the

> cell's nucleus. This nuclear DNA encodes most of an organism's

genetic

> blueprint. Researchers used cutting-edge DNA sequencing techniques

to

> retrieve genetic material from the Neanderthal femur found in the
> Vindija Cave, Croatia. Writing in Nature journal, Professor Svante

Paabo

> and colleagues describe how they recovered more than one million
> base-pairs - the building blocks of DNA - by directly reading the
> genetic sequence. In another paper published in Science magazine,
> Professor Rubin's team used a different approach called

metagenomics, in

> which the fragments of Neanderthal genetic material were

incorporated

> into bacteria that were then copied themselves, generating a living
> "library" of DNA sequences. This method resulted in the recovery of
> 65,250 base-pairs of Neanderthal DNA. While direct sequencing allows
> scientists to recover more genetic material, it is a random

process. The

> metagenomic approach should allow scientists to call up specific

genetic

> sequences of interest from the DNA library in a targeted manner.
> Language question Professor Paabo told BBC science correspondent

Pallab

> Ghosh that he planned to look at the form of the gene FOXP2 in
> Neanderthals; this gene is implicated in the development of language
> skills and has undergone evolution in modern humans since our

divergence

> from chimpanzees. "We have two little snippets of genes involved in

skin

> and hair colour, but they don't give any hint of a special variant

that

> would be of interest," Paabo told BBC News. [Reconstruction

of a

> Neanderthal man Image: BBC] Our closest evolutionary relatives are

> still something of a mysteryThe two teams basically agree, within

their

> margins of error, that the evolutionary lineages of Neanderthals and

> modern humans split somewhere around 500,000 years ago. This fits

with

> previous estimates from mtDNA and archaeological data. Professor

Paabo,

> from the Max Planck Institute for Evolutionary Anthropology in

Leipzig,

> Germany, and his team also show that Neanderthals came from a very

small

> ancestral population of about 3,000 individuals. At their peak,

> Neanderthals dominated a wide range - stretching from Britain and

Iberia

> in the west, to Israel in the south and Uzbekistan in the east. This

> stocky, muscular human species was our closest evolutionary

relative.

> Modern humans entered Europe about 40,000 years ago; and within

10,000

> years, the Neanderthals had largely disappeared from the continent.

By

> 24,000 years ago, the last survivors had vanished from their refuge

in

> the Iberian Peninsula. Extinct relative The question of whether

modern

> humans and Neanderthals mated when they encountered each other

40,000

> years ago is highly controversial. One US scientist recently

suggested

> modern humans might have acquired a variant of the brain gene

> microcephalin through interbreeding with Neanderthals. Edward

Rubin's

> team found no evidence for a Neanderthal contribution to the modern

gene

> pool, but Professor Paabo's analysis hints at a possible

contribution in

> the other direction - from modern humans into Neanderthals. The

> researchers say more extensive sequencing is needed to address this

> possibility. Professor Chris Stringer, from London's Natural History

> Museum, said the results "confirm the distinctiveness of the

> Neanderthals, and support previous estimates of the divergence time.

> "Research will now extend to complete the whole genome of a

Neanderthal

> and to examine Neanderthal variation through time and space to

compare

> with ours." The researchers aim to produce a rough draft of the full

> Neanderthal genome sequence over the next two years.

> <http://news.bbc.co.uk/2/hi/science/nature/6146908.stm>

> <<http://news.bbc.co.uk/2/hi/science/nature/6146908.stm>>

>

| 20903|2006-11-23 06:39:27|Alex van Deelen|Genetic breakthrough that reveals the differences between humans|

> The scientists looked at people from three broad

> racial groups - African, Asian and European. "

Since when are "African, Asian and European" 'three broad racial groups'm,
instead of Africa, Asia and Europe being three geographic locations?

Does 'Asian' include Korean and Indian? Does 'African' include Igbo and
Berber? Does 'European' include Finnish and Portuguese?

If what they are saying is true, and their interpretation of their finds is
correct,

then so be it. But how does one know they are not just trying to re-introduce 'race' into genetics by the backdoor?

Alex

| 20904|2006-11-23 08:11:50|Paul Kekai Manansala|Genetic breakthrough that reveals the differences between humans|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

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Not a surprising study, I guess, given that the Sanger Institute is apparently inspired by Margaret Sanger who advocated the sterilization of "genetically inferior races".

MtDNA and Y chromosome studies have been very damaging for the "race" theorists, and it's natural, I guess, that they're going to look for other "evidence" of their beliefs.

Just the fact that this research was conducted using racial categories in this day and age makes it suspect.

Regards,

Paul Kekai Manansala

| 20905|2006-11-23 09:27:49|anne|Re: Genetic breakthrough that reveals the differences between humans|

Of course that is what they are doing. First they based it on 'measuring craniums'... 🤔 lol... They are desperately trying to find some way to prove that Europeans would not have to have originated in Afrika- that's what it's all about.

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Alex



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| 20906|2006-11-23 18:58:49|Freddie Thompson|Genetic breakthrough that reveals the
differences between humans|

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- > correct,
- > then so be it. But how does one know they are not just trying to
- > re-introduce
- > 'race' into genetics by the backdoor?
- >
- > Alex

That's the same thing I was wondering.

Fred

| 20907|2006-11-23 22:03:21|asar_imhotep|THE GENESIS & CHRONOLOGY OF THE DEVELOPMENT OF HIV/AIDS :|
THE GENESIS & CHRONOLOGY OF THE DEVELOPMENT OF HIV/AIDS :

1920 to 1930 : German researchers started work on offensive biological viral agents using sheep as the biological hosts, called the 'VISNA Program', which research was conducted in Iceland. The genetic genesis of the subsequent early HIV viral strains some 30 years later bears a direct correlation to these early German VISNA viral agents. The genetic link to VISNA clearly establishes the fingerprint of man's genetic sequencing of the AIDS virus (see Patented material by US entities & personnel enclosed herewith).

SDIA" ; ztiworoH dranoel .rD : ecruoS & EBOLA; Nature, Accident or Intentional".

1945 : At the end of WWII both the US & Soviet forces competed against one another to overrun Germany & capture as much material, data, research & equipment from the ex-Nazi research warfare programs as possible. The US Forces, under 'Project Paperclip' recruited, protected and financed over 2,000 Nazi research personnel & their families (war criminals) to work for the United States by contributing to US defence, missile/rocket programs & intelligence services, as well as other military research programs. Prior to the final close of WWII, Germany had been developing its own 'Biological Bomb' (VISNA Program) which was modelled to accomplish the Aryan philosophy by virally targeting specific population groups globally. Nazi Germany

had concentrated its human genetic diversity research by developing specific viruses to attack the identified genetic weaknesses of specific human populations who were considered 'inferior' & 'undesirable' to the Aryan Order of Life. Bovine carcasses, infested with the viral VISNA cultures, were repatriated from Germany & were 'cultured' in American research laboratories.
SDIA" ; ztiworoH dranoel.rD : ecruoS & EBOLA; Nature, Accident or Intentional".

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| 20908|2006-11-23 22:23:53|asar_imhotep|Polio, Hepatitis B and AIDS:|

It is reasons like this that I am suspect about all "genetic" studies and what their ultimate purpose for the studies are. It makes you think about possibly why they are so hell bent on looking for "race" genes all of the time.

Polio, Hepatitis B and AIDS:

An Integrative Theory on a Possible Vaccine Induced Pandemic

By

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Abstract

The hypothesis that simian virus 40 (SV40) infected polio vaccines may be linked to the evolution of acquired immunodeficiency disorder (AIDS), and certain cancers, has been advanced. Most recently, investigators discussed the likelihood of "gene-reshuffling" following SV40 infection as a precursor to acquired immune dysfunction. Findings of recent SV40 infections in four children born after 1982 suggest infections were transmitted vertically along gene lines. Earlier observations proved activation of a retrovirus gene by a hepatitis B virus (HBV) protein. This paper proposes a new integrative theory on the origin of AIDS. It advances the possibility of genetic recombinations with oncogene activation by HBV involving SV40, chimpanzee immunodeficiency virus (SIVcpz), and other simian viruses containing reverse transcriptase, that likely infected polio vaccinated blood donors to the initial hepatitis B (HB) vaccine trials conducted on gay men in New York City and other minority groups including Blacks in Uganda in the early to mid-1970s.

Introduction and Background

Scientific reports have advanced a theory of a polio vaccine linked evolution of AIDS and certain cancers.(1-4) A possible link between SV40, that contaminated early Salk and Sabin polio vaccines, and AIDS, was initially explored by Kyle in The Lancet in 1992.(4) Investigators Urnovitz(1), Butel(2-3) and others(4), discussed the likelihood of "gene-reshuffling" following SV40 infection as a precursor to acquired immune dysfunction and the development of certain cancers. Likewise, Butel revealed evidence of recent SV40 infections in four children born after 1982.(3) Her team advanced the likelihood that the infections were transmitted vertically, along gene lines, from parents who had received tainted polio vaccines. Earlier, she observed the activation of a HTLV-1 retrovirus gene by a HB virus protein.(5)

With an acknowledged threat of SV40 recombination in association with immune suppression, and possible oncogene development or activation in polio vaccine and possibly HB vaccine recipients and their offspring, this paper advances an integrative theory on the origin of AIDS. It asserts the possibility of genetic recombinations between SV40, chimpanzee immunodeficiency virus (SIVcpz), and/or other simian viruses containing reverse transcriptase such as the foamy retroviruses (SFR), that likely infected blood donors who had first received contaminated polio vaccines in the 1950s and early 1960s, before volunteering for the HB vaccine trials conducted on gay men in New York City (NYC), Blacks in central Africa, and other minority

groups in 1974 through 1975.

Ten years later, in 1984, the Centers for Disease Control and Prevention (CDC) first responded to concerns that experimental HB vaccines, administered during the 1970s to homosexual men in the United States, were somehow linked to the AIDS epidemic.(6) Anonymous authors representing the CDC, along with others from Merck, Sharp & Dohme (MSD), and the State University of New York (SUNY), reported no trace of the human immunodeficiency virus (HIV-1) in samples of vaccine supplied by MSD. Further, their epidemiologic analyses, conducted on gay HB vaccine trial subjects in Denver and San Francisco, showed no relationship between AIDS cases and HB vaccine exposure. For unexplained reasons, homosexual males from New York City were not included in their study.

Genetic Analyses Elucidating HIV-1's Origin

Recently, reports by a Spanish team suggested an early genetic evolution of HIV-1.(7) Relatedly, in 1998, Zhu et al. described an African HIV-1 sequence from 1959 and its implications regarding the origin of the AIDS pandemic.(8) Later, Gao et al.(9) provided additional evidence of HIV's link to African chimpanzees by "amplifying" two DNA sequences, from two of six HIV genes, into "four overlapping subgenomic fragments that together comprised a complete pro viral genome," which they termed SIVcpzUS. In an editorial accompanying this report by Weiss and Wragham,(10) it was noted that the chimpanzee Gao et al. studied, "Marilyn," came to the United States Air Force primate center in New Mexico like most other African primate infants--free of sexually transmitted viruses. They implied that Marilyn's infection could have originated in a laboratory.

Zhu et al. further advanced an iatrogenic theory of HIV's origin when they confessed, "the factors that propelled the initial spread of HIV-1 in central Africa remain unknown: the role of large-scale vaccination campaigns . . . should be carefully examined . . ." Although the possible role contaminated vaccines might have played was not addressed by these authors, they provided additional insights into the inherent risk of in vitro and in vivo viral recombination(s) when their data is compared with earlier scientific reports concerning the HB vaccine.

Zhu et al. advanced a curious association that "[f]or most regions of the HIV-1 genome, subtypes B and D are more closely associated with each other than are any other subtypes with the major group."(8) Of the six major AIDS virus subtypes, the B subtype is most common to North America. The D subtype is most common to Uganda, and the F

subtype is most common in Zaire.(11) These authors' analysis showed an "unusual B/D/F clustering found in [their] phylogenetic analyses."

In 1993, Myers and colleagues published their "big bang" theory on the origin of AIDS and HIV-1 based on sophisticated genetic analyses conducted at the U.S. Government's Los Alamos Laboratory. They concluded that subtypes B, D, and F, along with close African/Indian virus relatives A, E and C, simultaneously emerged on three distant continents, in behaviorally divergent populations no less, during the early to mid-1970s, despite recognizing simian virus gene sequences of earlier evolution.(11)

Epidemiological Common Sense

Based on the above background and genetic findings, an iatrogenic mode of transmission, as opposed to an isolated natural cross-species jump, appears to more likely explain how HIV-1 might have simultaneously emerged on three far removed continents among behaviorally divergent populations during the early to mid 1970s.

Several non-iatrogenic origin and cross species transmission rumors have been advanced regarding HIV-1 and its closest relative SIVcpz. The genetically more distant relative HIV-2, and the even more divergent African green monkey virus (SIVagm), are all believed, like HIV-1, to have spontaneously leaped from the African jungle. Related explanations included unprotected sex with nonhuman primates, monkey bites, dining on bloody primate meat, needlestick injuries in primate containment facilities or African hospitals, intercontinental infected passenger travel, and even viral mutations associated with global warming and jungle deforestation.(12) All these theories seem tenuous, if not ludicrous, when considered in light of the evidence compiled herein.

Given the above, including the findings of Urnovitz(1), Butel(2-3) and others(4), it is most reasonable to consider the polio vaccine as a likely factor in the origin of AIDS. As reported by Essex, African green monkey derived oral polio vaccines (OPV) were a constant reservoir for SIV.(13) During OPV manufacturing procedures, viral mutations and vaccine contaminations routinely occurred without much ado. In America, for instance, the Food and Drug Administration (FDA), even to the time of this writing, have not been able to assure the quality and safety of vaccines, including those for polio and HB.(14) Regarding the Salk and Sabin polio vaccines, according to Martin (a previous FDA vaccine and cancer virus official) and Kyle's report,(4) doses of OPV routinely contained as many as 100 simian virus particles, including SV40, SIVs, and SFRs overlooked by FDA overseers

to uphold pharmaceutical industry and regulatory standards.

However, as per Myers's findings, HIV contaminated polio vaccines alone would not account for the 1970s "big bang." Given the generally recognized seven to ten year incubation period for HIV/AIDS expression, an early polio vaccine transmitted pandemic would have likely prompted initial indentifications of non-gay AIDS cases before 1970, and certainly no later than 1975. Instead, the first gay-related-immunodeficiency disease (GRID) cases were heralded in New York City in 1981.(15) Moreover, had the Salk or early Sabin vaccines transmitted HIV between 1955 and 1965 as some have advanced,(1-4) then Myers's conclusion would have likely reflected this, as would a North American AIDS outbreak not initially confined to homosexual males.

Thus, it seems prudent to consider the findings of Butel(5) concerning HB as a potential retrovirus (e.g. HIV or HIV progenitor) activating agent, and cofactor, delivered with the 1970-75 HB vaccines involving New York's gay men, Willowbrook State School (WSS) mentally retarded children, and Ugandan Blacks who had approximately ten years earlier received monkey virus contaminated polio vaccines.

Integrating Polio and HB Vaccine Theories of AIDS

Given the administration of simian virus contaminated, monkey kidney tissue derived, polio vaccines in North America and Subsahara Africa from the mid 1950s through at least the early 1960s; then later, in the same or overlapping populations, the pilot testing of HB vaccines in these same regions from 1973 to 1975, the major group subtypes, B/D/F, as well as strains A/E, might have evolved in experimental chimpanzees, and/or human test subjects, during the viral vaccine production and testing processes. Subsequent HB vaccine production methods for later trials incorporated additional contamination risks with the mixing of chimpanzee incubated HB virus with human blood. According to a 1975 report by Robert Purcell from the Laboratory of Infectious Diseases of the National Institute for Allergies and Infectious Diseases (NIAID), this blood was subsequently pooled to produce four subtypes of experimental HB vaccine (referred to as adw, ayw, adr, and ayr).(16,17) These experimental HB vaccine subtypes were tested primarily in NYC and portions of Africa-regions largely overlapping the predominance of major HIV-1 strains B, D, and F. According to a 1979 NIAID task force report,(16) the four live HB viral subtypes were subsequently transmitted to "high risk" humans.

As explained in contemporary medical bioethics texts, the "high risk" label, applied to groups predisposed to blood borne pathogen infections, served to also justify gross violations of bioethics and

informed consent particularly during the HB vaccine experiments conducted by Krugman and colleagues at the New York University Medical Center (NYUMC) and affiliated NYC Blood Center labs.(18)

Dr. Krugman was credited with "isolating" the first HB (MS-2) strain of virus from a mentally retarded child. This pathogen was originally called the "Australian antigen (AuAg)" due to its earlier identification in Australia. Subsequently, Krugman et al., cultured the virus in mentally retarded children before extracting AuAg for subsequent HB vaccine trials. In related studies, a report by Litton Bionetics staff to the National Cancer Institute (NCI) showed that by 1968, AuAg had been extracted from human "plasma/serum" and injected into eleven simians. Seven were reported "dead or transferred" by 1971.(19)

Litton Bionetics was reported to be the leading supplier of African simians for the NCI and America's biomedical community.(19) They were also the U.S. military's sixth leading biological weapons contractor according to the 1969 Congressional Record.(20) The question of laboratory contamination is raised here by NCI documents showing hepatitis, herpes, and retrovirus recombinants (including acute lymphocytic leukemia virus hybridized with influenza or parainfluenza viruses to propagate airborne leukemia) were being cultured and tested before 1971 at Bionetics and collaborating laboratories in northwest Uganda and near Bethesda.(19) Bionetics also administered the "Special Virus Cancer Program" for the NCI and National Institutes of Health (NIH) including HB collaborative studies between New York investigators representing the Merck pharmaceutical company and the International Agency for Research on Cancer operating in France and Uganda.(19)

Experimental subjects for these HB vaccine trials included homosexual males in NYC, Willowbrook State School (WSS) mentally retarded children on Staten Island, and African Blacks. All subjects were not informed that the four subtype HB vaccines being tested were partially processed in live potentially contaminated chimpanzees, shipped from Africa by Bionetics, then housed in NYC where biohazard and containment problems, including the horizontal transmission of infectious diseases, was routine.(17,18)

Further scrutinizing the development and testing of these four HB vaccine subtypes, the blood from these experimentally infected human subjects was later pooled and used to develop "perhaps 200,000 human doses" according to Merck's vaccine chief, Maurice Hilleman.(18) Again, these doses containing HB viruses serially passed from Australian humans, to WSS children, into African chimpanzees before

being reinoculated into New Yorkers and central Africans by way of vaccines by 1975.(21) This was perfect timing for the initial outbreak of GRID/AIDS cases in these regions by the late 1970s.

Relatedly, in a recovered interview, Dr. Hilleman reported unwittingly importing AIDS virus into North America in contaminated monkeys destined for vaccine research and development at Merck.(22) Likewise, Dr. Hilleman's coauthor and senior Merck vaccine developer, Benjamin Sweet, expressed regret that their early SV40 contaminated polio vaccines may have contributed to contemporary cancer epidemics. "[N]ow, with the theoretical links to HIV and cancer," he reported in 1998 on the internet, "it just blows my mind."(23)

HIV-2 and the Possible Iatrogenic Origin of HIV-1

Ample scientific evidence exists to advance the generic thesis of vaccine laboratory contamination associated with retroviral transmissions risking epidemic outcomes. A classic example intimately related to this polio/HB vaccine/AIDS hypothesis is the identification of HIV-2 by Max Essex and colleagues at the Harvard AIDS Institute. These investigators published discovering HIV-2 among healthy Senegalese female prostitutes.(24) In Senegal, prostitution is legal and the sex workers are required to report for clinical examinations and HB vaccinations periodically for relicensure. Eventually investigators determined that the simian immunodeficiency virus from the macaque monkey (SIVmac) and Essex's HIV-2 were genetically identical.(25,26) Moreover, wild macaques were found not to harbor this virus whatsoever. SIVmac was only found in laboratory contaminated primates.(27) Thus, Shultz concluded that culturing monkey viruses in human tissues, as is often done in viral vaccine production labs, risks activating previously benign "retroviral genomes carried in the germline for millions of years" into pathogens capable of inducing immune dysfunction. He, therefore, advised reexamining "any remaining [polio] vaccine lots by the polymerase chain reaction" so as to identify HIV or related lentiviruses.(27) Given the above evidence, the same should be urged for the earliest HB vaccine lots.

Following Dr. Essex's 1996 presentation at the National AIDS Update Conference in San Francisco, I had the opportunity to question him as to, "How, other than through contaminated vaccines, could a monkey virus that doesn't exist in the wild, end up infecting Senegalese female prostitutes?" Evading the question he replied, "I can tell you how my monkeys got infected. . . . Researchers had inoculated the monkeys with human tissues during experiments [unrelated to HIV] prior to them coming to my lab."(21)

Though his comment failed to explain how HIV-1 and HIV-2 got into Black Africans in the first place, it did provide a unique admission of human error commonly associated with laboratory contaminations, including the threat of viral particles crossing species barriers. In this case, once again, the HB vaccine is logically implicated.

More Support For A HB Vaccine AIDS Link

During the early 1970s, researchers at the NYUMC led the world in determining blood group compatibility between humans and simians. Investigators here set the stage for the use of monkey blood in human vaccine trials.(21) NYUMC dermatologists and hematologists were credited with the discovery and analysis of the first gay Kaposi's sarcoma (KS) lesion.(28) Across town, at the Sloan-Kettering Institute for Cancer Research, Dermatology Department, Dr. Eleanor R. Lappano-Colletta was busy studying viral infected tissue taken from young gay men with KS. Between 1973 and 1974 she revealed, her dermatology department directors were routinely communicating with NCI chiefs and Litton affiliates including their 1971 retrovirus "project officer," Dr. Robert Gallo, regarding the subject of her investigation-the unique retroviral particles she was studying in the tissue samples taken from gay KS victims.(29)

Dr. Lappano-Colletta's testimony raises the spectre that the 1984 contested discovery of HTLV-III (i.e., HIV-1) by Dr. Gallo, actually followed his learning about the teratogenic effects of a pathogenically related virus in gay men ten years previously, and just prior to the administration of the suspected HB vaccines in the same city and same unique population.

Besides Litton Bionetics, the NYUMC was also listed among the Army's top biological weapons contracting labs by 1969.(20) Under Army contract Dr. Krugman routinely used mentally retarded children and gay men to grow/culture and/or test HB viral strains and vaccines following his MS-2 studies.(30) The pilot HB vaccines theoretically linked here to the earliest GRID cases in NYC was overseen as well by an advisory committee chaired by Dr. Krugman,(31) and researched by intimate Krugman collaborator, Abbott Laboratory's L. R. Overby. Together, Krugman and Overby evaluated HB susceptibility and vaccination methods on NYC subjects between 1965 and the mid-1970s.(18,30,32) Subsequently, Abbott Labs began commercially marketing MSD's HB vaccine.(28,32,33) Later, large scale HB vaccine trial marshal Wolf Szmunn, also affiliated with the NYC Blood Center explained the selection criteria for Dr. Krugman's early, and his later, HB vaccine experiments. He wrote:

Several populations in the United States with a high risk of HBV infection were considered for such a trial: patients institutionalized for mental retardation, patients undergoing hemodialysis, members of the medical staff of dialysis centers, American Indians, and homosexual men. Of these groups, a population of HBV-susceptible homosexual healthy young men appeared to be the most suitable. Their risk of HBV infection is unusually high, they are readily accessible through numerous gay organizations, and their cooperation in previous studies has been excellent.(31)

It is well known that HIV/AIDS rates among native Americans, people of color, blood product recipients, and homosexual males, have far exceeded those of the general population. It might be this overlap between populations most affected by HIV/AIDS and those selected for early and later HB vaccine experiments, more than lifestyle risks, provides as a common denominator for the AIDS pandemic. Given this fact alone, the report by Poiesz et al., including anonymous CDC authors, excluding gay NYC HB vaccine study participants, is highly irregular at best.(21)

Considering the epidemiology suggestive of a HB vaccine triggered outbreak of GRID in America, the data below is noteworthy: Following HB vaccine pilot studies as discussed above, additional trials were conducted during the mid-1970s in NYC.

In 1976, the WSS was forced to close allegedly due to abuses sustained by the children at the hands of school administrators. Based on the information documented above, it is likely that many of the approximately 5,000 children sent back to their communities in 1976 were among the world's first AIDS victims.(21)

Larger scale HB vaccine trials in NYC began after the closing of WSS. In 1978, 1,083 gay men were inoculated with the Merck developed and Abbott marketed vaccine. In March, 1980, approximately eighteen months after the NYC inoculations ended, gay men in five other American cities began to receive the vaccine. These cities included Los Angeles, San Francisco, Denver, St. Louis, and Chicago from where 1,402 homosexuals were initially recruited from VD clinics. Later, thousands more joined additional HB vaccine trials.

Between 1978 and 1984 the percentage of HIV-positive gay men in NYC rose dramatically. In other HB vaccine study populations the rise in HIV-1 sero-prevalence and AIDS was also disconcerting. In San Francisco, for instance, among those who had been subjects in the trials (n=6,875) the HIV/AIDS rate rose from 4 to 68 percent between 1978 and 1984.(18) This increase was precipitous contrasting the rate

of HIV infection among homosexual men reported elsewhere in 1989. Across the U.S. HIV/AIDS rates varied from 0 percent in many communities to 70 percent in NYC, with significantly less in San Francisco.

In 1982, concerns were expressed at the Pasteur Institute regarding the possible link between AIDS and the Merck-manufactured HB vaccine. Luc Montagnier was then assured by CDC HB chief Don Francis, Max Essex's protege, that "no link between AIDS and the [HB] vaccine inoculations" had been found. Yet, a year later, Dr. Francis sent Dr. Montagnier thirteen blood samples from GRID patients all of whom received experimental HB vaccines.(21, 33)

Dr. Francis had expressed concern regarding the apparent association between feline leukemia virus like illness striking gay men in NYC, Los Angeles, and San Francisco and the distribution of HB cases. "Combine these two diseases-feline leukemia and hepatitis-and you have the immune deficiency," he surmised.(34) This was much like what a NATO scientific audience discussed in 1971 when Gallo et al., explained combining synthetic RNA and feline leukaemia virus (FELV) "template" with "human type C" viruses-those associated with cancers of the lymph nodes-to increase the rate of DNA production (and subsequent provirus and virus reproduction) "as much as thirty times."(35) Such hybrid viruses, these researchers reported, caused many cancers besides leukemias and lymphomas, including sarcomas. Other Gallo, NCI, and Litton Bionetics teams reported modifying, at that time, SV40 by infusing it with nucleic acids from other species including FELV, avian myeloblastosis virus (AMV), both associated with leukemia and sarcoma development, and mouse sarcoma RNA to make them severely immunosuppression for primates(36)

Additionally, in 1985, Harold Jaffe, deputy director for AIDS science at the CDC, with co-worker Andrew Moss, "presented data from the San Francisco HB study that found the virus was present in blood of 4.5 percent of the study's subjects in 1978, 20 percent in 1980, and 67 percent by late 1984."(37) In contrast, "only about 40 percent of a randomly selected sample of gay men [also in San Francisco at that time] were infected. Based on this evidence, again considering the 7-10 year incubation period for HIV/AIDS, the "big bang" most likely occurred as Myers proposed during the early to mid-1970s with the HB vaccine cohort preceding the general gay, and later heterosexual, populations for epidemic onset.(11)

To further examine this predominance of HIV/AIDS cases among NYC and San Francisco HB vaccine recipients, Francis examined the blood collected from 6,800 gay men enrolled in the larger (post-pilot) HB

vaccine trials. From samples drawn between 1978 and 1980, he recorded a 25 percent rise in HIV positivity. He too concluded that the new pathogen had appeared among gay men by 1976 or 1977 and spread quickly from there.(38)

Corroborating data is cited by CDC official Paul O' Malley who concluded his investigation into a suspected GRID/HB vaccine link as follows: "[A]n inordinate number of GRID victims," he stated were in the HB vaccine trial. "Of the first twenty-four GRID cases in San Francisco, in fact, eleven were in the hepatitis B cohort."(34)

Based on CDC reports, as scrutinized by investigative journalist and gay physician Alan Cantwell, the first 26 AIDS cases were all homosexual men-20 were from NYC, and 6 were from Los Angeles.(17, 39) Conducting an independent study paralleling this author's,(21) and drawing similar conclusions, Dr. Cantwell reported a gross absence of scientific prowess on the part of CDC officials investigating an apparent HB vaccine AIDS link.(39) Conflicting interests, he concluded, best explained the blatant biases and flawed methods used by official investigators during studies used to reassure the scientific/medical communities, and the general public, regarding the safety of HB vaccines.(21,28, 39-41)

Conclusions

A possible route of HIV evolution, and/or transmission, is this: 1) From the mid-1950s through at least the 1960s, simian virus infected polio vaccine recipients were exposed to SV40, SFR, and SIVagm,(1-5) including gay men and mentally retarded children in New York, along with Blacks in central Africa;(17) 2) Researchers in NYC "isolated," and then inoculated into human vaccine study "volunteers" the MS-2 strain of HB virus. Between 1965 and 1970, these injections and pilot HB vaccine studies may have activated an endogenous or exogenous HIV-related retroviral gene in one or more WSS children and/or gay males;(1,2,5,18) 3) These human derived HB viruses, and potentially activated retroviral sequences, were then transferred to chimpanzees, then back again to humans in NYC and central Africa during the development and testing of four genetically altered subtypes of the 1974-1975 experimental HB vaccine; 4) Contamination risks were increased by the subsequent pooling of blood donated by the test subjects who had been injected with the chimpanzee cultured HB strains, along with biohazard and containment problems reported by principle investigators; and finally, 5) The four pooled blood derived HB vaccines were then administered to thousands of test subjects including gay males in NYC, WSS children once again, and central African Blacks.(15)

This hypothesis might best explain the conclusion reached by Gerald Myers, chief of the special HIV Sequence Database AIDS Project at the Los Alamos National Laboratory, that "the preponderance of evidence still argues for an explosive event in the mid-1970s." (11) With the sudden, virtually simultaneous, appearance of several HIV major group subtypes primarily striking Africa and NYC by 1978, given the seven to ten year incubation period of HIV/AIDS, the HB vaccine trials, begun as early as 1965 in New York and Uganda, and in NYC gay populations soon after, likely played a catalytic role in the origin of the AIDS pandemic.

Additional research using PCR analysis of suspected polio and HB vaccine lots, particularly those given to gay men and WSS children in New York before 1976, is urgently indicated to identify possible retroviral contaminants related to HIV/AIDS. Epidemiological efforts should also be made to contact the families of the WSS children, as well as the gay men in NYC who participated in the pre 1976 HB vaccine pilot studies, to document histories relevant to further considering this hypothesis.

Obviously, due to the lethal nature and severe cost of the AIDS pandemic, should this premise be firmly established, it would beg a global reevaluation of vaccination science, politics, and policies. Based on the preliminary findings reported here, and in the author's earlier investigative report, (14) at least two Third World nations have already moved in this direction. (42)

Not readily embraced by individuals, organizations, institutions, and/or government agencies biased by special interests, the dire implications of neglecting this hypothesis, and its further investigation, are unfathomable. It may be that the health and welfare of civilization, as we know it, depends on silencing the arrogant voices that have directed disinterest, and even antagonism, towards the study of AIDS's origin. Reflecting on the publication of this material, their actions strain the ethical fabric of science, our moral obligations as global citizens, and as a result, may be contributing to a worsening, irreversible, and unprecedented attack against humanity.

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This paper is dedicated to the fine efforts and genuine honesty of the late Jonathan Mann who, with his wife, a HB vaccine investigator, met an untimely fate on Flight 111. Far more than a medical problem, Dr. Mann believed, AIDS is a socio-political imposition.

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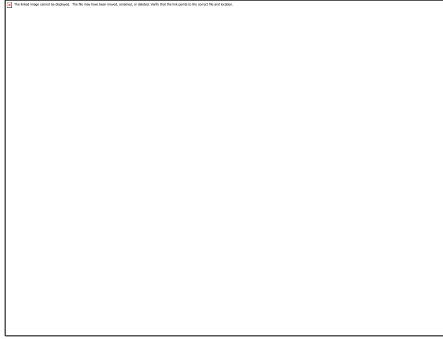
Asar Imhotep

<http://www.mochasuite.com>

| 20909|2006-11-24 16:06:47|Paul Kekai Manansala|San rock art|

African cave art depicts peace

POSTED: 0903 GMT (1703 HKT), November 22, 2006



A rock painting made by the San people in the Drakensberg mountains eastern South Africa.

CLANWILLIAM, South Africa (Reuters) -- In the caves of South Africa's Cederberg mountains, an ancient people left a legacy of rock art that could teach modern man a valuable lesson or two about living in harmony with nature.

That is the view of John Parkington, professor of archaeology at the University of Cape Town, who has spent 40 years in the Cederberg and neighboring areas researching rock paintings and other artifacts left by the pre-colonial hunter-gatherers who once roamed southern Africa.

The Bushmen, or San, left tens of thousands of paintings in ochre and clay, most depicting humans or three or four key animal species, and some showing men with the heads of animals.

Parkington launched the Living Landscape Project in the Cederberg town of Clanwilliam, about 250 km (155 miles) north of Cape Town, five years ago to increase understanding of the region's archaeological assets and use them to attract tourists.

The project has trained local people to work as guides to the rock art sites. Some are members of South Africa's mixed-race, or colored, population who trace their ancestry back to the hunter-gatherers.

Parkington believes the pictures -- some painted as recently as 200 years ago, others up to 10,000 years old -- reflect the way the hunter-gatherers saw nature and their place in it, and include elements of shamanism.

With the domestication of plants and animals, humans started "moving ourselves out of the ecosystem ... that was the beginning of the process that took us to the position of being outsiders", he said.

"That's why we unbelievably and inexplicably are failing to recognize the threat of global warming, because we're outside it," he said. "We're going to carry on manipulating it, as apparent owners of it, until it's too late."

On the inside

Parkington says the hunter-gatherers placed themselves inside the ecosystem, rather than outside looking in.

"So they see animals as other beings who know the world in a different way ... and sometimes in a very valuable way, and sometimes they want to take on that knowledge."

The animal that occurs most often in Cederberg rock paintings is the eland, a large antelope that Parkington said was revered by the Bushmen as "a beautiful sentient being".

He said they developed rules for hunting, "a guiding ethos", as a way of justifying their pursuit of eland and of behaving "sustainably and responsibly in the world ... as a species that actually shares the landscape and vegetation with other beings".

The hunter-gatherers went into decline after the arrival of white settlers in the Western Cape from the 1650s and with the encroachment of black pastoralists from the north.

Persecuted by armed commandos, decimated by disease and driven from their territory by farmers, most of the survivors ended up as laborers or servants.

"The pre-colonial hunter-gatherers were very much caricatured under colonialism and particularly under apartheid," Parkington said.

"All (their) achievements were denied or belittled. So one of our objectives is we want to rehabilitate pre-colonial people, we want to celebrate their achievements."

Rock art researchers learned much about hunter-gatherer culture from groups of Bushmen who continued to follow their traditional lifestyle until relatively recently in remote areas of Botswana and Namibia. Their descendants still live in the Kalahari desert.

Another important source of information is an archive left by 19th century linguist Wilhelm Bleek and his sister-in-law Lucy Lloyd, who recorded the stories and myths of Bushmen who were jailed in Cape Town by British colonial authorities.

"All archaeologists now recognize that this is the way in -- these prisoners and the Kalahari hunter-gatherers have unlocked the meanings of the paintings by explaining how they saw the world ... you have to interpret the paintings from that perspective," Parkington said.

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| 20910|2006-11-24 17:02:51|K. Loganathan|Tomb find reveals pre-Inca city|
Tomb find reveals pre-Inca city

Archaeologists working in northern Peru have discovered a spectacular tomb complex about 1,000 years old.

The complex contains at least 20 tombs, and dates from the pre-Inca Sican era.

Among the discoveries are 12 "tumis", ceremonial knives which scientists have not been able to study in a burial site before, as well as ceramics and masks.

The Sican culture flourished from approximately AD 800-1300, one of several metalworking societies which succumbed to drought and conquest. Archaeologists working on the project say the find will help them understand details of the culture.

"It is a religious city, a sacred settlement, and at each excavation site is a cemetery," Izumi Shimada told Peru's El Comercio newspaper.

"That tells us that Sican was a very organised society."

Professor Shimada, based at the University of Southern Illinois in the US, has been excavating Sican sites for a quarter of a century. The latest dig was performed in conjunction with the Sican National Museum.

Trading goods

The burial site sits on Peru's northern coast, near the town of Ferrenafe.

Discoveries in the tomb complex include tumis formed from an alloy of silver, copper and gold; masks, breastplates and ceramics.



The discover of tumis in situ is particularly exciting to scientists

“ Sican was a very organised society ”

Izumi Shimada



The site contains at least 20

Buried in a pyramid 30m (100ft) long, tombs, making it a "religious archaeologists found the bones of a city" woman in her early 20s surrounded by figurines of Sican gods, ceramics and objects in copper and gold. Another set of bones, clearly from a person of some stature, were found in a seated position accompanied by a metallic crown, part of a thorny oyster, and various ceramic objects including a vase. The tumis are a prize find, because until now the knives have come to scientists from tomb raiders. Finding them in situ would allow a closer understanding of their role in Sican culture, researchers said. One of the tumis features a representation of Naylamp, the mythical founder of Sican society who according to legend emerged from the sea and became a god. The Sican were noted for producing gold, silver and copper in quantities which were substantial for the period. They traded shells and stones with societies in what are now Ecuador, Chile and Colombia. Their civilisation had already declined by the time that the mightiest of Peruvian cultures, the Inca, rose to prominence about AD 1200.
<http://news.bbc.co.uk/2/hi/science/nature/6172530.stm>

Check out [the all-new Yahoo! Mail beta](#) - Fire up a more powerful email and get things done faster.

| 20911|2006-11-25 08:30:01|Millennium Twain|Re: Aether-Wave Topology Of Creation!|

~~

~~~

all my relations,

the following two emails -- on the Lissajous Sinewave Functions which describe the helicoidal topology of creation -- were posted by me to many yahoo discussion groups in April of 2003.

[in response to an offer by one of the yahoo denizens to craft some computer software for displaying the electron and proton topologies.]  
this discussion has NOT yet been posted to my Undiscovered Physics archive at:

<http://www.groupkos.com/mtwain/>

and the software has not yet been written.

more discussion to come ...

as our global child most gently grows in each and every day!

Millennium Twain

p.s. my worldfast lasted another forty months, after which time I began to take in cooked food again ... and my world, baby blue star, grew into a great new (and challenging) experience of awaken-ness.

time for a status report on HER maturation!

\*\*\*\*\*  
\*\*\*\*\*

Re: Aether-Wave Computer Modelling!

Saturday, April 26, 2003 11:37 pm

...

Dr. Jay!

thanks for getting back to me! Am looking forward to your simulation!! [I don't suppose you write software for the MacIntosh??]

Sorry if you thought I was being simplistic in my description of the mathematics of nature.! I was being complete -- to show nature in a thousand times more detail than covert physics. A thousand times, and more, detail than 'Quantum Physics'!

That is -- there are no 'photons'!

[There are NO photon particles! No POINT charges! No points in nature!]

[There are, of couse, quantized energy transfers in nature. But no points in motion, or in existence!!]

the electron is eight times larger in radius than the proton! It is a volume, a vortex, of aenertia, motion, wave action. But not 'waves' in the sense of points plotting a curve --

instead, a continuum field of experience. A continuum gradient of electric and magnetic experiences!

Read the "Undiscovered Physics" if you like!

It is easy to read -- for anyone who reads English, and has a little bit of physics background.

for that matter, most of it is comprehensible to people who only have rudimentary English capabilities, and much of it -- to the people of the world with no English-language ability. That is why it is published as illustrations!

If you look at the proof of metric relativity -- you will find out what 'charge' is, and energy and mass -- and that they are NOT fundamental concepts ...

The math is trivial -- as is ALL math in nature. I didn't spend thirty years studying this for nothing. [Ten years doing nothing else!]

The equation is a sine function. Easy.

And you know what a helicoid is, a spiral, which propagates ... as a screw ...

We are describing electromagnetic waves, from nature, not from institutional physics. Not from institutional math. That math does not apply in nature!

As there are no points, no straight lines, etc. in nature.

Again, if you need an equation to PLOT the printing of the helicoidal aether waves and lightwaves (and the EM volumes which are electrons and proton), or to throw a beam of electrons against the screen of your computer, it is a sine function, as described in my previous letter to you.

i.e., just write out equations for the x, y and z as sinusoidal functions of time ...

that is, write out the equation for plotting

a circle, in the XY plane, with the point or plotter moving around the circumference of the circle as a function of time.

$x = \sin(t)$ ;  $y = \cos(t)$ ; [ $t = \text{time}$ ]

if plotted this way, then it appears as a circle, a one-loop lissajous figure, on the surface of the computer screen.

change it to  $x = \sin(t)$ ,  $y = 0$ ,  $z = \cos(t)$  and you see it as a two dimensional circle sideways, as a line!

change it to  $y = a \sin(t)$ ,  $z = b \cos(t)$ , and  $x = c t$  -- and you have the helicoid, propagating away off the side of your computer screen !! (or top, if you let  $y = c t$ .)

[a, b and c are constants which you can select to vary the ellipsoidal properties in both the lateral (electric vector) direction, and the longitudinal (magnetic vector) direction.]

By switching x and y, you get the helicoid propagating upward, rather than sideways. [Later we can add a constant function of t to x,y or z in order to veer the helicoid off at different angles with respect to the viewer.

[as in  $y = t/d + \{a \sin(t)\}$ ;  $z = t/e + \{b \cos(t)\}$ ; and  $x = t/f + \{c t\}$  ... with d, e and f being additional constants.]

Thanks again for making me review this!!

[I am sure you will see if I made any mistakes here ...]

It is six years or so since I was looking at how to plot nature (SIMPLE NATURE) on the computer screen with algebra! [Addition, multiplication, subtraction and addition are the ONLY functions which take place in nature!!]

Best regards! And looking forward to your

participation in building our X49 scramjet engines, and predecessor bench-top rocket engine, if that interests you.

For Mother Sun, Moon, and Milky Way!

Millennium Twain

...

now in our 22nd day of global fasting  
for world peace ...

[riseup/www/info/worldfast](http://riseup/www/info/worldfast)

...

satyagraha -- fasting protest ...

Gandhi named this concept of action: "satyagraha"  
(combining the Hindu words for "truth"  
and "holding firmly.")

\*\*\*\*\*  
\*\*\*\*\*

Computer Algorithms to Plot Aether-Wave Topology of Creation !!!

Wednesday April 30, 2003 11:38 am

...

dr Jay et al!

still trying to track down some software on the  
web -- to do what you offered to do from scratch --  
re: create a pc/mac algorithm for plotting the  
electromagnetic aether foundation of experience!

displaying the waveforms of the 'unseen' helix  
waves, which create the 'seen' quantized waves,

and the standing waves we know as matter (electrons, protons, neutrons, atoms, molecules).

creating images of Lissajous matter patterns  
with more or less humps, wavelengths, N numbers.

N=1 is a loop, N=2 is infinity figure, etc.

these Lissajous figures are the variable standing-wave topologies of the electron!

in my first 'guestimate' as to how the sinefunction would be structured to plot the propagating, open-ended, aether waves and lightwave, I suggested:

[as in  $y = T/d + \{a \sin(T)\}$ ;  $z = T/e + \{b \cos(T)\}$ ;  
and  $x = T/f + \{c T\}$  ... with d, e and f being  
additional constants.]

now it occurs to me that the constants a, b, and c  
modify only the amplitude. you will want to also  
insert constants or variables in front of each T in  
the sine functions .. i.e.,

[ $y = t/d + \{a \sin(jT)\}$ ;  $z = t/e + \{b \cos(kT)\}$ ;  
and  $x = t/f + \{c T\}$ ]

that way, for the nonquantized aether waves,  
and the quantized lightwaves, propagating in  
open-ended coils ... you can demonstrate that  
when  $j=k$  (or perhaps  $j=nk$ ) ... integer multiples  
of the two transverse frequencies ... you have  
a coupling condition which preserves the  
amplitude and wavelength of the lightwave ...

when this harmonic coupling does NOT exist ...  
then you have the twenty times more plentiful  
aether waves ... which unravel (redshift) as  
they screw their way along ..

---

---

as to the Electron wave structure ... we  
just have to plot the Lissajous curves ...

which are, I believe,

$[y = \{a \sin(jT)\}]; z = \{b \cos(kT)\};$   
and  $x = \{c \sin(jT)\}$

that is, not only are we generating a trigonometric circle -- but the circle has a sine hump generated in it --

[see attached 3hump ELECTRON jpg]

---

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in the case of a proton, we have to go two steps further! [The proton is a superposition, nonlinear, of three waveforms, not two (as is the electron).

we have to generate a ring-slinky.

a slinky which is coiled around -- mouth to tail -- and reconnected into a torus with a large (spin) radius, and a small ('twist') radius.

definitely NOT as simple as an electron with 137 little humps, going around one big hump!

as the the 137 humps in the proton have to not only move up and down, in the +/- X axis for example -- they also have to move IN-AND-OUT -- in the Z axis.

so I assume we will need:

$[y = \{a \sin(jT)\}]; x = \{c \sin(jT)\};$   
and  $z = \{b \cos(kT) + b' \cos(137kT)\} !!!$

in other words, as the large z component  $[b \cos(kT)]$  varies once around the spin axis, the minor z component  $b' \cos(137kT)$  varies 137 times!

[Not exactly 137! But you will know where

to get the number!]

---

Looks like we are closing in on it!!

Anyone out there have a lead on downloading  
some good Lissajous-within-a-Lissajous plotting  
software for the Apple? !!

WE ARE ARRIVING!!!

Millennium Twain

now in our 25th day of global fasting  
for world peace ...

[riseup/www/info/worldfast](http://riseup/www/info/worldfast)

...

satyagraha -- fasting protest ...

Gandhi named this concept of action: "satyagraha"  
(combining the Hindu words for "truth"  
and "holding firmly.")

...

..

| 20912|2006-11-25 09:25:04|I am who I am|PASS IT ON!! INCLUDE  
WWW.HESINNOCENT.COM|

*Dear friends who care about our earth.*

*Judge for yourself if you want to take action. In the valley of San Félix,  
the purest water in Chile runs from 2 rivers, fed by 2 glaciers. Water is  
a  
most precious resource, and wars will be fought for it.*

Indigenous farmers use the water, there is no unemployment, and they provide the second largest source of income for the area. Under the glaciers has been found a huge deposit of gold, silver and other minerals. To get at these, it would be necessary to break, to destroy the glaciers - something never conceived of in the history of the world - and to make 2 huge holes, each as big as a whole mountain, one for extraction and one for the mine's rubbish tip.

The project is called PASCUALAMA. The company is called Barrick Gold. The operation is planned by a multinational company, one of whose members is George Bush Senior (what a surprise eh?). The Chilean Government has approved the project to start this year, 2006. The only reason it hasn't started yet is because the farmers have got a temporary stay of execution.

If they destroy the glaciers, they will not just destroy the source of specially pure water, but they will permanently contaminate the rivers so they will never again be fit for human or animal consumption because of the use of cyanide and sulfuric acid in the extraction process. Every last

gram  
of gold will go abroad to the multinational company and not one will  
be left  
with the people whose  
land it is. They will only be left with the poisoned water and the resulti  
ng  
illnesses.

The farmers have been fighting a long time for their land, but have be  
en  
forbiddent to make a TV appeal by a ban from the Ministry of the Interi  
or.  
Thei only hope now of putting brakes on this project is to get help from  
international justice. The world must know what is happening in Ch  
ile.

The only place to start changing the world is from here.

We ask you to circulate this message amongst your friends in the fol  
lowing  
way. Please COPY this text, PASTE it into a new email adding yours  
ignature  
and send it to everyone in your address book.

Please will the 100th person to receive and sign the petition send it to  
**[noapascualama@yahoo.ca](mailto:noapascualama@yahoo.ca)**

Signature, City, Country

1) Katharine Proudfoot, Edinburgh, Scotland, UK

2) Laura Cole, London, UK

3) David Platt, London, UK

4) Diane Platt, Manchester, UK

5) Tanya Corker, Manchester, UK

6) Shelley Ford, Dunedin, New Zealand

7) Christopher Wilson, Dunedin, New Zealand

8) Lisa Johnston, Dunedin, New Zealand

9) Carolyn Timms

10) Pírípí Taylor, Aotearoa

11) Chanon McPherson, Auckland, New Zealand

12) Justin Traynor, Auckland New Zealand

13) Keith Stubbs, London UK

14) Minette Williams, London UK

15) hannahmivandermerwe, London UK

16) Filípa Domingues (capetown, south Africa)

17) Jess Reynolds, Cape Town, South Africa

18) Alexander Wilson, Cape Town, South Africa

19) Olívía Jurgens, London, UK

20) Dee Pinto, Johannesburg, South Africa

21) Errol and Imogen Weiner, Scotland, UK.

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[www.operacircus.co.uk](http://www.operacircus.co.uk),  
Bridport, Dorset, U.K.

31) Keith Wheaton-  
Green, Kingsmead, Back Lane, Hazelbury Bryan, Dorset

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33) Caroline Cameron, Somerset, UK

34) Andrew Crane, Somerset, UK

35) Deborah Harrison, Bristol

36) Fraser Bridgeford, Ayr, Scotland

37) Jess Brand, Cloud9, UK

38) Kate Fraser, Bristol, UK

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40) A.L. Kennedy, Glasgow UK

41) Daphne Wassermann, Glasgow, UK

42) Fay Watson, London, UK

43) Judy Thursby, London, UK

44) Pat Trembath, London, UK

45) Jeanne Gregory, UK

46) Liz Davis, London, UK.

47) Hilton Davis, London, UK.

48) Cara Davis, Bristol, UK.

49) Jussi Brightmore, London, UK.

50) Angelique Stephenson, London, UK

51) Teleica Kirkland, London, UK

52) Rachael O'Kelly, London. UK

53) Julie Summererhayes, Canterbury, UK

54) Margaret Hindler, Forest Row, East Sussex, UK

55) Julia Hess, Vienna, Austria

56) Elisabeth Feinig, Vienna, Austria

57) Sophia Leona Rut, Vienna, Austria

58) Ezra Cohen, Devon, UK

59) Jessica Gelpke, Devon, UK

60) Aglaia Gelpke, London, UK

61) Ely Goldschmidt, Brighton, UK

62) Kate Money, Brighton, UK

63) Alexander A. V. Jensen Beirne, AZ, USA

64) Michael Urban, Tampa, FL, USA

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66) Diane Wright, DMD, Tampa, FL USA

67) Lambert M. Ware, Tampa, FL USA

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70) Eugene Veinotte Victoria, BC Canada  
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| 20913|2006-11-25 20:04:02|olmec982000|Global variation in copy number in the human genome|

Hi Paul

Does the research of these researchers support the view that races exist biologically? See below:

Clyde

<http://www.nature.com/nature/journal/v444/n7118/full/nature05329.html#B61>

[Top of page](#)

### Population genetics of copy number variation

In contrast to other classes of human genetic variation, the population genetics of copy number variation remains unexplored. The distribution of copy number variation within and among different populations is shaped by mutation, selection and demographic history. A range of polymorphisms, including SNPs<sup>25</sup>, microsatellites<sup>59</sup> and *Alu* insertion variants<sup>60</sup>, has been used to investigate population structure. To demonstrate the utility of copy number variation genotypes for population genetic inference we performed population clustering<sup>61</sup> on 67 genotyped biallelic CNVs. We obtained the optimal clustering with the assumption of three ancestral populations, with the African, European and Asian populations clearly differentiated ([Fig. 7](#)). Population differentiation of individual variants is commonly estimated by the statistic  $F_{ST}$ , which varies from 0 (undifferentiated) to 1 (population-specific)<sup>62</sup>. The average  $F_{ST}$  for the same 67 autosomal CNVs was 0.11, very similar to that observed for all autosomal Phase I HapMap SNPs (0.13)<sup>25</sup>.

[Figure 7: Population clustering from CNV genotypes.](#)



A triangle plot showing the clustering of 210 unrelated HapMap individuals assuming three ancestral populations ( $k=3$ ). The proximity of an individual to each apex of the triangle indicates the proportion of that genome that is estimated to have ancestry in each of the three inferred ancestral populations. The clustering together of most individuals from the same population near a common apex indicates the clear discrimination between populations obtained through this analysis. The clustering was qualitatively similar to that obtained previously with a similar number of biallelic *Alu* insertion polymorphisms on different African, European and Asian population samples<sup>60</sup>.

[High resolution image and legend \(65K\)](#)

Recent population-specific positive selection elevates population differentiation. To explore population differentiation at all CNVs, we devised a statistic,  $V_{ST}$ , that estimates population differentiation based on the quantitative intensity data and varies from 0 to 1, similar to  $F_{ST}$  ([Supplementary Fig. 16](#)). Estimating  $V_{ST}$  for all clones on the WGTP array and all CNVs on the 500K EA array revealed a number of outliers with levels of population differentiation suggestive of population-specific selective pressures ([Fig. 8](#); see also [Supplementary Table 20](#)). Among these outliers were two CNVs previously demonstrated to have elevated population differentiation<sup>7, 19</sup>: *UGT2B17* is a gene encoding a UDP-glucuronosyl transferase with roles in androgen metabolism and xenobiotic conjugation<sup>63, 64</sup>, and *CCL3L1* is a chemokine-encoding multi-copy gene at which greater copy numbers protect against HIV-1 infection<sup>19</sup>.

**[Figure 8: Population differentiation for copy number variation.](#)**



Population differentiation, estimated by  $V_{ST}$ , for each of the three population pairwise comparisons is plotted along each chromosome. For each pairwise comparison, the  $V_{ST}$  values for all clones on the WGTP platform are shown in the lighter colour with filled circles, with  $V_{ST}$  values of CNVs detected on the 500K EA platform superimposed in a darker shade with unfilled circles. Histograms showing the distributions of  $\log_2$  ratios (on the WGTP platform) among the unrelated individuals in each population are plotted for four example CNVs exhibiting high population differentiation, labelled A-D. y axis values indicate absolute frequency. Each example histogram is labelled with the chromosome coordinates of the WGTP clone, and flanking/encompassed genes are given for those CNVs mentioned in the text.

[High resolution image and legend \(324K\)](#)

Not all regions that have been under recent positive selection exhibit elevated population differentiation<sup>65</sup>. To detect other CNVs that may have recently been under positive selection, we identified CNVRs that fell within 124 out of 752 (16%) genomic locations previously shown<sup>66</sup> to exhibit haplotype patterns suggestive of a partial selective sweep ([Supplementary Table 21](#)). Two of these overlapping CNVs also fell within the set exhibiting highest population differentiation, shown in [Supplementary Table 20](#). One of these selection-associated CNVs is a

duplication specific to the CEU ([Fig. 8](#)) and lies near to the *MAPT* gene, which is associated with a set of neurodegenerative disorders known as 'tauopathies'<sup>67</sup>. Both the *MAPT* gene and the duplication lie within a chromosomal region that has recently been shown to have a complex evolutionary history, characterized by a common chromosomal inversion, deep divergence between inverted haplotypes and recent positive selection in European populations<sup>68</sup>. We adapted methods used to identify partial selective sweeps at SNPs<sup>66, 69</sup> to estimate relative extended haplotype homozygosity values (REHH) on either flank of the 67 CNVs for which we extracted genotype information ([Supplementary Methods](#)). We identified no convincing signals ([PPSupplementary Fig. 17](#) and [Supplementary Table 21](#)).

## .Population clustering from CNV genotypes.

### From the following article:

#### [Global variation in copy number in the human genome](#)

Richard Redon, Shumpei Ishikawa, Karen R. Fitch, Lars Feuk, George H. Perry, T. Daniel Andrews, Heike Fiegler, Michael H. Shapero, Andrew R. Carson, Wenwei Chen, Eun Kyung Cho, Stephanie Dallaire, Jennifer L. Freeman, Juan R. Gonzalez, Miquel Gratacós, Jing Huang, Dimitrios Kalaitzopoulos, Daisuke Komura, Jeffrey R. MacDonald, Christian R. Marshall, Rui Mei, Lyndal Montgomery, Kunihiro Nishimura, Kohji Okamura, Fan Shen, Martin J. Somerville, Joelle Tchinda, Armand Valsesia, Cara Woodwark, Fengtang Yang, Junjun Zhang, Tatiana Zerjal, Jane Zhang, Lluís Armengol, Donald F. Conrad, Xavier Estivill, Chris Tyler-Smith, Nigel P. Carter, Hiroyuki Aburatani, Charles Lee, Keith W. Jones, Stephen W. Scherer and Matthew E. Hurles

Nature 444, 444-454(23 November 2006)

doi :10.1038/nature05329

#### [BACK TO ARTICLE](#)



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| 20914|2006-11-25 20:55:59|Paul Kekai Manansala|Re: Global variation in copy number in the human genome|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "olmec982000" wrote:

>

>

> Hi Paul

>

> Does the research of these researchers support the view that races  
> exist biologically? See below:

>

> Clyde

No, although I'm sure many will use it make such claims. The authors do leave that door open by claiming that their findings may be useful for "forensic" identification.

This is a new area, and I'm sure we'll see more research and larger samples in the future.

Regards,

Paul Kekai Manansala

| 20915|2006-11-25 21:23:01|clyde winters|Re: Global variation in copy number in the human genome|

Hi Paul

Thanks for your observation.

Clyde

--- Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>  
wrote:

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>  
>

---

Cheap talk?

Check out Yahoo! Messenger's low PC-to-Phone call rates.

<http://voice.yahoo.com>

| 20916|2006-11-26 06:09:49|olmec982000|Genetic Breakthrough that Reveals the Differences between Humans|

Overview today in the Independent (the best popular story I've seen so far):

<http://tinyurl.com/yh7kp2>

Genetic breakthrough that reveals the differences between humans  
Scientists hail genetic discovery that will change human understanding

By Steve Connor, Science Editor  
Published: 23 November 2006

Scientists have discovered a dramatic variation in the genetic make-up of humans that could lead to a fundamental reappraisal of what causes incurable diseases and could provide a greater understanding of mankind.

The discovery has astonished scientists studying the human genome - the genetic recipe of man. Until now it was believed the variation between people was due largely to differences in the sequences of the individual "letters" of the genome.

It now appears much of the variation is explained instead by people having multiple copies of some key genes that make up the human genome.

Until now it was assumed that the human genome, or "book of life", is largely the same for everyone, save for a few spelling differences in some of the words. Instead, the findings suggest that the book contains entire sentences, paragraphs or even whole pages that are repeated any number of times.

The findings mean that instead of humanity being 99.9 per cent identical, as previously believed, we are at least 10 times more different between one another than once thought - which could explain why some people are prone to serious diseases.

The studies published today have found that instead of having just two copies of each gene - one from each parent - people can carry many copies, but just how many can vary between one person and the next.

The studies suggest variations in the number of copies of genes is normal and healthy. But the scientists also believe many diseases may be triggered by an abnormal loss or gain in the copies of some key genes.

Another implication of the finding is that we are more different to our closest living relative, the chimpanzee, than previously assumed from earlier studies. Instead of being 99 per cent similar, we are more likely to be about 96 per cent similar.

The findings, published simultaneously in three leading science journals by scientists from 13 different research centres in Britain and America, were described as ground-breaking by leading scientists.

"I believe this research will change for ever the field of human genetics," said Professor James Lupski, a world authority on medical genetics at the Baylor College of Medicine in Houston, Texas.

Professor Lupski said the findings superseded the basic principles of human genetics that have been built up since the days of Gregor Mendel, the 19th century "father" of Mendelian genetics, and of Jim Watson and Francis Crick, who discovered the DNA double helix in 1953.

"One can no longer consider human traits as resulting primarily from [simple DNA] changes... With all respect to Watson and Crick, many Mendelian and complex traits, as well as sporadic diseases, may indeed result from structural variation of the genome," Professor Lupski said.

Deciphering the three billion letters in the sequence of the human genome was once likened to landing on the Moon. Having now arrived, scientists have found the "lunar landscape" of the genome is very different from what they expected.

Matthew Hurles, one of the project's leaders at the Wellcome Trust Sanger Institute in Cambridge, said the findings show each one of us has a unique pattern of gains and losses of entire sections of our DNA.

"One of the real surprises of these results was just how much of our DNA varies in copy number.

We estimate this to be at least 12 per cent of the genome - that has never been shown before," Dr Hurles said.

Scientists have detected variation in the "copy number" of genes in some individuals before but the sheer scale of the variation now being discovered is dramatic.

"The copy number variation that researchers had seen before was simply the tip of the iceberg, while the bulk lay submerged, undetected," Dr Hurles said.

"We now appreciate the immense contribution of this phenomenon to genetic differences between individuals, " he said.

The studies involved a detailed and sophisticated analysis of the genomes of 270 people with Asian, African or European ancestry. It was important to include as wide a sample of the human gene pool as possible.

They found that 2,900 genes could vary in the number of copies possessed by the individuals. The genes involved multiple copies of stretches of DNA up to a million letters of the genetic code long.

"We used to think that if you had big changes like this, then they must be involved in disease. But we are showing that we can all have these changes," said Stephen Scherer of the Howard Hughes Medical Institute in Chevy Chase, Maryland.

But it is also becoming apparent that many diseases appear to be influenced by the number of copies of certain key genes, said Charles Lee, another of the project's leaders at the Brigham and Women's Hospital and Harvard Medical School in Boston, Massachusetts.

"Many examples of diseases resulting from changes in copy number are emerging. A recent review lists 17 conditions of the nervous system alone, including Parkinson's disease and Alzheimer's, that can result from such copy number changes," Professor Lee said.

"Indeed, medical research will benefit enormously from this map, which provides new ways for identifying genes involved in common diseases," he said.

Mark Walport, director of the Wellcome Trust, the medical charity that funded much of the research, said: "This important work will help to identify genetic causes of many diseases."

The key questions answered

What have scientists discovered today?

They have found that each of us is more different genetically than we previously believed. Instead of being 99.9 per cent identical, it may turn out to be more like 99 per cent identical - enough of a difference to explain many variations in human traits. Instead of having just two copies of every gene - one from each parent - we have some genes that are multiplied several

times. Furthermore these "multiple copy numbers" differ from one person to another, which could explain human physical and even mental variation.

Why does this matter?

One practical benefit is that it could lead to a new understanding of some of the most difficult, incurable diseases. Although it adds an extra layer of complexity to our understanding of the human genome, the discovery could lead eventually to new insights and medical treatments of conditions ranging from childhood disorders to senile dementia. Scientists are predicting for instance that the knowledge could lead to new diagnostic tests for such diseases as cancer.

How was this discovery made?

Scientists have developed sophisticated methods of analysing large segments of DNA over recent years. "In some ways the methods we have used are 'molecular microscopes', which have transformed the techniques used since the foundation of clinical genetics where researchers used microscopes to look for visible deletions and rearrangements in chromosomes," explained Nigel Carter of the Sanger Institute in Cambridge.

What genes are copied many times and why?

There are just under 30,000 genes in the human genome, which consists of about 3 billion "letters" of the DNA code. The scientists found that more than 10 per cent of these genes appear to be multiplied in the 270 people who took part in the study. They do not know why some genes are copied and some are not. One gene, called CCL3L1, which is copied many times in people of African descent, appears to confer resistance to HIV. Another gene involved in making a blood protein is copied many times in people from south-east Asia and seems to help against malaria. Other research has shown that variation in the number of copies of some genes is involved in Alzheimer's and Parkinson's disease.

Are there any other practical applications?

The scientists looked at people from three broad racial groups - African, Asian and European. Although there was an underlying similarity in terms of how common it was for genes to be copied, there were enough racial differences to assign every person bar one to their correct ethnic origin. This might help forensic scientists wishing to know more about the race of a suspect.

Who made the discovery and where can we read more about it?

Scientists from 13 research centres were involved, including Britain's Sanger Institute in Cambridge, which also took a lead role in deciphering the human genome. The research is published in Nature, Nature Genetics and Genome Research.

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| 20917|2006-11-26 08:39:39|Paul Kekai Manansala|Re: Genetic Breakthrough that Reveals the Differences between Humans|

Clyde, the reason eugenics-oriented folk want races to exist is because their theories are really built around race that way it was developed over more than a century.

The new study seems blown out of proportion. It raises the divergence in humans from .1 percent to 1 percent, but it's just an initial study with a sample size of 270.

When other researchers start conducting studies on the same line, don't be surprised if the Sanger Institute figures don't hold up. This has been seen so many times before in the history of genetics research.

The divergence is still very low, and has been demonstrated to apply to race (although that's the implication in the study). Alex noted that the categories used are not racial categories.

Also the data does not negate what is told to us by mtDNA and Y chromosome research.

I see it as a new way to try and revive the idea of genetic race in a study by people who believe in race in the first place thus constructing their study around these categories.

This is pretty obvious when they talk about "racial" forensic identification with genes, something that has never worked much in courts so far.

Like Asar said, some of these people are "hell-bent" on proving the existence of genetic research and I'm sure they'll get plenty of funding for their studies.

Regards,

Paul Kekai Manansala

| 20918|2006-11-26 09:26:07|Paul Kekai Manansala|Forensic misidentification|

I may have posted this before here but it is relevant to the recent study on genetic race.

It involves a DNA study using STR loci to forensically determining the race of individuals in Britain showing how many people were misidentified:

## Forensic genetics and ethical, legal and social implications beyond the clinic

Mildred K Cho & Pamela Sankar

| Table 1 Misclassification table comparing true versus predicted ethnic group |               |     |     |     |     |
|------------------------------------------------------------------------------|---------------|-----|-----|-----|-----|
| True                                                                         | Predicted (%) |     |     |     |     |
|                                                                              | (1)           | (2) | (3) | (4) | (5) |
| (1) Caucasian                                                                | 56            | 9   | 15  | 9   | 11  |
| (2) Afro-Caribbean                                                           | 9             | 67  | 5   | 8   | 11  |
| (3) Indian sub-continent                                                     | 17            | 8   | 43  | 18  | 13  |
| (4) Southeast Asian                                                          | 6             | 6   | 13  | 66  | 9   |
| (5) Middle Eastern                                                           | 18            | 16  | 19  | 18  | 30  |
| Reprinted with permission from ref. 30.                                      |               |     |     |     |     |

| 20919|2006-11-26 12:30:24|Paul Kekai Manansala|Re: Forensic misidentification|  
Hope this table turns out better.

## Forensic genetics and ethical, legal and social implications beyond the clinic

Mildred K Cho & Pamela Sankar

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| Reprinted with permission from ref. 30.                                      |               |     |     |     |     |

What color is DNA?

The Molecular Reinscription of Race in Medicine and Forensic Science

<http://www.nyas.org/ebriefreps/main.asp?intSubsectionID=3580>

**Speaker:** [Troy Duster](#), PhD

New York University

### Highlights

- Genomics research is quietly re-incorporating some of the old racial concepts it initially tried to overturn.
- Instead of patient-specific drugs, some pharmaceutical companies are now marketing race-specific drugs.
- When studying racial differences, biologists must be especially cautious of leaping to conclusions.



What color is DNA?

In the summer of 2000, President Clinton held a press conference at the White House to announce the completion of the human genome sequence, an event whose importance depends on what your definition of the word "completion" is. But whether the project was really done at that point or a few years later, scientists at least appeared to agree on one of the fundamental findings: the genome is racially neutral.

Indeed, prominent researchers seemed to make a special effort to pronounce race a social concept, not a biological one, an argument bolstered by the 99.99% identity between the genomes of any two individuals' genomes. The genome sequence was also supposed to undergird a new form of individualized medicine, called pharmacogenomics, in which therapies are tailored to specific patients. Meanwhile, forensic DNA fingerprinting would get a boost from the more robust statistical base of a fully sequenced genome.

Old racial concepts may be creeping back into genomics.

Racial categorization of patients in a clinic, or suspects in a lineup, was supposed to go the way of the poll tax. With the old categories obsolete, the hope was that our biology could be judged not by the color of our skin, but by the content of our chromosomes.

As **Troy Duster** of New York University pointed out in his presentation, this idealistic gloss covers a much more complicated reality. Rather than being relegated to the biohazard bag, racial concepts could be creeping back into the core of genomics, a development with potentially troubling and far-reaching consequences.

Ask your doctor about segregation

The idea of a race-neutral genome is hard to square with developments like BiDil (hydralazine/isosorbide). Launched by the pharmaceutical company Nitromed at the beginning of 2005, BiDil is a treatment for heart disease?but only for black people. If DNA is colorblind and medicine is becoming truly individualized, why are patients still being separated on the basis of race?

When Nitromed tested BiDil in patients, the large-scale clinical trial showed the drug had no significant efficacy against heart disease. Based on those results, the U.S. Food and Drug Administration (FDA) denied Nitromed's approval application. Rather than going back to the drawing board, Nitromed returned to the data-mining software, and quickly discovered that a subset of patients?the African Americans in the trial?received some benefit from BiDil. The new interpretation persuaded the FDA to approve the drug for use in blacks.

BiDil targets nitric oxide metabolism, and Nitromed researchers now hypothesize that this process may differ slightly in people of African descent, making the drug more potent in that population. African Americans under the age of 65 suffer dramatically higher rates of heart disease than Caucasian Americans in the same age group. Perhaps some of the same biology that underlies the disparity in heart disease rates also underlies the disparity in BiDil response. In other words, maybe BiDil needs to be racialized because the biology of heart disease is racialized.

The FDA and Nitromed investors found that argument convincing, but Duster is skeptical. One problem is that the heart disease statistics vary internationally. Blacks outside the U.S. have heart disease at about the same rates as their white compatriots, strongly suggesting that the epidemiology is driven by culture, not biology. Furthermore, the heart disease disparity in the U.S. equalizes in people over 65, the age group that accounts for the overwhelming majority of the disease.

Non-Mendelian minorities

Unfortunately, public discussions of race tend to be as noisy as artillery battles, but with less nuance. The debate over racial genetics is no exception. Duster advocates reframing the question, so that instead of asking whether racial concepts are inherently good or bad, researchers should ask, "Under what conditions should we use race?"

Under what conditions should biology use racial concepts?

In the case of BiDil, for example, the results in black patients in the original trial could

form the basis of a testable hypothesis, rather than a race-based prescription label. "The question for me is, is it nitric oxide deficiency? If this is the case it should be available to all those who have this deficiency; it should not be racialized. What I am opposed to... is the notion that we can [get] a molecular understanding of race with this kind of research," says Duster.

Some scientists argue that race can be a surrogate marker for medically relevant traits. Sickle-cell disease, for example, correlates with black skin. However, as geneticists have known since the early 1900s, gene linkage is often imprecise, especially between complex genotypes. Even the single point mutation of the sickle-cell trait sometimes occurs in white patients. Diseases that involve multiple genes interacting with the environment are probably impossible to link reliably to racial markers.

The social context of race exacerbates the problem by preventing good experimental controls. Traditionally, social scientists control measurable factors such as income and social class, then look for differences between races. Some biologists skip the next link in the causal chain, assuming that class-controlled racial differences can only be explained by biology. "I think it's a mistake to leap from the outcome data back to genotype," says Duster.

That leap skips a vast territory of overt and covert racial differences that are entirely environmental, but not connected to income or class. "If you get stopped [by police] eight more times than whites on average, if you get followed around at Neiman-Marcus, if you get fewer bank loans from the Philadelphia banks... you might develop hypertension," says Duster.

### Opinions of difference

When did genomics shift its emphasis from our similarities to our differences? Duster pinpoints a major transition in 1999, when prominent researchers began promoting the idea of cataloging racial polymorphisms across the genome. The initial effort, led by the public-private SNP Consortium, focused on mapping thousands of single nucleotide polymorphisms (SNPs) between individual genomes. When scientists found that these single-base differences tend to cluster together, the project evolved into the haplotype map, or HapMap.

Police are now developing racial profiles from DNA samples.

More recently, several pilot projects have shown, unsurprisingly, that certain haplotypes tend to be more common in particular races. Police forces are now testing SNP-based technologies to develop racial profiles from DNA samples at crime scenes. While that could lead to more solved crimes, it could also amplify the egregious racial disparities in everything from traffic stops to incarceration.

According to Duster, most of these recent developments in racialized genomics have occurred out of public sight. Only a hopeless idealist could expect genomics to solve

racism completely, but with more open discussion of the technology's implications, it might at least avoid becoming part of the problem.



| 20921|2006-11-27 06:13:02|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between humans|

Hardly. The Africa origin never really challenged Racism. They just claimed new races evolved since then. But yes, racialism is a bad weed that just keeps on growing.


---

To: Ta\_Seti@yahoogroups.com

From: sevenfeminine@yahoo.com

Date: Thu, 23 Nov 2006 09:18:04 -0800

Subject: Re: [Ta\_Seti] Re:Genetic breakthrough that reveals the differences between humans

Of course that is what they are doing. First they based it on 'measuring craniums'...  lol... They are desperately trying to find some way to prove that Europeans would not have to have originated in Afrika- that's what it's all about.

**Alex van Deelen** wrote:

> The scientists looked at people from three broad  
> racial groups - African, Asian and European. "

Since when are "African, Asian and European" 'three broad racial groups'm, instead of Africa, Asia and Europe being three geographic locations?

Does 'Asian' include Korean and Indian? Does 'African' include Igbo and Berber? Does 'European' include Finnish and Portuguese?

If what they are saying is true, and their interpretation of their finds is correct,  
then so be it. But how does one know they are not just trying to re-introduce 'race' into genetics by the backdoor?

Alex



---

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| 20922|2006-11-27 07:18:38|clyde winters|Re: Genetic breakthrough that reveals the differences between humans|

. Alex van Deelen

> <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)> wrote:

>

>

> > The scientists looked at people from three broad>  
> racial groups - African, Asian and European. "Since  
> when are "African, Asian and European" 'three broad  
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> their interpretation of their finds iscorrect,then  
> so be it. But how does one know they are not just  
> trying tore-introduce'race' into genetics by the  
> backdoor?Alex

>

Alex

The question is: "Was race ever absent in genetics"?

It is interesting that many people claim that race is being re-introduced to genetics. The evidence is clear that it has always been a part of genetics, especially in relation to forensic sciences and medical sciences.

Granted many professional anthropologists and geneticists have tried to push race in the background, these researchers have never claimed that race did not exist in science, they just prayed it would be pushed aside and all people would be looked upon as "human beings".

This has long been the dream of minorities and especially the "Black establishment intellegensia" and "bourgeois" since the 1920's. Everytime these Blacks have been allowed to "associate" with whites freely, they build up this imagined reality of a race neutral society. And as is the case, this "dream"-- fantasy is

smashed to smithereens as the "race card" has a resurgence. These Blacks continue this "race neutral" rhetoric until it smacks them in the face.

I am sorry to tell you this but no matter how they seek to hide in their "bourgeois" imaginations race will always rise its head up in science because race(s) exist.

Clyde

---

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| 20923|2006-11-27 07:19:57|asar\_imhotep|Re: Forensic misidentification|

I don't quite understand how this table works. Can you please explain?

Thanks in advance.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> Hope this table turns out better.

>

>

> Nature Genetics 36, S8 - S12 (2004)

> Published online: ; | doi:10.1038/ng1594 Forensic genetics and ethical,

> legal and social implications beyond the clinicMildred K Cho & Pamela

> Sankar Table 1 Misclassification table comparing true versus predicted

> ethnic group [<http://www.nature.com/images/spacer.gif%5d> TruePredicted (%)

> [<http://www.nature.com/images/spacer.gif%5d>

> [<http://www.nature.com/images/spacer.gif%5d>

> [<http://www.nature.com/images/spacer.gif%5d>

> (1)(2)(3)(4)(5)(1) Caucasian56915911(2) Afro-Caribbean9675811(3) Indian

> sub-continent178431813(4) Southeast Asian6613669(5) Middle

> Eastern1816191830 [<http://www.nature.com/images/spacer.gif%5d>

> [<http://www.nature.com/images/spacer.gif%5d>

> [<http://www.nature.com/images/spacer.gif%5d> Reprinted with permission from

> ref. 30.

> [<http://www.nature.com/images/spacer.gif%5d>  
>  
| 20924|2006-11-27 08:04:30|Paul Kekai Manansala|Re: Forensic misidentification|  
--- In Ta\_Seti@yahoogroups.com, "asar\_imhotep" wrote:  
>  
> I don't quite understand how this table works. Can you please explain?  
> Thanks in advance.  
>

Hi Asar,

The study involved 10,000 people in Britain.

First they were identified by race using DNA STR (standard tandem repeat) loci.

Then police officers were asked to visually identify them by race. The genetic data was used as the "true" ethnic identity.

So in the first column of "True" identity, one sees "Caucasian."

Looking across to the first column under "Predicted" under "Caucasian" again there is the number "56".

This means that 56 percent of those who tested genetically as Caucasians were also visually identified as Caucasian by police officers. Thus, 44 percent were incorrectly identified as non-Caucasian.

For example, in the third column having the heading (3) under "Predicted" in the first row, we see that 15 percent of genetic Caucasians were identified as "Indian sub-continent."

So altogether, 44 percent of Caucasians, 33 percent of Afro-Caribbean, 57 percent of Indian sub-continent, 34 percent of Southeast Asia and 70 percent of Middle Eastern were **incorrectly** identified by police officers, if we believe that race is determined by genetic profile.

Also, it should be noted that these profiles are population-specific. For example, the British profiles may work much more poorly in Italy. They may be practically useless in other areas.

If race exists biologically, one might expect one profile for each "race" or at least one set of clearly-related profiles, to work on a global basis. This though does not exist. Genetic profiles for race vary according to geographic population, and even then they don't work very well together with our idea of physical race based on appearance as the study in question shows.

Regards,

| 20925|2006-11-27 08:20:36|anne|Re: Genetic breakthrough that reveals the differences between humans|

## **Does Race Exist?**

### **An antagonist's perspective**

by C. Loring Brace

I am going to start this essay with what may seem to many as an outrageous assertion: There is no such thing as a biological entity that warrants the term "race."



Dr. C. Loring Brace

The immediate reaction of most literate people is that this is obviously nonsense. The physician will retort, "What do you mean 'there is no such thing as race'? I see it in my practice everyday!" Jane Doe and John Roe will be equally incredulous. Note carefully, however, that my opening declaration did not claim that "there is no such thing as race." What I said is that there is no "biological entity that warrants the term 'race'." "You're splitting hairs," the reader may retort. "Stop playing verbal games and tell us what you really mean!"

And so I shall, but there is another charge that has been thrown my way, which I need to dispel before explaining the basis for my statement. Given the tenor of our times at the dawn of the new millennium, some have suggested that my position is based mainly on the perception of the social inequities that have accompanied the classification of people into "races." My stance, then, has been interpreted as a manifestation of what is being called "political correctness." My answer is that it is really the defenders of the concept of "race" who are unwittingly shaped by the political reality of American history. [Read a [proponent's perspective](#), that of anthropologist George Gill.]



Brace challenges the notion that his position on race is a manifestation of "political correctness."

But all of this needs explaining. First, it is perfectly true that the long-term residents of the various parts of the world have patterns of features that we can easily identify as characteristic of the areas from which they come. It should be added that they have to have resided in those places for a couple of hundred thousand years before their regional patterns became established. Well, you may ask, why can't we call those regional patterns "races"? In fact, we can and do, but it does not make them coherent biological entities. "Races" defined in such a way are products of our perceptions. "Seeing is believing" will be the retort,

and, after all, aren't we seeing reality in those regional differences?

I should point out that this is the same argument that was made against Copernicus and Galileo almost half a millennium ago. To this day, few have actually made the observations and done the calculations that led those Renaissance scholars to challenge the universal perception that the sun sets in the evening to rise again at the dawn. It was just a matter of common sense to believe that the sun revolves around the Earth, just as it was common sense to "know" that the Earth was flat. Our beliefs concerning "race" are based on the same sort of common sense, and they are just as basically wrong.

### **The nature of human variation**

I would suggest that there are very few who, of their own experience, have actually perceived at first hand the nature of human variation. What we know of the characteristics of the various regions of the world we have largely gained vicariously and in misleadingly spotty fashion. Pictures and the television camera tell us that the people of Oslo in Norway, Cairo in Egypt, and Nairobi in Kenya look very different. And when



Until Copernicus challenged the notion, common sense said the sun revolved around the Earth. Should we be challenging our common-sense notion of "race"?

we actually meet natives of those separate places, which can indeed happen, we can see representations of those differences at first hand. But if one were to walk up beside the Nile from Cairo, across the Tropic of Cancer to Khartoum in the Sudan and on to Nairobi, there would be no visible boundary between one people and another. The same thing would be true if one were to walk north from Cairo, through the Caucasus, and on up into Russia, eventually swinging west across the northern end of the Baltic Sea to Scandinavia. The people at any adjacent stops along the way look like one another more than they look like anyone else since, after all, they are related to one another. As a rule, the boy marries the girl next door throughout the whole world, but next door goes on without stop from one region to another.



While in skin color Europeans and Chinese are closer to each other than either is to Africans, the distribution of blood groups indicates that Europeans and Africans are closer to each other than either is to Chinese.

We realize that in the extremes of our transit?Moscow to Nairobi, perhaps?there is a major but gradual change in skin color from what we euphemistically call white to black, and that this is related to the latitudinal difference in the intensity of the ultraviolet component of sunlight. What we do not see, however, is the myriad other traits that are distributed in a fashion quite unrelated to the intensity of ultraviolet radiation. Where skin color is concerned, all the northern populations of the Old World are lighter than the long-term inhabitants near the equator.

Although Europeans and Chinese are obviously different, in skin color they are closer to each other than either is to equatorial Africans. But if we test the distribution of the widely known ABO blood-group system, then Europeans and Africans are closer to each other than either is to Chinese.

Then if we take that scourge sickle-cell anemia, so often thought of as an African disease, we discover that, while it does reach high frequencies in some parts of sub-Saharan Africa, it did not originate there. Its distribution includes southern Italy, the eastern Mediterranean, parts of the Middle East, and over into India. In fact, it represents a kind of adaptation that aids survival in the face of a

particular kind of malaria, and wherever that malaria is a prominent threat, sickle-cell anemia tends to occur in higher frequencies. It would appear that the gene that controls that trait was introduced to sub-Saharan Africa by traders from those parts of the Middle East where it had arisen in conjunction with the conditions created by the early development of agriculture.

Every time we plot the distribution of a trait possessing a survival value that is greater under some circumstances than under others, it will have a different pattern of geographical variation, and no two such patterns will coincide. Nose form, tooth size, relative arm and leg length, and a whole series of other traits are distributed each in accordance with its particular controlling selective force. The gradient of the distribution of each is called a "cline" and those clines are completely independent of one another. This is what lies behind the aphorism, "There are no races, there are only clines." Yes, we can recognize people from a given area. What we are seeing, however, is a pattern of features derived from common ancestry in the area in question, and these are largely without different survival value. To the extent that the people in a given region look more like one another than they look like people from other regions, this can be regarded as "family resemblance writ large." And as we have seen, each region grades without break into the one next door.

There is nothing wrong with using geographic labels to designate people. Major continental terms are just fine, and sub-regional refinements such as Western European, Eastern African, Southeast Asian, and so forth carry no unintentional baggage. In contrast, terms such as "Negroid," "Caucasoid," and "Mongoloid" create more problems than they solve. Those very terms reflect a mix of narrow regional, specific ethnic, and descriptive physical components with an assumption that such separate dimensions have some kind of common tie. Biologically, such terms are worse than useless. Their



America has a leading role in generating and perpetuating the concept of "race," Brace says.

continued use, then, is in social situations where people think they have some meaning.

### **America and the race concept**

---

The role played by America is particularly important in generating and perpetuating the concept of "race." The human inhabitants of the Western Hemisphere largely derive from three very separate regions of the world?Northeast Asia, Northwest Europe, and Western Africa?and none of them has been in the New World long enough to have been shaped by their experiences in the manner of those long-term residents in the various separate regions of the Old World.

It was the American experience of those three separate population components facing one another on a daily basis under conditions of manifest and enforced inequality that created the concept in the first place and endowed it with the assumption that those perceived "races" had very different sets of capabilities. Those thoughts are very influential and have become enshrined in laws and regulations. This is why I can conclude that, while the word "race" has no coherent biological meaning, its continued grip on the public mind is in fact a manifestation of the power of the historical continuity of the American social structure, which is assumed by all to be essentially "correct."

Finally, because of America's enormous influence on the international scene, ideas generated by the idiosyncrasies of American history have gained currency in ways that transcend American intent or control. One of those ideas is the concept of "race," which we have exported to the rest of the world without any realization that this is what we were doing. The adoption of the biologically indefensible American concept of "race" by an admiring world has to be the ultimate manifestation of political correctness.

Dr. C. Loring Brace is professor anthropology and curator of biological anthropology at the Museum of Anthropology, University of Michigan, Ann Arbor.

<http://www.pbs.org/wgbh/nova/first/brace.html>

*clyde winters* wrote:

. Alex van Deelen

> <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)> wrote:

>

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>

Alex

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Granted many professional anthropologists and geneticists have tried to push race in the background, these researchers have never claimed that race did not exist in science, they just prayed it would be pushed aside and all people would be looked upon as "human beings".

This has long been the dream of minorities and especially the "Black establishment intellegensia" and "bourgeois" since the 1920's. Everytime these Blacks have been allowed to "associate" with whites freely, they build up this imagined reality of a race neutral society. And as is the case, this "dream"-- fantasy is smashed to smithereens as the "race card" has a resurgence. These Blacks continue this "race neutral" rhectoric until it smacks them in the face.

I am sorry to tell you this but no matter how they seek to hide in their "bourgeois" imaginations race will always rise its head up in science because race(s) exist.

Clyde

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| 20926|2006-11-27 08:24:39|Paul Kekai Manansala|Genetic breakthrough that reveals the differences between humans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>  
>

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> seek to hide in their "bourgeois" imaginations race  
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>

Clyde, yes race as we know it was created by "scientists." Race certainly exists in our society.

But there has always been problems with the idea of race even among European biologists.

For example, taxonomists equate "race" with sub-species.

There are two general requirements for subspecies classification:

1) A subjective set of differences usually physical although they can include genetic differences. The set of differences is not

quantified, and this is why many people attempt to declare human "races" are subspecies.

2) Limited gene flow between subspecies. Generally, even if two subspecies are together they generally do not naturally interbreed although rare exceptions occur.

Obviously human "races" don't qualify under (2) as historically, genetically, etc. we can easily show that humans naturally interbreed. Even when there are attempts at artificially restricting mating (not usually race-based) these most often fail.


Race-based endogamy is rather a new concept. I don't know that it ever existed before modern times. Even in India, one cannot equate caste endogamy with race-based endogamy.

Regards,

Paul Kekai Manansala

| 20927|2006-11-27 10:19:32|olmec982000|Genetic breakthrough that reveals the differences between humans|



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### Does Race Exist?

#### **A proponent's perspective**

by George W. Gill

Slightly over half of all biological/physical anthropologists today believe in the traditional view that human races are biologically valid and real. Furthermore, they tend to see nothing wrong in defining and naming the different populations of *Homo sapiens*. The other half of the biological anthropology community believes either that the traditional racial categories for humankind are arbitrary and meaningless, or that at a minimum there are better ways to



Dr. George Gill (and Jaime Stuart)

look at human variation than through the "racial lens."

Are there differences in the research concentrations of these two groups of experts? Yes, most decidedly there are. As pointed out in a recent 2000 edition of a popular physical anthropology textbook, forensic anthropologists (those who do skeletal identification for law-enforcement agencies) are overwhelmingly in support of the idea of the basic biological reality of human races, and yet those who work with blood-group data, for instance, tend to reject the biological reality of racial categories.



Where does George Gill stand in the "great race debate?" Read on.

I happen to be one of those very few forensic physical anthropologists who actually does research on the particular traits used today in forensic racial identification (i.e., "assessing ancestry," as it is generally termed today). Partly this is because for more than a decade now

U.S. national and regional forensic anthropology organizations have deemed it necessary to quantitatively test both traditional and new methods for accuracy in legal cases. I volunteered for this task of testing methods and developing new methods in the late 1980s. What have I found? Where do I now stand in the "great race debate?" Can I see truth on one side or the other? or on both sides? in this argument?

## Findings

First, I have found that forensic anthropologists attain a high degree of accuracy in determining geographic racial affinities (white, black, American Indian, etc.) by utilizing both new and traditional methods of bone analysis. Many well-conducted studies were reported in the late 1980s and 1990s that test methods objectively for percentage of correct placement. Numerous individual methods involving midfacial measurements, femur traits, and so on are over 80 percent accurate alone, and in combination produce very high levels of accuracy. No forensic anthropologist would make a racial assessment based upon just *one* of these methods, but in combination they can make very reliable

assessments, just as in determining sex or age. In other words, multiple criteria are the key to success in all of these determinations.

I have a respected colleague, the skeletal biologist C. Loring Brace, who is as skilled as any of the leading forensic anthropologists at assessing ancestry from bones, yet he does not subscribe to the concept of race. [Read [Brace's position](#) on the concept of race.] Neither does Norman Sauer, a board-certified forensic anthropologist. My students ask, "How can this be? They can identify skeletons as to racial origins but do not believe in race!" My answer is that we can often *function* within systems that we do not believe in.



While he doesn't believe in socially stipulated "age" categories, Gill says, he can "age" skeletons with great accuracy.

---

As a middle-aged male, for example, I am not so sure that I believe any longer in the chronological "age" categories that many of my colleagues in skeletal biology use. Certainly parts of the skeletons of some 45-year-old people look older than corresponding portions of the skeletons of some 55-year-olds. If, however, law enforcement calls upon me to provide "age" on a skeleton, I can provide an answer that will be proven sufficiently accurate should the decedent eventually be identified. I may not believe in society's "age" categories, but I can be very effective at "aging" skeletons. The next question, of course, is how "real" is age biologically? My answer is that if one can use biological criteria to assess age with reasonable accuracy, then age has some basis in biological reality even if the particular "social construct" that defines its limits might be imperfect. I find this true not only for age and stature estimations but for sex and race identification.



"I am *more* accurate at assessing race from skeletal remains than from looking at living people standing before me," Gill says.

The "reality of race" therefore depends more on the definition of reality than on the definition of race. If we choose to accept the system of racial taxonomy that physical anthropologists have traditionally established?major races: black, white, etc.?then one can classify human skeletons within it just as

well as one can living humans. The bony traits of the nose, mouth, femur, and cranium are just as revealing to a good osteologist as skin color, hair form, nose form, and lips to the perceptive observer of living humanity. I have been able to prove to myself over the years, in actual legal cases, that I am *more* accurate at assessing race from skeletal remains than from looking at living people standing before me. So those of us in forensic anthropology know that the skeleton reflects race, whether "real" or not, just as well if not better than superficial soft tissue does. The idea that race is "only skin deep" is simply not true, as any experienced forensic anthropologist will affirm.

### **Position on race**

Where I stand today in the "great race debate" after a decade and a half of pertinent skeletal research is clearly more on the side of the reality of race than on the "race denial" side. Yet I do see why many other physical anthropologists are able to ignore or deny the race concept. Blood-factor analysis, for instance, shows many traits that cut across racial boundaries in a purely *clinal* fashion with very few if any "breaks" along racial boundaries. (A cline is a gradient of change, such as from people with a high frequency of blue eyes, as in Scandinavia, to people with a high frequency of brown eyes, as in Africa.)

Morphological characteristics, however, like skin color, hair form, bone traits, eyes, and lips tend to follow geographic boundaries coinciding often with climatic zones. This is not surprising since the selective forces of climate are probably the primary forces of nature that have shaped human races with regard not only to skin color and hair form



"Clines" represent gradients of change, such as that between areas where most people have blue eyes and areas in which brown eyes predominate.

---

but also the underlying bony structures of the nose, cheekbones, etc. (For example, more prominent noses humidify air better.) As far as we know, blood-factor frequencies are *not* shaped by these same climatic factors.

So, serologists who work largely with blood factors will tend to see human variation as clinal and races as not a valid construct, while skeletal biologists, particularly forensic anthropologists, will see races as biologically real. The common person on the street who sees only a person's skin color, hair form, and face shape will also tend to see races as biologically real. They are not incorrect. Their perspective is just different from that of the serologist.

So, yes, I see truth on both sides of the race argument.

Those who believe that the concept of race is valid do not discredit the notion of clines, however. Yet those with the clinal perspective who believe that races are not real do try to discredit the evidence of skeletal biology. Why this bias from the "race denial" faction? This bias seems to stem largely from socio-political motivation and not science at all. For the time being at least, the people in "race denial" are in "reality denial" as well. Their motivation (a positive one) is that they have come to believe that the race concept is socially dangerous. In other words, they have convinced themselves that race promotes racism. Therefore, they have pushed the politically correct agenda that human races are not biologically real, no matter what the evidence.

Consequently, at the beginning of the 21<sup>st</sup> century, even as a majority of biological anthropologists favor the reality of the

race perspective, not one introductory textbook of physical anthropology even presents that perspective as a possibility. In a case as flagrant as this, we are not dealing with science but rather with blatant, politically motivated censorship. But, you may ask, are the politically correct actually correct? Is there a relationship between thinking about race and racism?



Does discussing the concept of race promote racism?

## Race and racism

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Does discussing human variation in a framework of racial biology promote or reduce racism? This is an important question, but one that does not have a simple answer. Most social scientists over the past decade have convinced themselves that it runs the risk of promoting racism in certain quarters. Anthropologists of the 1950s, 1960s, and early 1970s, on the other hand, believed that they were combating racism by openly discussing race and by teaching courses on human races and

racism. Which approach has worked best? What do the intellectuals among racial minorities believe? How do students react and respond?

Three years ago, I served on a NOVA-sponsored panel in New York, in which panelists debated the topic "Is There Such a Thing as Race?" Six of us sat on the panel, three proponents of the race concept and three antagonists. All had authored books or papers on race. Loring Brace and I were the two anthropologists "facing off" in the debate. The ethnic composition of the panel was three white and three black scholars. As our conversations developed, I was struck by how similar many of my concerns regarding racism were to those of my two black teammates. Although recognizing that embracing the race concept can have risks attached, we were (and are) more fearful of the form of racism likely to emerge if race is denied and dialogue about it lessened. We fear that the social taboo about the subject of race has served to suppress open discussion about a very important subject in need of dispassionate debate. One of my teammates, an affirmative-action lawyer, is afraid that

a denial that races exist also serves to encourage a denial that racism exists. He asks, "How can we combat racism if no one is willing to talk about race?"

### Who will benefit?

In my experience, minority students almost invariably have been the strongest supporters of a "racial perspective" on human variation in the classroom. The first-ever black student in my human variation class several years ago came to me at the end of



"How can we combat racism," asks an affirmative-action lawyer, "if no one is willing to talk about race?"

the course and said, "Dr. Gill, I really want to thank you for changing my life with this course." He went on to explain that, "My whole life I have wondered about why I am black, and if that is good or bad. Now I know the reasons why I am the way I am and that these traits are useful and good."

A human-variation course with another perspective would probably have accomplished the same for this student if he had ever noticed it. The truth is, innocuous contemporary human-variation classes with their politically correct titles and course descriptions do not attract the attention of minorities or those other students who could most benefit. Furthermore, the politically correct "race denial" perspective in society as a whole suppresses dialogue, allowing ignorance to replace knowledge and suspicion to replace familiarity. This encourages ethnocentrism and racism more than it discourages it.

Dr. George W. Gill is a professor of anthropology at the University of Wyoming. He also serves as the forensic anthropologist for Wyoming law-enforcement agencies and the Wyoming State Crime Laboratory.

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| Updated November 2000

--- In Ta\_Seti@yahoogroups.com, anne wrote:

>

>

> Dr. C. Loring Brace

> -----

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> An antagonist's perspective

> by C. Loring Brace

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> The immediate reaction of most literate people is that this is obviously nonsense. The physician will retort, "What do you mean 'there is no such thing as race'? I see it in my practice everyday!" Jane Doe and John Roe will be equally incredulous. Note carefully, however, that my opening declaration did not claim that "there is no such thing as race." What I said is that there is no "biological entity that warrants the term 'race'." "You're splitting hairs," the reader may retort. "Stop playing verbal games and tell us what you really mean!"

>

> <http://www.pbs.org/wgbh/nova/first/brace.html>

>

> clyde winters olmec982000@... wrote:

>

> . Alex van Deelen

>> avdeelen@... wrote:

>>

>>

>>> The scientists looked at people from three broad>  
>> racial groups - African, Asian and European. "Since  
>> when are "African, Asian and European" 'three broad  
>> racial groups'm,instead of Africa, Asia and Europe  
>> being three geographic locations?Does 'Asian'  
>> include Korean and Indian? Does 'African' include  
>> Igbo andBerber? Does 'European' include Finnish and  
>> Portuguese?If what they are saying is true, and  
>> their interpretation of their finds isincorrect,then  
>> so be it. But how does one know they are not just  
>> trying tore-introduce'race' into genetics by the  
>> backdoor?Alex

>>

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> Alex

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> -----  
> Want to start your own business? Learn how on Yahoo! Small Business.  
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| 20928|2006-11-27 12:29:34|Paul Kekai Manansala|Genetic breakthrough that reveals the differences between humans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "olmec982000" wrote:

>  
>  
>

> Are there differences in the research concentrations of these two groups  
> of experts? Yes, most decidedly there are. As pointed out in a recent  
> 2000 edition of a popular physical anthropology textbook, forensic  
> anthropologists (those who do skeletal identification for  
> law-enforcement agencies) are overwhelmingly in support of the idea of  
> the basic biological reality of human races, and yet those who work with  
> blood-group data, for instance, tend to reject the biological reality of  
> racial categories.  
>

I don't know how one can establish the biological reality of race through physical anthropology alone.

To do that, one must establish a genetic relationship between groups with similar physical characteristics. Actually a common genetic origin for the similarities in the group must be found.

If two groups look similar because of coincidence or other factors rather than common genetic origin, then they are not of the same biological race, but instead possibly of the same social race (since the 19th century or so).

Regards,

Paul Kekai Manansala

| 20929|2006-11-27 13:32:01|clyde winters|Re: Genetic breakthrough that reveals the differences between humans|

--- Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "olmec982000"  
> wrote:  
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>

> Regards,  
> Paul Kekai Manansala

Paul

You are absolutely right. It is all nonsense but people need to know that many people still believe in the "biology" of race. This is the only reason I posted the article about 13 research institutions supporting the biology of race according to the media.

Scholars can claim in one breath race does not exist in biology and in the next breath say it does (Classic good Cop bad Cop game). This is all bull, race will always exist as long as the status quo prevails.

Clyde

---

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<http://voice.yahoo.com>

| 20930|2006-11-27 15:37:04|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between human|

I have actually emailed with him. Even he admits he would have trouble separating outliers groups or various mixed populations.

---Original Message Follows---

From: "olmec982000" <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re:Genetic breakthrough that reveals the differences between humans

Date: Mon, 27 Nov:18:55 -0000

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[[http://www.pbs.org/images/nav/global/globalnav\\_divider.gif%5d](http://www.pbs.org/images/nav/global/globalnav_divider.gif%5d)] [Search PBS] <<http://www.pbs.org/search/>>  
[NOVA Online (click here for NOVA home)] [Mystery of the First Americans]

[Gill] Dr. George Gill (and Jaime Stuart) Does Race Exist?  
<<http://www.pbs.org/wgbh/nova/first/race.html>>

A proponent's perspective  
by George W. Gill

Slightly over half of all biological/physical anthropologists today believe in the traditional view that human races are biologically valid and real. Furthermore, they tend to see nothing wrong in defining and naming the different populations of Homo sapiens. The other half of the biological anthropology community believes either that the traditional racial categories for humankind are arbitrary and meaningless, or that at a minimum there are better ways to look at human variation than through the "racial lens."

Are there differences in the research concentrations of these two groups of experts? Yes, most decidedly there are. As pointed out in a recent 2000 edition of a popular physical anthropology textbook, forensic anthropologists (those who do skeletal identification for law-enforcement agencies) are overwhelmingly in support of the idea of the basic biological reality of human races, and yet those who work with blood-group data, for instance, tend to reject the biological reality of racial categories.

[Girls] Where does George Gill stand in the "great race debate?" Read on.

I happen to be one of those very few forensic physical anthropologists who actually does research on the particular traits used today in forensic racial identification (i.e., "assessing ancestry," as it is generally termed today). Partly this is because for more than a decade now U.S. national and regional forensic anthropology organizations have deemed it necessary to quantitatively test both traditional and new methods for accuracy in legal cases. I volunteered for this task of testing methods and developing new methods in the late 1980s. What have I found? Where do I now stand in the "great race debate?" Can I see truth on one side or the other? or on both sides? in this

argument?

Findings First, I have found that forensic anthropologists attain a high degree of accuracy in determining geographic racial affinities (white, black, American Indian, etc.) by utilizing both new and traditional methods of bone analysis. Many well-conducted studies were reported in the late 1980s and 1990s that test methods objectively for percentage of correct placement. Numerous individual methods involving midfacial measurements, femur traits, and so on are over 80 percent accurate alone, and in combination produce very high levels of accuracy. No forensic anthropologist would make a racial assessment based upon just one of these methods, but in combination they can make very reliable assessments, just as in determining sex or age. In other words, multiple criteria are the key to success in all of these determinations.

[Senior citizens] While he doesn't believe in socially stipulated "age" categories, Gill says, he can "age" skeletons with great accuracy. I have a respected colleague, the skeletal biologist C. Loring Brace, who is as skilled as any of the leading forensic anthropologists at assessing ancestry from bones, yet he does not subscribe to the concept of race. [Read Brace's position <<http://www.pbs.org/wgbh/nova/first/brace.html>> on the concept of race.] Neither does Norman Sauer, a board-certified forensic anthropologist. My students ask, "How can this be? They can identify skeletons as to racial origins but do not believe in race!" My answer is that we can often function within systems that we do not believe in.

As a middle-aged male, for example, I am not so sure that I believe any longer in the chronological "age" categories that many of my colleagues in skeletal biology use. Certainly parts of the skeletons of some 45-year-old people look older than corresponding portions of the skeletons of some 55-year-olds. If, however, law enforcement calls upon me to provide "age" on a skeleton, I can provide an answer that will be proven sufficiently accurate should the decedent eventually be identified. I may not believe in society's "age" categories, but I can be very effective at "aging" skeletons. The next question, of course, is how "real" is age biologically? My answer is that if one can use biological criteria to assess age with reasonable accuracy, then age has some basis in biological reality even if the particular "social construct" that defines its limits might be imperfect. I find this true not only for age and stature estimations but for sex and race identification.

[3 boys] "I am more accurate at assessing race from skeletal remains than from looking at living people standing before me," Gill says.

The "reality of race" therefore depends more on the definition of reality than on the definition of race. If we choose to accept the system of racial taxonomy that physical anthropologists have traditionally established?major races: black, white, etc.?then one can classify human skeletons within it just as well as one can living humans. The bony traits of the nose, mouth, femur, and cranium are just as revealing to a good osteologist as skin color, hair form, nose form, and lips to the perceptive observer of living humanity. I have been able to prove to myself over the years, in actual legal cases, that I am more accurate at assessing race from skeletal remains than from looking at living people standing before me. So those of us in forensic anthropology know that the skeleton reflects race, whether "real" or not, just as well if not better than superficial soft tissue does. The idea that race is "only skin deep" is simply not true, as any experienced forensic anthropologist will affirm.

#### Position on race

Where I stand today in the "great race debate" after a decade and a half of pertinent skeletal research is clearly more on the side of the reality of race than on the "race denial" side. Yet I do see why many other physical anthropologists are able to ignore or deny the race concept. Blood-factor analysis, for instance, shows many traits that cut across racial boundaries in a purely clinal fashion with very few if any "breaks" along racial boundaries. (A cline is a gradient of change, such as from people with a high frequency of blue eyes, as in Scandinavia, to people with a high frequency of brown eyes, as in Africa.)

[Clines] "Clines" represent gradients of change, such as that between areas where most people have blue eyes and areas in which brown eyes predominate. Morphological characteristics, however, like skin color, hair form, bone traits, eyes, and lips tend to follow geographic boundaries coinciding often with climatic zones. This is not surprising since the selective forces of climate are probably the primary forces of nature that have shaped human races with regard not only to skin color and hair form but also the underlying bony structures of the nose, cheekbones, etc. (For example, more prominent noses humidify air better.) As far as we know, blood-factor frequencies are not shaped by these same climatic factors.

So, serologists who work largely with blood factors will tend to see human variation as clinal and races as not a valid construct, while skeletal biologists, particularly forensic anthropologists, will see races as biologically real. The common person on the street who sees only a person's skin color, hair form, and face shape will also tend to see races as biologically real. They are not incorrect. Their

perspective is just different from that of the serologist.

So, yes, I see truth on both sides of the race argument.

Those who believe that the concept of race is valid do not discredit the notion of clines, however. Yet those with the clinal perspective who believe that races are not real do try to discredit the evidence of skeletal biology. Why this bias from the "race denial" faction? This bias seems to stem largely from socio-political motivation and not science at all. For the time being at least, the people in "race denial" are in "reality denial" as well. Their motivation (a positive one) is that they have come to believe that the race concept is socially dangerous. In other words, they have convinced themselves that race promotes racism. Therefore, they have pushed the politically correct agenda that human races are not biologically real, no matter what the evidence.

Consequently, at the beginning of the 21st century, even as a majority of biological anthropologists favor the reality of the race perspective, not one introductory textbook of physical anthropology even presents that perspective as a possibility. In a case as flagrant as this, we are not dealing with science but rather with blatant, politically motivated censorship. But, you may ask, are the politically correct actually correct? Is there a relationship between thinking about race and racism?

[Children's hands] Does discussing the concept of race promote racism? Race and racism Does discussing human variation in a framework of racial biology promote or reduce racism? This is an important question, but one that does not have a simple answer. Most social scientists over the past decade have convinced themselves that it runs the risk of promoting racism in certain quarters. Anthropologists of the 1950s, 1960s, and early 1970s, on the other hand, believed that they were combating racism by openly discussing race and by teaching courses on human races and racism. Which approach has worked best? What do the intellectuals among racial minorities believe? How do students react and respond?

Three years ago, I served on a NOVA-sponsored panel in New York, in which panelists debated the topic "Is There Such a Thing as Race?" Six of us sat on the panel, three proponents of the race concept and three antagonists. All had authored books or papers on race. Loring Brace and I were the two anthropologists "facing off" in the debate. The ethnic composition of the panel was three white and three black scholars. As our conversations developed, I was struck by how similar many of my concerns regarding racism were to those of my two black teammates. Although recognizing that embracing the race concept can have risks

attached, we were (and are) more fearful of the form of racism likely to emerge if race is denied and dialogue about it lessened. We fear that the social taboo about the subject of race has served to suppress open discussion about a very important subject in need of dispassionate debate. One of my teammates, an affirmative-action lawyer, is afraid that a denial that races exist also serves to encourage a denial that racism exists. He asks, "How can we combat racism if no one is willing to talk about race?"

[Cheering people] "How can we combat racism," asks an affirmative-action lawyer, "if no one is willing to talk about race?" Who will benefit? In my experience, minority students almost invariably have been the strongest supporters of a "racial perspective" on human variation in the classroom. The first-ever black student in my human variation class several years ago came to me at the end of the course and said, "Dr. Gill, I really want to thank you for changing my life with this course." He went on to explain that, "My whole life I have wondered about why I am black, and if that is good or bad. Now I know the reasons why I am the way I am and that these traits are useful and good."

A human-variation course with another perspective would probably have accomplished the same for this student if he had ever noticed it. The truth is, innocuous contemporary human-variation classes with their politically correct titles and course descriptions do not attract the attention of minorities or those other students who could most benefit. Furthermore, the politically correct "race denial" perspective in society as a whole suppresses dialogue, allowing ignorance to replace knowledge and suspicion to replace familiarity. This encourages ethnocentrism and racism more than it discourages it.

Dr. George W. Gill is a professor of anthropology at the University of Wyoming. He also serves as the forensic anthropologist for Wyoming law-enforcement agencies and the Wyoming State Crime Laboratory.

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November 2000

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anne wrote:

>  
>  
> Dr. C. Loring Brace  
> -----  
> Does Race Exist?  
> An antagonist's perspective  
> by C. Loring Brace  
>  
> I am going to start this essay with what may seem to many as an  
outrageous assertion: There is no such thing as a biological entity that  
warrants the term "race."  
>  
> The immediate reaction of most literate people is that this is  
obviously nonsense. The physician will retort, "What do you mean 'there  
is no such thing as race'? I see it in my practice everyday!" Jane Doe  
and John Roe will be equally incredulous. Note carefully, however, that  
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> > so be it. But how does one know they are not just  
> > trying tore-introduce'race' into genetics by the  
> > backdoor?Alex  
> >  
>  
> Alex  
>  
> The question is: "Was race ever absent in genetics"?  
> It is interesting that many people claim that race is  
> being re-introduced to genetics. The evidence is clear  
> that it has always been a part of genetics, especially  
> in relation to forensic sciences and medical sciences.  
>  
> Granted many professional anthropologists and  
> geneticists have tried to push race in the background,  
> these researchers have never claimed that race did not  
> exist in science, they just prayed it would be pushed  
> aside and all people would be looked upon as "human  
> beings".  
>  
> This has long been the dream of minorities and  
> especially the "Black establishment intellegensia" and  
> "bourgeois" since the 1920's. Everytime these Blacks  
> have been allowed to "associate" with whites freely,  
> they build up this imagined reality of a race neutral  
> society. And as is the case, this "dream"-- fantasy is  
> smashed to smithereens as the "race card" has a  
> resurgence. These Blacks continue this "race neutral"  
> rhetoric until it smacks them in the face.  
>  
> I am sorry to tell you this but no matter how they  
> seek to hide in their "bourgeois" imaginations race  
> will always rise its head up in science because

$\geq$ 

Bone structure, like facial features are still phenotypes. So based on whatever 'racial' paradigms one has the shoe will fit. But like visual phenotype, bone structure can be just as inaccurate.

Subject: Re: [Ta\_Seti] Re:Genetic breakthrough that reveals the differences

between humans

Date: Mon, 27 Nov:11:40 -0800 (PST)

--- Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "olmec982000"

> wrote:

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> Paul Kekai Manansala

Paul

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Scholars can claim in one breath race does not exist in biology and in the next breath say it does (Classic good Cop bad Cop game). This is all bull, race will always exist as long as the status quo prevails.

Clyde

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| 20932|2006-11-28 01:29:58|Alex van Deelen|Molecular Reinscription of Race in Medicine and Forensic Science|  
Paul,

> Rather than going back to the drawing  
> board, Nitromed returned to the data-mining software, and quickly  
> discovered that a subset of patients-the African Americans in the  
> trial-received some benefit from BiDil.

This is \*exactly\* what happened in the Vaxgen trial.

If anyone remembers this, Vaxgen was an attempt to create an HIV vaccine. There were about 100 or more white applicants, there were about 4 black and hispanic applicants.

The results for the 4 black and hispanic applicants turned out to be a little more positive than the group as a whole.

- > Unfortunately, public discussions of race tend to be as
- > noisy as artillery battles, but with less nuance. The
- > debate over racial genetics is no exception. Duster
- > advocates reframing the question, so that instead of
- > asking whether racial concepts are inherently good or
- > bad, researchers should ask, "Under what conditions
- > should we use race?"

No, the question is simply 'does race exist in modern humans'? The answer was no. Has this changed? That is the only question.

Of course they never created a new trial that put race and vaxgen at the center of finding out further information. The key error was that race was not at the center of the original trial/research. There were too few black participants at the trial to draw a statistically relevant conclusion about anything.

Alex

Paul, this article really says it all. They are using race to keep an ineffective vaccine in play.

[http://www.pbs.org/race/000\\_About/002\\_04-background-01-01.htm](http://www.pbs.org/race/000_About/002_04-background-01-01.htm)

Unlikely mix -- Race, biology and drugs  
by Troy Duster

Monday, March 17, 2003  
reprinted from the San Francisco Chronicle

When the biotech company VaxGen released the results of its long- promised AIDS vaccine trials last month, the only conclusion that could be drawn from the

large-scale study was that the vaccine had no significant effect. Of the more than 5,300 volunteers, 5.7 percent of those who received the vaccine became infected with HIV, but an eerily similar 5.8 per cent of those who received a placebo also became infected.

Attempting to rescue a silver lining from this dark cloud, the company tried to latch onto a "finding" even thinner than the lining. Of the 314 African Americans in the sample, a total of 13 had HIV infections, including four women who received placebos. News media around the country picked up the spontaneously revised VaxGen message and broadcast loudly that blacks had a "78 percent protection" from this vaccine. Even more problematic, four Asian Americans were infected, a few more were not -- and there was a suggestion that the vaccine might work on people of color.

As any statistician will testify, the number of African Americans and Asians is so small that one can have no confidence in these "findings." But that is precisely where the story starts to get interesting. To understand why, it is necessary to place the VaxGen story in the wider context of a controversy that is stirring deep and strong divisions in the fields of pharmacogenomics, epidemiology and pharmacotoxicology -- the appropriate role, if any, of race, in the effective delivery of drugs and vaccines.

This controversy will surely hit the headlines before the end of year, because in late fall we will learn the fate of a drug designed to be marketed specifically for blacks with heart disease. In what has been touted as "the first ethnic drug," the biotech firm NitroMed received a green light from the Food and Drug Administration in March 2001 to proceed with a full-scale clinical trial, "the first prospective trial conducted exclusively in black men and women suffering from heart failure." The drug is BiDil, and the study has been endorsed by the Association of Black Cardiologists.

The BiDil story has some fascinating parallels with the VaxGen story. BiDil is a drug designed to restore low or depleted nitric oxide levels to the blood to treat or prevent cases of congestive heart failure. It was originally designed for a wide population base, and race was irrelevant. But the early clinical studies revealed no compelling results, and an FDA advisory panel voted 9 to 3 against approval.

In a remarkable turn of fate, however, BiDil was suddenly born again as a racialized intervention. This new BiDil trial reflects two problematic assumptions about race and medicine:

The first is that African Americans' risk of developing and dying from heart failure is twice that of whites. This claim has been floating around in the scientific literature for a decade, mainly uncontested. Jonathan Kahn of the University of Minnesota, has just completed some remarkable scientific sleuthing on the topic, however, and has shown that the NitroMed claim about the scope of black and white differences is simply untrue. Kahn traced the citation sources back nearly two decades, and has demonstrated conclusively that the difference between blacks and whites is actually closer to 1.2 to 1. There is a difference, but it is nowhere near the 2-to-1 ratio that would warrant special trials for one population group. Thus, substantial scaffolding of the BiDil clinical trial is based upon incorrect statistical data on racial disparities.

The second claim is that BiDil has a special effect greater on African Americans than whites. The clinical trials now under way are not designed to test that hypothesis. Rather, by concentrating only on blacks, the study can have little or nothing compelling to say about comparative results, by race.

Why the mistake, and what is at stake? Part of the answer lies in the role of prospective markets for biotech products. While the new mantra of biotechnology is to claim that pharmaceuticals will someday soon be marketed to individuals based upon their DNA, the fundamental truth is that selling drugs is about markets. These markets are not about individual designer drugs, but about groups and population aggregates that become the target market.

In a classical piece of epidemiological research, Michael Klag and his associates showed a decade ago that, in general, the darker the skin color,

the higher the rate of hypertension for American blacks, even inside the African American community. Klag indicated that the issue was not biological or genetic in origin, but biological in effect due to stress-related outcomes of reduced access to valued social goods such as employment, promotion, housing stock, etc. The effect was biological, not the origins.

It is difficult to bring anti-discrimination to the market, and as time goes by, it is harder and harder to bring it to the government's attention. But racialized drugs? They may soon be on the drugstore shelves.

Troy Duster is Chancellor's Professor of Sociology at the University of California at Berkeley. He also teaches sociology at New York University.

Here are some links:

<http://www.aegis.com/pubs/iavi/2003/IAVI2003-0201.html>

VaxGen: Are There Hints of Race-Based Effects?

But to HIV sequence expert Bette Korber (Los Alamos National Laboratory), the data showed no more than "a hint of a hint of an effect." Further dimming the vaccine's prospects, Berman said there is no evidence of reduced viral load or slower CD4 T-cell decline in vaccinees who became infected.

#### Trial Results and Racial Subgroups

He began by reviewing the study's main results, which are summarized in the figure on page 3. Over-all there was no difference in infection rates between the vaccine and placebo arms during the trial. But in the 314 African-American volunteers, 9 of 111 placebo recipients (8.1%) became infected, compared with 4 of 203 (2%) vaccinees. From these numbers, VaxGen initially reported 78.3% efficacy in this subgroup, with a confidence interval (CI) of 29-93% and a "p-value" results are due purely to chance. Neither the Asian or mixed race subgroups (73 and 111 volunteers, respectively) gave statistically significant results, but when all 3 groups were combined, VaxGen calculated an efficacy of 66.8% (CI 30-84%;  $p < 0.01$ ).

<http://www.sciencemag.org/cgi/content/summary/299/5612/1495?ck=nck>

HIV/AIDS:

Vaccine Results Lose Significance Under Scrutiny

Jon Cohen

Confusion ensued when VaxGen of Brisbane, California, released its long-awaited findings on the first test of an AIDS vaccine on 24 February. Over the next few days, VaxGen officials contradicted each other about how the data were analyzed and reported and whether some of the conclusions are statistically significant.

The result that went around the world: Vaxgen's vaccine seems to work for black people. Of course, anyone who says 'wait a minute' is immediately condemned as 'politically correct'.

| 20933|2006-11-28 08:47:05|Paul Kekai Manansala|Genetic breakthrough that reveals the differences between humans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>  
>

> Scholars can claim in one breath race does not exist  
> in biology and in the next breath say it does (Classic  
> good Cop bad Cop game). This is all bull, race will  
> always exist as long as the status quo prevails.  
>

Clyde, I guess it's the same old academic doublespeak. When one considers how quickly the race folks had to submerge after WWII, I guess the situation is natural.

Within the space of several years you had highly-reputed scholars openly calling for the sterilization of inferior races, followed by a period when eugenics was surely politically incorrect leading eventually to the current "crypto-eugenic" or covert eugenics period.

Regards,  
Paul Kekai Manansala

## **King Tut Wasn't Bludgeoned to Death: Study**

A CT scan refutes the theory that the Egyptian pharaoh was killed by his enemies.

**By E.J. Mundell**

**HealthDay Reporter Mon Nov 27, 5:04 PM ET**

**MONDAY, Nov. 27 (HealthDay News) -- Dead men don't tell tales, but dead pharaohs might.**

CT scans of King Tutankhamun's mummy may put the world's oldest "cold case" to rest, refuting the notion that the ruler's enemies bludgeoned him to death.

Instead, a festering leg wound may have led to the boy-king's early demise at 19, more than 3,300 years ago, researchers say.

The scans, the first ever performed on an identified royal Egyptian mummy, "finally lay to rest this rather loosely based conjecture about a murder plot. I don't think that anyone who reads the findings as they are written can believe that any longer," said Dr. David Mininberg, a New York City physician who also holds a degree in Middle Eastern Art and is an expert in the medicine of ancient Egypt.

Mininberg was not directly involved in the study but reviewed the paper prior to its presentation Monday at the annual meeting of the Radiological Society of North America, in Chicago.

Because of the spectacular trove of objects found in 1922 in his intact tomb, Tutankhamun remains the most famous of the hundreds of royal mummies buried throughout Egypt. However, the reasons for his early death remain mysterious.

One of the more sensational theories stems from the fact that his skull appeared to contain loose bone fragments. This led to the notion that the young man was bludgeoned to death by his enemies, then quickly entombed to hide the evidence.

It's a theory few serious Egyptologists ever entertained seriously, according to Mininberg.

For the new research, a team led by radiologist Dr. Ashraf Selim of Cairo University's Kasr El Aini Teaching Hospital used high-tech CT scans to examine Tutankhamun's corpse in minute detail. The corpse had been cut into several pieces and was in a "critical stage of preservation," they wrote.

According to the researchers, Tutankhamun died at between 18 and 20 years of age and measured about 5-feet, 11-inches in height. They also concluded that the bone fragments found inside the pharaoh's skull came from the first vertebrae in his neck, *not* his cranium.

Some mishap, perhaps during a modern X-ray examination, probably explains the dislocated fragments, Selim's team concluded. The upper vertebrae may even have made their way into the skull 84 years ago, when a team led by British Egyptologist and Tut discoverer Howard Carter pried off the mummy's golden mask.

"I think this lays to rest the notion that the bone fragments in the head were caused pre-mortem, before his death," said Dr. Joseph Tashjian, a St. Paul, Minn., radiologist and member of the RSNA's public information committee. "It's pretty clear, looking at the images from this study, that they almost certainly came from the removal of the mask from the head. It definitely didn't occur either pre-mortem or even during the embalming period."

Mininberg believes the new study is the final nail in the coffin for the murder-plot hypothesis.

"The old theory, which was believed by very few people, has now been completely laid to rest by good scientific work rather than conjecture," he said.

So, what did Tutankhamun die of? The CT scans show evidence of a major fracture to the thigh bone that could have occurred prior to the king's death. According to Selim's team, this wound may have led to a fatal infection.

The wound was still unhealed at the time of the pharaoh's death because "embalming fluid went into the fracture," noted Tashjian, who was not involved in the Tut research but has had prior experience scanning a long-dead mummy.

"I think the femur fracture probably is significant," Tashjian said. "Number one, it's not healed. Number two, femur fractures -- any long-bone fracture -- can have a number of complications, any of which can lead to death, either from infection or an embolism. It's an unusual way to die, from a fracture, but it does happen, even now."

However, a final answer on that score may never emerge, Mininberg said.

"The problem is that the soft tissue is changed by the mummification process, and there is no clear evidence of infection in the bone," he explained. "However, with a fracture as extensive as that was, it wouldn't be unheard of for it to become infected. That's a reasonable conjecture."

The new research probably won't dim the aura of mystery surrounding Tutankhamun's remains -- or the supposed "curse" that follows anyone who disturbs them.

"While performing the CT scan of King Tut, we had several strange occurrences," Selim noted in a prepared statement. "The electricity suddenly went out, the CT scanner could not be started, and a team member became ill. If we weren't scientists, we might have become believers in the curse of the Pharaohs."

[http://news.yahoo.com/s/hsn/20061127/hl\\_hsn/kingtutwasntbludgeonedtodeathstudy](http://news.yahoo.com/s/hsn/20061127/hl_hsn/kingtutwasntbludgeonedtodeathstudy)

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| 20935|2006-11-28 10:16:51|Jaime Andres Pretell|Re: forensics and race|  
From Bernard. Some good info.

keyword-race;keyword-africa;keyword-forensic

George Armelagos and Dennis P. Van Gerven. 2003. "A Century of Skeletal Biology and Paleopathology: Contrasts, Contradictions, and Conflicts," *American Anthropologist* 105 (#1): 53-64

"Goodman (1997) demonstrated that the 85-90 percent accuracy claimed by forensic anthropologists is seriously misleading. High levels of accuracy can be achieved only when the skulls meet extremely limiting criteria. For example, Giles and Elliot's (1962) discriminant function formula is based on a reference sample of known composition, and it can indeed achieve a 85-90 percent accuracy. This level of accuracy is reached only when tested against additional specimens from the same reference sample. When applied to independent samples of known composition (the true measure of its success), the method is less than 20 percent accurate (Goodman 1997)-- a figure that hardly inspires confidence in forensic anthropology's ability to race a skull notwithstanding Gill's confidence.

Poor performance has not disabused forensic anthropologist [sic] from selling the method. Fordisc 2.0 (Ousley and Jantz 1996) is a computer

program designed to diagnose any skull into one of Howell's geographic populations. The program, however, is seriously flawed (Kosiba 2000). When applied to a cranial [sic] from a known African population (Belcher et al. 2002; Leathers et al. 2002), some fifty percent were placed in non-African categories. The failure is interesting if we allow ourselves to think beyond the applied box. The program forced a solution based on a priori racial criteria presumed (as all racial schemes do) to delimit patterns of real human variation. What we see with the African test is the result of an astounding mismatch between actual cranial variation and the variation modeled by racial constructs. As we have known for decades, so-called racial traits are nonconcordant, and the races we get are little more than a function of the trait or traits we use. Sadly the response has been directed more toward fixing the program rather than fixing the approach.

\*\*\*\*\*

keyword-race;keyword-africa;keyword-forensic

Allan Goodman. 1997. "Bred in the Bone?" *The Sciences* (march/April): 20-25

p. 22. Like Snow, the authors of forensic texts and review articles typically maintain that the race of a skull can be correctly identified between 85 and 90 percent of the time. The scientific reference for these estimates-- if cited as anything other than common knowledge-- is a single groundbreaking study by the physical anthropologists Eugene Giles, at the University of Illinois in Urbana-Champaign, and Orville S. Elliot, at the University of Victoria in British Columbia. In the early 1960s Giles and Elliot measured the skulls of modern, adult blacks and whites who had died in Missouri and Ohio, many of them at the turn of the century, as well as Native American skulls from a prehistoric site in Indian Knoll, Kentucky. Using a statistical equation known as a discriminant function, they then identified a combination of eight measurements that could determine a skull's "race" once its sex was known. When Giles and Elliot applied the formula to additional skulls from the same collections, it agreed with the race assigned to the deceased at death between 80 and 90 percent of the time. To be useful, however, the formula has to work in places other than Missouri, Ohio and prehistoric Kentucky. I have found four retests of the Giles and Elliot method, and their results do not inspire confidence. Two of the retests restricted themselves to native American skulls: in one of them almost two-thirds of the skulls were correctly classified as Native Americans; in the second, only 31 percent were correctly classified. For the other two studies, in which the skulls were of mixed race, skulls were correctly identified as native American just 18.2 percent and 14.3 percent of the time. Thus in three of four tests, the formula proved less accurate than a random assignment of races to skulls-- not even good enough for government work.

Contemporary Native American skulls may be particularly hard to classify because the formula is based on a very old sample. But the four retests were

carried out on complete crania that had already been sexed, a necessary prerequisite to determining race. Forensic anthropologists often have much less to go on. Moreover, native Americans are easier to classify than Hispanics or Southeast Asians, not to mention infants, children or adolescents of any race. At best, in other words, racial identifications are depressingly inaccurate. At worst, they are completely haphazard.

\*\*\*\*\*

keyword-race;keyword-New World;keyword-craniometry

Ann H. Ross, Douglas H. Ubelaker, and Anthony B. Falsetti. 2003.  
"Cranio-metric Variation in the Americas," *Human Biology* 74: 807-818.

p. 816 .... However, our results, although preliminary and based on some groups with small sample sizes, indicate that there may have been much diversity among Latin American populations and that the Americas were much more heterogeneous than previously thought.

Interestingly, the morphological similarities between precontact Mexico and coastal Ecuador from Ayatlan and the dissimilarity to the Howells Peruvian sample seem to contradict conclusions by Ruhlen (1994) and others that south America was populated by a single migration from North America. These results also provide further support for the argument that different populations peopled the New World (Schurr et al 1999; Schurr and Wallace 1991). Since craniofacial morphological similarities to some degree reflect genetic relationships, we can further extrapolate that the morphological similarity between Mexico and coastal Ecuador may have been a result of early demic expansion concurring with the archaeological evidence of contact between Mexico and coastal Ecuador (Ubelaker 1987). In addition, the morphological dissimilarity of the precontact Cuban sample to the other American populations probably suggests a different origin.... However, the most recognized Antillean dispersal hypothesis is a direct jump by agriculturalists from Venezuela followed by dispersal into the Lesser Antilles westward (Keegan 1995; Moreira de Lima 1999). The FST results lend further support for the strong craniometric differentiation among Latin American and Caribbean populations. These FST are much greater than those obtained by Varela and Cocilovo (2002) for the Azapa Valley and coast of Chile and those obtained by Rothhammer et al. (1990) for living Aymara groups in Chile and Bolivia.

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| 20936|2006-11-28 12:34:21|arumese|Genetic breakthrough that reveals the differences between humans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell wrote:

>

> Hardly. The Africa origin never really challenged Racism. They

just claimed new races evolved since then."

I tend to agree with this statement. I cannot help but think there is a mindset out there that has decided: "so what if all humans evolved in Africa. It only proves what we have believed all along is true -- that blacks are closer to the apes than the rest of humanity and therefore inferior by nature."

Fred

> To: Ta\_Seti@...: sevenfeminine@...: Thu, 23 Nov 2006 09:18:04 -

0800Subject: Re: [Ta\_Seti] Re:Genetic breakthrough that reveals the differences between humans

>

>

>

>

> Of course that is what they are doing. First they based it

on 'measureing craniums'... lol... They are desperately trying to find some way to prove that Europeans would not have to have originated in Afrika - that's what it's all about. Alex van Deelen wrote:

>

>

> > The scientists looked at people from three broad> racial groups -

African, Asian and European. "Since when are "African, Asian and European" 'three broad racial groups'm,instead of Africa, Asia and Europe being three geographic locations?Does 'Asian' include Korean and Indian? Does 'African' include Igbo andBerber? Does 'European' include Finnish and Portuguese?If what they are saying is true, and their interpretation of their finds iscorrect,then so be it. But how does one know they are not just trying tore-introduce'race' into genetics by the backdoor?Alex

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>

| 20937|2006-11-28 14:57:23|Jason|History news|

Conan the Historian

- Top headlines - 2:00pm PST - November 28th, 2006:

Eat at Hitler's?

King Tut Wasn't Bludgeoned to Death

Ukrainian MPs pass bill recognizing Soviet-era famine as genocide

<http://www.conanthehistorian.com/>

| 20938|2006-11-28 17:26:40|Mahari Mengistu|Re: Post Modern Egypt and the Challenge of Bedouinization|

This is excellent. For me, it explains much about what I perceive as the jewish and arab contempt for Afrikans, their culture, religion and way of life. The Afrikans have been sedentary, agriculturalists and civilization builders for thousands upon thousands of years. It seems to explain, also, an issue I held regarding the contempt expressed in the Cain and Abel myth about what each offered to God. Implied in the story is that God did not appreciate the offerings from the earth. That's stupid and nonsensical and VERY man-ego grounded.

It is these elements brought forth in this article that solidify my belief that Islam and Judaism are racist nomadic semitic religious intrusions on a well established Afrikan religion and civilization that lost its integrity and its way forward following murderous morally corrupt invasions of the Indo-Eurasian conquests.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

wrote:

>

> Post Modern Egypt and the Challenge of Bedouinization

>

>

> Part 1: On cultural progress and retrogression, openness and

isolation,

> creativity and stagnation, relativism and superiority

>

>

> By Amin Makram Ebeid

>

>

> [http://www.wataninet.com/article\\_en.asp?ArticleID=10558](http://www.wataninet.com/article_en.asp?ArticleID=10558)

>

>

> Introduction

>

> The subject of Bedouinization of Egypt would have never been

addressed, if

> the term was in any way synonymous with the tribal nature of the

country.

> This is so because, as asserted by no less an authority than Xavier

de

> Planhol, (the famous French Geographer and Historian): "countries

with

> reliable water supply for irrigation (are those) which escape

tribal

> dislocations. (Thus) Egypt, for all its human congestion, possesses

a

> coherence and homogeneity that gives it credibility as a nation

state".

> On the other hand it is perfectly appropriate to examine the

challenge that

> Egypt continues to face as a result of the increasing

Bedouinization of its

> intellectual mindset that has taken place for the better part of

half a

> century. The phenomenon is not new since it was initiated by the

Arab

> conquest of Egypt which was accompanied by the arrival of Bedouin

tribes

> with their black tents, their spears and their swords. This

observable

> historical event was followed by the imposition or migrations of

further new

> settlements in the Nile valley. It is still with us today, in its

cultural

> form, even after the significant modern decline of traditional

desert

> societies.

>

> This article is meant to be a commentary on the proposition

formulated by

> the great Ibn Khaldun, and by Xavier de Planhol; both of whom noted

the

> destructive effects of Bedouinization on all the civilizations that

they

> overwhelmed.

> Part I of this study, consists of a general introduction on the

legitimacy

> of this inquiry, and will be followed by a preliminary historical

and social

> review of Bedouin culture. This will be continued in subsequent

parts, to

> what is, hoped to be, a logical conclusion.

>

> 1. Post-modern cultural retrogression

>

> It would help this study by recalling that the exacerbated

Bedouinization of

> the Egyptian scene would have been hardly noticeable, were it not

for the

> striking contrast offered by the titanic efforts of modernization

of Egypt

> initiated by Mohamed Aly (ruled 1805-1848) and his dynasty, and

were it not

> for the intellectual and political leadership of Saad Pasha

Zaghloul, Lotfy

> Pasha El Sayed, and Taha Pasha Hussein, the great enlightened

nationalists

> who were able to distinguish very clearly, the difference that lies

between

> their duty to fight the "occupation", and their task to appropriate

the

> meliorative philosophy which has been adopted, with such good

effects, by

> the enemies they were fighting. In other words, for almost a

century and a

> half; Egypt was intent on adopting both modern liberal democracy,

and the

> secular and progressive philosophy on which any authentic democracy

should

> be built.

> But then a pervasive change in the mindset of some Egyptian leaders

managed

> to undermine the very ideology of progress championed by Egypt's

liberal

> leaders.

> That change has been articulated around 1928, by Hassan El Banna

who formed

> a most effective political organization, known as the Muslim

Brotherhood. El

> Banna's appeal was simple; it just called for the use of the Holy

Qur'an as

> the sole Constitution of the realm. It appealed to the poorer

segments of

> the population, whose religious sentiments were aroused by the call

of their

> "Brethren". The lower middle class was also roused by promises to

rid Egypt

> of the hundred of thousands of foreigners, and their economic

domination" .

> Then, as a result of complex events that included the 1952

Revolution and

> the 1956 "tripartite aggression", but without the explicit

participation of

> the "Brethren", the break with all Western liberal philosophies was

almost

> completed. The intellectual void was filled by an ideology of pan-

Arabism

> which paved the way to pan ?Islamism, and which in turn facilitated

the

> eventual and progressive Bedouinization of the intellectual scene.

> Unfortunately, events proved that this shift in ideology was not

accompanied

> by progress of the Nation, nor did it succeed in offering the

people a

> minimal degree of well being, or a hope for a better tomorrow.

>

> 2. Is there any justification

> to seek a superior culture?

>

> Before proceeding further in this study, it behooves us to

investigate

> whether any culture may claim to be superior to another, and

whether

> cultural dynamism is beneficial to the well being and progress of

society.

> For the sake of objectivity of this study; support for the concept

of

> cultural ascendance and dynamism will have to be initiated, by

having a look

> at the views of a cultural relativist . To this end, recourse will

be made

> to the famous Anthropologist Claude Levi-Strauss. This researcher

suggested

> that it is impossible to find criteria for a hierarchy of cultures.

For

> instance; if the chosen criterion of such a hierarchy is the

aptitude to

> triumph in a hostile environment, then, the Bedouins would be

declared the

> most civilized.

> Despite such an 'egalitarian' view of cultures; Levi-Strauss

recognized that

> cultures (on which civilizations are built) needs to be open in

order to

> develop. He insisted that no society can develop in isolation,

since such an

> eventuality would lead to its stagnation. This is so because, in

order to

> develop; a civilization needs the participation of other cultures.

He then

> added that:- "when we speak, 'as Europeans', we have no reason to

boast

> about our scientific and technological developments. We don't owe

our

> success solely to ourselves, but to the fact that Europe has been a

> crossroad of cultures in which the influence of the Greco-Roman

heritage was

> added to the Germanic and Anglo Saxon heritage which were in turn

enriched

> by Arab and Oriental influences".

> Claude Levi-Strauss is known to have championed the views of

cultural

> relativism, and clearly considered any claim to a superior

civilization an

> absurdity. And yet despite his extreme view, he was aware of the

harmful

> phenomenon of cultural stagnation.

> In other words, even a relativist like Claude Levi Strauss would

have to

> admit that progressive and dynamic cultures are preferable to

stagnant ones.

> That is why it is possible his espousal of cultural relativism was

carried

> out for the very commendable aim to reject any notion that superior

cultures

> are the products of superior races.

> As an illustration of his stand in this matter, he wrote an essay

in 1951

> called "Race and History" at the request of the UNESCO. In it he

> demonstrated that cultural variations are not genetically

determined, and

> warned the reader of the essay that: "the temptation to place human

> societies on a scale of values, assigning ourselves the highest

position, is

- > scientifically false and morally harmful".
- > All this is praiseworthy, but in his admirable objective to destroy

racial

- > and cultural prejudices, he espoused a form of cultural relativism

which

- > believes that such a goal could not be reached by opening others to

reason,

- > but by opening ourselves to the reason of others. He then added, as

if to

- > readmit proper reason in his arguments, that "obscurantism is

simply the

- > blind rejection of that which is not ours" . This may be important

because

- > it showed that; even Claude Levi-Strauss, the relativist, did not

reject the

- > role of objective reason in the study of cultures.

>

- > 3. Who are the Bedouins?

>

- > The Bedouins, according to a Dictionary definition, are nomadic

Arabs of the

- > Arabian, Syrian and North African deserts.

- > Of all the peoples of the planet it may be said that the Bedouins

have

- > surpassed all in their remarkable ability to have consistently

triumphed

- > against, and survived to this very day, in a most inhospitable

milieu: The

- > desert.

- > In order to understand what is meant by Bedouinization of sedentary

- > civilizations like that of Egypt, some Bedouin traits and habits

need to be

- > appreciated.

>

> a. Occupations

>

> By the very nature of their life in semi-arid deserts, Bedouins

occupations

> have remained unchanged over centuries and millennia. This has

consisted in

> sheep and 'camel raising', and to a lesser degree horse 'breeding'.

> Moreover, in order to survive in the harsh desert environment,

Bedouins

> became great hunters and raiders. That may explain why those

hardened

> nomadic people, espoused the strong belief that agriculture, and

most other

> sedentary occupations, are beneath their dignity.

> Their raiding expeditions or 'ghazw' (corrupted into 'razzias')

which must

> really be seen as a form of 'brigandage', has been raised by the

economic

> and social condition of the desert into the rank of a national

institution.

> This has nothing to do with the Bedouins espousal of Islam, since

Christian

> tribes also practiced it . In other words it seems that the 'ghazw'

> tradition is a trait ingrained in the Bedouins ethos. This was

expressed by

> an early poet in the following line: "Our business is to make raids

on the

> enemy, on our neighbor, and on our own brother in case we find none

to raid

> but him" .

> This, parenthetically, explains why the horse was precious to the

Bedouins,

> who valued the camel above all, since it is only the horse that can

provide

> the necessary speed for successful raiding expeditions .

>

> b. The traditional Bedouin culture is by its very nature static

>

> In the Fertile Crescent empires have come and gone. Great cities

were built

> by kings and conquerors, wisdom and intellectual discourses were

recorded in

> manuscripts, and great works of art were created to glorify gods

and rulers.

> But for the Bedouins little has changed, at least until modernity;

the sand

> and the camel continued to rule supreme over the arid desert. In

fact

> "without the camel, the desert could not be have been conceived of

as a

> habitable place" . As it always was through the ages, those desert

dwellers

> have not been able to build anything beyond a subsistence economy.

Thus,

> even the most successful razzias could never become the basis for

investment

> in the future, or for the construction of a growing economy.

> Notwithstanding the above discourse, it is important to remember

that the

> Bedouins are entitled, to some degree, to boast of having assumed

the

> guardianship of the purest, and unaltered, Arabic language, which

they have

> learned to use as an artistic medium in order to appeal to deep

emotions and

> lofty ideals. And, in the context of the Bedouins' life style, it

is

> interesting to notice that the Arabic language that they have

proudly

> guarded "is said to include a thousand names for the camel in its

numerous

> varieties, breeds, conditions and stages of growth, a number

rivalled only by

> the number of synonyms used for the sword" .

>

> c. The place of women in Bedouin societies

>

> According to Philip Hitti; "Bedouin woman, whether Islamic or pre-

Islamic,

> enjoyed and still enjoys a measure of freedom denied to her

sedentary

> sister" The traditional Bedouin woman "lived in a polygamous family

and

> under a baal system of marriage, in which the man was the master,

she was

> nevertheless at liberty to choose a husband or leave him if ill

treated" .

> The fact remains nonetheless, according to Will Durant,

that "before the

> Prophet, and after him slightly less so, the career of the Arab

woman passed

> from a moment of idolatry to a lifetime of drudgery" .

> It will help to note at this point; Albert Hourani's observation

that

> Bedouin women, although not necessarily veiled or formally

secluded, were

> subordinate to men in significant ways". Hourani then added

that "by

> widespread (Bedouin) custom, (although not by Islamic law), landed

property

> belonged to men and passed by them to their male children" .

>

> d. Bedouin pride in the aristocracy of their lineage

>

> The traditional Bedouin had no Kings or Princes, and was used to

meet his

> Sheikh on equal footing. The discovery of oil modified a lot of

what was

> perceived for centuries as an unalterable way of life, by

introducing a

> novel financial source that provided riches beyond imagination.

What has not

> changed is the Bedouin's self image as an Arab, which he sees "as

the

> consummate pattern of creation"; To him "the Arabian Nation is the

noblest

> of all nations".

> In contradistinction; "the civilized man , from the Bedouin's

exalted point

> of view, is less happy and far inferior". Thus; "in the purity of

his blood,

> in his eloquence and poetry, in his sword and in his horse, and

above all in

> his ancestry; the Arabian takes infinite pride. He is, indeed, fond

of

> prodigious genealogies and often traces his lineage back to Adam" .

>

> e. Bipolar traits of activities and passivity in the Bedouins

>

> "The typical Bedouin's life alternates between relatively long

periods of

> passivity, and brief spurts of frantic activities best exemplified

by a

> recourse to razzias." This pattern is obviously inimical to the

consistent

> linear progression to a meliorative condition; that is essential in

the

> building of advanced civilizations.

>

> f. Aversion to physical labor

>

> An apparently consistent trait of Bedouin culture is "contempt for

physical

> labor with the obvious exception of tending of the live stock and

raiding

> which are considered the only fitting occupations of free men. To

engage in

> cultivation would dishonor the Bedouin". In contrast the deeper

piety of the

> fellah makes him accept his lower social and economical condition

as the

> will of Allah.

> Another Semitic culture that is repelled by physical work seems to

have been

> that of the twelve tribes of Israel. After all; after Adam has

eaten the

> forbidden fruit, the Divine punishment was contained in the

following verse:

> "Curse is the ground for thy sake, in toil shall thou eat of it all

the days

> of thy life"( Genesis 3: 17-19). Patai could not restrain himself

to add: "

- > When God cursed Adam, He condemned him to be a fellah"
- > Barreau added an interesting parenthesis by observing that: "The

Greeks and

- > the Romans also despised manual labor which they relegated to

slaves.

- > Similarly in Hinduism; Brahmans do not work". He then added that it

took

- > Christianity and the monastic rules of St. Benedict to reinstate

the dignity

- > of work .

>

- > In conclusion, it is perhaps too early in the progress of this

study to try

- > and correlate the observed Bedouinization of Egyptian urbanism and
- > civilization; with the observed Bedouin traits described in the

previous

- > paragraphs. And yet, the static nature of the Bedouin culture, its

extreme

- > chauvinism, especially when linked to anti- intellectual and anti-
- > civilizational customs; cannot but erode any civilization based on

sedentary

- > life and urban refinement, and may, to some degree explain the

phenomenon of

- > exacerbated Bedouinization that has taken place in post modern

Egypt.

>

>

- > Talk now to your Hotmail contacts with Windows Live Messenger.

- > <http://clk.atdmt.com/MSN/go/msnnkwme0020000001msn/direct/01/?>

href=<http://get.live.com/messenger/overview>

>

| 20939|2006-11-28 17:40:50|Mahari Mengistu|Re: Polio, Hepatitis B and AIDS:|  
Asar,

I am fairly certain that the docu that I referred to is based on

these experiments and events. Very interesting.  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep"  
wrote:

>  
> It is reasons like this that I am suspect about all "genetic"

studies

> and what their ultimate purpose for the studies are. It makes you  
> think about possibly why they are so hell bent on looking for "race"  
> genes all of the time.

>

>

>

> \*\*\*\*\*

> Polio, Hepatitis B and AIDS:

> An Integrative Theory on a Possible Vaccine Induced Pandemic

>

>

>

> By

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>

>

> The following paper was accepted for publication in the Journal of  
> Medical Hypotheses. The final edited manuscript was published May  
> 2001, Vol. 56, No. 5, pp. 553-694. Slight differences exist between  
> this paper and the final publication.

> Editor-in-Chief: Dr. David F. Horrobin,

> Laxdale Limited

> Kings Park House, Laurelhill Business Park,

> Stirling FK7 9JQ, UK

>

>

> Abstract

>

> The hypothesis that simian virus 40 (SV40) infected polio vaccines

may

- > be linked to the evolution of acquired immunodeficiency disorder
- > (AIDS), and certain cancers, has been advanced. Most recently,
- > investigators discussed the likelihood of "gene-reshuffling"

following

- > SV40 infection as a precursor to acquired immune dysfunction.

Findings

- > of recent SV40 infections in four children born after 1982 suggest
- > infections were transmitted vertically along gene lines. Earlier
- > observations proved activation of a retrovirus gene by a hepatitis B
- > virus (HBV) protein. This paper proposes a new integrative theory on
- > the origin of AIDS. It advances the possibility of genetic
- > recombinations with oncogene activation by HBV involving SV40,
- > chimpanzee immunodeficiency virus (SIVcpz), and other simian viruses
- > containing reverse transcriptase, that likely infected polio
- > vaccinated blood donors to the initial hepatitis B (HB) vaccine

trials

- > conducted on gay men in New York City and other minority groups
- > including Blacks in Uganda in the early to mid-1970s.
- >
- >
- > Introduction and Background
- >
- > Scientific reports have advanced a theory of a polio vaccine linked
- > evolution of AIDS and certain cancers.(1-4) A possible link between
- > SV40, that contaminated early Salk and Sabin polio vaccines, and

AIDS,

- > was initially explored by Kyle in The Lancet in 1992.(4)

Investigators

- > Urnovitz(1), Butel(2-3) and others(4), discussed the likelihood of
- > "gene-reshuffling" following SV40 infection as a precursor to

acquired

- > immune dysfunction and the development of certain cancers. Likewise,
- > Butel revealed evidence of recent SV40 infections in four children
- > born after 1982.(3) Her team advanced the likelihood that the
- > infections were transmitted vertically, along gene lines, from

parents

- > who had received tainted polio vaccines. Earlier, she observed the
- > activation of a HTLV-1 retrovirus gene by a HB virus protein.(5)

>  
> With an acknowledged threat of SV40 recombination in association  
  
with  
> immune suppression, and possible oncogene development or activation  
  
in  
> polio vaccine and possibly HB vaccine recipients and their

offspring,  
> this paper advances an integrative theory on the origin of AIDS. It  
> asserts the possibility of genetic recombinations between SV40,  
> chimpanzee immunodeficiency virus (SIVcpz), and/or other simian  
> viruses containing reverse transcriptase such as the foamy  
> retroviruses (SFR), that likely infected blood donors who had first  
> received contaminated polio vaccines in the 1950s and early 1960s,  
> before volunteering for the HB vaccine trials conducted on gay men

in  
> New York City (NYC), Blacks in central Africa, and other minority  
> groups in 1974 through 1975.  
>  
>  
> Ten years later, in 1984, the Centers for Disease Control and  
> Prevention (CDC) first responded to concerns that experimental HB  
> vaccines, administered during the 1970s to homosexual men in the  
> United States, were somehow linked to the AIDS epidemic.(6)

Anonymous

> authors representing the CDC, along with others from Merck, Sharp &  
> Dohme (MSD), and the State University of New York (SUNY), reported

no  
> trace of the human immunodeficiency virus (HIV-1) in samples of  
> vaccine supplied by MSD. Further, their epidemiologic analyses,  
> conducted on gay HB vaccine trial subjects in Denver and San  
> Francisco, showed no relationship between AIDS cases and HB vaccine  
> exposure. For unexplained reasons, homosexual males from New York

City

> were not included in their study.  
>  
> Genetic Analyses Elucidating HIV-1's Origin  
>  
> Recently, reports by a Spanish team suggested an early genetic  
> evolution of HIV-1.(7) Relatedly, in 1998, Zhu et al. described an

- > African HIV-1 sequence from 1959 and its implications regarding the
- > origin of the AIDS pandemic.(8) Later, Gao et al.(9) provided
- > additional evidence of HIV's link to African chimpanzees by
- > "amplifying" two DNA sequences, from two of six HIV genes,

into "four

- > overlapping subgenomic fragments that together comprised a complete
- > pro viral genome," which they termed SIVcpzUS. In an editorial
- > accompanying this report by Weiss and Wragham,(10) it was noted that
- > the chimpanzee Gao et al. studied, "Marilyn," came to the United
- > States Air Force primate center in New Mexico like most other

African

- > primate infants--free of sexually transmitted viruses. They implied
- > that Marilyn's infection could have originated in a laboratory.
- >
- > Zhu et al. further advanced an iatrogenic theory of HIV's origin

when

- > they confessed, "the factors that propelled the initial spread of
- > HIV-1 in central Africa remain unknown: the role of large-scale
- > vaccination campaigns . . . should be carefully examined . . ."
- > Although the possible role contaminated vaccines might have played

was

- > not addressed by these authors, they provided additional insights

into

- > the inherent risk of in vitro and in vivo viral recombination(s)

when

- > their data is compared with earlier scientific reports concerning

the

- > HB vaccine.
- > Zhu et al. advanced a curious association that "[f]or most regions

of

- > the HIV-1 genome, subtypes B and D are more closely associated with
- > each other than are any other subtypes with the major group."(8) Of
- > the six major AIDS virus subtypes, the B subtype is most common to
- > North America. The D subtype is most common to Uganda, and the F
- > subtype is most common in Zaire.(11) These authors' analysis showed

an

> "unusual B/D/F clustering found in [their] phylogenetic analyses."

>

> In 1993, Myers and colleagues published their "big bang" theory on

the

> origin of AIDS and HIV-1 based on sophisticated genetic analyses

> conducted at the U.S. Government's Los Alamos Laboratory. They

> concluded that subtypes B, D, and F, along with close African/Indian

> virus relatives A, E and C, simultaneously emerged on three distant

> contents, in behaviorally divergent populations no less, during the

> early to mid-1970s, despite recognizing simian virus gene sequences

of

> earlier evolution.(11)

>

> Epidemiological Common Sense

>

> Based on the above background and genetic findings, an iatrogenic

mode

> of transmission, as opposed to an isolated natural cross-species

jump,

> appears to more likely explain how HIV-1 might have simultaneously

> emerged on three far removed continents among behaviorally divergent

> populations during the early to mid 1970s.

>

> Several non-iatrogenic origin and cross species transmission rumors

> have been advanced regarding HIV-1 and its closest relative SIVcpz.

> The genetically more distant relative HIV-2, and the even more

> divergent African green monkey virus (SIVagm), are all believed,

like

> HIV-1, to have spontaneously leaped from the African jungle. Related

> explanations included unprotected sex with nonhuman primates, monkey

> bites, dining on bloody primate meat, needlestick injuries in

primate

> containment facilities or African hospitals, intercontinental

infected

> passenger travel, and even viral mutations associated with global

> warming and jungle deforestation.(12) All these theories seem

tenuous,

> if not ludicrous, when considered in light of the evidence compiled  
> herein.

>

> Given the above, including the findings of Urnovitz(1), Butel(2-3)

and

> others(4), it is most reasonable to consider the polio vaccine as a  
> likely factor in the origin of AIDS. As reported by Essex, African  
> green monkey derived oral polio vaccines (OPV) were a constant  
> reservoir for SIV.(13) During OPV manufacturing procedures, viral  
> mutations and vaccine contaminations routinely occurred without much  
> ado. In America, for instance, the Food and Drug Administration

(FDA),

> even to the time of this writing, have not been able to assure the  
> quality and safety of vaccines, including those for polio and HB.

(14)

> Regarding the Salk and Sabin polio vaccines, according to Martin (a  
> previous FDA vaccine and cancer virus official) and Kyle's report,

(4)

> doses of OPV routinely contained as many as 100 simian virus  
> particles, including SV40, SIVs, and SFRs overlooked by FDA

overseers

> to uphold pharmaceutical industry and regulatory standards.

>

> However, as per Myers's findings, HIV contaminated polio vaccines  
> alone would not account for the 1970s "big bang." Given the

generally

> recognized seven to ten year incubation period for HIV/AIDS  
> expression, an early polio vaccine transmitted pandemic would have  
> likely prompted initial indentifications of non-gay AIDS cases

before

> 1970, and certainly no later than 1975. Instead, the first  
> gay-related-immunodeficiency disease (GRID) cases were heralded in

New

> York City in 1981.(15) Moreover, had the Salk or early Sabin

vaccines

> transmitted HIV between 1955 and 1965 as some have advanced,(1-4)

then

> Myers's conclusion would have likely reflected this, as would a

North

> American AIDS outbreak not initially confined to homosexual males.

>

> Thus, it seems prudent to consider the findings of Butel(5)

concerning

> HB as a potential retrovirus (e.g. HIV or HIV progenitor) activating

> agent, and cofactor, delivered with the 1970-75 HB vaccines

involving

> New York's gay men, Willowbrook State School (WSS) mentally retarded

> children, and Ugandan Blacks who had approximately ten years earlier

> received monkey virus contaminated polio vaccines.

>

> Integrating Polio and HB Vaccine Theories of AIDS

>

> Given the administration of simian virus contaminated, monkey kidney

> tissue derived, polio vaccines in North America and Sub Sahara Africa

> from the mid 1950s through at least the early 1960s; then later, in

> the same or overlapping populations, the pilot testing of HB

vaccines

> in these same regions from 1973 to 1975, the major group subtypes,

> B/D/F, as well as strains A/E, might have evolved in experimental

> chimpanzees, and/or human test subjects, during the viral vaccine

> production and testing processes. Subsequent HB vaccine production

> methods for later trials incorporated additional contamination risks

> with the mixing of chimpanzee incubated HB virus with human blood.

> According to a 1975 report by Robert Purcell from the Laboratory of

> Infectious Diseases of the National Institute for Allergies and

> Infectious Diseases (NIAID), this blood was subsequently pooled to

> produce four subtypes of experimental HB vaccine (referred to as

adw,

> ayw, adr, and ayr).(16,17) These experimental HB vaccine subtypes

were

> tested primarily in NYC and portions of Africa-regions largely

> overlapping the predominance of major HIV-1 strains B, D, and F.

> According to a 1979 NIAID task force report,(16) the four live HB

> viral subtypes were subsequently transmitted to "high risk" humans.

>

> As explained in contemporary medical bioethics texts, the "high risk"

- > label, applied to groups predisposed to blood borne pathogen
- > infections, served to also justify gross violations of bioethics and
- > informed consent particularly during the HB vaccine experiments
- > conducted by Krugman and colleagues at the New York University

#### Medical

- > Center (NYUMC) and affiliated NYC Blood Center labs.(18)
- >
- > Dr. Krugman was credited with "isolating" the first HB (MS-2) strain
- > of virus from a mentally retarded child. This pathogen was

#### originally

- > called the "Australian antigen (AuAg)" due to its earlier
- > identification in Australia. Subsequently, Krugman et al., cultured
- > the virus in mentally retarded children before extracting AuAg for
- > subsequent HB vaccine trials. In related studies, a report by Litton
- > Bionetics staff to the National Cancer Institute (NCI) showed that

#### by

- > 1968, AuAg had been extracted from human "plasma/serum" and injected
- > into eleven simians. Seven were reported "dead or transferred" by
- > 1971.(19)
- >
- > Litton Bionetics was reported to be the leading supplier of African
- > simians for the NCI and America's biomedical community.(19) They

#### were

- > also the U.S. military's sixth leading biological weapons contractor
- > according to the 1969 Congressional Record.(20) The question of
- > laboratory contamination is raised here by NCI documents showing
- > hepatitis, herpes, and retrovirus recombinants (including acute
- > lymphocytic leukemia virus hybridized with influenza or

#### parainfluenza

- > viruses to propagate airborne leukemia) were being cultured and

#### tested

- > before 1971 at Bionetics and collaborating laboratories in northwest
- > Uganda and near Bethesda.(19) Bionetics also administered

#### the "Special

- > Virus Cancer Program" for the NCI and National Institutes of Health
- > (NIH) including HB collaborative studies between New York

- > investigators representing the Merck pharmaceutical company and the
- > International Agency for Research on Cancer operating in France and
- > Uganda.(19)

>

- > Experimental subjects for these HB vaccine trials included

homosexual

- > males in NYC, Willowbrook State School (WSS) mentally retarded
- > children on Staten Island, and African Blacks. All subjects were not
- > informed that the four subtype HB vaccines being tested were

partially

- > processed in live potentially contaminated chimpanzees, shipped from
- > Africa by Bionetics, then housed in NYC where biohazard and
- > containment problems, including the horizontal transmission of
- > infectious diseases, was routine.(17,18)
- >
- > Further scrutinizing the development and testing of these four HB
- > vaccine subtypes, the blood from these experimentally infected human
- > subjects was later pooled and used to develop "perhaps 200,000 human
- > doses" according to Merck's vaccine chief, Maurice Hilleman.(18)
- > Again, these doses containing HB viruses serially passed from
- > Australian humans, to WSS children, into African chimpanzees before
- > being reinoculated into New Yorkers and central Africans by way of
- > vaccines by 1975.(21) This was perfect timing for the initial

outbreak

- > of GRID/AIDS cases in these regions by the late 1970s.
- >
- > Relatedly, in a recovered interview, Dr. Hilleman reported

unwittingly

- > importing AIDS virus into North America in contaminated monkeys
- > destined for vaccine research and development at Merck.(22)

Likewise,

- > Dr. Hilleman's coauthor and senior Merck vaccine developer, Benjamin
- > Sweet, expressed regret that their early SV40 contaminated polio
- > vaccines may have contributed to contemporary cancer epidemics.
- > "[N]ow, with the theoretical links to HIV and cancer," he reported

in

- > 1998 on the internet, "it just blows my mind."(23)
- >
- > HIV-2 and the Possible Iatrogenic Origin of HIV-1
- >

- > Ample scientific evidence exists to advance the generic thesis of
- > vaccine laboratory contamination associated with retroviral
- > transmissions risking epidemic outcomes. A classic example

intimately

- > related to this polio/HB vaccine/AIDS hypothesis is the

identification

- > of HIV-2 by Max Essex and colleagues at the Harvard AIDS Institute.
- > These investigators published discovering HIV-2 among healthy
- > Senegalese female prostitutes.(24) In Senegal, prostitution is legal
- > and the sex workers are required to report for clinical examinations
- > and HB vaccinations periodically for relicensure. Eventually
- > investigators determined that the simian immunodeficiency virus from
- > the macaque monkey (SIVmac) and Essex's HIV-2 were genetically
- > identical.(25,26) Moreover, wild macaques were found not to harbor
- > this virus whatsoever. SIVmac was only found in laboratory
- > contaminated primates.(27) Thus, Shultz concluded that culturing
- > monkey viruses in human tissues, as is often done in viral vaccine
- > production labs, risks activating previously benign "retroviral
- > genomes carried in the germline for millions of years" into

pathogens

- > capable of inducing immune dysfunction. He, therefore, advised
- > reexamining "any remaining [polio] vaccine lots by the polymerase
- > chain reaction" so as to identify HIV or related lentiviruses.(27)
- > Given the above evidence, the same should be urged for the earliest

HB

- > vaccine lots.
- >
- > Following Dr. Essex's 1996 presentation at the National AIDS Update
- > Conference in San Francisco, I had the opportunity to question him

as

- > to, "How, other than through contaminated vaccines, could a monkey
- > virus that doesn't exist in the wild, end up infecting Senegalese
- > female prostitutes?" Evading the question he replied, "I can tell

you

- > how my monkeys got infected. . . . Researchers had inoculated the
- > monkeys with human tissues during experiments [unrelated to HIV]

prior

- > to them coming to my lab."(21)
- > Though his comment failed to explain how HIV-1 and HIV-2 got into

- > Black Africans in the first place, it did provide a unique admission
- > of human error commonly associated with laboratory contaminations,
- > including the threat of viral particles crossing species barriers.

In

- > this case, once again, the HB vaccine is logically implicated.
- >
- > More Support For A HB Vaccine AIDS Link
- >
- > During the early 1970s, researchers at the NYUMC led the world in
- > determining blood group compatibility between humans and simians.
- > Investigators here set the stage for the use of monkey blood in

human

- > vaccine trials.(21) NYUMC dermatologists and hematologists were
- > credited with the discovery and analysis of the first gay Kaposi's
- > sarcoma (KS) lesion.(28) Across town, at the Sloan-Kettering

Institute

- > for Cancer Research, Dermatology Department, Dr. Eleanor R.
- > Lappano-Colletta was busy studying viral infected tissue taken from
- > young gay men with KS. Between 1973 and 1974 she revealed, her
- > dermatology department directors were routinely communicating with

NCI

- > chiefs and Litton affiliates including their 1971

retrovirus "project

- > officer," Dr. Robert Gallo, regarding the subject of her
- > investigation-the unique retroviral particles she was studying in

the

- > tissue samples taken from gay KS victims.(29)
- >
- > Dr. Lappano-Colletta's testimony raises the spectre that the 1984
- > contested discovery of HTLV-III (i.e., HIV-1) by Dr. Gallo, actually
- > followed his learning about the teratogenic effects of a
- > pathogenically related virus in gay men ten years previously, and

just

- > prior to the administration of the suspected HB vaccines in the same
- > city and same unique population.
- >
- > Besides Litton Bionetics, the NYUMC was also listed among the Army's
- > top biological weapons contracting labs by 1969.(20) Under Army

> contract Dr. Krugman routinely used mentally retarded children and

gay

> men to grow/culture and/or test HB viral strains and vaccines  
> following his MS-2 studies.(30) The pilot HB vaccines theoretically  
> linked here to the earliest GRID cases in NYC was overseen as well

by

> an advisory committee chaired by Dr. Krugman,(31) and researched by  
> intimate Krugman collaborator, Abbott Laboratory's L. R. Overby.  
> Together, Krugman and Overby evaluated HB susceptibility and  
> vaccination methods on NYC subjects between 1965 and the  
> mid-1970s.(18,30,32) Subsequently, Abbott Labs began commercially  
> marketing MSD's HB vaccine.(28,32,33) Later, large scale HB vaccine  
> trial marshal Wolf Szmunn, also affiliated with the NYC Blood

Center

> explained the selection criteria for Dr. Krugman's early, and his  
> later, HB vaccine experiments. He wrote:  
>  
> Several populations in the United States with a high risk of HBV  
> infection were considered for such a trial: patients

institutionalized

> for mental retardation, patients undergoing hemodialysis, members of  
> the medical staff of dialysis centers, American Indians, and  
> homosexual men. Of these groups, a population of HBV-susceptible  
> homosexual healthy young men appeared to be the most suitable. Their  
> risk of HBV infection is unusually high, they are readily accessible  
> through numerous gay organizations, and their cooperation in

previous

> studies has been excellent.(31)  
>  
> It is well known that HIV/AIDS rates among native Americans, people

of

> color, blood product recipients, and homosexual males, have far  
> exceeded those of the general population. It might be this overlap  
> between populations most affected by HIV/AIDS and those selected for  
> early and later HB vaccine experiments, more than lifestyle risks,  
> provides as a common denominator for the AIDS pandemic. Given this  
> fact alone, the report by Poiesz et al., including anonymous CDC  
> authors, excluding gay NYC HB vaccine study participants, is highly  
> irregular at best.(21)  
>

- > Considering the epidemiology suggestive of a HB vaccine triggered
- > outbreak of GRID in America, the data below is noteworthy: Following
- > HB vaccine pilot studies as discussed above, additional trials were
- > conducted during the mid-1970s in NYC.

>

- > In 1976, the WSS was forced to close allegedly due to abuses

sustained

- > by the children at the hands of school administrators. Based on the
- > information documented above, it is likely that many of the
- > approximately 5,000 children sent back to their communities in 1976
- > were among the world's first AIDS victims.(21)

>

- > Larger scale HB vaccine trials in NYC began after the closing of

WSS.

- > In 1978, 1,083 gay men were inoculated with the Merck developed and
- > Abbott marketed vaccine. In March, 1980, approximately eighteen

months

- > after the NYC inoculations ended, gay men in five other American
- > cities began to receive the vaccine. These cities included Los
- > Angeles, San Francisco, Denver, St. Louis, and Chicago from where
- > 1,402 homosexuals were initially recruited from VD clinics. Later,
- > thousands more joined additional HB vaccine trials.

>

- > Between 1978 and 1984 the percentage of HIV-positive gay men in NYC
- > rose dramatically. In other HB vaccine study populations the rise in
- > HIV-1 sero-prevalence and AIDS was also disconcerting. In San
- > Francisco, for instance, among those who had been subjects in the
- > trials (n=6,875) the HIV/AIDS rate rose from 4 to 68 percent between
- > 1978 and 1984.(18) This increase was precipitous contrasting the

rate

- > of HIV infection among homosexual men reported elsewhere in 1989.
- > Across the U.S. HIV/AIDS rates varied from 0 percent in many
- > communities to 70 percent in NYC, with significantly less in San
- > Francisco.

>

- > In 1982, concerns were expressed at the Pasteur Institute regarding
- > the possible link between AIDS and the Merck-manufactured HB

vaccine.

- > Luc Montagnier was then assured by CDC HB chief Don Francis, Max
- > Essex's protege, that "no link between AIDS and the [HB] vaccine

> inoculations" had been found. Yet, a year later, Dr. Francis sent

Dr.

> Montagnier thirteen blood samples from GRID patients all of whom  
> received experimental HB vaccines.(21, 33)

>

> Dr. Francis had expressed concern regarding the apparent association  
> between feline leukemia virus like illness striking gay men in NYC,  
> Los Angeles, and San Francisco and the distribution of HB cases.  
> "Combine these two diseases-feline leukemia and hepatitis-and you

have

> the immune deficiency," he surmised.(34) This was much like what a  
> NATO scientific audience discussed in 1971 when Gallo et al.,  
> explained combining synthetic RNA and feline leukaemia virus (FELV)  
> "template" with "human type C" viruses-those associated with cancers  
> of the lymph nodes-to increase the rate of DNA production (and  
> subsequent provirus and virus reproduction) "as much as thirty  
> times."(35) Such hybrid viruses, these researchers reported, caused  
> many cancers besides leukemias and lymphomas, including sarcomas.  
> Other Gallo, NCI, and Litton Bionetics teams reported modifying, at  
> that time, SV40 by infusing it with nucleic acids from other species  
> including FELV, avian myeloblastosis virus (AMV), both associated

with

> leukemia and sarcoma development, and mouse sarcoma RNA to make them  
> severely immunosuppression for primates(36)

>

> Additionally, in 1985, Harold Jaffe, deputy director for AIDS

science

> at the CDC, with co-worker Andrew Moss, "presented data from the San  
> Francisco HB study that found the virus was present in blood of 4.5  
> percent of the study's subjects in 1978, 20 percent in 1980, and 67  
> percent by late 1984."(37) In contrast, "only about 40 percent of a  
> randomly selected sample of gay men [also in San Francisco at that  
> time] were infected. Based on this evidence, again considering the  
> 7-10 year incubation period for HIV/AIDS, the "big bang" most likely  
> occurred as Myers proposed during the early to mid-1970s with the HB  
> vaccine cohort preceding the general gay, and later heterosexual,  
> populations for epidemic onset.(11)

>

> To further examine this predominance of HIV/AIDS cases among NYC and  
> San Francisco HB vaccine recipients, Francis examined the blood  
> collected from 6,800 gay men enrolled in the larger (post-pilot) HB

> vaccine trials. From samples drawn between 1978 and 1980, he

recorded

> a 25 percent rise in HIV positivity. He too concluded that the new  
> pathogen had appeared among gay men by 1976 or 1977 and spread

quickly

> from there.(38)

>

> Corroborating data is cited by CDC official Paul O' Malley who  
> concluded his investigation into a suspected GRID/HB vaccine link as  
> follows: "[A]n inordinate number of GRID victims," he stated were in  
> the HB vaccine trial. "Of the first twenty-four GRID cases in San  
> Francisco, in fact, eleven were in the hepatitis B cohort."(34)

>

> Based on CDC reports, as scrutinized by investigative journalist and  
> gay physician Alan Cantwell, the first 26 AIDS cases were all  
> homosexual men-20 were from NYC, and 6 were from Los Angeles.(17,

39)

> Conducting an independent study paralleling this author's,(21) and  
> drawing similar conclusions, Dr. Cantwell reported a gross absence

of

> scientific prowess on the part of CDC officials investigating an  
> apparent HB vaccine AIDS link.(39) Conflicting interests, he  
> concluded, best explained the blatant biases and flawed methods used  
> by official investigators during studies used to reassure the  
> scientific/medical communities, and the general public, regarding

the

> safety of HB vaccines.(21,28, 39-41)

>

> Conclusions

>

> A possible route of HIV evolution, and/or transmission, is this: 1)  
> From the mid-1950s through at least the 1960s, simian virus infected  
> polio vaccine recipients were exposed to SV40, SFR, and SIVagm,(1-5)  
> including gay men and mentally retarded children in New York, along  
> with Blacks in central Africa;(17) 2) Researchers in NYC "isolated,"  
> and then inoculated into human vaccine study "volunteers" the MS-2  
> strain of HB virus. Between 1965 and 1970, these injections and

pilot

> HB vaccine studies may have activated an endogenous or exogenous  
> HIV-related retroviral gene in one or more WSS children and/or gay

- > males;(1,2,5,18) 3) These human derived HB viruses, and potentially
- > activated retroviral sequences, were then transferred to

chimpanzees,

- > then back again to humans in NYC and central Africa during the
- > development and testing of four genetically altered subtypes of the
- > 1974-1975 experimental HB vaccine; 4) Contamination risks were
- > increased by the subsequent pooling of blood donated by the test
- > subjects who had been injected with the chimpanzee cultured HB
- > strains, along with biohazard and containment problems reported by
- > principle investigators; and finally, 5) The four pooled blood

derived

- > HB vaccines were then administered to thousands of test subjects
- > including gay males in NYC, WSS children once again, and central
- > African Blacks.(15)
- >
- > This hypothesis might best explain the conclusion reached by Gerald
- > Myers, chief of the special HIV Sequence Database AIDS Project at

the

- > Los Alamos National Laboratory, that "the preponderance of evidence
- > still argues for an explosive event in the mid-1970s."(11) With the
- > sudden, virtually simultaneous, appearance of several HIV major

group

- > subtypes primarily striking Africa and NYC by 1978, given the seven

to

- > ten year incubation period of HIV/AIDS, the HB vaccine trials, begun
- > as early as 1965 in New York and Uganda, and in NYC gay populations
- > soon after, likely played a catalytic role in the origin of the AIDS
- > pandemic.

>

- > Additional research using PCR analysis of suspected polio and HB
- > vaccine lots, particularly those given to gay men and WSS children

in

- > New York before 1976, is urgently indicated to identify possible
- > retroviral contaminants related to HIV/AIDS. Epidemiological efforts
- > should also be made to contact the families of the WSS children, as
- > well as the gay men in NYC who participated in the pre 1976 HB

vaccine

- > pilot studies, to document histories relevant to further considering
- > this hypothesis.

>  
> Obviously, due to the lethal nature and severe cost of the AIDS  
> pandemic, should this premise be firmly established, it would beg a  
> global reevaluation of vaccination science, politics, and policies.  
> Based on the preliminary findings reported here, and in the author's  
> earlier investigative report,(14) at least two Third World nations  
> have already moved in this direction.(42)

>  
> Not readily embraced by individuals, organizations, institutions,  
> and/or government agencies biased by special interests, the dire  
> implications of neglecting this hypothesis, and its further  
> investigation, are unfathomable. It may be that the health and

welfare

> of civilization, as we know it, depends on silencing the arrogant  
> voices that have directed disinterest, and even antagonism, towards  
> the study of AIDS's origin. Reflecting on the publication of this  
> material, their actions strain the ethical fabric of science, our  
> moral obligations as global citizens, and as a result, may be  
> contributing to a worsening, irreversible, and unprecedented attack  
> against humanity.

>  
>  
> \_\_\_\_\_  
> Leonard G. Horowitz, D.M.D., M.A., M.P.H. is a Harvard School of  
> Public Health graduate, independent investigator, and the president  
> and cofounder of Tetrahedron, LLC Incorporated. Please address  
> correspondence to: Post Office Box 2033,  
> Sandpoint, Idaho 83864; E-mail: tetra@...; internet  
> address: <http://www.tetrahedron.org/>

>  
>  
> Acknowledgments  
> The author gratefully acknowledges the contributions in this field,  
> and/or personal advice provided, by Alan Cantwell, Jr., M.D., Robert  
> Strecker, M.D., John Seale, M.D., Walter Kyle, J.D., and John

Martin,

> M.D., Ph.D, and the support, financial and otherwise, of thousands

of

> well-wishers since this investigation began in 1993. Special thanks

go

> to Dr. David Horrobin and the peer review committee of Medical  
> Hypothesis for objectively evaluating this thesis, and having the  
> heroic fortitude and scientific integrity to commit it to print.

>

> This paper is dedicated to the fine efforts and genuine honesty of

the

> late Jonathan Mann who, with his wife, a HB vaccine investigator,

met

> an untimely fate on Flight 111. Far more than a medical problem, Dr.

> Mann believed, AIDS is a socio-political imposition.

>

>

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hard

- > publication to find. Few library data bases have it listed,

including

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> Library, The University of North Carolina, Chapel Hill, Government  
> Documents Department Depository, Reference # HE 20.3152:V81. The  
> Litton "support services" contracts that included primate supplies

are

- > found on pp. 187-88 and 326-327 of the reports. Litton's list of  
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> Nairobi, Kenya (2542 884466; 2542583542); and Dr. Alim Muhammad,  
> Health Minister, Nation of Islam, 202-397-4000; 301-894-9345)  
>

>  
> Asar Imhotep  
> <http://www.mochasuite.com>  
>  
| 20940|2006-11-28 17:42:25|Alex van Deelen|Re: Genetic breakthrough that reveals the  
differences between humans|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
> wrote:  
> >  
> > Hardly. The Africa origin never really challenged Racism. They  
> just claimed new races evolved since then."  
>  
> I tend to agree with this statement. I cannot help but think there is  
> a mindset out there that has decided: "so what if all humans evolved  
> in Africa. It only proves what we have believed all along is true --  
> that blacks are closer to the apes than the rest of humanity and  
> therefore inferior by nature."  
>  
> Fred

Only if they let go of reason and science. There were many homonids standing  
between modern and ape. In fact, one homonid known as homo neanderthalensis  
only seemed to have lived in Europe.

I wonder whatever happened to Grimaldi Man?

If anything, the old 'multiregional theory' relied on the idea that human  
like creatures all across the globe independently evolved into modern man.

Alex

| 20941|2006-11-28 17:51:40|Mahari Mengistu|Re: THE GENESIS & CHRONOLOGY OF THE  
DEVELOPMENT OF HIV/AIDS :|

There was a documentary on HBO or Showtime (HBO, I think) entitled  
the Origin of AIDS. Its premise seems very plausible to me. And as  
might be expected German researchers are involved. You might be able  
to find it at HBO or Showtime online.

Its premise is that it is man-made and transmitted by accident  
although in completely arrogant and racist ways.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep"  
wrote:

- >
- > THE GENESIS & CHRONOLOGY OF THE DEVELOPMENT OF HIV/AIDS :
- >
- > 1920 to 1930 : German researchers started work on offensive

biological

- > viral agents using sheep as the biological hosts, called the 'VISNA
- > Program', which research was conducted in Iceland. The genetic

genesis

- > of the subsequent early HIV viral strains some 30 years later bears

a

- > direct correlation to these early German VISNA viral agents. The
- > genetic link to VISNA clearly establishes the fingerprint of man's
- > genetic sequencing of the AIDS virus (see Patented material by US
- > entities & personnel enclosed herewith).
- > SDIA" ; ztiworoH dranoel .rD : ecruoS & EBOLA; Nature, Accident or
- > Intentional".
- >
- >
- > -----

-----

- >
- > 1945 : At the end of WWII both the US & Soviet forces competed

against

- > one another to overrun Germany & capture as much material, data,
- > research & equipment from the ex-Nazi research warfare programs as
- > possible. The US Forces, under 'Project Paperclip' recruited,
- > protected and financed over 2,000 Nazi research personnel & their
- > families (war criminals) to work for the United States by

contributing

- > to US defence, missile/rocket programs & intelligence services, as
- > well as other military research programs. Prior to the final close

of

- > WWII, Germany had been developing its own 'Biological Bomb' (VISNA
- > Program) which was modelled to accomplish the Aryan philosophy by
- > virally targeting specific population groups globally. Nazi Germany
- > had concentrated its human genetic diversity research by developing
- > specific viruses to attack the identified genetic weaknesses of
- > specific human populations who were considered 'inferior' &
- > 'undesirable' to the Aryan Order of Life. Bovine carcasses, infested

> with the viral VISNA cultures, were repatriated from Germany & were  
> 'cultured' in American research laboratories.  
> iworoH dranoel .rD : ecruoStz ; "AIDS & EBOLA; Nature, Accident or  
> Intentional".

>

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

| 20942|2006-11-28 21:43:05|asar\_imhotep|Re: THE GENESIS & CHRONOLOGY OF THE  
DEVELOPMENT OF HIV/AIDS :|

With information such as this, or the experiments done by J. Marion  
Sims (inventor of the first vaginal speculum) and the Tuskegee project  
done by our government, this is what makes me skeptical about modern  
genetic research. I could just be "over reacting," but history has  
shown me time and time again that not much has changed in the minds of  
a certain segment of this world's population.

We've already seen the advent of "race" based drugs, and with the  
mounting evidence that Gays and African people are being used as  
guinea pigs for scientific experimentation, I don't see the data being  
collected by scientists for genetic research as a good thing. It will  
only be used for commercial exploitation.

They've already patented various life forms and plan to do more:

[http://www.usatoday.com/tech/science/2006-01-21-bioprospecting\\_x.htm?POE=click-refer](http://www.usatoday.com/tech/science/2006-01-21-bioprospecting_x.htm?POE=click-refer)

They've patented microbes for wheat production

<http://www.ars.usda.gov/is/pr/2006/060717.htm>

Here's an interesting article on how India is trying to fight back:

<http://righttcreate.blogspot.com/2005/12/india-strikes-back-at-bad-bio-patents.html>

And here is some more information about Bio Patents

<http://www.tutorial-reports.com/innovation/patent/lifebio.php?PHPSESSID=bebefbd45b0a1131661805977d53dce9>

I know this topic is kind of off for this forum, but it just goes to  
show what times we are living in and how our "scientific" inquiries  
are altering the very nature of our being; not just on a physical  
level, but to exploit these things for commercial gain. Science has  
never been a friend to African people in the West and we have no  
reason to suspect much has changed.

It's about time we stop being guinea pigs in the name of science and

start educating our people on bio companies possible intent, past record with African people, and what harm such genetic experimentation can do and is doing to the people on the continent and around the world.

I will look for that documentary.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> There was a documentary on HBO or Showtime (HBO, I think) entitled  
> the Origin of AIDS. Its premise seems very plausible to me. And as  
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> Its premise is that it is man-made and transmitted by accident  
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> HTP,

> Mahari

>

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> wrote:

>>

>> THE GENESIS & CHRONOLOGY OF THE DEVELOPMENT OF HIV/AIDS :

>>

>> 1920 to 1930 : German researchers started work on offensive  
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>> Program', which research was conducted in Iceland. The genetic

> genesis

>> of the subsequent early HIV viral strains some 30 years later bears

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>> direct correlation to these early German VISNA viral agents. The

>> genetic link to VISNA clearly establishes the fingerprint of man's

>> genetic sequencing of the AIDS virus (see Patented material by US

>> entities & personnel enclosed herewith).

>> SDIA" ; ztiworoH dranoel .rD : ecruoS & EBOLA; Nature, Accident or

>> Intentional".

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>>

> > 1945 : At the end of WWII both the US & Soviet forces competed  
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> > families (war criminals) to work for the United States by  
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> > well as other military research programs. Prior to the final close  
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> > specific viruses to attack the identified genetic weaknesses of  
> > specific human populations who were considered 'inferior' &  
> > 'undesirable' to the Aryan Order of Life. Bovine carcasses, infested  
> > with the viral VISNA cultures, were repatriated from Germany & were  
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> > SDIA" ; ztiworoH dranoel .rD : ecruoS & EBOLA; Nature, Accident or  
> > Intentional".

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> >  
> >

> > Asar Imhotep  
> > <http://www.mochasuite.com>  
> >

>

| 20943|2006-11-29 08:24:36|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between human|

Exactly. And this is the same reason I have a contention when some people try to claim they are the original people. Any person alive today does not resemble the ancients. We have all evolved equally to our various environments.

----Original Message Follows----

From: "arumese" <[arumese@yahoo.com](mailto:arumese@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re:Genetic breakthrough that reveals the differences between humans

Date: Tue, 28 Nov:49:36 -0000

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell wrote:

>

> Hardly. The Africa origin never really challenged Racism. They just claimed new races evolved since then."

I tend to agree with this statement. I cannot help but think there is a mindset out there that has decided: "so what if all humans evolved in Africa. It only proves what we have believed all along is true -- that blacks are closer to the apes than the rest of humanity and therefore inferior by nature."

Fred

> To: Ta\_Seti@...: sevenfeminine@...: Thu, 23 Nov:18:04 -

0800Subject: Re: [Ta\_Seti] Re:Genetic breakthrough that reveals the differences between humans

>

>

>

>

> Of course that is what they are doing. First they based it

on 'measureing craniums'... lol... They are desperately trying to find some way to prove that Europeans would not have to have originated in Afrika - that's what it's all about. Alex van Deelen wrote:

>

>

>> The scientists looked at people from three broad> racial groups -

African, Asian and European. "Since when are "African, Asian and European" 'three broad racial groups'm,instead of Africa, Asia and Europe being three geographic locations?Does 'Asian' include Korean and Indian? Does 'African' include Igbo andBerber? Does 'European' include Finnish and Portuguese?If what they are saying is true, and their interpretation of their finds iscorrect,then so be it. But how does one know they are not just trying tore-introduce'race' into genetics by the backdoor?Alex

>

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> Cheap Talk? Check out Yahoo! Messenger's low PC-to-Phone call

rates.

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> \_\_\_\_\_  
> Check the weather nationwide with MSN Search: Try it now!  
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<http://shopping.msn.com/content/shp/?ctId=8000,ptnrid=176,ptnrdata=200601&tcode=wlmtagline>  
| 20944|2006-11-29 08:24:58|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between huma|  
Actually Neanderthalis lived in the near East as well. And Grimaldi Man was related to Cro Magnon

----Original Message Follows----

From: "Alex van Deelen" <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between humans  
Date: Wed, 29 Nov:31:54 -0000

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
> wrote:  
> >  
> > Hardly. The Africa origin never really challenged Racism. They  
> just claimed new races evolved since then."  
>  
> I tend to agree with this statement. I cannot help but think there is  
> a mindset out there that has decided: "so what if all humans evolved  
> in Africa. It only proves what we have believed all along is true --  
> that blacks are closer to the apes than the rest of humanity and

> therefore inferior by nature."

>

> Fred

Only if they let go of reason and science. There were many homonids standing between modern and ape. In fact, one homonid known as homo neanderthalensis only seemed to have lived in Europe.

I wonder whatever happened to Grimaldi Man?

If anything, the old 'multiregional theory' relied on the idea that human like creatures all across the globe independently evolved into modern man.

Alex

---

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<http://sportmaps.live.com/index.html?source=hmemailtaglinenov06&FORM=MGAC01>

| 20945|2006-11-29 08:25:58|arumese|Re: Genetic breakthrough that reveals the differences between humans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell

> > wrote:

> > >

> > > Hardly. The Africa origin never really challenged Racism. They  
> > just claimed new races evolved since then."

> >

> > I tend to agree with this statement. I cannot help but think

there is

> > a mindset out there that has decided: "so what if all humans

evolved

> > in Africa. It only proves what we have believed all along is

true --

> > that blacks are closer to the apes than the rest of humanity and

> > therefore inferior by nature."

> >

> > Fred

>

> Only if they let go of reason and science.

Which is of course the back bone of racism. I would also add 'moral courage' to "reason and science."

>There were many homonids standing  
> between modern and ape. In fact, one homonid known as homo  
  
neanderthalensis  
> only seemed to have lived in Europe.  
>  
> I wonder whatever happened to Grimaldi Man?  
>  
> If anything, the old 'multiregional theory' relied on the idea that  
  
human  
> like creatures all across the globe independently evolved into  
  
modern man.  
>  
> Alex  
>

There are those who would come up with anything to get out of acknowledging kinship to Africans -- whom they like to consider more primitive and ape-like. I contend that they apply racism in their observation of the different types of apes as well. Ever wonder why chimps have been considered -until recently- the most intelligent of the great apes? Because when Europeans look at them they see themselves. When they see gorillas they see black people and vise versa. Now that some are paying more attention to Gorillas, they are learning that these magnificent animals are much more intelligent than they had previously assumed.

By the way: were they ever successful in their effort to present the Grimaldi man as 'White?'

Fred

| 20946|2006-11-29 08:27:25|Jaime Andres Pretell|Re: THE GENESIS & CHRONOLOGY OF THE DEVELOPMENT OF HIV/AIDS :|

I am sure conspiracy theory is very plausible to many

-----Original Message Follows-----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: THE GENESIS & CHRONOLOGY OF THE DEVELOPMENT OF HIV/AIDS :

Date: Wed, 29 Nov:29:24 -0000

There was a documentary on HBO or Showtime (HBO, I think) entitled the Origin of AIDS. Its premise seems very plausible to me. And as might be expected German researchers are involved. You might be able to find it at HBO or Showtime online.

Its premise is that it is man-made and transmitted by accident although in completely arrogant and racist ways.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep"

wrote:

>

> THE GENESIS & CHRONOLOGY OF THE DEVELOPMENT OF HIV/AIDS :

>

> 1920 to 1930 : German researchers started work on offensive

biological

> viral agents using sheep as the biological hosts, called the 'VISNA

> Program', which research was conducted in Iceland. The genetic

genesis

> of the subsequent early HIV viral strains some 30 years later bears

a

> direct correlation to these early German VISNA viral agents. The

> genetic link to VISNA clearly establishes the fingerprint of man's

> genetic sequencing of the AIDS virus (see Patented material by US

> entities & personnel enclosed herewith).

> ? Source : Dr. Leonard Horowitz ; "AIDS & EBOLA; Nature, Accident or

> Intentional".

>

>

> -----

-----

>

> 1945 : At the end of WWII both the US & Soviet forces competed

against

- > one another to overrun Germany & capture as much material, data,
- > research & equipment from the ex-Nazi research warfare programs as
- > possible. The US Forces, under 'Project Paperclip' recruited,
- > protected and financed over 2,000 Nazi research personnel & their
- > families (war criminals) to work for the United States by

contributing

- > to US defence, missile/rocket programs & intelligence services, as
- > well as other military research programs. Prior to the final close

of

- > WWII, Germany had been developing its own 'Biological Bomb' (VISNA
- > Program) which was modelled to accomplish the Aryan philosophy by
- > virally targeting specific population groups globally. Nazi Germany
- > had concentrated its human genetic diversity research by developing
- > specific viruses to attack the identified genetic weaknesses of
- > specific human populations who were considered 'inferior' &
- > 'undesirable' to the Aryan Order of Life. Bovine carcasses, infested
- > with the viral VISNA cultures, were repatriated from Germany & were
- > 'cultured' in American research laboratories.
- > ? Source : Dr. Leonard Horowitz ; "AIDS & EBOLA; Nature, Accident or
- > Intentional".

- >
- >
- >

- > Asar Imhotep

- > <http://www.mochasuite.com>

- >

---

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| 20947|2006-11-29 08:27:31|Jaime Andres Pretell|Re: Post Modern Egypt and the Challenge of  
Bedouinization|

Only problem with that assumption is that not all people of the Arabian  
peninsula were beduins. And the near east/Levan has been as ancient a spot  
of settlement and agriculture as the Nile Valley.

-----Original Message Follows-----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of Bedouinization

Date: Wed, 29 Nov:11:53 -0000

This is excellent. For me, it explains much about what I perceive as the Jewish and Arab contempt for Africans, their culture, religion and way of life. The Africans have been sedentary, agriculturalists and civilization builders for thousands upon thousands of years. It seems to explain, also, an issue I held regarding the contempt expressed in the Cain and Abel myth about what each offered to God. Implied in the story is that God did not appreciate the offerings from the earth. That's stupid and nonsensical and VERY man-ego grounded.

It is these elements brought forth in this article that solidify my belief that Islam and Judaism are racist nomadic Semitic religious intrusions on a well established African religion and civilization that lost its integrity and its way forward following murderous morally corrupt invasions of the Indo-Eurasian conquests.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

wrote:

>

> Post Modern Egypt and the Challenge of Bedouinization

>

>

> Part 1: On cultural progress and retrogression, openness and

isolation,

> creativity and stagnation, relativism and superiority

>

>

> By Amin Makram Ebeid

>

>

> [http://www.wataninet.com/article\\_en.asp?ArticleID=10558](http://www.wataninet.com/article_en.asp?ArticleID=10558)

>

>

> Introduction

>

> The subject of Bedouinization of Egypt would have never been

addressed, if

> the term was in any way synonymous with the tribal nature of the

country.

> This is so because, as asserted by no less an authority than Xavier

de

> Planhol, (the famous French Geographer and Historian): "countries

with

> reliable water supply for irrigation (are those) which escape

tribal

> dislocations. (Thus) Egypt, for all its human congestion, possesses

a

> coherence and homogeneity that gives it credibility as a nation

state".

> On the other hand it is perfectly appropriate to examine the

challenge that

> Egypt continues to face as a result of the increasing

Bedouinization of its

> intellectual mindset that has taken place for the better part of

half a

> century. The phenomenon is not new since it was initiated by the

Arab

> conquest of Egypt which was accompanied by the arrival of Bedouin

tribes

> with their black tents, their spears and their swords. This

observable

> historical event was followed by the imposition or migrations of

further new

> settlements in the Nile valley. It is still with us today, in its

cultural

> form, even after the significant modern decline of traditional

desert

> societies.

>

> This article is meant to be a commentary on the proposition

formulated by

> the great Ibn Khaldun, and by Xavier de Planhol; both of whom noted

the

> destructive effects of Bedouinization on all the civilizations that

they

> overwhelmed.

> Part I of this study, consists of a general introduction on the

legitimacy

> of this inquiry, and will be followed by a preliminary historical

and social

> review of Bedouin culture. This will be continued in subsequent

parts, to

> what is, hoped to be, a logical conclusion.

>

> 1. Post-modern cultural retrogression

>

> It would help this study by recalling that the exacerbated

Bedouinization of

> the Egyptian scene would have been hardly noticeable, were it not

for the

> striking contrast offered by the titanic efforts of modernization

of Egypt

> initiated by Mohamed Aly (ruled) and his dynasty, and

were it not

> for the intellectual and political leadership of Saad Pasha

Zaghloul, Lotfy

> Pasha El Sayed, and Taha Pasha Hussein, the great enlightened

nationalists

> who were able to distinguish very clearly, the difference that lies

between

> their duty to fight the "occupation", and their task to appropriate

the

> meliorative philosophy which has been adopted, with such good

effects, by

> the enemies they were fighting. In other words, for almost a

century and a

> half; Egypt was intent on adopting both modern liberal democracy,

and the

> secular and progressive philosophy on which any authentic democracy

should

> be built.

> But then a pervasive change in the mindset of some Egyptian leaders

managed

> to undermine the very ideology of progress championed by Egypt's

liberal

> leaders.

> That change has been articulated around 1928, by Hassan El Banna

who formed

> a most effective political organization, known as the Muslim

Brotherhood. El

> Banna's appeal was simple; it just called for the use of the Holy

Qur'an as

> the sole Constitution of the realm. It appealed to the poorer

segments of

> the population, whose religious sentiments were aroused by the call

of their

> "Brethren". The lower middle class was also roused by promises to

rid Egypt

> of the hundred of thousands of foreigners, and their economic

domination" .

> Then, as a result of complex events that included the 1952

Revolution and

> the 1956 "tripartite aggression", but without the explicit

participation of

> the "Brethren", the break with all Western liberal philosophies was

almost

> completed. The intellectual void was filled by an ideology of pan-

Arabism

> which paved the way to pan-Islamism, and which in turn facilitated

the

> eventual and progressive Bedouinization of the intellectual scene.

> Unfortunately, events proved that this shift in ideology was not

accompanied

> by progress of the Nation, nor did it succeed in offering the

people a

> minimal degree of well being, or a hope for a better tomorrow.

>

> 2. Is there any justification

> to seek a superior culture?

>

> Before proceeding further in this study, it behooves us to

investigate

> whether any culture may claim to be superior to another, and

whether

> cultural dynamism is beneficial to the well being and progress of

society.

> For the sake of objectivity of this study; support for the concept

of

> cultural ascendancy and dynamism will have to be initiated, by

having a look

> at the views of a cultural relativist. To this end, recourse will

be made

> to the famous Anthropologist Claude Levi-Strauss. This researcher

suggested

> that it is impossible to find criteria for a hierarchy of cultures.

For

> instance; if the chosen criterion of such a hierarchy is the

aptitude to

> triumph in a hostile environment, then, the Bedouins would be

declared the

> most civilized.

> Despite such an `egalitarian' view of cultures; Levi-Strauss

recognized that

> cultures (on which civilizations are built) needs to be open in

order to

> develop. He insisted that no society can develop in isolation,

since such an

> eventuality would lead to its stagnation. This is so because, in

order to

> develop; a civilization needs the participation of other cultures.

He then

> added that:- "when we speak, `as Europeans', we have no reason to

boast

> about our scientific and technological developments. We don't owe

our

> success solely to ourselves, but to the fact that Europe has been a

> crossroad of cultures in which the influence of the Greco-Roman

heritage was

> added to the Germanic and Anglo Saxon heritage which were in turn

enriched

> by Arab and Oriental influences".

> Claude Levi-Strauss is known to have championed the views of

cultural

> relativism, and clearly considered any claim to a superior

civilization an

> absurdity. And yet despite his extreme view, he was aware of the

harmful

> phenomenon of cultural stagnation.

> In other words, even a relativist like Claude Levi Strauss would

have to

> admit that progressive and dynamic cultures are preferable to

stagnant ones.

> That is why it is possible his espousal of cultural relativism was

carried

> out for the very commendable aim to reject any notion that superior

cultures

> are the products of superior races.

> As an illustration of his stand in this matter, he wrote an essay

in 1951

> called "Race and History" at the request of the UNESCO. In it he

> demonstrated that cultural variations are not genetically

determined, and

> warned the reader of the essay that: "the temptation to place human

> societies on a scale of values, assigning ourselves the highest

position, is

> scientifically false and morally harmful".

> All this is praiseworthy, but in his admirable objective to destroy

racial

> and cultural prejudices, he espoused a form of cultural relativism

which

> believes that such a goal could not be reached by opening others to

reason,

> but by opening ourselves to the reason of others. He then added, as

if to

> readmit proper reason in his arguments, that "obscurantism is

simply the

> blind rejection of that which is not ours". This may be important

because

- > it showed that; even Claude Levi-Strauss, the relativist, did not

reject the

- > role of objective reason in the study of cultures.

- >

- > 3. Who are the Bedouins?

- >

- > The Bedouins, according to a Dictionary definition, are nomadic

Arabs of the

- > Arabian, Syrian and North African deserts.

- > Of all the peoples of the planet it may be said that the Bedouins

have

- > surpassed all in their remarkable ability to have consistently

triumphed

- > against, and survived to this very day, in a most inhospitable

milieu: The

- > desert.

- > In order to understand what is meant by Bedouinization of sedentary

- > civilizations like that of Egypt, some Bedouin traits and habits

need to be

- > appreciated.

- >

- > a. Occupations

- >

- > By the very nature of their life in semi-arid deserts, Bedouins

occupations

- > have remained unchanged over centuries and millennia. This has

consisted in

- > sheep and 'camel raising', and to a lesser degree horse 'breeding'.

- > Moreover, in order to survive in the harsh desert environment,

Bedouins

- > became great hunters and raiders. That may explain why those

hardened

- > nomadic people, espoused the strong belief that agriculture, and

most other

- > sedentary occupations, are beneath their dignity.
- > Their raiding expeditions or `ghazw' (corrupted into `razzias')

which must

- > really be seen as a form of `brigandage', has been raised by the

economic

- > and social condition of the desert into the rank of a national

institution.

- > This has nothing to do with the Bedouins espousal of Islam, since

Christian

- > tribes also practiced it . In other words it seems that the `ghazw'
- > tradition is a trait ingrained in the Bedouins ethos. This was

expressed by

- > an early poet in the following line: "Our business is to make raids

on the

- > enemy, on our neighbor, and on our own brother in case we find none

to raid

- > but him" .
- > This, parenthetically, explains why the horse was precious to the

Bedouins,

- > who valued the camel above all, since it is only the horse that can

provide

- > the necessary speed for successful raiding expeditions .

>

- > b. The traditional Bedouin culture is by its very nature static

>

- > In the Fertile Crescent empires have come and gone. Great cities

were built

- > by kings and conquerors, wisdom and intellectual discourses were

recorded in

- > manuscripts, and great works of art were created to glorify gods

and rulers.

- > But for the Bedouins little has changed, at least until modernity;

the sand

> and the camel continued to rule supreme over the arid desert. In

fact

> "without the camel, the desert could not have been conceived of

as a

> habitable place" . As it always was through the ages, those desert

dwellers

> have not been able to build anything beyond a subsistence economy.

Thus,

> even the most successful razzias could never become the basis for

investment

> in the future, or for the construction of a growing economy.

> Notwithstanding the above discourse, it is important to remember

that the

> Bedouins are entitled, to some degree, to boast of having assumed

the

> guardianship of the purest, and unaltered, Arabic language, which

they have

> learned to use as an artistic medium in order to appeal to deep

emotions and

> lofty ideals. And, in the context of the Bedouins' life style, it

is

> interesting to notice that the Arabic language that they have

proudly

> guarded "is said to include a thousand names for the camel in its

numerous

> varieties, breeds, conditions and stages of growth, a number

rivalled only by

> the number of synonyms used for the sword" .

>

> c. The place of women in Bedouin societies

>

> According to Philip Hitti; "Bedouin woman, whether Islamic or pre-

Islamic,

> enjoyed and still enjoys a measure of freedom denied to her

sedentary

> sister" The traditional Bedouin woman "lived in a polygamous family

and

> under a baal system of marriage, in which the man was the master,

she was

> nevertheless at liberty to choose a husband or leave him if ill

treated" .

> The fact remains nonetheless, according to Will Durant,

that "before the

> Prophet, and after him slightly less so, the career of the Arab

woman passed

> from a moment of idolatry to a lifetime of drudgery" .

> It will help to note at this point; Albert Hourani's observation

that

> Bedouin women, although not necessarily veiled or formally

secluded, were

> subordinate to men in significant ways". Hourani then added

that "by

> widespread (Bedouin) custom, (although not by Islamic law), landed

property

> belonged to men and passed by them to their male children" .

>

> d. Bedouin pride in the aristocracy of their lineage

>

> The traditional Bedouin had no Kings or Princes, and was used to

meet his

> Sheikh on equal footing. The discovery of oil modified a lot of

what was

> perceived for centuries as an unalterable way of life, by

introducing a

> novel financial source that provided riches beyond imagination.

What has not

> changed is the Bedouin's self image as an Arab, which he sees "as

the

> consummate pattern of creation"; To him "the Arabian Nation is the

noblest

> of all nations".

> In contradistinction; "the civilized man , from the Bedouin's

exalted point

> of view, is less happy and far inferior". Thus; "in the purity of

his blood,

> in his eloquence and poetry, in his sword and in his horse, and

above all in

> his ancestry; the Arabian takes infinite pride. He is, indeed, fond

of

> prodigious genealogies and often traces his lineage back to Adam" .

>

> e. Bipolar traits of activities and passivity in the Bedouins

>

> "The typical Bedouin's life alternates between relatively long

periods of

> passivity, and brief spurts of frantic activities best exemplified

by a

> recourse to razzias." This pattern is obviously inimical to the

consistent

> linear progression to a meliorative condition; that is essential in

the

> building of advanced civilizations.

>

> f. Aversion to physical labor

>

> An apparently consistent trait of Bedouin culture is "contempt for

physical

> labor with the obvious exception of tending of the live stock and

raiding

> which are considered the only fitting occupations of free men. To

engage in

> cultivation would dishonor the Bedouin". In contrast the deeper

piety of the

> fellah makes him accept his lower social and economical condition

as the

> will of Allah.

> Another Semitic culture that is repelled by physical work seems to

have been

> that of the twelve tribes of Israel. After all; after Adam has

eaten the

> forbidden fruit, the Divine punishment was contained in the

following verse:

> "Curse is the ground for thy sake, in toil shall thou eat of it all

the days

> of thy life"( Genesis 3: 17-19). Patai could not restrain himself

to add: "

> When God cursed Adam, He condemned him to be a fellah"

> Barreau added an interesting parenthesis by observing that: "The

Greeks and

> the Romans also despised manual labor which they relegated to

slaves.

> Similarly in Hinduism; Brahmans do not work". He then added that it

took

> Christianity and the monastic rules of St. Benedict to reinstate

the dignity

> of work .

>

> In conclusion, it is perhaps too early in the progress of this

study to try

> and correlate the observed Bedouinization of Egyptian urbanism and  
> civilization; with the observed Bedouin traits described in the

previous

> paragraphs. And yet, the static nature of the Bedouin culture, its

extreme

> chauvinism, especially when linked to anti- intellectual and anti-  
> civilizational customs; cannot but erode any civilization based on

sedentary

> life and urban refinement, and may, to some degree explain the

phenomenon of

> exacerbated Bedouinization that has taken place in post modern

Egypt.

>

>

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| 20948|2006-11-29 08:28:26|Paul Kekai Manansala|Re: THE GENESIS & CHRONOLOGY OF  
THE DEVELOPMENT OF HIV/AIDS :|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep"

wrote:

>

>

>

> We've already seen the advent of "race" based drugs, and with the  
> mounting evidence that Gays and African people are being used as  
> guinea pigs for scientific experimentation, I don't see the data being  
> collected by scientists for genetic research as a good thing. It will  
> only be used for commercial exploitation.

>

>

Have to agree strongly with you on this Asar.

Wrt to GMOs, I'm also personally committed to battling the spread of these "franken-foods." If they contaminate other foodstocks and in some cases wild species, the world will be in a big mess.

Regards,

Paul Kekai Manansala

| 20949|2006-11-29 09:39:12|Alex van Deelen|Re: Genetic breakthrough that reveals the differences between humans|

Paul,

- > Rather than going back to the drawing
- > board, Nitromed returned to the data-mining software, and quickly
- > discovered that a subset of patients-the African Americans in the
- > trial-received some benefit from BiDil.

This is *\*exactly\** what happened in the Vaxgen trial.

If anyone remembers this, Vaxgen was an attempt to create an HIV vaccine. There were about 100 or more white applicants, there were about 4 black and hispanic applicants.

The results for the 4 black and hispanic applicants turned out to be a little more positive than the group as a whole.

- > Unfortunately, public discussions of race tend to be as
- > noisy as artillery battles, but with less nuance. The
- > debate over racial genetics is no exception. Duster
- > advocates reframing the question, so that instead of
- > asking whether racial concepts are inherently good or
- > bad, researchers should ask, "Under what conditions
- > should we use race?"

No, the question is simply 'does race exist in modern humans'? The answer was no. Has this changed? That is the only question.

Of course they never created a new trial that put race and vaxgen at the center of finding out further information. The key error was that race was not at the center of the original trial/research. There were too few black participants at the trial to draw a statistically relevant

conclusion about anything.

Alex

Paul, this article really says it all. They are using race to keep an ineffective vaccine in play.

[http://www.pbs.org/race/000\\_About/002\\_04-background-01-01.htm](http://www.pbs.org/race/000_About/002_04-background-01-01.htm)

Unlikely mix -- Race, biology and drugs

by Troy Duster

Monday, March 17, 2003

reprinted from the San Francisco Chronicle

When the biotech company VaxGen released the results of its long-promised AIDS vaccine trials last month, the only conclusion that could be drawn from the large-scale study was that the vaccine had no significant effect. Of the more than 5,300 volunteers, 5.7 percent of those who received the vaccine became infected with HIV, but an eerily similar 5.8 per cent of those who received a placebo also became infected.

Attempting to rescue a silver lining from this dark cloud, the company tried to latch onto a "finding" even thinner than the lining. Of the 314 African Americans in the sample, a total of 13 had HIV infections, including four women who received placebos. News media around the country picked up the spontaneously revised VaxGen message and broadcast loudly that blacks had a "78 percent protection" from this vaccine. Even more problematic, four Asian Americans were infected, a few more were not -- and there was a suggestion that the vaccine might work on people of color.

As any statistician will testify, the number of African Americans and Asians is so small that one can have no confidence in these "findings." But that is precisely where the story starts to get interesting. To understand why, it is necessary to place the VaxGen story in the wider context of a controversy that is stirring deep and strong divisions in the fields of pharmacogenomics, epidemiology and pharmacotoxicology -- the appropriate role, if any, of race, in the effective delivery of drugs and vaccines.

This controversy will surely hit the headlines before the end of year, because in late fall we will learn the fate of a drug designed to be marketed specifically for blacks with heart disease. In what has been touted as "the first ethnic drug," the biotech firm NitroMed received a green light from the Food and Drug Administration in March 2001 to proceed with a full-scale clinical trial, "the first prospective trial conducted exclusively in black men and women suffering from heart failure." The drug

is BiDil, and the study has been endorsed by the Association of Black Cardiologists.

The BiDil story has some fascinating parallels with the VaxGen story. BiDil is a drug designed to restore low or depleted nitric oxide levels to the blood to treat or prevent cases of congestive heart failure. It was originally designed for a wide population base, and race was irrelevant. But the early clinical studies revealed no compelling results, and an FDA advisory panel voted 9 to 3 against approval.

In a remarkable turn of fate, however, BiDil was suddenly born again as a racialized intervention. This new BiDil trial reflects two problematic assumptions about race and medicine:

The first is that African Americans' risk of developing and dying from heart failure is twice that of whites. This claim has been floating around in the scientific literature for a decade, mainly uncontested. Jonathan Kahn of the University of Minnesota, has just completed some remarkable scientific sleuthing on the topic, however, and has shown that the NitroMed claim about the scope of black and white differences is simply untrue. Kahn traced the citation sources back nearly two decades, and has demonstrated conclusively that the difference between blacks and whites is actually closer to 1.2 to 1. There is a difference, but it is nowhere near the 2-to-1 ratio that would warrant special trials for one population group. Thus, substantial scaffolding of the BiDil clinical trial is based upon incorrect statistical data on racial disparities.

The second claim is that BiDil has a special effect greater on African Americans than whites. The clinical trials now under way are not designed to test that hypothesis. Rather, by concentrating only on blacks, the study can have little or nothing compelling to say about comparative results, by race.

Why the mistake, and what is at stake? Part of the answer lies in the role of prospective markets for biotech products. While the new mantra of biotechnology is to claim that pharmaceuticals will someday soon be marketed to individuals based upon their DNA, the fundamental truth is that selling drugs is about markets. These markets are not about individual designer drugs, but about groups and population aggregates that become the target market.

In a classical piece of epidemiological research, Michael Klag and his associates showed a decade ago that, in general, the darker the skin color, the higher the rate of hypertension for American blacks, even inside the African American community. Klag indicated that the issue was not biological or genetic in origin, but biological in effect due to stress-related outcomes of reduced access to valued social goods such as employment, promotion, housing stock, etc. The effect was biological, not the origins.

It is difficult to bring anti-discrimination to the market, and as time goes by, it is harder and harder to bring it to the government's attention. But racialized drugs? They may soon be on the drugstore shelves.

Troy Duster is Chancellor's Professor of Sociology at the University of California at Berkeley. He also teaches sociology at New York University.  
| 20950|2006-11-29 10:02:00|Djehuti Sundaka|Re: Post Modern Egypt and the Challenge of Bedouinization|

The subtle indication in Genesis 4:4 and 4:7 is that Abel gave the best of what he had while Qayin didn't. It was the quality of what was given, not the category.

Keep in mind that the writer of the story was probably a woman and a member of a sedentary society dependent far more on agriculture than sheep herding. The Yehuwdiym were never a nomadic people regardless of what their mythology claims. So, such a bias would be unlikely.

Also, Aamu (so-called Semites), are Nam speakers (i.e. Afro-Asiatic speakers) and are just as much descended from the ancestors of these speakers (who spread out from Ethiopia) as other descendents who became the Madjay and the people of Kamat. Savagery exists among a variety of peoples be it the Avars and Aryans of Asia or the Jaga and Aamu of Patrusy. Harsh environment combined with a disposition for raiding one's neighbors creates the savagery seen among the Bedouin and others. What's important is understanding it so it can be appropriately dealt with when such a mindset gets out of hand creating the situation in Dafur and other places.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> This is excellent. For me, it explains much about what I perceive as

> the jewish and arab contempt for Afrikans, their culture, religion

> and way of life. The Afrikans have been sedentary, agriculturalists

> and civilization builders for thousands upon thousands of years.

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> from the earth. That's stupid and nonsensical and VERY man-ego

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> intrusions on a well established Afrikan religion and civilization

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> morally corrupt invasions of the Indo-Eurasian conquests.

> HTP,

> Mahari

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

>>

>> Post Modern Egypt and the Challenge of Bedouinization

>>

>>

>> Part 1: On cultural progress and retrogression, openness and

> isolation,

>> creativity and stagnation, relativism and superiority

>>

>>

>> By Amin Makram Ebeid

>>

>>

>> [http://www.wataninet.com/article\\_en.asp?ArticleID=10558](http://www.wataninet.com/article_en.asp?ArticleID=10558)

>>

>>

>> Introduction

>>

>> The subject of Bedouinization of Egypt would have never been

> addressed, if

>> the term was in any way synonymous with the tribal nature of the country.

>> This is so because, as asserted by no less an authority than Xavier

> de

>> Planhol, (the famous French Geographer and Historian): "countries

> with

>> reliable water supply for irrigation (are those) which escape tribal

>> dislocations. (Thus) Egypt, for all its human congestion, possesses

> a

>> coherence and homogeneity that gives it credibility as a nation state".

>> On the other hand it is perfectly appropriate to examine the

> challenge that  
> > Egypt continues to face as a result of the increasing  
> Bedouinization of its  
> > intellectual mindset that has taken place for the better part of  
> half a  
> > century. The phenomenon is not new since it was initiated by the  
> Arab  
> > conquest of Egypt which was accompanied by the arrival of  
Bedouin  
> tribes  
> > with their black tents, their spears and their swords. This  
> observable  
> > historical event was followed by the imposition or migrations of  
> further new  
> > settlements in the Nile valley. It is still with us today, in  
its  
> cultural  
> > form, even after the significant modern decline of traditional  
> desert  
> > societies.  
> >  
> > This article is meant to be a commentary on the proposition  
> formulated by  
> > the great Ibn Khaldun, and by Xavier de Planhol; both of whom  
noted  
> the  
> > destructive effects of Bedouinization on all the civilizations  
that  
> they  
> > overwhelmed.  
> > Part I of this study, consists of a general introduction on the  
> legitimacy  
> > of this inquiry, and will be followed by a preliminary  
historical  
> and social  
> > review of Bedouin culture. This will be continued in subsequent  
> parts, to  
> > what is, hoped to be, a logical conclusion.  
> >  
> > 1. Post-modern cultural retrogression  
> >  
> > It would help this study by recalling that the exacerbated  
> Bedouinization of  
> > the Egyptian scene would have been hardly noticeable, were it  
not  
> for the

> > striking contrast offered by the titanic efforts of modernization  
> of Egypt  
> > initiated by Mohamed Aly (ruled 1805-1848) and his dynasty, and  
> were it not  
> > for the intellectual and political leadership of Saad Pasha  
> Zaghloul, Lotfy  
> > Pasha El Sayed, and Taha Pasha Hussein, the great enlightened  
> nationalists  
> > who were able to distinguish very clearly, the difference that lies  
> between  
> > their duty to fight the "occupation", and their task to appropriate  
> the  
> > meliorative philosophy which has been adopted, with such good  
> effects, by  
> > the enemies they were fighting. In other words, for almost a  
> century and a  
> > half; Egypt was intent on adopting both modern liberal democracy,  
> and the  
> > secular and progressive philosophy on which any authentic democracy  
> should  
> > be built.  
> > But then a pervasive change in the mindset of some Egyptian leaders  
> managed  
> > to undermine the very ideology of progress championed by Egypt's  
> liberal  
> > leaders.  
> > That change has been articulated around 1928, by Hassan El Banna  
> who formed  
> > a most effective political organization, known as the Muslim  
> Brotherhood. El  
> > Banna's appeal was simple; it just called for the use of the Holy  
> Qur'an as  
> > the sole Constitution of the realm. It appealed to the poorer  
> segments of  
> > the population, whose religious sentiments were aroused by the call  
> of their  
> > "Brethren". The lower middle class was also roused by promises to

> rid Egypt  
 > > of the hundred of thousands of foreigners, and their economic  
 > domination" .  
 > > Then, as a result of complex events that included the 1952  
 > Revolution and  
 > > the 1956 "tripartite aggression", but without the explicit  
 > participation of  
 > > the "Brethren", the break with all Western liberal philosophies  
 was  
 > almost  
 > > completed. The intellectual void was filled by an ideology of  
 pan-  
 > Arabism  
 > > which paved the way to pan ?Islamism, and which in turn  
 facilitated  
 > the  
 > > eventual and progressive Bedouinization of the intellectual  
 scene.  
 > > Unfortunately, events proved that this shift in ideology was not  
 > accompanied  
 > > by progress of the Nation, nor did it succeed in offering the  
 > people a  
 > > minimal degree of well being, or a hope for a better tomorrow.  
 > >  
 > > 2. Is there any justification  
 > > to seek a superior culture?  
 > >  
 > > Before proceeding further in this study, it behooves us to  
 > investigate  
 > > whether any culture may claim to be superior to another, and  
 > whether  
 > > cultural dynamism is beneficial to the well being and progress  
 of  
 > society.  
 > > For the sake of objectivity of this study; support for the  
 concept  
 > of  
 > > cultural ascendance and dynamism will have to be initiated, by  
 > having a look  
 > > at the views of a cultural relativist . To this end, recourse  
 will  
 > be made  
 > > to the famous Anthropologist Claude Levi-Strauss. This  
 researcher  
 > suggested  
 > > that it is impossible to find criteria for a hierarchy of

cultures.

> For

> > instance; if the chosen criterion of such a hierarchy is the

> aptitude to

> > triumph in a hostile environment, then, the Bedouins would be

> declared the

> > most civilized.

> > Despite such an 'egalitarian' view of cultures; Levi-Strauss

> recognized that

> > cultures (on which civilizations are built) needs to be open in

> order to

> > develop. He insisted that no society can develop in isolation,

> since such an

> > eventuality would lead to its stagnation. This is so because, in

> order to

> > develop; a civilization needs the participation of other cultures.

> He then

> > added that:- "when we speak, 'as Europeans', we have no reason to

> boast

> > about our scientific and technological developments. We don't

owe

> our

> > success solely to ourselves, but to the fact that Europe has been a

> > crossroad of cultures in which the influence of the Greco-Roman

> heritage was

> > added to the Germanic and Anglo Saxon heritage which were in turn

> enriched

> > by Arab and Oriental influences".

> > Claude Levi-Strauss is known to have championed the views of

> cultural

> > relativism, and clearly considered any claim to a superior

> civilization an

> > absurdity. And yet despite his extreme view, he was aware of the

> harmful

> > phenomenon of cultural stagnation.

> > In other words, even a relativist like Claude Levi Strauss would

> have to

> > admit that progressive and dynamic cultures are preferable to

> stagnant ones.

> > That is why it is possible his espousal of cultural relativism

was

> carried

> > out for the very commendable aim to reject any notion that superior  
> cultures  
> > are the products of superior races.  
> > As an illustration of his stand in this matter, he wrote an essay  
> in 1951  
> > called "Race and History" at the request of the UNESCO. In it he  
> > demonstrated that cultural variations are not genetically determined, and  
> > warned the reader of the essay that: "the temptation to place human  
> > societies on a scale of values, assigning ourselves the highest position, is  
> > scientifically false and morally harmful".  
> > All this is praiseworthy, but in his admirable objective to destroy  
> racial  
> > and cultural prejudices, he espoused a form of cultural relativism  
> which  
> > believes that such a goal could not be reached by opening others to  
> reason,  
> > but by opening ourselves to the reason of others. He then added, as  
> if to  
> > readmit proper reason in his arguments, that "obscurantism is simply the  
> > blind rejection of that which is not ours" . This may be important  
> because  
> > it showed that; even Claude Levi-Strauss, the relativist, did not  
> reject the  
> > role of objective reason in the study of cultures.  
> >  
> > 3. Who are the Bedouins?  
> >  
> > The Bedouins, according to a Dictionary definition, are nomadic  
> Arabs of the  
> > Arabian, Syrian and North African deserts.  
> > Of all the peoples of the planet it may be said that the Bedouins  
> have  
> > surpassed all in their remarkable ability to have consistently

> triumphed  
> > against, and survived to this very day, in a most inhospitable  
> milieu: The  
> > desert.  
> > In order to understand what is meant by Bedouinization of  
sedentary  
> > civilizations like that of Egypt, some Bedouin traits and habits  
> need to be  
> > appreciated.  
> >  
> > a. Occupations  
> >  
> > By the very nature of their life in semi-arid deserts, Bedouins  
> occupations  
> > have remained unchanged over centuries and millennia. This has  
> consisted in  
> > sheep and `camel raising', and to a lesser degree horse  
`breeding'.  
> > Moreover, in order to survive in the harsh desert environment,  
> Bedouins  
> > became great hunters and raiders. That may explain why those  
> hardened  
> > nomadic people, espoused the strong belief that agriculture, and  
> most other  
> > sedentary occupations, are beneath their dignity.  
> > Their raiding expeditions or `ghazw' (corrupted into `razzias')  
> which must  
> > really be seen as a form of `brigandage', has been raised by the  
> economic  
> > and social condition of the desert into the rank of a national  
> institution.  
> > This has nothing to do with the Bedouins espousal of Islam,  
since  
> Christian  
> > tribes also practiced it . In other words it seems that the  
`ghazw'  
> > tradition is a trait ingrained in the Bedouins ethos. This was  
> expressed by  
> > an early poet in the following line: "Our business is to make  
raids  
> on the  
> > enemy, on our neighbor, and on our own brother in case we find  
none  
> to raid  
> > but him" .  
> > This, parenthetically, explains why the horse was precious to

the

> Bedouins,

> > who valued the camel above all, since it is only the horse that  
can

> provide

> > the necessary speed for successful raiding expeditions .

> >

> > b. The traditional Bedouin culture is by its very nature static

> >

> > In the Fertile Crescent empires have come and gone. Great cities

> were built

> > by kings and conquerors, wisdom and intellectual discourses were

> recorded in

> > manuscripts, and great works of art were created to glorify gods

> and rulers.

> > But for the Bedouins little has changed, at least until  
modernity;

> the sand

> > and the camel continued to rule supreme over the arid desert. In

> fact

> > "without the camel, the desert could not be have been conceived  
of

> as a

> > habitable place" . As it always was through the ages, those  
desert

> dwellers

> > have not been able to build anything beyond a subsistence  
economy.

> Thus,

> > even the most successful razzias could never become the basis  
for

> investment

> > in the future, or for the construction of a growing economy.

> > Notwithstanding the above discourse, it is important to remember

> that the

> > Bedouins are entitled, to some degree, to boast of having  
assumed

> the

> > guardianship of the purest, and unaltered, Arabic language,  
which

> they have

> > learned to use as an artistic medium in order to appeal to deep

> emotions and

> > lofty ideals. And, in the context of the Bedouins' life style,

it

> is

- > > interesting to notice that the Arabic language that they have
- > proudly
- > > guarded "is said to include a thousand names for the camel in its
- > numerous
- > > varieties, breeds, conditions and stages of growth, a number
- > rivaled only by
- > > the number of synonyms used for the sword" .
- > >
- > > c. The place of women in Bedouin societies
- > >
- > > According to Philip Hitti; "Bedouin woman, whether Islamic or pre-
- > Islamic,
- > > enjoyed and still enjoys a measure of freedom denied to her
- > sedentary
- > > sister" The traditional Bedouin woman "lived in a polygamous family
- > and
- > > under a baal system of marriage, in which the man was the master,
- > she was
- > > nevertheless at liberty to choose a husband or leave him if ill
- > treated" .
- > > The fact remains nonetheless, according to Will Durant,
- > that "before the
- > > Prophet, and after him slightly less so, the career of the Arab
- > woman passed
- > > from a moment of idolatry to a lifetime of drudgery" .
- > > It will help to note at this point; Albert Hourani's observation
- > that
- > > Bedouin women, although not necessarily veiled or formally
- > secluded, were
- > > subordinate to men in significant ways". Hourani then added
- > that "by
- > > widespread (Bedouin) custom, (although not by Islamic law), landed
- > property
- > > belonged to men and passed by them to their male children" .
- > >
- > > d. Bedouin pride in the aristocracy of their lineage
- > >
- > > The traditional Bedouin had no Kings or Princes, and was used to
- > meet his
- > > Sheikh on equal footing. The discovery of oil modified a lot of
- > what was

> > perceived for centuries as an unalterable way of life, by  
> introducing a  
> > novel financial source that provided riches beyond imagination.  
> What has not  
> > changed is the Bedouin's self image as an Arab, which he  
sees "as  
> the  
> > consummate pattern of creation"; To him "the Arabian Nation is  
the  
> noblest  
> > of all nations".  
> > In contradistinction; "the civilized man , from the Bedouin's  
> exalted point  
> > of view, is less happy and far inferior". Thus; "in the purity  
of  
> his blood,  
> > in his eloquence and poetry, in his sword and in his horse, and  
> above all in  
> > his ancestry; the Arabian takes infinite pride. He is, indeed,  
fond  
> of  
> > prodigious genealogies and often traces his lineage back to  
Adam" .  
> >  
> > e. Bipolar traits of activities and passivity in the Bedouins  
> >  
> > "The typical Bedouin's life alternates between relatively long  
> periods of  
> > passivity, and brief spurts of frantic activities best  
exemplified  
> by a  
> > recourse to razzias." This pattern is obviously inimical to the  
> consistent  
> > linear progression to a meliorative condition; that is essential  
in  
> the  
> > building of advanced civilizations.  
> >  
> > f. Aversion to physical labor  
> >  
> > An apparently consistent trait of Bedouin culture is "contempt  
for  
> physical  
> > labor with the obvious exception of tending of the live stock  
and  
> raiding

> > which are considered the only fitting occupations of free men.  
 To  
 > engage in  
 > > cultivation would dishonor the Bedouin". In contrast the deeper  
 > piety of the  
 > > fellah makes him accept his lower social and economical  
 condition  
 > as the  
 > > will of Allah.  
 > > Another Semitic culture that is repelled by physical work seems  
 to  
 > have been  
 > > that of the twelve tribes of Israel. After all; after Adam has  
 > eaten the  
 > > forbidden fruit, the Divine punishment was contained in the  
 > following verse:  
 > > "Curse is the ground for thy sake, in toil shall thou eat of it  
 all  
 > the days  
 > > of thy life"( Genesis 3: 17-19). Patai could not restrain  
 himself  
 > to add: "  
 > > When God cursed Adam, He condemned him to be a fellah"  
 > > Barreau added an interesting parenthesis by observing that: "The  
 > Greeks and  
 > > the Romans also despised manual labor which they relegated to  
 > slaves.  
 > > Similarly in Hinduism; Brahmans do not work". He then added that  
 it  
 > took  
 > > Christianity and the monastic rules of St. Benedict to reinstate  
 > the dignity  
 > > of work .  
 > >  
 > > In conclusion, it is perhaps too early in the progress of this  
 > study to try  
 > > and correlate the observed Bedouinization of Egyptian urbanism  
 and  
 > > civilization; with the observed Bedouin traits described in the  
 > previous  
 > > paragraphs. And yet, the static nature of the Bedouin culture,  
 its  
 > extreme  
 > > chauvinism, especially when linked to anti- intellectual and  
 anti-  
 > > civilizational customs; cannot but erode any civilization based

on

> sedentary

> > life and urban refinement, and may, to some degree explain the

> phenomenon of

> > exacerbated Bedouinization that has taken place in post modern

> Egypt.

> >

> >

> > Talk now to your Hotmail contacts with Windows Live Messenger.

> > <http://clk.atdmt.com/MSN/go/msnkwme0020000001msn/direct/01/?>

> href=<http://get.live.com/messenger/overview>

> >

>

| 20951|2006-11-29 11:08:45|Mahari Mengistu|Re: Post Modern Egypt and the Challenge of Bedouinization|

You will, of course, lock everything in stone as if life, groups and cultures are not fluid. They come together, they break up and divide. You see a problem but you don't have all of the details from the period(s) and neither do I. But the problem is yours.

I know that life and cultures are fluid so the possibility to me is very plausible.

I will not be a "stick in the mud" academic lacking vision and imagination. No, imagination is not science but it certainly has created a lot of valid science.

>>And the near east/Levan has been as ancient a spot

of settlement and agriculture as the Nile Valley.<<

And you are, of course, assuming that these ancient peoples are not of African descent.

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" wrote:

>

> Only problem with that assumption is that not all people of the

Arabian

> peninsula where Bedouins. And the near east/Levan has been as

ancient a spot

> of settlement and agriculture as the Nile Valley.

>

>

>

>  
> ----Original Message Follows----  
> From: "Mahari Mengistu"  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of

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> Date: Wed, 29 Nov:11:53 -0000  
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Xavier

> de  
> > Planhol, (the famous French Geographer and Historian): "countries  
> with  
> > reliable water supply for irrigation (are those) which escape  
> tribal  
> > dislocations. (Thus) Egypt, for all its human congestion,

possesses

> a  
> > coherence and homogeneity that gives it credibility as a nation  
> state".  
> > On the other hand it is perfectly appropriate to examine the  
> challenge that  
> > Egypt continues to face as a result of the increasing  
> Bedouinization of its  
> > intellectual mindset that has taken place for the better part of  
> half a  
> > century. The phenomenon is not new since it was initiated by the  
> Arab  
> > conquest of Egypt which was accompanied by the arrival of Bedouin  
> tribes  
> > with their black tents, their spears and their swords. This  
> observable  
> > historical event was followed by the imposition or migrations of  
> further new  
> > settlements in the Nile valley. It is still with us today, in its  
> cultural  
> > form, even after the significant modern decline of traditional  
> desert  
> > societies.  
> >  
> > This article is meant to be a commentary on the proposition  
> formulated by  
> > the great Ibn Khaldun, and by Xavier de Planhol; both of whom

noted

> the

> > destructive effects of Bedouinization on all the civilizations

that

> they

> > overwhelmed.

> > Part I of this study, consists of a general introduction on the

> legitimacy

> > of this inquiry, and will be followed by a preliminary historical

> and social

> > review of Bedouin culture. This will be continued in subsequent

> parts, to

> > what is, hoped to be, a logical conclusion.

> >

> > 1. Post-modern cultural retrogression

> >

> > It would help this study by recalling that the exacerbated

> Bedouinization of

> > the Egyptian scene would have been hardly noticeable, were it not

> for the

> > striking contrast offered by the titanic efforts of modernization

> of Egypt

> > initiated by Mohamed Aly (ruled) and his dynasty, and

> were it not

> > for the intellectual and political leadership of Saad Pasha

> Zaghloul, Lotfy

> > Pasha El Sayed, and Taha Pasha Hussein, the great enlightened

> nationalists

> > who were able to distinguish very clearly, the difference that

lies

> between

> > their duty to fight the "occupation", and their task to

appropriate

> the

> > meliorative philosophy which has been adopted, with such good

> effects, by

> > the enemies they were fighting. In other words, for almost a

> century and a

> > half; Egypt was intent on adopting both modern liberal democracy,

> and the

> > secular and progressive philosophy on which any authentic

democracy

- > should
- > > be built.
- > > But then a pervasive change in the mindset of some Egyptian

leaders

- > managed
- > > to undermine the very ideology of progress championed by Egypt's
- > liberal
- > > leaders.
- > > That change has been articulated around 1928, by Hassan El Banna
- > who formed
- > > a most effective political organization, known as the Muslim
- > Brotherhood. El
- > > Banna's appeal was simple; it just called for the use of the Holy
- > Qur'an as
- > > the sole Constitution of the realm. It appealed to the poorer
- > segments of
- > > the population, whose religious sentiments were aroused by the

call

- > of their
- > > "Brethren". The lower middle class was also roused by promises to
- > rid Egypt
- > > of the hundred of thousands of foreigners, and their economic
- > domination" .
- > > Then, as a result of complex events that included the 1952
- > Revolution and
- > > the 1956 "tripartite aggression", but without the explicit
- > participation of
- > > the "Brethren", the break with all Western liberal philosophies

was

- > almost
- > > completed. The intellectual void was filled by an ideology of

pan-

- > Arabism
- > > which paved the way to pan ?Islamism, and which in turn

facilitated

- > the
- > > eventual and progressive Bedouinization of the intellectual

scene.

- > > Unfortunately, events proved that this shift in ideology was not
- > accompanied

> > by progress of the Nation, nor did it succeed in offering the  
> people a  
> > minimal degree of well being, or a hope for a better tomorrow.  
> >  
> > 2. Is there any justification  
> > to seek a superior culture?  
> >  
> > Before proceeding further in this study, it behooves us to  
> investigate  
> > whether any culture may claim to be superior to another, and  
> whether  
> > cultural dynamism is beneficial to the well being and progress of  
> society.  
> > For the sake of objectivity of this study; support for the

concept

> of  
> > cultural ascendance and dynamism will have to be initiated, by  
> having a look  
> > at the views of a cultural relativist . To this end, recourse

will

> be made  
> > to the famous Anthropologist Claude Levi-Strauss. This researcher  
> suggested  
> > that it is impossible to find criteria for a hierarchy of

cultures.

> For  
> > instance; if the chosen criterion of such a hierarchy is the  
> aptitude to  
> > triumph in a hostile environment, then, the Bedouins would be  
> declared the  
> > most civilized.  
> > Despite such an 'egalitarian' view of cultures; Levi-Strauss  
> recognized that  
> > cultures (on which civilizations are built) needs to be open in  
> order to  
> > develop. He insisted that no society can develop in isolation,  
> since such an  
> > eventuality would lead to its stagnation. This is so because, in  
> order to  
> > develop; a civilization needs the participation of other

cultures.

> He then  
> > added that:- "when we speak, `as Europeans', we have no reason to  
> boast  
> > about our scientific and technological developments. We don't owe  
> our  
> > success solely to ourselves, but to the fact that Europe has

been a

> > crossroad of cultures in which the influence of the Greco-Roman  
> heritage was  
> > added to the Germanic and Anglo Saxon heritage which were in turn  
> enriched  
> > by Arab and Oriental influences".  
> > Claude Levi-Strauss is known to have championed the views of  
> cultural  
> > relativism, and clearly considered any claim to a superior  
> civilization an  
> > absurdity. And yet despite his extreme view, he was aware of the  
> harmful  
> > phenomenon of cultural stagnation.  
> > In other words, even a relativist like Claude Levi Strauss would  
> have to  
> > admit that progressive and dynamic cultures are preferable to  
> stagnant ones.  
> > That is why it is possible his espousal of cultural relativism

was

> carried  
> > out for the very commendable aim to reject any notion that

superior

> cultures  
> > are the products of superior races.  
> > As an illustration of his stand in this matter, he wrote an essay  
> in 1951  
> > called "Race and History" at the request of the UNESCO. In it he  
> > demonstrated that cultural variations are not genetically  
> determined, and  
> > warned the reader of the essay that: "the temptation to place

human

> > societies on a scale of values, assigning ourselves the highest  
> position, is  
> > scientifically false and morally harmful".  
> > All this is praiseworthy, but in his admirable objective to

destroy

> racial

> > and cultural prejudices, he espoused a form of cultural

relativism

> which

> > believes that such a goal could not be reached by opening others

to

> reason,

> > but by opening ourselves to the reason of others. He then added,

as

> if to

> > readmit proper reason in his arguments, that "obscurantism is

> simply the

> > blind rejection of that which is not ours" . This may be

important

> because

> > it showed that; even Claude Levi-Strauss, the relativist, did not

> reject the

> > role of objective reason in the study of cultures.

> >

> > 3. Who are the Bedouins?

> >

> > The Bedouins, according to a Dictionary definition, are nomadic

> Arabs of the

> > Arabian, Syrian and North African deserts.

> > Of all the peoples of the planet it may be said that the Bedouins

> have

> > surpassed all in their remarkable ability to have consistently

> triumphed

> > against, and survived to this very day, in a most inhospitable

> milieu: The

> > desert.

> > In order to understand what is meant by Bedouinization of

sedentary

> > civilizations like that of Egypt, some Bedouin traits and habits

> need to be

> > appreciated.

> >

> > a. Occupations

> >

> > By the very nature of their life in semi-arid deserts, Bedouins

> occupations  
> > have remained unchanged over centuries and millennia. This has  
> consisted in  
> > sheep and 'camel raising', and to a lesser degree horse

'breeding'.

> > Moreover, in order to survive in the harsh desert environment,  
> Bedouins  
> > became great hunters and raiders. That may explain why those  
> hardened  
> > nomadic people, espoused the strong belief that agriculture, and  
> most other  
> > sedentary occupations, are beneath their dignity.  
> > Their raiding expeditions or 'ghazw' (corrupted into 'razzias')  
> which must  
> > really be seen as a form of 'brigandage', has been raised by the  
> economic  
> > and social condition of the desert into the rank of a national  
> institution.  
> > This has nothing to do with the Bedouins espousal of Islam, since  
> Christian  
> > tribes also practiced it . In other words it seems that the

'ghazw'

> > tradition is a trait ingrained in the Bedouins ethos. This was  
> expressed by  
> > an early poet in the following line: "Our business is to make

raids

> on the  
> > enemy, on our neighbor, and on our own brother in case we find

none

> to raid  
> > but him" .  
> > This, parenthetically, explains why the horse was precious to the  
> Bedouins,  
> > who valued the camel above all, since it is only the horse that

can

> provide  
> > the necessary speed for successful raiding expeditions .  
> >  
> > b. The traditional Bedouin culture is by its very nature static  
> >  
> > In the Fertile Crescent empires have come and gone. Great cities

- > were built
- > > by kings and conquerors, wisdom and intellectual discourses were
- > recorded in
- > > manuscripts, and great works of art were created to glorify gods
- > and rulers.
- > > But for the Bedouins little has changed, at least until

modernity;

- > the sand
- > > and the camel continued to rule supreme over the arid desert. In
- > fact
- > > "without the camel, the desert could not be have been conceived

of

- > as a
- > > habitable place" . As it always was through the ages, those

desert

- > dwellers
- > > have not been able to build anything beyond a subsistence

economy.

- > Thus,
- > > even the most successful razzias could never become the basis for
- > investment
- > > in the future, or for the construction of a growing economy.
- > > Notwithstanding the above discourse, it is important to remember
- > that the
- > > Bedouins are entitled, to some degree, to boast of having assumed
- > the
- > > guardianship of the purest, and unaltered, Arabic language, which
- > they have
- > > learned to use as an artistic medium in order to appeal to deep
- > emotions and
- > > lofty ideals. And, in the context of the Bedouins' life style, it
- > is
- > > interesting to notice that the Arabic language that they have
- > proudly
- > > guarded "is said to include a thousand names for the camel in its
- > numerous
- > > varieties, breeds, conditions and stages of growth, a number
- > rivaled only by
- > > the number of synonyms used for the sword" .
- > >
- > > c. The place of women in Bedouin societies
- > >

> > According to Philip Hitti; "Bedouin woman, whether Islamic or

pre-

> Islamic,

> > enjoyed and still enjoys a measure of freedom denied to her

> sedentary

> > sister" The traditional Bedouin woman "lived in a polygamous

family

> and

> > under a baal system of marriage, in which the man was the master,

> she was

> > nevertheless at liberty to choose a husband or leave him if ill

> treated" .

> > The fact remains nonetheless, according to Will Durant,

> that "before the

> > Prophet, and after him slightly less so, the career of the Arab

> woman passed

> > from a moment of idolatry to a lifetime of drudgery" .

> > It will help to note at this point; Albert Hourani's observation

> that

> > Bedouin women, although not necessarily veiled or formally

> secluded, were

> > subordinate to men in significant ways". Hourani then added

> that "by

> > widespread (Bedouin) custom, (although not by Islamic law),

landed

> property

> > belonged to men and passed by them to their male children" .

> >

> > d. Bedouin pride in the aristocracy of their lineage

> >

> > The traditional Bedouin had no Kings or Princes, and was used to

> meet his

> > Sheikh on equal footing. The discovery of oil modified a lot of

> what was

> > perceived for centuries as an unalterable way of life, by

> introducing a

> > novel financial source that provided riches beyond imagination.

> What has not

> > changed is the Bedouin's self image as an Arab, which he sees "as

> the

> > consummate pattern of creation"; To him "the Arabian Nation is

the

> noblest  
> > of all nations".  
> > In contradistinction; "the civilized man , from the Bedouin's  
> exalted point  
> > of view, is less happy and far inferior". Thus; "in the purity of  
> his blood,  
> > in his eloquence and poetry, in his sword and in his horse, and  
> above all in  
> > his ancestry; the Arabian takes infinite pride. He is, indeed,

fond

> of  
> > prodigious genealogies and often traces his lineage back to

Adam" .

> >  
> > e. Bipolar traits of activities and passivity in the Bedouins  
> >  
> > "The typical Bedouin's life alternates between relatively long  
> periods of  
> > passivity, and brief spurts of frantic activities best

exemplified

> by a  
> > recourse to razzias." This pattern is obviously inimical to the  
> consistent  
> > linear progression to a meliorative condition; that is essential

in

> the  
> > building of advanced civilizations.  
> >  
> > f. Aversion to physical labor  
> >  
> > An apparently consistent trait of Bedouin culture is "contempt

for

> physical  
> > labor with the obvious exception of tending of the live stock and  
> raiding  
> > which are considered the only fitting occupations of free men. To  
> engage in  
> > cultivation would dishonor the Bedouin". In contrast the deeper  
> piety of the  
> > fellah makes him accept his lower social and economical condition  
> as the

> > will of Allah.  
> > Another Semitic culture that is repelled by physical work seems

to

> have been  
> > that of the twelve tribes of Israel. After all; after Adam has  
> eaten the  
> > forbidden fruit, the Divine punishment was contained in the  
> following verse:  
> > "Curse is the ground for thy sake, in toil shall thou eat of it

all

> the days  
> > of thy life"( Genesis 3: 17-19). Patai could not restrain himself  
> to add: "  
> > When God cursed Adam, He condemned him to be a fellah"  
> > Barreau added an interesting parenthesis by observing that: "The  
> Greeks and  
> > the Romans also despised manual labor which they relegated to  
> slaves.  
> > Similarly in Hinduism; Brahmans do not work". He then added that

it

> took  
> > Christianity and the monastic rules of St. Benedict to reinstate  
> the dignity  
> > of work .  
> >  
> > In conclusion, it is perhaps too early in the progress of this  
> study to try  
> > and correlate the observed Bedouinization of Egyptian urbanism

and

> > civilization; with the observed Bedouin traits described in the  
> previous  
> > paragraphs. And yet, the static nature of the Bedouin culture,

its

> extreme  
> > chauvinism, especially when linked to anti- intellectual and

anti-

> > civilizational customs; cannot but erode any civilization based

on

> sedentary  
> > life and urban refinement, and may, to some degree explain the  
> phenomenon of  
> > exacerbated Bedouinization that has taken place in post modern  
> Egypt.  
> >  
> >  
> > Talk now to your Hotmail contacts with Windows Live Messenger.  
> > [http://clk.atdmt.com/MSN/go/msnkwme0020000001msn/direct/01/?](http://clk.atdmt.com/MSN/go/msnkwme0020000001msn/direct/01/?href=http://get.live.com/messenger/overview)  
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>  
| 20952|2006-11-29 11:15:53|Paul Kekai Manansala|Re: Post Modern Egypt and the Challenge of  
Bedouinization|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:  
>  
>

Savagery exists among a  
> variety of peoples be it the Avars and Aryans of Asia or the Jaga  
> and Aamu of Patrusy. Harsh environment combined with a disposition  
> for raiding one's neighbors creates the savagery seen among the  
> Bedouin and others.

I did not find the Bedouin particularly "savage." They are well-known  
for their hospitality to strangers.

Regards,  
Paul Kekai Manansala  
| 20953|2006-11-29 11:20:19|Paul Kekai Manansala|The secrets of Egyptian leaders like  
Ramesses II were hidden in hie|  
The secrets of Egyptian leaders like Ramesses II were hidden in  
hieroglyphs.The race for ancient Egypt's treasures

November 16, 2006

The BBC's Egypt relives the bitter rivalry between Britain and France.  
By Brad Newsome.

"IT WAS like the Space Race of the early 19th century," Paul Bradshaw says of the bitter and deadly Anglo-French rivalry over the territory and ancient secrets of Egypt.

"It was very deep. It had mainly petered out by the time of the First World War, but they were two very powerful, industrialised nations that were after the same thing, and they had some very powerful personalities, like Napoleon and Nelson, who fought over Egypt."

The desperate military, political and scholarly competition between the two European powers plays a large role in the six-part dramatised documentary series Egypt, which Bradshaw produced for the BBC.

The series devotes two episodes to each of three stories: Howard Carter's discovery of the tomb of Tutankhamen; Italian Giovanni Belzoni's explorations of southern Egypt on behalf of the British; and the race between the finest minds of Britain and France to unlock the secrets of the hieroglyphs.

"We tried to tell the story through dialogue rather than the voice of God saying, 'This is what happened,' though there is a bit of that," Bradshaw says. "What I really want people to take out of it is the feeling that they've taken part in it (the exploration) themselves."

Having followed in the explorers' footsteps himself - and with his huge cast and crew having struggled with temperatures pushing 50 degrees and Egypt's omnipresent wind-blown, equipment-destroying sand - Bradshaw says he has an enormous amount of respect for the men and women who spent years at a time traipsing through the arid, inhospitable landscape in search of things that might never have existed in the first place. (And often they did it in three-piece suits.)

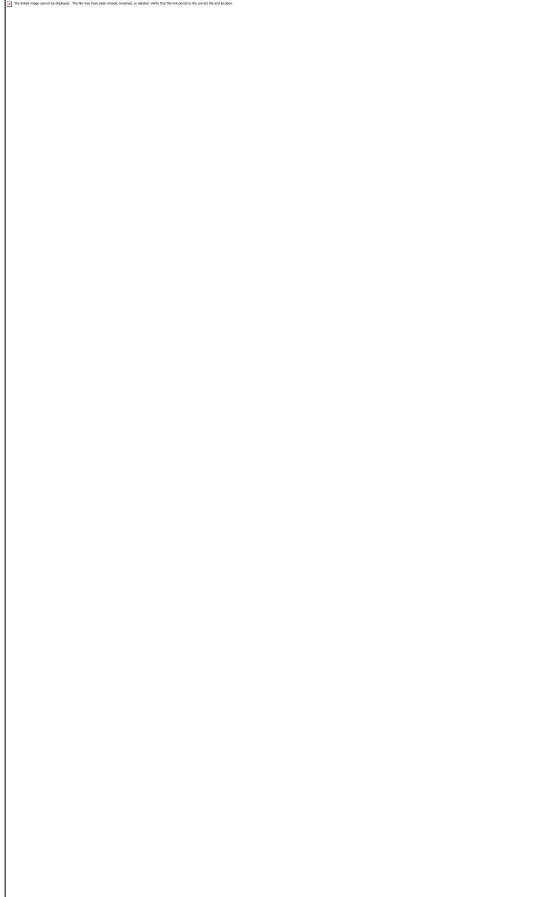
"I've got a lot of admiration for them. I don't know that I would have liked all of them, especially Howard Carter - he was very irascible and dogmatic - but you've got to admire someone who sticks to what they believe and what their task is," he says.

Bradshaw, who also produced Terry Jones' Medieval Lives, What the Tudors Did for Us and parts of the BBC history series Timewatch, says he loves history, in part because the stories are so good.

Using the example of the Italian strongman known to English fairgoers

as "The Great Belzoni", who went on to discover the spectacular temple of Abu Simbel and found the Egyptian collections of the British Museum and the Louvre, Bradshaw says: "You'd never make that sort of stuff up - it would be ridiculous."

| 20954|2006-11-29 11:21:50|Paul Kekai Manansala|Frenchman tries to sell Ramses II hair|



Pictures of Ramses II relics taken from internet auction site VivaStreet is seen November 29, 2006. A Frenchman has been arrested for offering to sell a lock of hair taken from the mummy of Egypt's Pharaoh Ramses II, according to a law court official. REUTERS/Handout

## **Frenchman tries to sell Ramses II hair**

GRENOBLE, France (Reuters) - French police have arrested a man who tried to sell on the Internet strands of hair from the head of the Egyptian Pharaoh Ramses II, a law court official said on Wednesday.

The man, who was not immediately identified, asked for between 2,000-2,500 euros (1,300-1,700 pounds) for each of the various hair samples as well as for tiny pieces of resin and embalmed cloth taken from the pharaoh's mummy.

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<script>document.write('<a  
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target="_blank"></a></noscript>
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In background notes posted on the [www.vivastreet.fr](http://www.vivastreet.fr) Web site, the seller said he had obtained the relics from his father who had worked in a French laboratory entrusted with analysing and restoring the body of Ramses in 1976-77.

"We have been assured that it really is Ramses' hair and we are investigating the suspect for fraudulent ownership of the material," said the court official in the southeastern French city of Grenoble, who declined to be named.

"He says his father, who is now dead, kept the hair which was given in confidence to France for an expert analysis," he added.

French archaeologists reacted with horror at the news.

"There is no French scientist who could boast of taking a hair from Ramses II. This is thievery," said Christiane Desroches-Noblecourt, who worked on the restoration project in the mid 1970s.

Ramses II, also known as Ramses the Great, was born around 1304 BC and ruled Egypt for more than 60 years during the 19th dynasty of pharaohs 3,200 years ago.

His mummy was discovered in 1881 and shortly afterwards removed to Cairo's Egyptian Museum. In the early 1970s, authorities noticed that his body was deteriorating and sent it to Paris where it was treated for a fungal infection.

The Internet seller promised to provide certificates of authenticity to the eventual buyer of the relics.

"I am the only person to own these things and as there won't be any other samples taken from the mummy, which is now in Cairo, the money I am seeking for a purchase matches the rarity of the objects," he wrote.

The court official in Grenoble said the man could be charged with receiving stolen goods if it was clear that he himself had nothing to do with taking the strands of hair.

The French foreign ministry said on Wednesday it was working closely with Egyptian authorities over the case.

"We are convinced that relations between France and Egypt in this domain, which have been marked by exemplary cooperation for two centuries, will not suffer as a result of these machinations," said ministry spokesman Jean-Baptiste Mattei.

(c) Reuters 2006. All rights reserved.

| 20955|2006-11-29 15:57:11|arumese|Re: Post Modern Egypt and the Challenge of Bedouinization|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> You will, of course, lock everything in stone as if life, groups

and

> cultures are not fluid. They come together, they break up and

> divide. You see a problem but you don't have all of the details

from

> the period(s) and neither do I. But the problem is yours.

> I know that life and cultures are fluid so the possibility to me is

> very plausible.

> I will not be a "stick in the mud" academic lacking vision and

> imagination. No, imagination is not science but it certainly has

> created a lot of valid science.

>

> >>And the near east/Levan has been as ancient a spot

> of settlement and agriculture as the Nile Valley.<<

>

> And you are, of course, assuming that these ancient peoples are not

> of African descent.

>

> Mahari

Assuming that no culture outside of Africa could have been originated and cultivated by black descendants of Africa is one of the major blind spots within Western academia in my estimation -- especially when there is ample evidence that tells us otherwise. It's just one of the legacies from the slave era that modern historical research is built upon.

Fred

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"

> wrote:

> >  
> > Only problem with that assumption is that not all people of the  
> Arabian  
> > peninsula where beduins. And the near east/Levan has been as  
> ancient a spot  
> > of settlement and agriculture as the Nile Valley.  
> >  
> >  
> >  
> >  
> > ----Original Message Follows----  
> > From: "Mahari Mengistu"  
> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of  
> Bedouinization  
> > Date: Wed, 29 Nov:11:53 -0000  
> >  
> > This is excellent. For me, it explains much about what I

perceive

> as  
> > the Jewish and Arab contempt for Africans, their culture, religion  
> > and way of life. The Africans have been sedentary,

agriculturalists

> > and civilization builders for thousands upon thousands of years.  
> > It seems to explain, also, an issue I held regarding the contempt  
> > expressed in the Cain and Abel myth about what each offered to

God.

> > Implied in the story is that God did not appreciate the offerings  
> > from the earth. That's stupid and nonsensical and VERY man-ego  
> > grounded.  
> > It is these elements brought forth in this article that

solidify

> > my belief that Islam and Judaism are racist nomadic Semitic  
> religious  
> > intrusions on a well established African religion and civilization  
> > that lost its integrity and its way forward following murderous  
> > morally corrupt invasions of the Indo-Eurasian conquests.  
> > HTP,  
> > Mahari  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> > wrote:  
> > >  
> > > Post Modern Egypt and the Challenge of Bedouinization  
> > >  
> > >  
> > > Part 1: On cultural progress and retrogression, openness and  
> > isolation,  
> > > creativity and stagnation, relativism and superiority  
> > >  
> > >  
> > > By Amin Makram Ebeid  
> > >  
> > >  
> > > [http://www.wataninet.com/article\\_en.asp?ArticleID=10558](http://www.wataninet.com/article_en.asp?ArticleID=10558)  
> > >  
> > >  
> > > Introduction  
> > >  
> > > The subject of Bedouinization of Egypt would have never been  
> > addressed, if  
> > > the term was in any way synonymous with the tribal nature of

the  
> > country.  
> > > This is so because, as asserted by no less an authority than  
> Xavier  
> > de  
> > > Planhol, (the famous French Geographer and

Historian): "countries  
> > with  
> > > reliable water supply for irrigation (are those) which escape  
> > tribal  
> > > dislocations. (Thus) Egypt, for all its human congestion,  
> possesses  
> > a  
> > > coherence and homogeneity that gives it credibility as a nation  
> > state".  
> > > On the other hand it is perfectly appropriate to examine the  
> > challenge that  
> > > Egypt continues to face as a result of the increasing  
> > Bedouinization of its  
> > > intellectual mindset that has taken place for the better part

of

> > half a  
> > > century. The phenomenon is not new since it was initiated by

the

> > Arab

> > > conquest of Egypt which was accompanied by the arrival of

Bedouin

> > tribes

> > > with their black tents, their spears and their swords. This

> > observable

> > > historical event was followed by the imposition or migrations

of

> > further new

> > > settlements in the Nile valley. It is still with us today, in

its

> > cultural

> > > form, even after the significant modern decline of traditional

> > desert

> > > societies.

> > >

> > > This article is meant to be a commentary on the proposition

> > formulated by

> > > the great Ibn Khaldun, and by Xavier de Planhol; both of whom

> noted

> > the

> > > destructive effects of Bedouinization on all the civilizations

> that

> > they

> > > overwhelmed.

> > > Part I of this study, consists of a general introduction on the

> > legitimacy

> > > of this inquiry, and will be followed by a preliminary

historical

> > and social

> > > review of Bedouin culture. This will be continued in subsequent

> > parts, to

> > > what is, hoped to be, a logical conclusion.

> > >

> > > 1. Post-modern cultural retrogression

> > >

> > > It would help this study by recalling that the exacerbated

> > Bedouinization of

> > > the Egyptian scene would have been hardly noticeable, were it

not

> > for the

> > > striking contrast offered by the titanic efforts of

modernization

> > of Egypt

> > > initiated by Mohamed Aly (ruled) and his dynasty, and

> > were it not

> > > for the intellectual and political leadership of Saad Pasha

> > Zaghoul, Lotfy

> > > Pasha El Sayed, and Taha Pasha Hussein, the great enlightened

> > nationalists

> > > who were able to distinguish very clearly, the difference that

> lies

> > between

> > > their duty to fight the "occupation", and their task to

> appropriate

> > the

> > > meliorative philosophy which has been adopted, with such good

> > effects, by

> > > the enemies they were fighting. In other words, for almost a

> > century and a

> > > half; Egypt was intent on adopting both modern liberal

democracy,

> > and the

> > > secular and progressive philosophy on which any authentic

> democracy

> > should

> > > be built.

> > > But then a pervasive change in the mindset of some Egyptian

> leaders

> > managed

> > > to undermine the very ideology of progress championed by

Egypt's

> > liberal

> > > leaders.

> > > That change has been articulated around 1928, by Hassan El

Banna

> > who formed

> > > a most effective political organization, known as the Muslim

> > Brotherhood. El

> > > Banna's appeal was simple; it just called for the use of the

Holy

> > Qur'an as

> > > the sole Constitution of the realm. It appealed to the poorer

> > segments of

> > > the population, whose religious sentiments were aroused by the

> call

> > of their

> > > "Brethren". The lower middle class was also roused by promises

to

> > rid Egypt

> > > of the hundred of thousands of foreigners, and their economic

> > domination" .

> > > Then, as a result of complex events that included the 1952

> > Revolution and

> > > the 1956 "tripartite aggression", but without the explicit

> > participation of

> > > the "Brethren", the break with all Western liberal

philosophies

> was

> > almost

> > > completed. The intellectual void was filled by an ideology of

> pan-

> > Arabism

> > > which paved the way to pan ?Islamism, and which in turn

> facilitated

> > the

> > > eventual and progressive Bedouinization of the intellectual

> scene.

> > > Unfortunately, events proved that this shift in ideology was

not

> > accompanied

> > > by progress of the Nation, nor did it succeed in offering the

> > people a

> > > minimal degree of well being, or a hope for a better tomorrow.

> > >

> > > 2. Is there any justification

> > > to seek a superior culture?

> > >

> > > Before proceeding further in this study, it behooves us to

> > investigate

> > > whether any culture may claim to be superior to another, and

> > whether  
> > > cultural dynamism is beneficial to the well being and progress

of

> > society.  
> > > For the sake of objectivity of this study; support for the  
> concept  
> > of  
> > > cultural ascendance and dynamism will have to be initiated, by  
> > having a look  
> > > at the views of a cultural relativist . To this end, recourse  
> will  
> > be made  
> > > to the famous Anthropologist Claude Levi-Strauss. This

researcher

> > suggested  
> > > that it is impossible to find criteria for a hierarchy of  
> cultures.  
> > For  
> > > instance; if the chosen criterion of such a hierarchy is the  
> aptitude to  
> > > triumph in a hostile environment, then, the Bedouins would be  
> > declared the  
> > > most civilized.  
> > > Despite such an `egalitarian' view of cultures; Levi-Strauss  
> > recognized that  
> > > cultures (on which civilizations are built) needs to be open in  
> > order to  
> > > develop. He insisted that no society can develop in isolation,  
> > since such an  
> > > eventuality would lead to its stagnation. This is so because,

in

> > order to  
> > > develop; a civilization needs the participation of other  
> cultures.  
> > He then  
> > > added that:- "when we speak, `as Europeans', we have no reason

to

> > boast  
> > > about our scientific and technological developments. We don't

owe

> > our  
> > > success solely to ourselves, but to the fact that Europe has  
> been a  
> > > crossroad of cultures in which the influence of the Greco-Roman  
> > heritage was  
> > > added to the Germanic and Anglo Saxon heritage which were in

turn

> > enriched  
> > > by Arab and Oriental influences".  
> > > Claude Levi-Strauss is known to have championed the views of  
> > cultural  
> > > relativism, and clearly considered any claim to a superior  
> > civilization an  
> > > absurdity. And yet despite his extreme view, he was aware of

the

> > harmful  
> > > phenomenon of cultural stagnation.  
> > > In other words, even a relativist like Claude Levi Strauss

would

> > have to  
> > > admit that progressive and dynamic cultures are preferable to  
> > stagnant ones.  
> > > That is why it is possible his espousal of cultural relativism  
> was  
> > carried  
> > > out for the very commendable aim to reject any notion that  
> superior  
> > cultures  
> > > are the products of superior races.  
> > > As an illustration of his stand in this matter, he wrote an

essay

> > in 1951  
> > > called "Race and History" at the request of the UNESCO. In it

he

> > > demonstrated that cultural variations are not genetically  
> > determined, and  
> > > warned the reader of the essay that: "the temptation to place  
> human  
> > > societies on a scale of values, assigning ourselves the highest  
> > position, is  
> > > scientifically false and morally harmful".

> > > All this is praiseworthy, but in his admirable objective to  
> destroy  
> > racial  
> > > and cultural prejudices, he espoused a form of cultural  
> relativism  
> > which  
> > > believes that such a goal could not be reached by opening

others

> to  
> > reason,  
> > > but by opening ourselves to the reason of others. He then

added,

> as  
> > if to  
> > > readmit proper reason in his arguments, that "obscurantism is  
> > simply the  
> > > blind rejection of that which is not ours" . This may be  
> important  
> > because  
> > > it showed that; even Claude Levi-Strauss, the relativist, did

not

> > reject the  
> > > role of objective reason in the study of cultures.  
> > >  
> > > 3. Who are the Bedouins?  
> > >  
> > > The Bedouins, according to a Dictionary definition, are nomadic  
> > Arabs of the  
> > > Arabian, Syrian and North African deserts.  
> > > Of all the peoples of the planet it may be said that the

Bedouins

> > have  
> > > surpassed all in their remarkable ability to have consistently  
> > triumphed  
> > > against, and survived to this very day, in a most inhospitable  
> > milieu: The  
> > > desert.  
> > > In order to understand what is meant by Bedouinization of  
> sedentary  
> > > civilizations like that of Egypt, some Bedouin traits and

habits

> > need to be  
> > > appreciated.  
> > >  
> > > a. Occupations  
> > >  
> > > By the very nature of their life in semi-arid deserts, Bedouins  
> > occupations  
> > > have remained unchanged over centuries and millennia. This has  
> > consisted in  
> > > sheep and 'camel raising', and to a lesser degree horse  
> 'breeding'.  
> > > Moreover, in order to survive in the harsh desert environment,  
> > Bedouins  
> > > became great hunters and raiders. That may explain why those  
> > hardened  
> > > nomadic people, espoused the strong belief that agriculture,

and

> > most other  
> > > sedentary occupations, are beneath their dignity.  
> > > Their raiding expeditions or 'ghazw' (corrupted into 'razzias')  
> > which must  
> > > really be seen as a form of 'brigandage', has been raised by

the

> > economic  
> > > and social condition of the desert into the rank of a national  
> > institution.  
> > > This has nothing to do with the Bedouins espousal of Islam,

since

> > Christian  
> > > tribes also practiced it . In other words it seems that the  
> 'ghazw'  
> > > tradition is a trait ingrained in the Bedouins ethos. This was  
> > expressed by  
> > > an early poet in the following line: "Our business is to make  
> raids  
> > on the  
> > > enemy, on our neighbor, and on our own brother in case we find  
> none  
> > to raid  
> > > but him" .  
> > > This, parenthetically, explains why the horse was precious to

the

> > Bedouins,  
> > > who valued the camel above all, since it is only the horse

that

> can

> > provide

> > > the necessary speed for successful raiding expeditions .

> > >

> > > b. The traditional Bedouin culture is by its very nature static

> > >

> > > In the Fertile Crescent empires have come and gone. Great

cities

> > were built

> > > by kings and conquerors, wisdom and intellectual discourses

were

> > recorded in

> > > manuscripts, and great works of art were created to glorify

gods

> > and rulers.

> > > But for the Bedouins little has changed, at least until

> modernity;

> > the sand

> > > and the camel continued to rule supreme over the arid desert.

In

> > fact

> > > "without the camel, the desert could not be have been

conceived

> of

> > as a

> > > habitable place" . As it always was through the ages, those

> desert

> > dwellers

> > > have not been able to build anything beyond a subsistence

> economy.

> > Thus,

> > > even the most successful razzias could never become the basis

for

> > investment

> > > in the future, or for the construction of a growing economy.

> > > Notwithstanding the above discourse, it is important to

remember

> > that the

> > > Bedouins are entitled, to some degree, to boast of having

assumed

> > the

> > > guardianship of the purest, and unaltered, Arabic language,

which

> > they have

> > > learned to use as an artistic medium in order to appeal to deep

> > emotions and

> > > lofty ideals. And, in the context of the Bedouins' life style,

it

> > is

> > > interesting to notice that the Arabic language that they have

> > proudly

> > > guarded "is said to include a thousand names for the camel in

its

> > numerous

> > > varieties, breeds, conditions and stages of growth, a number

> > rivaled only by

> > > the number of synonyms used for the sword" .

> > >

> > > c. The place of women in Bedouin societies

> > >

> > > According to Philip Hitti; "Bedouin woman, whether Islamic or

> pre-

> > Islamic,

> > > enjoyed and still enjoys a measure of freedom denied to her

> > sedentary

> > > sister" The traditional Bedouin woman "lived in a polygamous

> family

> > and

> > > under a baal system of marriage, in which the man was the

master,

> > she was

> > > nevertheless at liberty to choose a husband or leave him if ill

> > treated" .

> > > The fact remains nonetheless, according to Will Durant,

> > that "before the

> > > Prophet, and after him slightly less so, the career of the Arab  
> > woman passed  
> > > from a moment of idolatry to a lifetime of drudgery" .  
> > > It will help to note at this point; Albert Hourani's

observation

> > that  
> > > Bedouin women, although not necessarily veiled or formally  
> > secluded, were  
> > > subordinate to men in significant ways" . Hourani then added  
> > that "by  
> > > widespread (Bedouin) custom, (although not by Islamic law),  
> landed  
> > property  
> > > belonged to men and passed by them to their male children" .  
> > >  
> > > d. Bedouin pride in the aristocracy of their lineage  
> > >  
> > > The traditional Bedouin had no Kings or Princes, and was used

to

> > meet his  
> > > Sheikh on equal footing. The discovery of oil modified a lot of  
> > what was  
> > > perceived for centuries as an unalterable way of life, by  
> > introducing a  
> > > novel financial source that provided riches beyond imagination.  
> > What has not  
> > > changed is the Bedouin's self image as an Arab, which he

sees "as

> > the  
> > > consummate pattern of creation"; To him "the Arabian Nation is  
> the  
> > noblest  
> > > of all nations".  
> > > In contradistinction; "the civilized man , from the Bedouin's  
> > exalted point  
> > > of view, is less happy and far inferior". Thus; "in the purity

of

> > his blood,  
> > > in his eloquence and poetry, in his sword and in his horse, and  
> > above all in  
> > > his ancestry; the Arabian takes infinite pride. He is, indeed,  
> fond

> > of  
> > > prodigious genealogies and often traces his lineage back to  
> Adam" .  
> > >  
> > > e. Bipolar traits of activities and passivity in the Bedouins  
> > >  
> > > "The typical Bedouin's life alternates between relatively long  
> > periods of  
> > > passivity, and brief spurts of frantic activities best  
> exemplified  
> > by a  
> > > recourse to razzias." This pattern is obviously inimical to the  
> > consistent  
> > > linear progression to a meliorative condition; that is

essential  
> in  
> > the  
> > > building of advanced civilizations.  
> > >  
> > > f. Aversion to physical labor  
> > >  
> > > An apparently consistent trait of Bedouin culture is "contempt  
> for  
> > physical  
> > > labor with the obvious exception of tending of the live stock

and  
> > raiding  
> > > which are considered the only fitting occupations of free men.

To  
> > engage in  
> > > cultivation would dishonor the Bedouin". In contrast the deeper  
> > piety of the  
> > > fellah makes him accept his lower social and economical

condition  
> > as the  
> > > will of Allah.  
> > > Another Semitic culture that is repelled by physical work

seems  
> to  
> > have been  
> > > that of the twelve tribes of Israel. After all; after Adam has

> > eaten the  
> > > forbidden fruit, the Divine punishment was contained in the  
> > following verse:  
> > > "Curse is the ground for thy sake, in toil shall thou eat of

it  
> all  
> > the days  
> > > of thy life"( Genesis 3: 17-19). Patai could not restrain

himself  
> > to add: "  
> > > When God cursed Adam, He condemned him to be a fellah"  
> > > Barreau added an interesting parenthesis by observing

that: "The  
> > Greeks and  
> > > the Romans also despised manual labor which they relegated to  
> > slaves.  
> > > Similarly in Hinduism; Brahmans do not work". He then added

that  
> it  
> > took  
> > > Christianity and the monastic rules of St. Benedict to

reinstate  
> > the dignity  
> > > of work .  
> > >  
> > > In conclusion, it is perhaps too early in the progress of this  
> > study to try  
> > > and correlate the observed Bedouinization of Egyptian urbanism  
> and  
> > > civilization; with the observed Bedouin traits described in the  
> > previous  
> > > paragraphs. And yet, the static nature of the Bedouin culture,  
> its  
> > extreme  
> > > chauvinism, especially when linked to anti- intellectual and  
> anti-  
> > > civilizational customs; cannot but erode any civilization

based  
> on  
> > sedentary

>>> life and urban refinement, and may, to some degree explain the  
>> phenomenon of  
>>> exacerbated Bedouinization that has taken place in post modern  
>> Egypt.  
>>>  
>>>

---

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| 20956|2006-11-29 16:08:28|Mahari Mengistu|Re: Genetic breakthrough that reveals the  
differences between humans|

>>When they see gorillas they see black people and vise

versa. Now that some are paying more attention to Gorillas, they are  
learning that these magnificent animals are much more intelligent  
than they had previously assumed.<<

The most intelligent of the monkeys AND the most gentle. And they  
are relatively close to extinction. It's somewhat discouraging. A  
good argument could be made - in light of history, current events and  
the country I live in - that intelligent outlook on the world and  
kindness don't matter; that only brute animal force assures survival  
and pre-eminence.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
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>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell

>>> wrote:  
>>>>  
>>>> Hardly. The Africa origin never really challenged Racism.  
They  
>>> just claimed new races evolved since then."  
>>>  
>>> I tend to agree with this statement. I cannot help but think  
> there is  
>>> a mindset out there that has decided: "so what if all humans  
> evolved  
>>> in Africa. It only proves what we have believed all along is  
> true --  
>>> that blacks are closer to the apes than the rest of humanity and  
>>> therefore inferior by nature."  
>>>  
>>> Fred  
>>  
>> Only if they let go of reason and science.  
>  
> Which is of course the back bone of racism. I would also  
add 'moral  
> courage' to "reason and science."  
>  
>> There were many homonids standing  
>> between modern and ape. In fact, one homonid known as homo  
> neanderthalensis  
>> only seemed to have lived in Europe.  
>>  
>> I wonder whatever happened to Grimaldi Man?  
>>  
>> If anything, the old 'multiregional theory' relied on the idea  
that  
> human  
>> like creatures all across the globe independently evolved into  
> modern man.  
>>  
>> Alex  
>>  
>  
> There are those who would come up with anything to get out of  
> acknowledging kinship to Africans -- whom they like to consider  
more  
> primitive and ape-like. I contend that they apply racism in their  
> observation of the different types of apes as well. Ever wonder  
why  
> chimps have been considered -until recently- the most intelligent

of

> the great apes? Because when Europeans look at them they see  
> themselves. When they see gorillas they see black people and vice  
> versa. Now that some are paying more attention to Gorillas, they  
are

> learning that these magnificent animals are much more intelligent  
> than they had previously assumed.

>

> By the way: were they ever successful in their effort to present  
the

> Grimaldi man as 'White?'

>

> Fred

>

| 20957|2006-11-29 16:48:37|Djehuti Sundaka|Re: Post Modern Egypt and the Challenge of  
Bedouinization|

And Hitler is reputed to have loved children. It didn't make him  
any less the savage that he was. I'm sure several enslavers and  
colonizers throughout the ages have been known for their hospitality  
towards their guests. Especially the British. But no matter how  
polite they may have been at tea time, it didn't alter the savagery  
of their actions. George Bush himself is probably very hospitable  
towards guests invited to his Texas ranch, nevertheless...

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

> >

> >

>

> Savagery exists among a

> > variety of peoples be it the Avars and Aryans of Asia or the

Jaga

> > and Aamu of Patrusy. Harsh environment combined with a

disposition

> > for raiding one's neighbors creates the savagery seen among the

> > Bedouin and others.

>

> I did not find the Bedouin particularly "savage." They are well-

known

> for their hospitality to strangers.

>

> Regards,

> Paul Kekai Manansala

>

| 20958|2006-11-29 21:10:23|Paul Kekai Manansala|Re: Post Modern Egypt and the Challenge of Bedouinization|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

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> polite they may have been at tea time, it didn't alter the savagry

> of their actions.

Savagery of what actions?

Regards,

Paul Kekai Manansala

| 20959|2006-11-29 21:14:47|arumese|Re: Genetic breakthrough that reveals the differences between humans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

I don't know if you ever get the chance to watch the National Geographic Channel. They do documentaries on gorillas sometimes. They have relatively recently filmed lowland gorillas moving about in waist-deep water after years of declaring that these animals are terrified of the water. They rinse off their food in the water before they eat it. In one instance an Orangutan took the initiative to learn to wash cloths from watching humans do it. "Monkey see, monkey do."

Fred

> >>When they see gorillas they see black people and vise

> versa. Now that some are paying more attention to Gorillas, they are

> learning that these magnificent animals are much more intelligent

> than they had previously assumed.<<

>

> The most intelligent of the monkeys AND the most gentle. And they  
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 > > Fred  
 > >  
 >

| 20960|2006-11-29 22:30:21|Paul Kekai Manansala|Re: Post Modern Egypt and the Challenge of Bedouinization|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

> Savagery of what actions?  
>

If you mean the Janjaweed of Sudan, I personally don't consider them true Bedouin or Arabs. They are Arabized Sudanese in my view.

The true Bedouin were generally considered "kaffirs" who practiced animism and polytheism and just acted like Muslims to keep the heat off.

The Baggara (Janjaweed) have a long history of Islamic fundamentalism going back centuries.

Regards,

Paul Kekai Manansala

| 20961|2006-11-29 23:16:00|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between huma|

Gorillas aren't monkeys. They are apes. And the Bonobos are gentler than Gorillas. Don't know where you came to the conclusion that Gorillas are smarter than Chimps or Bonobos or Orangutans for that matter. As far as i know scientists aren't sure either way.

-----Original Message Follows-----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between humans

Date: Wed, 29 Nov:56:20 -0000

>>When they see gorillas they see black people and vise

versa. Now that some are paying more attention to Gorillas, they are learning that these magnificent animals are much more intelligent than they had previously assumed.<<

The most intelligent of the monkeys AND the most gentle. And they are relatively close to extinction. It's somewhat discouraging. A good argument could be made - in light of history, current events and the country I live in - that intelligent outlook on the world and kindness don't matter; that only brute animal force assures survival and pre-eminence.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
> wrote:  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
> > > wrote:  
> > > >  
> > > > Hardly. The Africa origin never really challenged Racism.  
They  
> > > just claimed new races evolved since then."  
> > >  
> > > I tend to agree with this statement. I cannot help but think  
> there is  
> > > a mindset out there that has decided: "so what if all humans  
> evolved  
> > > in Africa. It only proves what we have believed all along is  
> true --  
> > > that blacks are closer to the apes than the rest of humanity and  
> > > therefore inferior by nature."  
> > >  
> > > Fred  
> >  
> > Only if they let go of reason and science.  
>  
> Which is of course the back bone of racism. I would also  
add 'moral  
> courage' to "reason and science."  
>  
> > There were many homonids standing  
> > between modern and ape. In fact, one homonid known as homo  
> neanderthalensis  
> > only seemed to have lived in Europe.  
> >  
> > I wonder whatever happened to Grimaldi Man?  
> >  
> > If anything, the old 'multiregional theory' relied on the idea  
that  
> human  
> > like creatures all across the globe independently evolved into  
> modern man.  
> >  
> > Alex  
> >

>  
> There are those who would come up with anything to get out of  
> acknowledging kinship to Africans -- whom they like to consider  
more  
> primitive and ape-like. I contend that they apply racism in their  
> observation of the different types of apes as well. Ever wonder  
why  
> chimps have been considered -until recently- the most intelligent  
of  
> the great apes? Because when Europeans look at them they see  
> themselves. When they see gorillas they see black people and vise  
> versa. Now that some are paying more attention to Gorillas, they  
are  
> learning that these magnificent animals are much more intelligent  
> than they had previously assumed.  
>  
> By the way: were they ever successful in their effort to present  
the  
> Grimaldi man as 'White?'  
>  
> Fred  
>

---

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by Pandora <http://radio.msn.com/?icid=T002MSN03A07001>  
| 20962|2006-11-29 23:17:34|Jaime Andres Pretell|Re: Post Modern Egypt and the Challenge of  
Bedouinization|

It is amusing seeing you call me the stone setter when you are the one  
making absolute claims of the Levantines. The possibility of an absolute  
homogeneousness? I don't think so.

All humans are of African decent. But nice try at racialization.

----Original Message Follows----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of Bedouinization

Date: Wed, 29 Nov:54:15 -0000

You will, of course, lock everything in stone as if life, groups and  
cultures are not fluid. They come together, they break up and  
divide. You see a problem but you don't have all of the details from  
the period(s) and neither do I. But the problem is yours.  
I know that life and cultures are fluid so the possibility to me is

very plausible.

I will not be a "stick in the mud" academic lacking vision and imagination. No, imagination is not science but it certainly has created a lot of valid science.

>>And the near east/Levan has been as ancient a spot

of settlement and agriculture as the Nile Valley.<<

And you are, of course, assuming that these ancient peoples are not of African descent.

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" wrote:

>

> Only problem with that assumption is that not all people of the

Arabian

> peninsula where Bedouins. And the near east/Levan has been as

ancient a spot

> of settlement and agriculture as the Nile Valley.

>

>

>

>

> ----Original Message Follows----

> From: "Mahari Mengistu"

> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of

Bedouinization

> Date: Wed, 29 Nov:11:53 -0000

>

> This is excellent. For me, it explains much about what I perceive

as

> the Jewish and Arab contempt for Africans, their culture, religion

> and way of life. The Africans have been sedentary, agriculturalists

> and civilization builders for thousands upon thousands of years.

> It seems to explain, also, an issue I held regarding the contempt

> expressed in the Cain and Abel myth about what each offered to God.

> Implied in the story is that God did not appreciate the offerings

> from the earth. That's stupid and nonsensical and VERY man-ego

- > grounded.
- > It is these elements brought forth in this article that solidify
- > my belief that Islam and Judaism are racist nomadic semitic

religious

- > intrusions on a well established Afrikan religion and civilization
- > that lost its integrity and its way forward following murderous
- > morally corrupt invasions of the Indo-Eurasian conquests.
- > HTP,
- > Mahari

>

- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"
- > wrote:

>>

- >> Post Modern Egypt and the Challenge of Bedouinization

>>

>>

- >> Part 1: On cultural progress and retrogression, openness and
- > isolation,

- >> creativity and stagnation, relativism and superiority

>>

>>

- >> By Amin Makram Ebeid

>>

>>

- >> [http://www.wataninet.com/article\\_en.asp?ArticleID=10558](http://www.wataninet.com/article_en.asp?ArticleID=10558)

>>

>>

- >> Introduction

>>

- >> The subject of Bedouinization of Egypt would have never been
- > addressed, if

- >> the term was in any way synonymous with the tribal nature of the
- > country.

- >> This is so because, as asserted by no less an authority than

Xavier

- > de

- >> Planhol, (the famous French Geographer and Historian): "countries
- > with

- >> reliable water supply for irrigation (are those) which escape
- > tribal

- >> dislocations. (Thus) Egypt, for all its human congestion,

possesses

> a  
>> coherence and homogeneity that gives it credibility as a nation  
> state".  
>> On the other hand it is perfectly appropriate to examine the  
> challenge that  
>> Egypt continues to face as a result of the increasing  
> Bedouinization of its  
>> intellectual mindset that has taken place for the better part of  
> half a  
>> century. The phenomenon is not new since it was initiated by the  
> Arab  
>> conquest of Egypt which was accompanied by the arrival of Bedouin  
> tribes  
>> with their black tents, their spears and their swords. This  
> observable  
>> historical event was followed by the imposition or migrations of  
> further new  
>> settlements in the Nile valley. It is still with us today, in its  
> cultural  
>> form, even after the significant modern decline of traditional  
> desert  
>> societies.  
>>  
>> This article is meant to be a commentary on the proposition  
> formulated by  
>> the great Ibn Khaldun, and by Xavier de Planhol; both of whom

noted  
> the  
>> destructive effects of Bedouinization on all the civilizations

that  
> they  
>> overwhelmed.  
>> Part I of this study, consists of a general introduction on the  
> legitimacy  
>> of this inquiry, and will be followed by a preliminary historical  
> and social  
>> review of Bedouin culture. This will be continued in subsequent  
> parts, to  
>> what is, hoped to be, a logical conclusion.  
>>  
>> 1. Post-modern cultural retrogression  
>>  
>> It would help this study by recalling that the exacerbated  
> Bedouinization of

> > the Egyptian scene would have been hardly noticeable, were it not  
> for the  
> > striking contrast offered by the titanic efforts of modernization  
> of Egypt  
> > initiated by Mohamed Aly (ruled) and his dynasty, and  
> were it not  
> > for the intellectual and political leadership of Saad Pasha  
> Zaghloul, Lotfy  
> > Pasha El Sayed, and Taha Pasha Hussein, the great enlightened  
> nationalists  
> > who were able to distinguish very clearly, the difference that

lies

> between  
> > their duty to fight the "occupation", and their task to

appropriate

> the  
> > meliorative philosophy which has been adopted, with such good  
> effects, by  
> > the enemies they were fighting. In other words, for almost a  
> century and a  
> > half; Egypt was intent on adopting both modern liberal democracy,  
> and the  
> > secular and progressive philosophy on which any authentic

democracy

> should  
> > be built.  
> > But then a pervasive change in the mindset of some Egyptian

leaders

> managed  
> > to undermine the very ideology of progress championed by Egypt's  
> liberal  
> > leaders.  
> > That change has been articulated around 1928, by Hassan El Banna  
> who formed  
> > a most effective political organization, known as the Muslim  
> Brotherhood. El  
> > Banna's appeal was simple; it just called for the use of the Holy  
> Qur'an as  
> > the sole Constitution of the realm. It appealed to the poorer  
> segments of  
> > the population, whose religious sentiments were aroused by the

call

> of their

> > "Brethren". The lower middle class was also roused by promises to

> rid Egypt

> > of the hundred of thousands of foreigners, and their economic

> domination" .

> > Then, as a result of complex events that included the 1952

> Revolution and

> > the 1956 "tripartite aggression", but without the explicit

> participation of

> > the "Brethren", the break with all Western liberal philosophies

was

> almost

> > completed. The intellectual void was filled by an ideology of

pan-

> Arabism

> > which paved the way to pan ?Islamism, and which in turn

facilitated

> the

> > eventual and progressive Bedouinization of the intellectual

scene.

> > Unfortunately, events proved that this shift in ideology was not

> accompanied

> > by progress of the Nation, nor did it succeed in offering the

> people a

> > minimal degree of well being, or a hope for a better tomorrow.

> >

> > 2. Is there any justification

> > to seek a superior culture?

> >

> > Before proceeding further in this study, it behooves us to

> investigate

> > whether any culture may claim to be superior to another, and

> whether

> > cultural dynamism is beneficial to the well being and progress of

> society.

> > For the sake of objectivity of this study; support for the

concept

> of

> > cultural ascendancy and dynamism will have to be initiated, by

> having a look

> > at the views of a cultural relativist . To this end, recourse

will

> be made

> > to the famous Anthropologist Claude Levi-Strauss. This researcher

> suggested

> > that it is impossible to find criteria for a hierarchy of

cultures.

> For

> > instance; if the chosen criterion of such a hierarchy is the

> aptitude to

> > triumph in a hostile environment, then, the Bedouins would be

> declared the

> > most civilized.

> > Despite such an 'egalitarian' view of cultures; Levi-Strauss

> recognized that

> > cultures (on which civilizations are built) needs to be open in

> order to

> > develop. He insisted that no society can develop in isolation,

> since such an

> > eventuality would lead to its stagnation. This is so because, in

> order to

> > develop; a civilization needs the participation of other

cultures.

> He then

> > added that:- "when we speak, 'as Europeans', we have no reason to

> boast

> > about our scientific and technological developments. We don't owe

> our

> > success solely to ourselves, but to the fact that Europe has

been a

> > crossroad of cultures in which the influence of the Greco-Roman

> heritage was

> > added to the Germanic and Anglo Saxon heritage which were in turn

> enriched

> > by Arab and Oriental influences".

> > Claude Levi-Strauss is known to have championed the views of

> cultural

> > relativism, and clearly considered any claim to a superior

> civilization an

> > absurdity. And yet despite his extreme view, he was aware of the

> harmful

> > phenomenon of cultural stagnation.

> > In other words, even a relativist like Claude Levi Strauss would  
> have to  
> > admit that progressive and dynamic cultures are preferable to  
> stagnant ones.  
> > That is why it is possible his espousal of cultural relativism

was

> carried  
> > out for the very commendable aim to reject any notion that

superior

> cultures  
> > are the products of superior races.  
> > As an illustration of his stand in this matter, he wrote an essay  
> in 1951  
> > called "Race and History" at the request of the UNESCO. In it he  
> > demonstrated that cultural variations are not genetically  
> determined, and  
> > warned the reader of the essay that: "the temptation to place

human

> > societies on a scale of values, assigning ourselves the highest  
> position, is  
> > scientifically false and morally harmful".  
> > All this is praiseworthy, but in his admirable objective to

destroy

> racial  
> > and cultural prejudices, he espoused a form of cultural

relativism

> which  
> > believes that such a goal could not be reached by opening others

to

> reason,  
> > but by opening ourselves to the reason of others. He then added,

as

> if to  
> > readmit proper reason in his arguments, that "obscurantism is  
> simply the  
> > blind rejection of that which is not ours" . This may be

important

> because  
> > it showed that; even Claude Levi-Strauss, the relativist, did not  
> reject the  
> > role of objective reason in the study of cultures.  
> >  
> > 3. Who are the Bedouins?  
> >  
> > The Bedouins, according to a Dictionary definition, are nomadic  
> Arabs of the  
> > Arabian, Syrian and North African deserts.  
> > Of all the peoples of the planet it may be said that the Bedouins  
> have  
> > surpassed all in their remarkable ability to have consistently  
> triumphed  
> > against, and survived to this very day, in a most inhospitable  
> milieu: The  
> > desert.  
> > In order to understand what is meant by Bedouinization of

sedentary

> > civilizations like that of Egypt, some Bedouin traits and habits  
> need to be  
> > appreciated.  
> >  
> > a. Occupations  
> >  
> > By the very nature of their life in semi-arid deserts, Bedouins  
> occupations  
> > have remained unchanged over centuries and millennia. This has  
> consisted in  
> > sheep and 'camel raising', and to a lesser degree horse

'breeding'.

> > Moreover, in order to survive in the harsh desert environment,  
> Bedouins  
> > became great hunters and raiders. That may explain why those  
> hardened  
> > nomadic people, espoused the strong belief that agriculture, and  
> most other  
> > sedentary occupations, are beneath their dignity.  
> > Their raiding expeditions or 'ghazw' (corrupted into 'razzias')  
> which must  
> > really be seen as a form of 'brigandage', has been raised by the  
> economic  
> > and social condition of the desert into the rank of a national  
> institution.

> > This has nothing to do with the Bedouins espousal of Islam, since  
> Christian  
> > tribes also practiced it . In other words it seems that the

`ghazw'

> > tradition is a trait ingrained in the Bedouins ethos. This was  
> expressed by  
> > an early poet in the following line: "Our business is to make

raids

> on the  
> > enemy, on our neighbor, and on our own brother in case we find

none

> to raid  
> > but him" .  
> > This, parenthetically, explains why the horse was precious to the  
> Bedouins,  
> > who valued the camel above all, since it is only the horse that

can

> provide  
> > the necessary speed for successful raiding expeditions .  
> >  
> > b. The traditional Bedouin culture is by its very nature static  
> >  
> > In the Fertile Crescent empires have come and gone. Great cities  
> were built  
> > by kings and conquerors, wisdom and intellectual discourses were  
> recorded in  
> > manuscripts, and great works of art were created to glorify gods  
> and rulers.  
> > But for the Bedouins little has changed, at least until

modernity;

> the sand  
> > and the camel continued to rule supreme over the arid desert. In  
> fact  
> > "without the camel, the desert could not be have been conceived

of

> as a  
> > habitable place" . As it always was through the ages, those

desert

- > dwellers
- > > have not been able to build anything beyond a subsistence

economy.

- > Thus,
- > > even the most successful razzias could never become the basis for
- > investment
- > > in the future, or for the construction of a growing economy.
- > > Notwithstanding the above discourse, it is important to remember
- > that the
- > > Bedouins are entitled, to some degree, to boast of having assumed
- > the
- > > guardianship of the purest, and unaltered, Arabic language, which
- > they have
- > > learned to use as an artistic medium in order to appeal to deep
- > emotions and
- > > lofty ideals. And, in the context of the Bedouins' life style, it
- > is
- > > interesting to notice that the Arabic language that they have
- > proudly
- > > guarded "is said to include a thousand names for the camel in its
- > numerous
- > > varieties, breeds, conditions and stages of growth, a number
- > rivaled only by
- > > the number of synonyms used for the sword" .
- > >
- > > c. The place of women in Bedouin societies
- > >
- > > According to Philip Hitti; "Bedouin woman, whether Islamic or

pre-

- > Islamic,
- > > enjoyed and still enjoys a measure of freedom denied to her
- > sedentary
- > > sister" The traditional Bedouin woman "lived in a polygamous

family

- > and
- > > under a baal system of marriage, in which the man was the master,
- > she was
- > > nevertheless at liberty to choose a husband or leave him if ill
- > treated" .
- > > The fact remains nonetheless, according to Will Durant,
- > that "before the
- > > Prophet, and after him slightly less so, the career of the Arab
- > woman passed

> > from a moment of idolatry to a lifetime of drudgery" .  
> > It will help to note at this point; Albert Hourani's observation  
> that  
> > Bedouin women, although not necessarily veiled or formally  
> secluded, were  
> > subordinate to men in significant ways". Hourani then added  
> that "by  
> > widespread (Bedouin) custom, (although not by Islamic law),

landed

> property  
> > belonged to men and passed by them to their male children" .  
> >  
> > d. Bedouin pride in the aristocracy of their lineage  
> >  
> > The traditional Bedouin had no Kings or Princes, and was used to  
> meet his  
> > Sheikh on equal footing. The discovery of oil modified a lot of  
> what was  
> > perceived for centuries as an unalterable way of life, by  
> introducing a  
> > novel financial source that provided riches beyond imagination.  
> What has not  
> > changed is the Bedouin's self image as an Arab, which he sees "as  
> the  
> > consummate pattern of creation"; To him "the Arabian Nation is

the

> noblest  
> > of all nations".  
> > In contradistinction; "the civilized man , from the Bedouin's  
> exalted point  
> > of view, is less happy and far inferior". Thus; "in the purity of  
> his blood,  
> > in his eloquence and poetry, in his sword and in his horse, and  
> above all in  
> > his ancestry; the Arabian takes infinite pride. He is, indeed,

fond

> of  
> > prodigious genealogies and often traces his lineage back to

Adam" .

> >  
> > e. Bipolar traits of activities and passivity in the Bedouins  
> >

> > "The typical Bedouin's life alternates between relatively long  
> periods of  
> > passivity, and brief spurts of frantic activities best

exemplified

> by a  
> > recourse to razzias." This pattern is obviously inimical to the  
> consistent  
> > linear progression to a meliorative condition; that is essential

in

> the  
> > building of advanced civilizations.  
> >  
> > f. Aversion to physical labor  
> >  
> > An apparently consistent trait of Bedouin culture is "contempt

for

> physical  
> > labor with the obvious exception of tending of the live stock and  
> raiding  
> > which are considered the only fitting occupations of free men. To  
> engage in  
> > cultivation would dishonor the Bedouin". In contrast the deeper  
> piety of the  
> > fellah makes him accept his lower social and economical condition  
> as the  
> > will of Allah.  
> > Another Semitic culture that is repelled by physical work seems

to

> have been  
> > that of the twelve tribes of Israel. After all; after Adam has  
> eaten the  
> > forbidden fruit, the Divine punishment was contained in the  
> following verse:  
> > "Curse is the ground for thy sake, in toil shall thou eat of it

all

> the days  
> > of thy life"( Genesis 3: 17-19). Patai could not restrain himself  
> to add: "  
> > When God cursed Adam, He condemned him to be a fellah"  
> > Barreau added an interesting parenthesis by observing that: "The  
> Greeks and

> > the Romans also despised manual labor which they relegated to  
> slaves.  
> > Similarly in Hinduism; Brahmins do not work". He then added that

it

> took  
> > Christianity and the monastic rules of St. Benedict to reinstate  
> the dignity  
> > of work .  
> >  
> > In conclusion, it is perhaps too early in the progress of this  
> study to try  
> > and correlate the observed Bedouinization of Egyptian urbanism

and

> > civilization; with the observed Bedouin traits described in the  
> previous  
> > paragraphs. And yet, the static nature of the Bedouin culture,

its

> extreme  
> > chauvinism, especially when linked to anti- intellectual and

anti-

> > civilizational customs; cannot but erode any civilization based

on

> sedentary  
> > life and urban refinement, and may, to some degree explain the  
> phenomenon of  
> > exacerbated Bedouinization that has taken place in post modern  
> Egypt.

> >

> >

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| 20963|2006-11-29 23:24:28|Jaime Andres Pretell|Re: Post Modern Egypt and the Challenge of Bedouinization|

Assuming that they were is just as much a blind spot. As of right now the evidence is inconclusive. We don't really know what skin tone those ancients had. And it is foolish to speculate. We do know migrations have occurred in many places. We also know a certain gradient of shades did occur with time just from slow mobility, adaptation and many other factors. We don't know exactly when such variation occurred.

What we do know is that these people definitely were already outside Africa when the first African civilizations arose and where not founded afterwards. And there is no evidence that they considered themselves under any social construct of Blackness, so the possibility that they may have been dark skinned does not mean they were Black. Anachronic imposition.

-----Original Message Follows-----

From: "arumese" <[arumese@yahoo.com](mailto:arumese@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of Bedouinization

Date: Wed, 29 Nov:23:48 -0000

Assuming that no culture outside of Africa could have been originated and cultivated by black descendants of Africa is one of the major blind spots within Western academia in my estimation -- especially when there is ample evidence that tells us otherwise. It's just one of the legacies from the slave era that modern historical research is built upon.

Fred

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"

> wrote:

> >

> > Only problem with that assumption is that not all people of the

> Arabian

> > peninsula where beduins. And the near east/Levan has been as

> ancient a spot

> > of settlement and agriculture as the Nile Valley.

> >

> >

> >

> >

> > ----Original Message Follows----

> > From: "Mahari Mengistu"

> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of  
> Bedouinization

> > Date: Wed, 29 Nov:11:53 -0000

> >

> > This is excellent. For me, it explains much about what I

perceive

> as

> > the Jewish and Arab contempt for Africans, their culture, religion

> > and way of life. The Africans have been sedentary,

agriculturalists

> > and civilization builders for thousands upon thousands of years.

> > It seems to explain, also, an issue I held regarding the contempt

> > expressed in the Cain and Abel myth about what each offered to

God.

> > Implied in the story is that God did not appreciate the offerings

> > from the earth. That's stupid and nonsensical and VERY man-ego

> > grounded.

> > It is these elements brought forth in this article that

solidify

> > my belief that Islam and Judaism are racist nomadic Semitic

> religious

> > intrusions on a well established African religion and civilization

> > that lost its integrity and its way forward following murderous

> > morally corrupt invasions of the Indo-Eurasian conquests.

> > HTP,

> > Mahari

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> > wrote:

> > >

> > > Post Modern Egypt and the Challenge of Bedouinization

> > >

> > >

>>> Part 1: On cultural progress and retrogression, openness and  
>> isolation,

>>> creativity and stagnation, relativism and superiority

>>>

>>>

>>> By Amin Makram Ebeid

>>>

>>>

>>> [http://www.wataninet.com/article\\_en.asp?ArticleID=10558](http://www.wataninet.com/article_en.asp?ArticleID=10558)

>>>

>>>

>>> Introduction

>>>

>>> The subject of Bedouinization of Egypt would have never been

>> addressed, if

>>> the term was in any way synonymous with the tribal nature of

the

>> country.

>>> This is so because, as asserted by no less an authority than

> Xavier

>> de

>>> Planhol, (the famous French Geographer and

Historian): "countries

>> with

>>> reliable water supply for irrigation (are those) which escape

>> tribal

>>> dislocations. (Thus) Egypt, for all its human congestion,

> possesses

>> a

>>> coherence and homogeneity that gives it credibility as a nation

>> state".

>>> On the other hand it is perfectly appropriate to examine the

>> challenge that

>>> Egypt continues to face as a result of the increasing

>> Bedouinization of its

>>> intellectual mindset that has taken place for the better part

of

>> half a

>>> century. The phenomenon is not new since it was initiated by

the

> > Arab  
> > > conquest of Egypt which was accompanied by the arrival of

Bedouin

> > tribes  
> > > with their black tents, their spears and their swords. This  
> > observable  
> > > historical event was followed by the imposition or migrations

of

> > further new  
> > > settlements in the Nile valley. It is still with us today, in

its

> > cultural  
> > > form, even after the significant modern decline of traditional  
> > desert  
> > > societies.  
> > >  
> > > This article is meant to be a commentary on the proposition  
> > formulated by  
> > > the great Ibn Khaldun, and by Xavier de Planhol; both of whom  
> noted  
> > the  
> > > destructive effects of Bedouinization on all the civilizations  
> that  
> > they  
> > > overwhelmed.  
> > > Part I of this study, consists of a general introduction on the  
> > legitimacy  
> > > of this inquiry, and will be followed by a preliminary

historical

> > and social  
> > > review of Bedouin culture. This will be continued in subsequent  
> > parts, to  
> > > what is, hoped to be, a logical conclusion.  
> > >  
> > > 1. Post-modern cultural retrogression  
> > >  
> > > It would help this study by recalling that the exacerbated  
> > Bedouinization of  
> > > the Egyptian scene would have been hardly noticeable, were it

not

> > for the  
> > > striking contrast offered by the titanic efforts of

modernization

> > of Egypt  
> > > initiated by Mohamed Aly (ruled) and his dynasty, and  
> > were it not  
> > > for the intellectual and political leadership of Saad Pasha  
> > Zaghloul, Lotfy  
> > > Pasha El Sayed, and Taha Pasha Hussein, the great enlightened  
> > nationalists  
> > > who were able to distinguish very clearly, the difference that  
> lies  
> > between  
> > > their duty to fight the "occupation", and their task to  
> appropriate  
> > the  
> > > meliorative philosophy which has been adopted, with such good  
> > effects, by  
> > > the enemies they were fighting. In other words, for almost a  
> > century and a  
> > > half; Egypt was intent on adopting both modern liberal

democracy,

> > and the  
> > > secular and progressive philosophy on which any authentic  
> democracy  
> > should  
> > > be built.  
> > > But then a pervasive change in the mindset of some Egyptian  
> leaders  
> > managed  
> > > to undermine the very ideology of progress championed by

Egypt's

> > liberal  
> > > leaders.  
> > > That change has been articulated around 1928, by Hassan El

Banna

> > who formed  
> > > a most effective political organization, known as the Muslim  
> > Brotherhood. El  
> > > Banna's appeal was simple; it just called for the use of the

Holy

> > Qur'an as  
> > > the sole Constitution of the realm. It appealed to the poorer  
> > segments of  
> > > the population, whose religious sentiments were aroused by the  
> call  
> > of their  
> > > "Brethren". The lower middle class was also roused by promises

to  
> > rid Egypt  
> > > of the hundred of thousands of foreigners, and their economic  
> > domination" .  
> > > Then, as a result of complex events that included the 1952  
> > Revolution and  
> > > the 1956 "tripartite aggression", but without the explicit  
> > participation of  
> > > the "Brethren", the break with all Western liberal

philosophies  
> was  
> > almost  
> > > completed. The intellectual void was filled by an ideology of  
> pan-  
> > Arabism  
> > > which paved the way to pan ?Islamism, and which in turn  
> > facilitated  
> > the  
> > > eventual and progressive Bedouinization of the intellectual  
> > scene.  
> > > Unfortunately, events proved that this shift in ideology was

not  
> > accompanied  
> > > by progress of the Nation, nor did it succeed in offering the  
> > people a  
> > > minimal degree of well being, or a hope for a better tomorrow.  
> > >  
> > > 2. Is there any justification  
> > > to seek a superior culture?  
> > >  
> > > Before proceeding further in this study, it behooves us to  
> > investigate  
> > > whether any culture may claim to be superior to another, and  
> > > whether  
> > > cultural dynamism is beneficial to the well being and progress

of

> > society.

> > > For the sake of objectivity of this study; support for the

> concept

> > of

> > > cultural ascendance and dynamism will have to be initiated, by

> > having a look

> > > at the views of a cultural relativist . To this end, recourse

> will

> > be made

> > > to the famous Anthropologist Claude Levi-Strauss. This

researcher

> > suggested

> > > that it is impossible to find criteria for a hierarchy of

> cultures.

> > For

> > > instance; if the chosen criterion of such a hierarchy is the

> > aptitude to

> > > triumph in a hostile environment, then, the Bedouins would be

> > declared the

> > > most civilized.

> > > Despite such an 'egalitarian' view of cultures; Levi-Strauss

> > recognized that

> > > cultures (on which civilizations are built) needs to be open in

> > order to

> > > develop. He insisted that no society can develop in isolation,

> > since such an

> > > eventuality would lead to its stagnation. This is so because,

in

> > order to

> > > develop; a civilization needs the participation of other

> cultures.

> > He then

> > > added that:- "when we speak, 'as Europeans', we have no reason

to

> > boast

> > > about our scientific and technological developments. We don't

owe

> > our

> > > success solely to ourselves, but to the fact that Europe has

> been a

> > > crossroad of cultures in which the influence of the Greco-Roman

> > heritage was  
> > > added to the Germanic and Anglo Saxon heritage which were in

turn

> > enriched  
> > > by Arab and Oriental influences".  
> > > Claude Levi-Strauss is known to have championed the views of  
> > cultural  
> > > relativism, and clearly considered any claim to a superior  
> > civilization an  
> > > absurdity. And yet despite his extreme view, he was aware of

the

> > harmful  
> > > phenomenon of cultural stagnation.  
> > > In other words, even a relativist like Claude Levi Strauss

would

> > have to  
> > > admit that progressive and dynamic cultures are preferable to  
> > stagnant ones.  
> > > That is why it is possible his espousal of cultural relativism  
> was  
> > carried  
> > > out for the very commendable aim to reject any notion that  
> superior  
> > cultures  
> > > are the products of superior races.  
> > > As an illustration of his stand in this matter, he wrote an

essay

> > in 1951  
> > > called "Race and History" at the request of the UNESCO. In it

he

> > > demonstrated that cultural variations are not genetically  
> > determined, and  
> > > warned the reader of the essay that: "the temptation to place  
> human  
> > > societies on a scale of values, assigning ourselves the highest  
> > position, is  
> > > scientifically false and morally harmful".  
> > > All this is praiseworthy, but in his admirable objective to  
> destroy  
> > racial  
> > > and cultural prejudices, he espoused a form of cultural

> relativism  
> > which  
> > > believes that such a goal could not be reached by opening

others

> to  
> > reason,  
> > > but by opening ourselves to the reason of others. He then

added,

> as  
> > if to  
> > > readmit proper reason in his arguments, that "obscurantism is  
> > simply the  
> > > blind rejection of that which is not ours" . This may be  
> important  
> > because  
> > > it showed that; even Claude Levi-Strauss, the relativist, did

not

> > reject the  
> > > role of objective reason in the study of cultures.  
> > >  
> > > 3. Who are the Bedouins?  
> > >  
> > > The Bedouins, according to a Dictionary definition, are nomadic  
> > Arabs of the  
> > > Arabian, Syrian and North African deserts.  
> > > Of all the peoples of the planet it may be said that the

Bedouins

> > have  
> > > surpassed all in their remarkable ability to have consistently  
> > triumphed  
> > > against, and survived to this very day, in a most inhospitable  
> > milieu: The  
> > > desert.  
> > > In order to understand what is meant by Bedouinization of  
> sedentary  
> > > civilizations like that of Egypt, some Bedouin traits and

habits

> > need to be  
> > > appreciated.  
> > >  
> > > a. Occupations

> > >  
> > > By the very nature of their life in semi-arid deserts, Bedouins  
> > occupations  
> > > have remained unchanged over centuries and millennia. This has  
> > consisted in  
> > > sheep and 'camel raising', and to a lesser degree horse  
> 'breeding'.  
> > > Moreover, in order to survive in the harsh desert environment,  
> > Bedouins  
> > > became great hunters and raiders. That may explain why those  
> > hardened  
> > > nomadic people, espoused the strong belief that agriculture,

and

> > most other  
> > > sedentary occupations, are beneath their dignity.  
> > > Their raiding expeditions or 'ghazw' (corrupted into 'razzias')  
> > which must  
> > > really be seen as a form of 'brigandage', has been raised by

the

> > economic  
> > > and social condition of the desert into the rank of a national  
> > institution.  
> > > This has nothing to do with the Bedouins espousal of Islam,

since

> > Christian  
> > > tribes also practiced it . In other words it seems that the  
> 'ghazw'  
> > > tradition is a trait ingrained in the Bedouins ethos. This was  
> > expressed by  
> > > an early poet in the following line: "Our business is to make  
> raids  
> > on the  
> > > enemy, on our neighbor, and on our own brother in case we find  
> none  
> > to raid  
> > > but him" .  
> > > This, parenthetically, explains why the horse was precious to

the

> > Bedouins,  
> > > who valued the camel above all, since it is only the horse

that

> can  
> > provide  
> > > the necessary speed for successful raiding expeditions .  
> > >  
> > > b. The traditional Bedouin culture is by its very nature static  
> > >  
> > > In the Fertile Crescent empires have come and gone. Great

cities

> > were built  
> > > by kings and conquerors, wisdom and intellectual discourses

were

> > recorded in  
> > > manuscripts, and great works of art were created to glorify

gods

> > and rulers.  
> > > But for the Bedouins little has changed, at least until  
> modernity;  
> > the sand  
> > > and the camel continued to rule supreme over the arid desert.

In

> > fact  
> > > "without the camel, the desert could not be have been

conceived

> of  
> > as a  
> > > habitable place" . As it always was through the ages, those  
> desert  
> > dwellers  
> > > have not been able to build anything beyond a subsistence  
> economy.  
> > Thus,  
> > > even the most successful razzias could never become the basis

for

> > investment  
> > > in the future, or for the construction of a growing economy.  
> > > Notwithstanding the above discourse, it is important to

remember

> > that the  
> > > Bedouins are entitled, to some degree, to boast of having

assumed

> > the  
> > > guardianship of the purest, and unaltered, Arabic language,

which

> > they have  
> > > learned to use as an artistic medium in order to appeal to deep  
> > emotions and  
> > > lofty ideals. And, in the context of the Bedouins' life style,

it

> > is  
> > > interesting to notice that the Arabic language that they have  
> > proudly  
> > > guarded "is said to include a thousand names for the camel in

its

> > numerous  
> > > varieties, breeds, conditions and stages of growth, a number  
> > rivaled only by  
> > > the number of synonyms used for the sword" .  
> > >  
> > > c. The place of women in Bedouin societies  
> > >  
> > > According to Philip Hitti; "Bedouin woman, whether Islamic or  
> pre-  
> > Islamic,  
> > > enjoyed and still enjoys a measure of freedom denied to her  
> > sedentary  
> > > sister" The traditional Bedouin woman "lived in a polygamous  
> family  
> > and  
> > > under a baal system of marriage, in which the man was the

master,

> > she was  
> > > nevertheless at liberty to choose a husband or leave him if ill  
> > treated" .  
> > > The fact remains nonetheless, according to Will Durant,  
> > that "before the  
> > > Prophet, and after him slightly less so, the career of the Arab  
> > woman passed  
> > > from a moment of idolatry to a lifetime of drudgery" .

> > > It will help to note at this point; Albert Hourani's

observation

> > that

> > > Bedouin women, although not necessarily veiled or formally  
> > secluded, were

> > > subordinate to men in significant ways". Hourani then added  
> > that "by

> > > widespread (Bedouin) custom, (although not by Islamic law),  
> > landed

> > property

> > > belonged to men and passed by them to their male children" .  
> > >

> > > d. Bedouin pride in the aristocracy of their lineage

> > >

> > > The traditional Bedouin had no Kings or Princes, and was used

to

> > meet his

> > > Sheikh on equal footing. The discovery of oil modified a lot of  
> > what was

> > > perceived for centuries as an unalterable way of life, by

> > introducing a

> > > novel financial source that provided riches beyond imagination.

> > What has not

> > > changed is the Bedouin's self image as an Arab, which he

sees "as

> > the

> > > consummate pattern of creation"; To him "the Arabian Nation is  
> > the

> > noblest

> > > of all nations".

> > > In contradistinction; "the civilized man , from the Bedouin's

> > exalted point

> > > of view, is less happy and far inferior". Thus; "in the purity

of

> > his blood,

> > > in his eloquence and poetry, in his sword and in his horse, and

> > above all in

> > > his ancestry; the Arabian takes infinite pride. He is, indeed,

> > fond

> > of

> > > prodigious genealogies and often traces his lineage back to

> > Adam" .

>>>  
>>> e. Bipolar traits of activities and passivity in the Bedouins  
>>>  
>>> "The typical Bedouin's life alternates between relatively long  
>> periods of  
>>> passivity, and brief spurts of frantic activities best  
> exemplified  
>> by a  
>>> recourse to razzias." This pattern is obviously inimical to the  
>> consistent  
>>> linear progression to a meliorative condition; that is

essential

> in  
>> the  
>>> building of advanced civilizations.  
>>>  
>>> f. Aversion to physical labor  
>>>  
>>> An apparently consistent trait of Bedouin culture is "contempt  
> for  
>> physical  
>>> labor with the obvious exception of tending of the live stock

and

>> raiding  
>>> which are considered the only fitting occupations of free men.

To

>> engage in  
>>> cultivation would dishonor the Bedouin". In contrast the deeper  
>> piety of the  
>>> fellah makes him accept his lower social and economical

condition

>> as the  
>>> will of Allah.  
>>> Another Semitic culture that is repelled by physical work

seems

> to  
>> have been  
>>> that of the twelve tribes of Israel. After all; after Adam has  
>> eaten the  
>>> forbidden fruit, the Divine punishment was contained in the  
>> following verse:

> > > "Curse is the ground for thy sake, in toil shall thou eat of

it

> all

> > the days

> > > of thy life"( Genesis 3: 17-19). Patai could not restrain

himself

> > to add: "

> > > When God cursed Adam, He condemned him to be a fellah"

> > > Barreau added an interesting parenthesis by observing

that: "The

> > Greeks and

> > > the Romans also despised manual labor which they relegated to

> > slaves.

> > > Similarly in Hinduism; Brahmans do not work". He then added

that

> it

> > took

> > > Christianity and the monastic rules of St. Benedict to

reinstate

> > the dignity

> > > of work .

> > >

> > > In conclusion, it is perhaps too early in the progress of this

> > study to try

> > > and correlate the observed Bedouinization of Egyptian urbanism

> and

> > > civilization; with the observed Bedouin traits described in the

> > previous

> > > paragraphs. And yet, the static nature of the Bedouin culture,

> its

> > extreme

> > > chauvinism, especially when linked to anti- intellectual and

> anti-

> > > civilizational customs; cannot but erode any civilization

based

> on

> > sedentary

> > > life and urban refinement, and may, to some degree explain the

> > phenomenon of

> > > exacerbated Bedouinization that has taken place in post modern

> > Egypt.

> > >

> > >

---

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| 20964|2006-11-30 10:35:58|Alex van Deelen|Re: Post Modern Egypt and the Challenge of  
Bedouinization|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

wrote:

>

> > But no matter how

> > polite they may have been at tea time,

> > it didn't alter the savagery of their actions.

>

> Savagery of what actions?

>

> Regards,

> Paul Kekai Manansala

Paul,

Check out:

Imperial Reckoning: The Untold Story of Britain's Gulag in Kenya  
(Hardcover) by Caroline Elkins

[http://www.amazon.com/Imperial-Reckoning-Untold-Story-Britains/dp/B000HOMU3Y/sr=8-1/qid=1164910995/ref=pd\\_bbs\\_sr\\_1/002-7478409-2024863?ie=UTF8&s=books](http://www.amazon.com/Imperial-Reckoning-Untold-Story-Britains/dp/B000HOMU3Y/sr=8-1/qid=1164910995/ref=pd_bbs_sr_1/002-7478409-2024863?ie=UTF8&s=books)

Alex

| 20965|2006-11-30 11:03:03|Paul Kekai Manansala|Re: Post Modern Egypt and the Challenge of Bedouinization|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> Check out:

>

> Imperial Reckoning: The Untold Story of Britain's Gulag in Kenya  
> (Hardcover) by Caroline Elkins

>

>

<http://www.amazon.com/Imperial-Reckoning-Untold-Story-Britains/dp/B000HOMU3Y>

>

/sr=8-1/qid=1164910995/ref=pd\_bbs\_sr\_1/002-7478409-2024863?ie=UTF8&s=books

>

>

Alex,

Yes, I would agree that this was savagery combined together with cunning propaganda.

Unfortunately even today the masses still fall easy prey to these types of disinformation efforts.

Regards,

Paul Kekai Manansala

| 20966|2006-11-30 12:12:55|Paul Kekai Manansala|Artifacts found in Luxor|  
Thursday, November 30, 2006

Artifacts found in Luxor

An Egyptian-Polish archaeological mission discovered a large collection of pottery fragments, pieces of car tonnage and parts of the priest Bani-mesu's sarcophagus while excavating at Queen Hatshepsut's temple at Deir el-Bahari on Luxor's west bank.

Numerous pieces of ostraca, pottery, ushabti figurines, papyri written in Coptic and fragments of a nemes headdress of king Thutmose III have also been unearthed.

The team also continued its programme of restoring, documenting, and drawing of the New Kingdom shrines on the third terrace of Deir el-Bahari, including those of Thutmose III, Queen Hatshepsut, and the northern and southern shrines of Amun-Re.

| 20967|2006-11-30 12:14:06|Paul Kekai Manansala|Ancient South African python ritual is world's oldest|

**Public release date: 30-Nov-2006**

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479-582-8080

[The Research Council of Norway](#)

# World's oldest ritual discovered

## Worshipped the python 70,000 years ago

A startling archaeological discovery this summer changes our understanding of human history. While, up until now, scholars have largely held that man's first rituals were carried out over 40, 000 years ago in Europe, it now appears that they were wrong about both the time and place.

Associate Professor Sheila Coulson, from the University of Oslo, can now show that modern humans, *Homo sapiens*, have performed advanced rituals in Africa for 70,000 years. She has, in other words, discovered mankind's oldest known ritual.

The archaeologist made the surprising discovery while she was studying the origin of the San people. A group of the San live in the sparsely inhabited area of north-western Botswana known as Ngamiland.

Coulson made the discovery while searching for artifacts from the Middle Stone Age in the only hills present for hundreds of kilometers in any direction. This group of small peaks within the Kalahari Desert is known as the Tsodilo Hills and is famous for having the largest concentration of rock paintings in the world.

The Tsodilo Hills are still a sacred place for the San, who call them the "Mountains of the Gods" and the "Rock that Whispers".



In the excavation they found more than 13,000 artifacts.

[Click here for more information.](#)

---

The python is one of the San's most important animals. According to their creation myth, mankind descended from the python and the ancient, arid streambeds around the hills are said to have been created by the python as it circled the hills in its ceaseless search for water.

Sheila Coulson's find shows that people from the area had a specific ritual location associated with the python. The ritual was held in a little cave on the northern side of the Tsodilo Hills. The cave itself is so secluded and access to it is so difficult that it was not even discovered by archaeologists until the 1990s.

When Coulson entered the cave this summer with her three master's students, it struck them that the mysterious rock resembled the head of a huge python. On the six meter long by two meter tall rock, they found three-to-four hundred indentations that could only have been man-made.



"You could see the mouth and eyes of the snake. It looked like a real python. The play of sunlight over the indentations gave them the appearance of snake skin. At night, the firelight gave one the feeling that the snake was actually moving".

---

Python-stone

[Click here for more information.](#)

They found no evidence that work had recently been done on the rock. In fact, much of the rock's surface was extensively eroded.

---

When they saw the many indentations in the rock, the archaeologists wondered about more than when the work had been done. They also began thinking about what the cave had been used for and how long people had been going there. With these questions in mind, they decided to dig a test pit directly in front of the python stone.

At the bottom of the pit, they found many stones that had been used to make the indentations. Together with these tools, some of which were more than 70,000 years old, they found a piece of the wall that had fallen off during the work.

In the course of their excavation, they found more than 13,000 artifacts. All of the objects were spearheads and articles that could be connected with ritual use, as well as tools used in carving the stone. They found nothing else.

As if that were not enough, the stones that the spearheads were made from are not from the Tsodilo region but must have been brought from hundreds of kilometers away.

The spearheads are better crafted and more colourful than other spearheads from the same time and area. Surprisingly enough, it was only the red spearheads that had been burned.

"Stone age people took these colourful spearheads, brought them to the cave, and finished carving them there. Only the red spearheads were burned. It was a ritual destruction of artifacts. There was no sign of normal habitation. No ordinary tools were found at the site. Our find means that humans were more organised and had the capacity for abstract thinking at a much earlier point in history than we have previously assumed. All of the indications suggest that Tsodilo has

been known to mankind for almost 100,000 years as a very special place in the pre-historic landscape." says Sheila Coulson.

Sheila Coulson also noticed a secret chamber behind the python stone. Some areas of the entrance to this small chamber were worn smooth, indicating that many people had passed through it over the years.

"The shaman, who is still a very important person in San culture, could have kept himself hidden in that secret chamber. He would have had a good view of the inside of the cave while remaining hidden himself. When he spoke from his hiding place, it could have seemed as if the voice came from the snake itself. The shaman would have been able to control everything. It was perfect." The shaman could also have "disappeared" from the chamber by crawling out onto the hillside through a small shaft.

While large cave and wall paintings are numerous throughout the Tsodilo Hills, there are only two small paintings in this cave: an elephant and a giraffe. These images were rendered, surprisingly, exactly where water runs down the wall.

Sheila Coulson thinks that an explanation for this might come from San mythology.

In one San story, the python falls into a body of water and cannot get out by itself. The python is pulled from the water by a giraffe. The elephant, with its long trunk, is often used as a metaphor for the python.

"In the cave, we find only the San people's three most important animals: the python, the elephant, and the giraffe. That is unusual. This would appear to be a very special place. They did not burn the spearheads by chance. They brought them from hundreds of kilometers away and intentionally burned them. So many pieces of the puzzle fit together here. It has to represent a ritual." concludes Sheila Coulson.

It was a major archaeological find five years ago that made it possible for Sheila Coulson to date the finds in this little cave in Botswana. Up until the turn of the century, archaeologists believed that human civilisation developed in Europe after our ancestors migrated from Africa. This theory was crushed by Archaeologist Christopher Henshilwood when he published his find of traces from a Middle Stone Age dwelling in the Blombos Cave in Southern Cape, South Africa.

###

| 20968|2006-11-30 13:49:31|Djehuti Sundaka|Re: Post Modern Egypt and the Challenge of Bedouinization|

The savagery required in acts of enslavement and colonization.

Djehuti Sundaka



---

The spearheads were particularly beautiful and were brought from hundreds of kilometers away.

[Click here for more information.](#)

---

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

> >

> > And Hitler is reputed to have loved children. It didn't make

him

> > any less the savage that he was. I'm sure several enslavers and

> > colonizers throughout the ages have been known for their

hospitality

> > towards their guests. Especially the British. But no matter

how

> > polite they may have been at tea time, it didn't alter the

savagry

> > of their actions.

>

> Savagery of what actions?

>

> Regards,

> Paul Kekai Manansala

>

| 20969|2006-11-30 13:53:46|Djehuti Sundaka|Re: Post Modern Egypt and the Challenge of  
Bedouinization|

I thought your question had been in regards to the British.

Nevertheless, I would apply the label of savagery to any people who  
make the raiding of others beyond any necessity for survival an  
acceptable way of life.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> > wrote:

>

>  
> > Savagery of what actions?  
> >  
>  
>  
> If you mean the Janjaweed of Sudan, I personally don't consider

them

> true Bedouin or Arabs. They are Arabized Sudanese in my view.  
>  
> The true Bedouin were generally considered "kaffirs" who practiced  
> animism and polytheism and just acted like Muslims to keep the

heat off.

>  
> The Baggara (Janjaweed) have a long history of Islamic

fundamentalism

> going back centuries.

>

> Regards,

> Paul Kekai Manansala

>

| 20970|2006-11-30 14:25:23|RamesesXII@aol.com|Fwd: World Trade Organization: Modern  
Day Slavery|

Here we go...again.....will anyone pass this message on? Awaken oh' mighty people!

Rome

-----Original Message-----

From: deltagirl2@hotmail.com

Sent: Wed, 29 Nov 2006 6:52 PM

Subject: World Trade Organization: Modern Day Slavery

Fam,

Just when I thought the world couldn't get any more absurd...I was speechless and you all know that is MAJOR for me!

Peace,

Shakira

"To change masters is not to be free." - Jose Marti

Copy and paste link below:

<http://www.gatt.org/wharton.html>

or just read on. Be mindful that supposedly this is not the formal position of the WTO however, Mr Hanniford Schmidt has not been censored or fired!

## WTO Announces Formalized Slavery Model for Africa

>NOTE: Many visitors from all over the political spectrum have read this  
>release and believed it to be the WTO's official stated position, and have  
>circulated it as such.  
> In actual fact, we at the WTO would never, ever wish to suggest that the  
>modern version of free trade is tantamount to slavery, or even worse than  
>colonialism.  
> Various recent (true) articles about actual slavery under the auspices of  
>free trade may be the partial source of this confusion.  
>

>Philadelphia - At a Wharton Business School conference on business in >Africa,  
>World Trade Organization representative Hanniford Schmidt announced the  
>creation of a WTO initiative for "full private stewardry of labor" for the >parts of  
>Africa that have been hardest hit by the 500 years of Africa's free trade  
>with the West.  
> The initiative will require Western companies doing business in some >parts  
>of Africa to own their workers outright. Schmidt recounted how private  
>stewardship has been successfully applied to transport, power, water, >traditional  
>knowledge, and even the human genome. The WTO's "full private stewardry" >program  
>will extend these successes to (re)privatize humans themselves.  
> "Full, untrammelled stewardry is the best available solution to African  
>poverty, and the inevitable result of free-market theory," Schmidt told >more than  
>150 attendees. Schmidt acknowledged that the stewardry program was similar >in  
>many ways to slavery, but explained that just as "compassionate >conservatism"  
>has polished the rough edges on labor relations in industrialized >countries,  
>full stewardry, or "compassionate slavery," could be a similar boon to  
>developing ones.  
> The audience included Prof. Charles Soludo (Governor of the Central Bank >of  
>Nigeria), Dr. Laurie Ann Agama (Director for African Affairs at the Office >of  
>the US Trade Representative), and other notables. Agama prefaced her >remarks  
>by thanking Schmidt for his macroscopic perspective, saying that the USTR >view  
>adds details to the WTO's general approach. Nigerian Central Bank Governor  
>Soludo also acknowledged the WTO proposal, though he did not seem to >appreciate it  
>as much as did Agama.  
> A system in which corporations own workers is the only free-market >solution  
>to African poverty, Schmidt said. "Today, in African factories, the only  
>concern a company has for the worker is for his or her productive hours, >and within  
>his or her productive years," he said. "As soon as AIDS or pregnancy >hits out  
>the door. Get sick, get fired. If you extend the employer's obligation to a  
>24/7, lifelong concern, you have an entirely different situation: get sick, >get  
>care. With each life valuable from start to finish, the AIDS scourge will >be  
>quickly contained via accords with drug manufacturers as a profitable  
>investment in human stewardees. And educating a child for later might make >more sense  
>than working it to the bone right now."  
> To prove that human stewardry can work, Schmidt cited a proposal by a  
>free-market think tank to save whales by selling them. "Those who don't >like whaling  
>can purchase rights to specific whales or groups of whales in order to stop  
>those particular whales from getting whaled as much," he explained. >Similarly,  
>the market in Third-World humans will "empower" caring First Worlders to >help  
>them, Schmidt said.  
> One conference attendee asked what incentive employers had to remain as  
>stewards once their employees are too old to work or reproduce. Schmidt >responded  
>that a large new biotech market would answer that worry. He then reminded >the  
>audience that this was the only possible solution under free-market theory.  
> There were no other questions from the audience that took issue with

>Schmidt's proposal.  
 > During his talk, Schmidt outlined the three phases of Africa's 500- year  
 >history of free trade with the West: slavery, colonialism, and >post-colonial  
 >markets. Each time, he noted, the trade has brought tremendous wealth to >the West  
 >but catastrophe to Africa, with poverty steadily deepening and ever more  
 >millions of dead. "So far there's a pattern: Good for business, bad for >people.  
 >Good for business, bad for people. Good for business, bad for people. >That's why  
 >we're so happy to announce this fourth phase for business between Africa >and  
 >the West: good for businessGOOD for people."  
 > The conference took place on Saturday, November 11. The panel on which  
 >Schmidt spoke was entitled "Trade in Africa: Enhancing Relationships to >Improve Net  
 >Worth." Some of the other panels in the conference were entitled >"Re-Branding  
 >Africa" and "Growing Africa's Appetite." Throughout the comments by Schmidt  
 >and his three co-panelists, which lasted 75 minutes, Schmidt's stewardess,  
 >Thomas Bongani-Nkemdilim, remained standing at respectful attention off to >the  
 >side.  
 > "This is what free trade's all about," said Schmidt. "It's about the >freedom  
 >to buy and sell anythingeven people."

---

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---

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| 20971|2006-11-30 18:13:28|Mahari Mengistu|Re: Genetic breakthrough that reveals the differences between humans|

It also shows how dumb europeans have been and how they can push a hateful, specious, vapid lie or opinion incredibly successfully.  
 Just look at how they have maligned the gorilla with the Mighty Joe Young and King Kong films due to their insane fears and ignorance.  
 Very likely they contributed to the gorillas destruction even apart from their hunting them for their zoos across the world.  
 Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> I don't know if you ever get the chance to watch the National  
 > Geographic Channel. They do documentaries on gorillas sometimes.  
 > They have relatively recently filmed lowland gorillas moving about  
 in

> waist-deep water after years of declaring that these animals are  
 > terrified of the water. They rinse off their food in the water  
 > before they eat it. In one instance an Orangutan took the  
 initiative

> to learn to wash cloths from watching humans do it. "Monkey see,

> monkey do."  
>  
> Fred  
>  
>  
>>>>When they see gorillas they see black people and vise  
>> versa. Now that some are paying more attention to Gorillas, they  
are  
>> learning that these magnificent animals are much more intelligent  
>> than they had previously assumed.<<  
>>  
>> The most intelligent of the monkeys AND the most gentle. And  
they  
>> are relatively close to extinction. It's somewhat discouraging.  
A  
>> good argument could be made - in light of history, current events  
> and  
>> the country I live in - that intelligent outlook on the world and  
>> kindness don't matter; that only brute animal force assures  
> survival  
>> and pre-eminence.  
>> HTP,  
>> Mahari  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>>> wrote:  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
>>>>> wrote:  
>>>>>>  
>>>>>> Hardly. The Africa origin never really challenged  
Racism.  
>> They  
>>>>> just claimed new races evolved since then."  
>>>>>  
>>>>> I tend to agree with this statement. I cannot help but  
think  
>>> there is  
>>>>> a mindset out there that has decided: "so what if all  
humans  
>>> evolved  
>>>>> in Africa. It only proves what we have believed all along

is

>>> true --

>>>> that blacks are closer to the apes than the rest of humanity

> and

>>>> therefore inferior by nature."

>>>>>

>>>>> Fred

>>>>

>>>> Only if they let go of reason and science.

>>>

>>> Which is of course the back bone of racism. I would also

>> add 'moral

>>> courage' to "reason and science."

>>>

>>>> There were many homonids standing

>>>> between modern and ape. In fact, one homonid known as homo

>>>> neanderthalensis

>>>> only seemed to have lived in Europe.

>>>>

>>>> I wonder whatever happened to Grimaldi Man?

>>>>

>>>> If anything, the old 'multiregional theory' relied on the idea

>> that

>>> human

>>>> like creatures all across the globe independently evolved into

>>> modern man.

>>>>

>>>> Alex

>>>>

>>>

>>> There are those who would come up with anything to get out of

>>> acknowledging kinship to Africans -- whom they like to consider

>> more

>>> primitive and ape-like. I contend that they apply racism in

> their

>>> observation of the different types of apes as well. Ever wonder

>> why

>>> chimps have been considered -until recently- the most intelligent

>> of

>>> the great apes? Because when Europeans look at them they see

>>> themselves. When they see gorillas they see black people and

> vise  
> > > versa. Now that some are paying more attention to Gorillas,  
they  
> > are  
> > > learning that these magnificent animals are much more  
intelligent  
> > > than they had previously assumed.  
> > >  
> > > By the way: were they ever successful in their effort to  
present  
> > the  
> > > Grimaldi man as 'White?'  
> > >  
> > > Fred  
> > >  
> >  
>

| 20972|2006-11-30 18:19:30|Mahari Mengistu|Re: Post Modern Egypt and the Challenge of  
Bedouinization|

I've no interest in discussing racialization - yea or nay.  
BTW, " decent" s/b spelled "descent".

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
wrote:

>  
> It is amusing seeing you call me the stone setter when you are the

one

> making absolute claims of the Levantines. The possibility of an

absolute

> homogeneousness? I don't think so.  
>  
> All humans are of African decent. But nice try at racialization.  
>  
> ----Original Message Follows----  
> From: "Mahari Mengistu"  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of

Bedouinization

> Date: Wed, 29 Nov:54:15 -0000

>

> You will, of course, lock everything in stone as if life, groups and  
> cultures are not fluid. They come together, they break up and  
> divide. You see a problem but you don't have all of the details

from

> the period(s) and neither do I. But the problem is yours.

> I know that life and cultures are fluid so the possibility to me is  
> very plausible.

> I will not be a "stick in the mud" academic lacking vision and  
> imagination. No, imagination is not science but it certainly has  
> created a lot of valid science.

>

> >> And the near east/Levan has been as ancient a spot  
> of settlement and agriculture as the Nile Valley.<<

>

> And you are, of course, assuming that these ancient peoples are not  
> of African descent.

>

> Mahari

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
> wrote:

> >

> > Only problem with that assumption is that not all people of the  
> Arabian

> > peninsula where Bedouins. And the near east/Levan has been as  
> ancient a spot

> > of settlement and agriculture as the Nile Valley.

> >

> >

> >

> >

> > ----Original Message Follows----

> > From: "Mahari Mengistu"

> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of  
> Bedouinization

> > Date: Wed, 29 Nov:11:53 -0000

> >

> > This is excellent. For me, it explains much about what I

perceive

> as  
> > the jewish and arab contempt for Afrikans, their culture,

religion

> > and way of life. The Afrikans have been sedentary,

agriculturalists

> > and civilization builders for thousands upon thousands of years.  
> > It seems to explain, also, an issue I held regarding the contempt  
> > expressed in the Cain and Abel myth about what each offered to

God.

> > Implied in the story is that God did not appreciate the offerings  
> > from the earth. That's stupid and nonsensical and VERY man-ego  
> > grounded.  
> > It is the these elements brought forth in this article that

solidify

> > my belief that Islam and Judaism are racist nomadic semitic  
> religious  
> > intrusions on a well established Afrikan religion and

civilization

> > that lost its integrity and its way forward following murderous  
> > morally corrupt invasions of the Indo-Eurasian conquests.  
> > HTP,  
> > Mahari  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
> > wrote:  
> > >  
> > > Post Modern Egypt and the Challenge of Bedouinization  
> > >  
> > >  
> > > Part 1: On cultural progress and retrogression, openness and  
> > isolation,  
> > > creativity and stagnation, relativism and superiority  
> > >  
> > >  
> > > By Amin Makram Ebeid  
> > >

> > >

> > > [http://www.wataninet.com/article\\_en.asp?ArticleID=10558](http://www.wataninet.com/article_en.asp?ArticleID=10558)

> > >

> > >

> > > Introduction

> > >

> > > The subject of Bedouinization of Egypt would have never been

> > addressed, if

> > > the term was in any way synonymous with the tribal nature of

the

> > country.

> > > This is so because, as asserted by no less an authority than

> Xavier

> > de

> > > Planhol, (the famous French Geographer and

Historian): "countries

> > with

> > > reliable water supply for irrigation (are those) which escape

> > tribal

> > > dislocations. (Thus) Egypt, for all its human congestion,

> possesses

> > a

> > > coherence and homogeneity that gives it credibility as a

nation

> > state".

> > > On the other hand it is perfectly appropriate to examine the

> > challenge that

> > > Egypt continues to face as a result of the increasing

> > Bedouinization of its

> > > intellectual mindset that has taken place for the better part

of

> > half a

> > > century. The phenomenon is not new since it was initiated by

the

> > Arab  
> > > conquest of Egypt which was accompanied by the arrival of

Bedouin

> > tribes  
> > > with their black tents, their spears and their swords. This  
> > observable  
> > > historical event was followed by the imposition or migrations

of

> > further new  
> > > settlements in the Nile valley. It is still with us today, in

its

> > cultural  
> > > form, even after the significant modern decline of traditional  
> > desert  
> > > societies.  
> > >  
> > > This article is meant to be a commentary on the proposition  
> > formulated by  
> > > the great Ibn Khaldun, and by Xavier de Planhol; both of whom  
> > noted  
> > the  
> > > destructive effects of Bedouinization on all the civilizations  
> > that  
> > they  
> > > overwhelmed.  
> > > Part I of this study, consists of a general introduction on

the

> > legitimacy  
> > > of this inquiry, and will be followed by a preliminary

historical

> > and social  
> > > review of Bedouin culture. This will be continued in

subsequent

> > parts, to  
> > > what is, hoped to be, a logical conclusion.  
> > >  
> > > 1. Post-modern cultural retrogression  
> > >  
> > > It would help this study by recalling that the exacerbated  
> > Bedouinization of  
> > > the Egyptian scene would have been hardly noticeable, were it

not

> > for the  
> > > striking contrast offered by the titanic efforts of

modernization

> > of Egypt  
> > > initiated by Mohamed Aly (ruled) and his dynasty, and  
> > were it not  
> > > for the intellectual and political leadership of Saad Pasha  
> > Zaghoul, Lotfy  
> > > Pasha El Sayed, and Taha Pasha Hussein, the great enlightened  
> > nationalists  
> > > who were able to distinguish very clearly, the difference that  
> lies  
> > between  
> > > their duty to fight the "occupation", and their task to  
> appropriate  
> > the  
> > > meliorative philosophy which has been adopted, with such good  
> > effects, by  
> > > the enemies they were fighting. In other words, for almost a  
> > century and a  
> > > half; Egypt was intent on adopting both modern liberal

democracy,

> > and the  
> > > secular and progressive philosophy on which any authentic  
> democracy  
> > should  
> > > be built.  
> > > But then a pervasive change in the mindset of some Egyptian  
> leaders  
> > managed

> > > to undermine the very ideology of progress championed by

Egypt's

> > liberal

> > > leaders.

> > > That change has been articulated around 1928, by Hassan El

Banna

> > who formed

> > > a most effective political organization, known as the Muslim

> > Brotherhood. El

> > > Banna's appeal was simple; it just called for the use of the

Holy

> > Qur'an as

> > > the sole Constitution of the realm. It appealed to the poorer

> > segments of

> > > the population, whose religious sentiments were aroused by the

> call

> > of their

> > > "Brethren". The lower middle class was also roused by

promises to

> > rid Egypt

> > > of the hundred of thousands of foreigners, and their economic

> > domination" .

> > > Then, as a result of complex events that included the 1952

> > Revolution and

> > > the 1956 "tripartite aggression", but without the explicit

> > participation of

> > > the "Brethren", the break with all Western liberal

philosophies

> was

> > almost

> > > completed. The intellectual void was filled by an ideology of

> pan-

> > Arabism

> > > which paved the way to pan ?Islamism, and which in turn

> facilitated

> > the

> > > eventual and progressive Bedouinization of the intellectual  
> scene.  
> > > Unfortunately, events proved that this shift in ideology was

not

> > accompanied  
> > > by progress of the Nation, nor did it succeed in offering the  
> > people a  
> > > minimal degree of well being, or a hope for a better tomorrow.  
> > >  
> > > 2. Is there any justification  
> > > to seek a superior culture?  
> > >  
> > > Before proceeding further in this study, it behooves us to  
> > investigate  
> > > whether any culture may claim to be superior to another, and  
> > whether  
> > > cultural dynamism is beneficial to the well being and

progress of

> > society.  
> > > For the sake of objectivity of this study; support for the  
> concept  
> > of  
> > > cultural ascendance and dynamism will have to be initiated, by  
> > having a look  
> > > at the views of a cultural relativist . To this end, recourse  
> will  
> > be made  
> > > to the famous Anthropologist Claude Levi-Strauss. This

researcher

> > suggested  
> > > that it is impossible to find criteria for a hierarchy of  
> cultures.  
> > For  
> > > instance; if the chosen criterion of such a hierarchy is the  
> > aptitude to  
> > > triumph in a hostile environment, then, the Bedouins would be  
> > declared the  
> > > most civilized.  
> > > Despite such an 'egalitarian' view of cultures; Levi-Strauss  
> > recognized that

> > > cultures (on which civilizations are built) needs to be open

in

> > order to

> > > develop. He insisted that no society can develop in isolation,

> > since such an

> > > eventuality would lead to its stagnation. This is so because,

in

> > order to

> > > develop; a civilization needs the participation of other

> cultures.

> > He then

> > > added that:- "when we speak, `as Europeans', we have no

reason to

> > boast

> > > about our scientific and technological developments. We don't

owe

> > our

> > > success solely to ourselves, but to the fact that Europe has

> been a

> > > crossroad of cultures in which the influence of the Greco-

Roman

> > heritage was

> > > added to the Germanic and Anglo Saxon heritage which were in

turn

> > enriched

> > > by Arab and Oriental influences".

> > > Claude Levi-Strauss is known to have championed the views of

> > cultural

> > > relativism, and clearly considered any claim to a superior

> > civilization an

> > > absurdity. And yet despite his extreme view, he was aware of

the

> > harmful  
> > > phenomenon of cultural stagnation.  
> > > In other words, even a relativist like Claude Levi Strauss

would

> > have to  
> > > admit that progressive and dynamic cultures are preferable to  
> > stagnant ones.  
> > > That is why it is possible his espousal of cultural relativism  
> was  
> > carried  
> > > out for the very commendable aim to reject any notion that  
> superior  
> > cultures  
> > > are the products of superior races.  
> > > As an illustration of his stand in this matter, he wrote an

essay

> > in 1951  
> > > called "Race and History" at the request of the UNESCO. In it

he

> > > demonstrated that cultural variations are not genetically  
> > determined, and  
> > > warned the reader of the essay that: "the temptation to place  
> human  
> > > societies on a scale of values, assigning ourselves the

highest

> > position, is  
> > > scientifically false and morally harmful".  
> > > All this is praiseworthy, but in his admirable objective to  
> destroy  
> > racial  
> > > and cultural prejudices, he espoused a form of cultural  
> relativism  
> > which  
> > > believes that such a goal could not be reached by opening

others

> to  
> > reason,  
> > > but by opening ourselves to the reason of others. He then

added,

> as  
> > if to  
> > > readmit proper reason in his arguments, that "obscurantism is  
> > simply the  
> > > blind rejection of that which is not ours" . This may be  
> important  
> > because  
> > > it showed that; even Claude Levi-Strauss, the relativist, did

not

> > reject the  
> > > role of objective reason in the study of cultures.  
> > >  
> > > 3. Who are the Bedouins?  
> > >  
> > > The Bedouins, according to a Dictionary definition, are

nomadic

> > Arabs of the  
> > > Arabian, Syrian and North African deserts.  
> > > Of all the peoples of the planet it may be said that the

Bedouins

> > have  
> > > surpassed all in their remarkable ability to have consistently  
> > triumphed  
> > > against, and survived to this very day, in a most inhospitable  
> > milieu: The  
> > > desert.  
> > > In order to understand what is meant by Bedouinization of  
> sedentary  
> > > civilizations like that of Egypt, some Bedouin traits and

habits

> > need to be  
> > > appreciated.

> > >

> > > a. Occupations

> > >

> > > By the very nature of their life in semi-arid deserts,

Bedouins

> > occupations

> > > have remained unchanged over centuries and millennia. This has

> > consisted in

> > > sheep and 'camel raising', and to a lesser degree horse

> 'breeding'.

> > > Moreover, in order to survive in the harsh desert environment,

> > Bedouins

> > > became great hunters and raiders. That may explain why those

> > hardened

> > > nomadic people, espoused the strong belief that agriculture,

and

> > most other

> > > sedentary occupations, are beneath their dignity.

> > > Their raiding expeditions or 'ghazw' (corrupted into

'razzias')

> > which must

> > > really be seen as a form of 'brigandage', has been raised by

the

> > economic

> > > and social condition of the desert into the rank of a national

> > institution.

> > > This has nothing to do with the Bedouins espousal of Islam,

since

> > Christian

> > > tribes also practiced it . In other words it seems that the

> 'ghazw'

> > > tradition is a trait ingrained in the Bedouins ethos. This was

> > expressed by

> > > an early poet in the following line: "Our business is to make

> raids

> > on the

> > > enemy, on our neighbor, and on our own brother in case we find  
> none  
> > to raid  
> > > but him" .  
> > > This, parenthetically, explains why the horse was precious to

the

> > Bedouins,  
> > > who valued the camel above all, since it is only the horse

that

> can  
> > provide  
> > > the necessary speed for successful raiding expeditions .  
> > >  
> > > b. The traditional Bedouin culture is by its very nature

static

> > >  
> > > In the Fertile Crescent empires have come and gone. Great

cities

> > were built  
> > > by kings and conquerors, wisdom and intellectual discourses

were

> > recorded in  
> > > manuscripts, and great works of art were created to glorify

gods

> > and rulers.  
> > > But for the Bedouins little has changed, at least until  
> modernity;  
> > the sand  
> > > and the camel continued to rule supreme over the arid desert.

In

> > fact  
> > > "without the camel, the desert could not be have been

conceived

> of  
> > as a  
> > > habitable place" . As it always was through the ages, those  
> desert  
> > dwellers  
> > > have not been able to build anything beyond a subsistence  
> economy.  
> > Thus,  
> > > even the most successful razzias could never become the basis

for

> > investment  
> > > in the future, or for the construction of a growing economy.  
> > > Notwithstanding the above discourse, it is important to

remember

> > that the  
> > > Bedouins are entitled, to some degree, to boast of having

assumed

> > the  
> > > guardianship of the purest, and unaltered, Arabic language,

which

> > they have  
> > > learned to use as an artistic medium in order to appeal to

deep

> > emotions and  
> > > lofty ideals. And, in the context of the Bedouins' life

style, it

> > is  
> > > interesting to notice that the Arabic language that they have  
> > > proudly

> > > guarded "is said to include a thousand names for the camel in

its

> > numerous

> > > varieties, breeds, conditions and stages of growth, a number

> > rivaled only by

> > > the number of synonyms used for the sword" .

> > >

> > > c. The place of women in Bedouin societies

> > >

> > > According to Philip Hitti; "Bedouin woman, whether Islamic or

> pre-

> > Islamic,

> > > enjoyed and still enjoys a measure of freedom denied to her

> > sedentary

> > > sister" The traditional Bedouin woman "lived in a polygamous

> family

> > and

> > > under a baal system of marriage, in which the man was the

master,

> > she was

> > > nevertheless at liberty to choose a husband or leave him if

ill

> > treated" .

> > > The fact remains nonetheless, according to Will Durant,

> > that "before the

> > > Prophet, and after him slightly less so, the career of the

Arab

> > woman passed

> > > from a moment of idolatry to a lifetime of drudgery" .

> > > It will help to note at this point; Albert Hourani's

observation

> > that

> > > Bedouin women, although not necessarily veiled or formally

> > secluded, were

> > > subordinate to men in significant ways". Hourani then added

> > that "by

> > > widespread (Bedouin) custom, (although not by Islamic law),  
> landed  
> > property  
> > > belonged to men and passed by them to their male children" .  
> > >  
> > > d. Bedouin pride in the aristocracy of their lineage  
> > >  
> > > The traditional Bedouin had no Kings or Princes, and was used

to

> > meet his  
> > > Sheikh on equal footing. The discovery of oil modified a lot

of

> > what was  
> > > perceived for centuries as an unalterable way of life, by  
> > introducing a  
> > > novel financial source that provided riches beyond

imagination.

> > What has not  
> > > changed is the Bedouin's self image as an Arab, which he

sees "as

> > the  
> > > consummate pattern of creation"; To him "the Arabian Nation is  
> the  
> > noblest  
> > > of all nations".  
> > > In contradistinction; "the civilized man , from the Bedouin's  
> > exalted point  
> > > of view, is less happy and far inferior". Thus; "in the

purity of

> > his blood,  
> > > in his eloquence and poetry, in his sword and in his horse,

and

> > above all in  
> > > his ancestry; the Arabian takes infinite pride. He is, indeed,

> fond  
> > of  
> > > prodigious genealogies and often traces his lineage back to  
> Adam" .  
> > >  
> > > e. Bipolar traits of activities and passivity in the Bedouins  
> > >  
> > > "The typical Bedouin's life alternates between relatively long  
> > periods of  
> > > passivity, and brief spurts of frantic activities best  
> exemplified  
> > by a  
> > > recourse to razzias." This pattern is obviously inimical to

the

> > consistent  
> > > linear progression to a meliorative condition; that is

essential

> in  
> > the  
> > > building of advanced civilizations.  
> > >  
> > > f. Aversion to physical labor  
> > >  
> > > An apparently consistent trait of Bedouin culture is "contempt  
> for  
> > physical  
> > > labor with the obvious exception of tending of the live stock

and

> > raiding  
> > > which are considered the only fitting occupations of free

men. To

> > engage in  
> > > cultivation would dishonor the Bedouin". In contrast the

deeper

> > piety of the  
> > > fellah makes him accept his lower social and economical

condition

> > as the  
> > > will of Allah.  
> > > Another Semitic culture that is repelled by physical work

seems

> to  
> > have been  
> > > that of the twelve tribes of Israel. After all; after Adam has  
> > eaten the  
> > > forbidden fruit, the Divine punishment was contained in the  
> > following verse:  
> > > "Curse is the ground for thy sake, in toil shall thou eat of

it

> all  
> > the days  
> > > of thy life"( Genesis 3: 17-19). Patai could not restrain

himself

> > to add: "  
> > > When God cursed Adam, He condemned him to be a fellah"  
> > > Barreau added an interesting parenthesis by observing

that: "The

> > Greeks and  
> > > the Romans also despised manual labor which they relegated to  
> > slaves.  
> > > Similarly in Hinduism; Brahmans do not work". He then added

that

> it  
> > took  
> > > Christianity and the monastic rules of St. Benedict to

reinstate

> > the dignity  
> > > of work .  
> > >  
> > > In conclusion, it is perhaps too early in the progress of this  
> > study to try  
> > > and correlate the observed Bedouinization of Egyptian urbanism  
> and  
> > > civilization; with the observed Bedouin traits described in

the

> > previous  
> > > paragraphs. And yet, the static nature of the Bedouin culture,  
> its  
> > extreme  
> > > chauvinism, especially when linked to anti- intellectual and  
> anti-  
> > > civilizational customs; cannot but erode any civilization

based

> on  
> > sedentary  
> > > life and urban refinement, and may, to some degree explain the  
> > phenomenon of  
> > > exacerbated Bedouinization that has taken place in post modern  
> > Egypt.  
> > >  
> > >

---

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>

| 20973|2006-11-30 18:20:15|Mahari Mengistu|Re: Genetic breakthrough that reveals the differences between huma|

Yes, you are correct. I used monkeys because I was trying to include the whole group and didn't want to say they were the smartest primates since that includes humans and I think we MAY be smarter. And how about this -I SAY - they are smarter than chimps. OK? Perhaps, you are unaware that there have been experiments where through sign language researchers were/are able to carry on conversations with gorillas. I've heard no such experiments with chimps or oranges or bonobos.  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" wrote:

>

> Gorillas aren't monkeys. They are apes. And the Bonobos are

gentler than

> Gorillas. Don't know where you came to the conclusion that Gorillas

are

> smarter than Chimps or Bonobos or Orangutans for that matter. As

far as i

> know scientists aren't sure either way.

>

>

> ----Original Message Follows----

> From: "Mahari Mengistu"

> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the

differences

> between humans  
> Date: Wed, 29 Nov:56:20 -0000  
>  
>>>When they see gorillas they see black people and vise  
> versa. Now that some are paying more attention to Gorillas, they are  
> learning that these magnificent animals are much more intelligent  
> than they had previously assumed.<<  
>  
> The most intelligent of the monkeys AND the most gentle. And they  
> are relatively close to extinction. It's somewhat discouraging. A  
> good argument could be made - in light of history, current events

and

> the country I live in - that intelligent outlook on the world and  
> kindness don't matter; that only brute animal force assures survival  
> and pre-eminence.  
> HTP,  
> Mahari  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>> wrote:  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
>>>> wrote:  
>>>>>  
>>>>> Hardly. The Africa origin never really challenged Racism.  
> They  
>>>> just claimed new races evolved since then."  
>>>>  
>>>> I tend to agree with this statement. I cannot help but think  
>> there is  
>>>> a mindset out there that has decided: "so what if all humans  
>> evolved  
>>>> in Africa. It only proves what we have believed all along is  
>> true --  
>>>> that blacks are closer to the apes than the rest of humanity

and

>>>> therefore inferior by nature."  
>>>>

>>>> Fred  
>>>  
>>> Only if they let go of reason and science.  
>>  
>> Which is of course the back bone of racism. I would also  
> add 'moral  
>> courage' to "reason and science."  
>>  
>>> There were many homonids standing  
>>> between modern and ape. In fact, one homonid known as homo  
>> neanderthalensis  
>>> only seemed to have lived in Europe.  
>>>  
>>> I wonder whatever happened to Grimaldi Man?  
>>>  
>>> If anything, the old 'multiregional theory' relied on the idea  
> that  
>> human  
>>> like creatures all across the globe independently evolved into  
>> modern man.  
>>>  
>>> Alex  
>>>  
>>  
>> There are those who would come up with anything to get out of  
>> acknowledging kinship to Africans -- whom they like to consider  
> more  
>> primitive and ape-like. I contend that they apply racism in

their

>> observation of the different types of apes as well. Ever wonder  
> why  
>> chimps have been considered -until recently- the most intelligent  
> of  
>> the great apes? Because when Europeans look at them they see  
>> themselves. When they see gorillas they see black people and

vise

>> versa. Now that some are paying more attention to Gorillas, they  
> are  
>> learning that these magnificent animals are much more intelligent  
>> than they had previously assumed.  
>>  
>> By the way: were they ever successful in their effort to present

> the  
> > Grimaldi man as 'White?'  
> >  
> > Fred  
> >  
>  
>  
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| 20974|2006-11-30 20:50:50|Paul Kekai Manansala|Re: Fwd: World Trade Organization:  
Modern Day Slavery|

This sounds like one of those urban legend-type hoaxes.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), RamesesXII@... wrote:

>  
> Here we go...again.....will anyone pass this message on? Awaken oh'  
mighty people!  
>  
> Rome  
>  
>  
> -----Original Message-----  
> From: deltagirl2@...  
> Sent: Wed, 29 Nov 2006 6:52 PM  
> Subject: World Trade Organization: Modern Day Slavery  
>  
>  
> Fam,  
>  
> Just when I thought the world couldn't get any more absurd...I was  
speechless and you all know that is MAJOR for me!  
>  
> Peace,  
>  
> Shakira  
>  
> "To change masters is not to be free." - Jose Marti  
>

> Copy and paste link below:

>

> <http://www.gatt.org/wharton.html>

>

> or just read on. Be mindful that supposedly this is not the formal position of the WTO however, Mr Hanniford Schmidt has not been censored or fired!

>

> WTO Announces Formalized Slavery Model for Africa

>

>>NOTE: Many visitors from all over the political spectrum have read this

>>release and believed it to be the WTO's official stated position, and have

>>circulated it as such.

>> In actual fact, we at the WTO would never, ever wish to suggest that the

>>modern version of free trade is tantamount to slavery, or even worse than

>>colonialism.

>> Various recent (true) articles about actual slavery under the auspices of

>>free trade may be the partial source of this confusion.

>>

>

>>Philadelphia - At a Wharton Business School conference on business in >Africa,

>>World Trade Organization representative Hanniford Schmidt announced the

>>creation of a WTO initiative for "full private stewardry of labor" for the >parts of

>>Africa that have been hardest hit by the 500 years of Africa's free trade

>>with the West.

>> The initiative will require Western companies doing business in some >parts

>>of Africa to own their workers outright. Schmidt recounted how private

>>stewardship has been successfully applied to transport, power, water, >traditional

>>knowledge, and even the human genome. The WTO's "full private stewardry" >program

>>will extend these successes to (re)privatize humans themselves.

>> "Full, untrammelled stewardry is the best available solution to African

>>poverty, and the inevitable result of free-market theory," Schmidt told >more than

> >150 attendees. Schmidt acknowledged that the stewardry program was similar >in  
> >many ways to slavery, but explained that just as "compassionate >conservatism"  
> >has polished the rough edges on labor relations in industrialized >countries,  
> >full stewardry, or "compassionate slavery," could be a similar boon to >>developing ones.  
> > The audience included Prof. Charles Soludo (Governor of the Central Bank >of  
> >Nigeria), Dr. Laurie Ann Agama (Director for African Affairs at the Office >of  
> >the US Trade Representative), and other notables. Agama prefaced her >remarks  
> >by thanking Schmidt for his macroscopic perspective, saying that the USTR >view  
> >adds details to the WTO's general approach. Nigerian Central Bank Governor  
> >Soludo also acknowledged the WTO proposal, though he did not seem to >appreciate it  
> >as much as did Agama.  
> > A system in which corporations own workers is the only free-market >solution  
> >to African poverty, Schmidt said. "Today, in African factories, the only  
> >concern a company has for the worker is for his or her productive hours, >and within  
> >his or her productive years," he said. "As soon as AIDS or pregnancy >hits□out  
> >the door. Get sick, get fired. If you extend the employer's obligation to a  
> >24/7, lifelong concern, you have an entirely different situation: get sick, >get  
> >care. With each life valuable from start to finish, the AIDS scourge will >be  
> >quickly contained via accords with drug manufacturers as a profitable >>investment in human stewardees. And educating a child for later might make >more sense  
> >than working it to the bone right now."  
> > To prove that human stewardry can work, Schmidt cited a proposal by a >>free-market think tank to save whales by selling them. "Those who don't >like whaling  
> >can purchase rights to specific whales or groups of whales in order to stop  
> >those particular whales from getting whaled as much," he explained.  
> >Similarly,

> >the market in Third-World humans will "empower" caring First Worlders to >help  
> >them, Schmidt said.  
> > One conference attendee asked what incentive employers had to remain as  
> >stewards once their employees are too old to work or reproduce. Schmidt >responded  
> >that a large new biotech market would answer that worry. He then reminded >the  
> >audience that this was the only possible solution under free-market theory.  
> > There were no other questions from the audience that took issue with  
> >Schmidt's proposal.  
> > During his talk, Schmidt outlined the three phases of Africa's 500- year  
> >history of free trade with the West: slavery, colonialism, and >post-colonial  
> >markets. Each time, he noted, the trade has brought tremendous wealth to >the West  
> >but catastrophe to Africa, with poverty steadily deepening and ever more  
> >millions of dead. "So far there's a pattern: Good for business, bad for >people.  
> >Good for business, bad for people. Good for business, bad for people. >That's why  
> >we're so happy to announce this fourth phase for business between Africa >and  
> >the West: good for business □ GOOD for people."  
> > The conference took place on Saturday, November 11. The panel on which  
> >Schmidt spoke was entitled "Trade in Africa: Enhancing Relationships to >Improve Net  
> >Worth." Some of the other panels in the conference were entitled >"Re-Branding  
> >Africa" and "Growing Africa's Appetite." Throughout the comments by Schmidt  
> >and his three co-panelists, which lasted 75 minutes, Schmidt's stewardess,  
> >Thomas Bongani-Nkemdilim, remained standing at respectful attention off to >the  
> >side.  
> > "This is what free trade's all about," said Schmidt. "It's about the >freedom  
> >to buy and sell anything □ even people."  
>  
>

---

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>

| 20975|2006-12-01 07:30:29|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between huma|

By the way, African poachers selling to Asian Markets have been just as harmful if not worse.

-----Original Message Follows-----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between humans

Date: Fri, 01 Dec:00:49 -0000

It also shows how dumb europeans have been and how they can push a hateful, specious, vapid lie or opinion incredibly successfully.

Just look at how they have maligned the gorilla with the Mighty Joe Young and King Kong films due to their insane fears and ignorance.

Very likely they contributed to the gorillas destruction even apart from their hunting them for their zoos across the world.

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> I don't know if you ever get the chance to watch the National

> Geographic Channel. They do documentaries on gorillas sometimes.

> They have relatively recently filmed lowland gorillas moving about in

> waist-deep water after years of declaring that these animals are

> terrified of the water. They rinse off their food in the water

> before they eat it. In one instance an Orangutan took the

initiative

> to learn to wash cloths from watching humans do it. "Monkey see,  
> monkey do."

>

> Fred

>

>

>>>>When they see gorillas they see black people and vise  
>> versa. Now that some are paying more attention to Gorillas, they  
are

>> learning that these magnificent animals are much more intelligent  
>> than they had previously assumed.<<

>>

>> The most intelligent of the monkeys AND the most gentle. And  
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>> are relatively close to extinction. It's somewhat discouraging.

A

>> good argument could be made - in light of history, current events  
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>> the country I live in - that intelligent outlook on the world and  
>> kindness don't matter; that only brute animal force assures  
> survival

>> and pre-eminence.

>> HTP,

>> Mahari

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>>>

>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>>> wrote:

>>>>

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>>>>>

>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
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>>>>>>

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Racism.

>> They

>>>>> just claimed new races evolved since then."

>>>>>

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humans

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>>>> in Africa. It only proves what we have believed all along  
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> and  
>>>> therefore inferior by nature."  
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>>>  
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>>>>  
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>>>>  
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>>>>  
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>> of

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> > >  
> > > Fred  
> > >  
> >  
>

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| 20976|2006-12-01 07:49:39|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between huma|

I thought the remake of Mighty Joe Young was good.

-----Original Message Follows-----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between humans

Date: Fri, 01 Dec:00:49 -0000

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Just look at how they have maligned the gorilla with the Mighty Joe Young and King Kong films due to their insane fears and ignorance.

Very likely they contributed to the gorillas destruction even apart from their hunting them for their zoos across the world.

Mahari

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>> The most intelligent of the monkeys AND the most gentle. And  
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| 20977|2006-12-01 08:46:12|anne|Re: Genetic breakthrough that reveals the differences between huma|

Yeah - and why do they do this? 🤔

**Jaime Andres Pretell** wrote:

By the way, African poachers selling to Asian Markets have been just as harmful if not worse.

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Everyone is raving about [the all-new Yahoo! Mail beta.](#)

| 20978|2006-12-01 09:24:56|Paul Kekai Manansala|Don't knock Nok: Precious antiquites of Nok Culture|

## **Nok, Nok, who's there?**

By MAURICE ARCHIBONG

**Thursday, November 30, 2006**

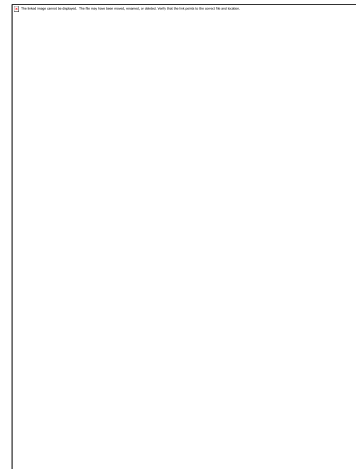
Down in the southern part of Kaduna State, up in northern Nigeria, a little settlement called Nok frequently attracts visitors. It is still unclear what this town's name translates as, but there is no doubt as to its universal fame. Across the academia, all over the world, Nok is known.

Antiquities from Nok adorn great museums in different parts of the world. But despite the coveted place of Nok in world culture, the little village in whose honour the famed artifacts are named remain a rustic hamlet to this day.

Welcome to Nok, fountain of wealth and unique artifacts. But this spring may well be drying up because antiquity thieves are enjoying a field day digging up precious antiquities in Nok and selling them for pittances.

A small piece, even a shard, of Nok terra cotta could fetch millions of naira. But desperate antiquity traffickers are forced to sell for peanut because it is a criminal offence to trade in antiquity, in the first place. Nonetheless, illegal excavations continue because local museum authorities lack the resources to effectively police archaeological sites.

Nok artifacts include ancient sculptures made from wood, metal and finely fired clay or terra cotta. Art historians say Nok terra cotta is the earliest known sizable sculpture ever produced in West Africa, and that the Nok culture flourished extensively in northern Nigeria from 500 BC into the early centuries AD. Archaeologists cite furnaces found at Taruga, which are older than 5,000 years, as proof that the Nok were the first known workers of iron in this part of the world.



**?Nok Ancient terra cotta**  
**Photos: MAURICE ARCHIBONG**

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Alongside working with iron, the ancient Nok artisans concurrently used stone implements.

According to the Encyclopaedia Britannica: "Distinctive features of Nok art include naturalism; stylized treatment of the mouth and eyes; relative proportions of the human head, body, and feet; distortions of the human facial features; and the treatment of animal forms."

Archaeologists agree "Nok culture made the transition to the Iron Age," and that the traditional occupation of the ancient Nok was farming and animal husbandry. But it remains unclear, why the people of ancient Nok set great store by their coiffure and body embellishments.

Apart from southern Kaduna state and south of the Jos Plateau, Nok-type figures were later discovered in a wide area as far away as the Tiv settlement of Katsina Ala, south of River Benue. Experts say traces of Nok culture are evident even in the lives of the Bachama people of Numan, in far away Adamawa State and other peoples farther off.

Reliable sources suggest that later developments of Nigerian art produced in such places as Benin City, Esie, Igbo Ukwu and Ile Ife even throw up certain features of Nok art.

Although the National Commission for Museums and Monuments (NCMM) maintains an outpost in Nok, locals rued that despite the potential of the place as a major tourist attraction, little else is there in terms of government presence. For years, various Kaduna State governments had bandied the idea of a proposed Nok Museum Complex to beef up services at the tiny NCMM station. A Main Museum building, Craft Shop, Snack Bar, Lawn Tennis Courts and chalets are among facilities the proposed complex would provide.

When we visited Nok in 2001, the project was far from off the ground, though a Kaduna State Tourism Board source had revealed that the site had been procured, compensation paid, preliminary drawings ready and part of the site fenced. During our latest trip in early September, this year, we saw a sprawling complex under construction but got no clue as to the date of completion. However, many locals sounded optimistic the project would be seen through before the end of Governor Ahmed Markarfi's tenure.

Having served as governor for two terms, Markafi cannot run for that office again. This probably informed the conjecture of one respondent, who said: "Governor Markarfi probably would love to commission the complex during his farewell visit to the community." But whether the project would be ready for launch before May 29, 2007 when Markafi is due to vacate Kaduna Government House, only time will tell. In any case, many respondents' view seemed to be, "delay or not, Markafi deserves commendation for the museum complex project because there aren't many governors across Nigeria that committed as much as N25 million to a single culture/tourism project over the last seven years."

### **Nok Museum and priceless antiquities**

Nok Museum boasts 10 archaeological sites. Apart from these 10 official research fields, Nok Village hosts numerous natural caves. These have been classed as welfare caves, security caves as well as barns, where the ancient inhabitants stored their grains. Unfortunately, the hazardous state of the access roads made visit to this unique silo impossible. The head of Nok Station of the NCMM, Mr. Gang Chai Mang, said twin-barns litter the interior of this cave, which was built by ancient Nok dwellers. Going by local folklore, "no matter how little their grains stocks were, it

served the community throughout the year," Mang remarked.

With its exquisite and precious antiquities as well as tales such as this, it is easy to understand why foreign tourists and scholars flood Nok. In fact, Mr. Mang said we narrowly missed meeting two German researchers, Professor Peter Bronnick and Dr. Nikol Robb, who worked at Nok for a month until first week of September.

With regard to the potentials of Nok Museum, Mang submitted: "I am highly impressed by the potentials of this place. We have 10 archaeological sites under Nok, and this place boasts one of the greatest collections of artifacts." Interestingly, there are only three security men to watch over the 10 sites, not to talk of the main building, which hosts the mini-gallery, where priceless antiquities are kept. With fear of losing some antiquities ranking in the tourist's mind, who could notice that many areas of Kwoi Museum were overgrown with weed? Nonetheless, we still popped the question: "Would you say that your gardeners work hard enough?"

Hear Mang: "We don't have any gardener, here."

"And how do you watch over your sprawling station with 10 sites?"

Mang again: "As custodian of these antiquities, I have a big problem in policing these mines and protecting them from illegal excavations."

Mang, however, enthusiastically added: "But we have been lucky because there has been no case of theft at this museum."

However, it was hard to share his excitement, for as it emerged, antiquity traffickers had no reason going to incur government's wrath by stealing from the local museum, when they could jolly well dig up their own pieces.

Mang believes illegal mining or excavations are still being carried out, despite government's efforts at stamping out this crime. Unfortunately, lack of communication, mobility and under-staffing make Mang's tasks akin to a mission impossible.

There's no telephone link between Nok Station and Kaduna Museum, which oversees the former; and 11 workers, including Mang, run Nok Museum, whose 10 archaeological sites are scattered over a very wide area. Curiously, Nok Station is supervised by Kaduna Museum, which is two-hours' drive away, whereas the archaeologists' haven lies barely 90 minutes' drive from Abuja.

On a more optimistic note, Mang revealed that the recent posting of an accountant to his station hinted at the possibility that some funds, however little, would henceforth be remitted to this museum for proper running of the place. "I believe that with the changes taking place at the NCMM headquarters in Abuja, things would take better shape, henceforth," Mang remarked.

Mang, who assumed duty at Nok on February 1, this year, said admission to Nok Museum gallery is N50 and N20 per adult or minor respectively. The former assistant chief education officer at Kaduna Museum lamented that in spite of this negligible fee, genuine Nigerian visitors are scarce. Mang blamed the slippery nature of the site, especially during the rainy season, and poor state of access roads for the parlous indigenous viewer statistics.

As regards the ancillary complex that the Kaduna State Government promised years ago, Mang

said Governor Markarfi had in March awarded a N25 million contract for the project. Interestingly, sources revealed that work began in earnest at the site in July, the month that the construction was earlier billed for completion. Mang said he was not in the employ of Kaduna State Government and therefore could not tell the reasons for the delay.

### **Geography**

Nok is part of Jaba Local Government Area (LGA). The seat of Jaba Council is Kwoi, which like Nok falls among the numerous settlements in some 21 Districts occupied by the Ham ethnic group. The Ham nation, we gathered, straddles four LGAs, Jaba, Jema'a, Kachia and Kagoro.

### **Getting there**

Nok can be reached by road from the southern parts through the Nasarawa State town of Keffi or via Kafanchan, which lies roughly 40km away in Kaduna State. From the Plateau State capital, Jos, the journey to Kafanchan extracted N300 per passenger in a shared taxi. We boarded a Kwoi-bound bus from Kafanchan at another fare of N80. Shortly before hitting Kwoi, a right turn takes one into the Kwoi-Nok-Chori Road. From that junction, the traveller could get a ride on motorbike taxi to Nok. The journey, which lasted barely 15 minutes, extracted a fare of N100 because of the state of the road, which was actually cut in two and made impassable for motorists. Many foreign tourists and researchers frequently ply this road. Is anyone out there? Can you read me?

### **Infrastructure**

On one hand, it could be said that Nok is even luckier than many big towns in Nigeria, for pipe-borne water flows in this little village, which is also electrified. However, as far as telephone service is concerned, Nok is cut off from the world. With regard to road, that disconnection takes on a more touching meaning because the major road linking Nok to neighbouring settlements was cut in two by flood many moons ago.

Locals said this avenue, Kwoi-Nok-Chori Road, leads through all of Ham land and links these communities to Kachia, Kafanchan, Zonkwa and other towns. Apart from the major road linking Nok to Kwoi and Kafanchan, the inner parts of this archaeologists' haven has nothing of a modern road network in the real sense of the word. During our visit, reconstruction of a bridge over a busy stream was still in progress.

As to how long that project had been on, we could not tell but an idea could be gleaned from the lament of Mr. Danjuma Byanet, who works in the Marketing Department of the Kaduna offices of John Holt Engineering Limited. "I purposely came home to complain to our community leaders about the state of roads in Nok. We have been cut off for two months, since the old culvert was washed away. I see the situation as an emergency but it is unfortunate that the local government council does not seem to see it as such, otherwise they would have handled the construction work speedily."

Byanet again: "Last week (August ending), after a downpour, a man on a bike fell off the makeshift bridge. But for passersby, who helped to rescue the cyclist, the water's current would have carried him away. It is unfortunate that as old as Nok is, nothing is happening here," the marketer thundered.

The first academic institution in Nok is the Local Education Authority (LEA) Primary School. Mr. Steven Wyah, a former assistant head teacher of that school, said it was founded in 1954. The government later took over the school, which was founded by the community, according to Wyah.

To date, that school stands on its original site within Ngar-Chichar in eastern Nok. Mr. Wyah, who started his primary education in 1961 at the school, where he would later rise to be assistant headmaster, revealed that the bungalow in which we were having our chat was actually built on what used to be the school's football field. Nok also has a Customary Court of Appeal, where judgment is delivered every Thursday, and newer schools, Universal Basic Education Primary School, LEA Sabon Gari and Government Day Secondary School have also been established.

Respondents, who included Mr. Lazarus John, identified Fada near Tunga-Nok and Tunga-Zyeh, as center of Nok. Mr. John, a teacher at Nok's premier school, named Mallam Nabaida Ndung as paramount ruler of Nok. He said the chief was installed in 1998. Unfortunately, we could not meet this traditional ruler as he was said to have gone farming during our trip. Farming? Believe it or not, traditional rulers in many parts of Nigeria's Middle Belt lead by example: Most of them participate in such backbreaking exercise as farming!

With regard to language, especially the local dialect, Byanet said: "We are worried. Our culture is facing serious threats and our language is dying. Mr. Byanet recalled that one Reverend Byang Kato, now deceased, concluded translation of The New Testament into Nok tongue and that published work is probably the only serious effort at preserving the local lingo.

| 20979|2006-12-01 20:43:58|Alex van Deelen|A Remarkable Computer from 100 B.C.E.|  
<http://www.progress.org/2006/earth07.htm>

A Remarkable Computer from 100 B.C.E.  
Ancient Machine Opened the Heavens  
by Thomas H. Maugh II

After a century of study, scientists have unlocked the secrets of a mysterious 2,100-year-old device known as the Antikythera mechanism, showing it to be a complex and uncannily accurate astronomical computer. The bronze-and-iron mechanism, recovered in 1901 in more than 80 highly corroded fragments from a sunken Roman ship, could predict the positions of the sun and planets, show the location of the moon and even forecast eclipses.

The international team of scientists reported today that the 1st century BC Greek device, the earliest known example of an arrangement of gear wheels, shows a technological sophistication that was not seen again until clockwork mechanisms were introduced in the 14th century. The results "imply that Greek technology was much more advanced in this area than was previously thought," said the team's leader, physicist Mike G. Edmunds of Cardiff University in Wales. "If they could do this, what else could they do?"

An even bigger question, says science historian Francois Charette of Ludwig Maximilians University of Munich in Germany, is why the technology disappeared for more than 1,400 years before reappearing in a less advanced form. "Much of the mind-boggling technological sophistication available in some parts of the Hellenistic and Greco-Roman world was simply not transmitted further," he wrote in an editorial accompanying the team's report in the journal Nature.

The device was found by Greek sponge divers in 120 feet of water off the coast of the Greek island of Antikythera, midway between the southern tip of Greece and Crete. The site is on a major trade route between the island of Rhodes and Rome. Coins on the ship suggest it sank shortly after 85 BC. Other artifacts from the ship indicate it carried a cargo of luxury goods, including statues and silver coins, that probably originated in Rhodes and was bound for Rome's elite.

The new study suggests that the Antikythera mechanism predates the sinking by 15 to 20 years.

The late British science historian Derek de Solla Price was the first to use modern technology to study the device. Over the course of two decades beginning in the 1950s, he used X-ray and gamma-ray images to reveal gears inside the corroded pieces. He concluded correctly that it was an astronomical calculator. But the device as he reconstructed it was unduly complicated, and there were many gaps in his explanation of how it worked.

Edmunds said his interest in the device was piqued several years ago by a student who pointed it out to him. He began studying the published literature, eventually producing a review article. But truly understanding it, he concluded, would require a more detailed knowledge of its encrusted gears. Edmunds' team brought a 7.5-ton X-ray tomography machine - similar to that used to perform CT scans on human patients - into the National Archeological Museum of Athens to examine the fragments in greater detail than was possible before.

They were able to image the bronze gears more clearly, and deciphered twice as many inscriptions on the casing. They concluded that the device contained 37 gears, about 30 of which still survive. It was originally housed in a wooden case slightly smaller than a shoebox. Two dials on the front show the zodiac and a calendar of the days of the year that can be adjusted for leap years. Metal pointers show the positions in the zodiac of the sun, moon and five planets known in antiquity. Two spiral dials on the back show the cycles of the moon and predict eclipses. The complicated meshing of the gears is a physical representation of the so-called Callippic and saros astronomical cycles. In the Callippic cycle, for example, the sun, moon and Earth return to the same relative orientations four times in 76

years minus one day. The saros cycle predicts that, following a solar or lunar eclipse, a similar eclipse will occur 223 lunar months later. By turning the gears with a hand crank, the user could select a specific day in the past or future and observe the positions of the heavenly objects on that day.

The device was most likely used to indicate the beginning and end of growing seasons, to mark religious holidays and to time other significant events during the year.

"The design is beautiful; the astronomy is exactly right," Edmunds said. "The way the mechanics are designed just makes your jaw drop. Whoever has done this has done it extremely well." The device performs subtractions, multiplications and divisions to carry out its functions. That leads to the question "of whether they could have easily designed actual calculators for other purposes," Edmunds said. The identity of the maker will probably remain a mystery - no signature is apparent on the device.

But the astronomical information incorporated in the gears clearly is based on the calculations of the Greek astronomer Hipparchus, who worked on Rhodes from about 140 BC to about 120 BC. Subsequently, the philosopher Posidonius established an astronomy school incorporating Hipparchus' ideas. Cicero, the Roman lawyer and consul, later wrote that Posidonius had made an instrument "which at each revolution reproduces the same motions of the sun, the moon and the five planets that take place in the heavens every day and night."

Historians have generally dismissed Cicero's words as extravagant or even mythic, but the new discoveries suggest he may have been correct.

| 20980|2006-12-02 07:22:03|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between huma|

Because of bizarre beliefs of potency elixirs and what not.

---

From: *anne*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *RE: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma*  
Date: *Fri, 1 Dec 2006 08:43:10 -0800 (PST)*

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Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
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Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between humans  
Date: Fri, 01 Dec:00:49 -0000

It also shows how dumb europeans have been and how they can push a hateful, specious, vapid lie or opinion incredibly successfully.  
Just look at how they have maligned the gorilla with the Mighty Joe Young and King Kong films due to their insane fears and ignorance.  
Very likely they contributed to the gorillas destruction even apart from their hunting them for their zoos across the world.  
Mahari

--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "arumese" wrote:  
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| 20981|2006-12-02 07:35:16|Millennium Twain|Re: [YeshuaMirya] The Mother as Mahashakti|  
~~

we returneth, Sharon, Wynnsome ...

now. together.

into the AeonOsphere!

Millennium

--- In [temple\\_of\\_sophia@yahoogroups.com](mailto:temple_of_sophia@yahoogroups.com), Sharon Alder wrote:

We Welcome in the Aeon of the Divine Mother, the Shakti, the Shekinah, the Holy Spirit.  
bring AI into Her One Heart of Love,  
With Blessings, SharOn Sophia

wynn manners wrote:

To: [yeshuamirya@yahoogroups.com](mailto:yeshuamirya@yahoogroups.com)

From: "wynn manners"

Date: Wed, 29 Nov 2006 23:21:23 -0000

Subject: [yeshuamirya] The Mother as Mahashakti -- Sri Aurobindo

## "The Mother as Mahashakti"

[pp. 29 - 34]

The Mahashakti, the universal Mother, works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made; her presence fills and supports them with the divine spirit and the divine all-sustaining force and delight without which they could not exist. That which we call Nature or Prakriti is only her most outward executive aspect; she marshals and arranges the harmony of her forces and processes, impels the operations of Nature and moves among them secret or manifest in all that can be seen or experienced or put into motion of life. Each of the worlds is nothing but one play of the Mahashakti of that system of worlds or universe, who is there as the cosmic Soul and Personality of the transcendent Mother. Each is something that she has seen in her vision, gathered into her heart of beauty and power and created in her Ananda.

But there are many planes of her creation, many steps of the Divine Shakti. At the summit of this manifestation of which we are a part there are worlds of infinite existence, consciousness, force and bliss over which the Mother stands as the unveiled eternal Power. All beings there live and move in an ineffable completeness and unalterable oneness, because she carries them safe in her arms for ever. Nearer to us are the worlds of a perfect supramental creation in which the Mother is the supramental Mahashakti, a Power of divine omniscient Will and Omnipotent Knowledge always apparent in its unfailing works and spontaneously perfect in every process. There all movements are the steps of the Truth; there all beings are souls and powers and bodies of the divine Light; there all experiences are seas and floods and waves of an intense and absolute ananda. But here where we dwell are the worlds of the Ignorance, worlds of mind and life and body separated in consciousness from their source, of which this earth is a significant centre and its evolution a crucial process. This too with all its obscurity and struggle and imperfection is upheld by the Universal Mother; this too is impelled and guided to its secret aim by the Mahashakti.

The Mother as the Mahashakti of this triple world of the Ignorance stands in an intermediate plane between the supramental Light, the Truth life, the Truth creation which has to be brought down here and this mounting and descending hierarchy of planes of consciousness that like a double ladder lapse into the nescience of Matter and climb back again through the flowering of life and soul and mind into the infinity of the Spirit. Determining all that shall be in this

universe and in the terrestrial evolution by what she sees and feels and pours from her, she stands there above the Gods and all her Powers and Personalities are put out in front of her for the action and she sends down emanations of them into these lower worlds to intervene, to govern, to battle and conquer, to lead and turn their cycles, to direct the total and the individual lines of their forces. These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages. But also she prepares and shapes through these Powers and their emanations the minds and bodies of her Vibhutis, even as she prepares and shapes minds and bodies for the Vibhutis of the Ishwara, that she may manifest in the physical world and in the disguise of the human consciousness some ray of her power and quality and presence. All the scenes of the earthplay have been like a drama arranged and planned and staged by her with the cosmic Gods for her assistants and herself as a veiled actor.

~~ from "The Mother" by Sri Aurobindo

A 62 page booklet, published September 1974 by Sri Aurobindo Ashram;  
First Edition was in 1928.

~~

~

| 20982|2006-12-02 07:37:51|anne|Re: Genetic breakthrough that reveals the differences between huma|

I asked why are African poachers selling to Asian markets? (You don't have to answer - my point was; it's not the same thing as what the Europeans did; if anything -it is based on European colonization- but obviously you do not look at the deeper reasons for what is going on.)

**Jaime Andres Pretell** wrote:

Because of bizarre beliefs of potency elixirsand what not.

---

From: *anne*  
Reply-To: *Ta\_Seti@yahooogroups .com*  
To: *Ta\_Seti@yahooogroups .com*  
Subject: *RE: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma*  
Date: *Fri, 1 Dec 2006 08:43:10 -0800 (PST)*

Yeah - and why do they do this? 🤔

**Jaime Andres Pretell** wrote:

By the way, African poachers selling to Asian Markets have been just as harmful if not worse.

---Original Message Follows---

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>  
Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between humans

Date: Fri, 01 Dec:00:49 -0000

It also shows how dumb europeans have been and how they can push a hateful, specious, vapid lie or opinion incredibly successfully.

Just look at how they have maligned the gorilla with the Mighty Joe

Young and King Kong films due to their insane fears and ignorance.

Very likely they contributed to the gorillas destruction even apart from their hunting them for their zoos across the world.

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

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> Geographic Channel. They do documentaries on gorillas sometimes.

> They have relatively recently filmed lowland gorillas moving about in

> waist-deep water after years of declaring that these animals are

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> before they eat it. In one instance an Orangutan took the initiative

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> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

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| 20983|2006-12-02 23:45:38|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between huma|

<http://www.mnsu.edu/emuseum/cultural/language/chimpanzee.html>

[http://whyfiles.org/058language/ape\\_talk.html](http://whyfiles.org/058language/ape_talk.html)

<http://www.newscientist.com/article.ns?id=dn3218>

<http://www.garysturt.free-online.co.uk/gardner.htm>

-----Original Message Follows-----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma

Date: Fri, 01 Dec:12:39 -0000

Yes, you are correct. I used monkeys because I was trying to include the whole group and didn't want to say they were the smartest primates since that includes humans and I think we MAY be smarter. And how about this -I SAY - they are smarter than chimps. OK? Perhaps, you are unaware that there have been experiments where through sign language researchers were/are able to carry on conversations with gorillas. I've heard no such experiments with chimps or orangs or bonobos.  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" wrote:

>  
> Gorillas aren't monkeys. They are apes. And the Bonobos are gentler than  
> Gorillas. Don't know where you came to the conclusion that Gorillas are  
> smarter than Chimps or Bonobos or Orangutans for that matter. As

far as i  
> know scientists aren't sure either way.  
>  
>  
> ----Original Message Follows----  
> From: "Mahari Mengistu"  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the

differences  
> between humans  
> Date: Wed, 29 Nov:56:20 -0000  
>  
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| 20984|2006-12-03 09:52:45|Djehuti Sundaka|Scientist Fights Church Effort to Hide Museum's Pre-Human Fossils|

Scientist Fights Church Effort to Hide Museum's Pre-Human Fossils Kendrick Frazier

[http://news.yahoo.com/s/livescience/20061203/sc\\_livescience/scientistfightschurchefforttohidemuseumsprehumanfossils](http://news.yahoo.com/s/livescience/20061203/sc_livescience/scientistfightschurchefforttohidemuseumsprehumanfossils)

Skeptical Inquirer

42 minutes ago

Famed paleoanthropologist Richard Leakey is giving no quarter to powerful evangelical church leaders who are pressing Kenya's national museum to relegate to a back room its world-famous collection of hominid fossils showing the evolution of humans' early ancestors.

Leakey called the churches' plans "the most outrageous comments I have ever heard."

He told The Daily Telegraph (London): "The National Museums of Kenya should be extremely strong in presenting a very forceful case for the evolutionary theory of the origins of mankind. The collection it holds is one of Kenya's very few global claims to fame and it must be forthright in defending its right to be at the forefront of this branch of science." Leakey was for years director of the museum and of Kenya's entire museum system.

The museum's collections include the most complete skeleton yet found of *Homo erectus*, the 1.7-million-year-old Turkana Boy unearthed by Leakey's team in 1984 near Lake Turkana in northern Kenya.

The museum also holds bones from several specimens of *Australopithecus anamensis*, believed to be the first hominid to walk upright, four million years ago. Together the artifacts amount to the clearest record yet discovered of the origins of *Homo sapiens*.

Leaders of Kenya's Pentecostal congregation, with six million adherents, want the human fossils de-emphasized.

"The Christian community here is very uncomfortable that Leakey and his group want their theories presented as fact," said Bishop Bonifes Adoyo, head of the largest Pentecostal church in Kenya, the Christ is the Answer Ministries.

"Our doctrine is not that we evolved from apes, and we have grave concerns that the museum wants to enhance the prominence of something presented as fact which is just one theory," the bishop said.

Bishop Adoyo said all the country's churches would unite to force the museum to change its focus when it reopens after eighteen months of renovations in June 2007. "We will write to them, we will call them, we will make sure our people know about this, and we will see what we can do to make our voice known," he said.

It was these comments Leakey termed outrageous. Calling members of the Pentecostal church fundamentalists, Leakey added: "Their theories are far, far from the mainstream on this. They cannot be allowed to meddle with what is the world's leading collection of these types of fossils."

For its part, the museum sounded like it was trying to walk a tightrope. It said it was in a "tricky situation" in trying to redesign its exhibition space for all kinds of visitors.

"We have a responsibility to present all our artifacts in the best way that we can so that everyone who sees them can gain a full understanding of their significance," said Ali Chege, public relations manager for the National Museums of Kenya. "But things can get tricky when you have religious beliefs on one side, and intellectuals, scientists, or researchers on the other, saying the opposite."

This article first appeared in Skeptical Inquirer magazine.

Creation Myths Timeline of Human Evolution Top 10 Missing Links All About Evolution Original Story: Scientist Fights Church Effort to Hide Museum's Pre-Human Fossils

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world breakthroughs, made simple and stimulating for people on the go. Check out our collection of Science, Animal and Dinosaur Pictures, Science Videos, Hot Topics, Trivia, Top 10s, Voting, Amazing Images, Reader Favorites, and more. Get cool gadgets at the new LiveScience Store, sign up for our free daily email newsletter and check out our RSS feeds today!

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| 20985|2006-12-03 18:21:24|Freddie Thompson|Re: Post Modern Egypt and the Challenge of Bedouinization|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" wrote:

>

> Assuming that they were is just as much a blind spot.

I would definitely agree with you if that were simply the case.

Considering the probability precludes blind assumption because we know that the Kushites were in Western Asia and Arabia before the historical period.

>As of right now the evidence is inconclusive.

Then I take it you have not concluded that they could not have been black/Africoid. This is a bold step forward.

>We don't really know what skin tone those ancients had.

Skin tone is irrelevant in trying to argue the absence of Africoid types, as there are countless variations of black descendants of Africans who display every shade under the sun ? many with hair textures and facial features comparable to Caucasoid/Semitic types. You don't know what skin tone I have either, I am nevertheless an American black man who as judged to be so by mere appearance of African ancestry. I have African American friends and relatives that I can conclusively identify as black, while you might mistake them as something other. Many none-blacks don't even see their blackness and have a tendency to deny it out of ignorance. To other black people though, it is obvious that they are ethnically black.

What I want to know is how long it takes for a migrating African group to micro-evolve to the point where they can no longer be considered Negroid. Do they necessarily have to wait until they have

completed the transformation from Negroid to Caucasoid to begin developing sophisticated civilizations?

>And it is foolish to speculate.

Why is it foolish to speculate? After all, speculating is an admission that there is more than one possibility present. I would think you might be in favor of not making blind assumptions.

>We do know migrations have occurred in many places.

Why should we assume that the migrations did not continue out of Africa into the historical period? There are those who attempt to present Ancient Egypt as a society to be characterized by "mixed populations." Strangely enough, those who do, hardly ever recognize the presence of indigenous Africans among the Egyptians until very late in Egyptian history. Be that as it may. I think Western Asia is more appropriately to be considered a region characterized by "mixed populations" in ancient times. These populations most definitely consisted of significant numbers of blacks who were directly related to Africans.

>We also know a certain gradient of shades did occur

> with time just from slow mobility, adaptation and many other factors.

What ever variations were occurring, I think that interracial mixing is a major factor of the current make-up of Western Asiatics ? as well as in Mediterranean Europe to a somewhat lesser degree.

>We don't know exactly when such variation occurred.

> What we do know is that these people definitely were already

outside Africa

> when the first African civilizations arose and where not founded afterwards.

You will no get no argument from me here. But the evidence shows that blacks akin to Africans were deeply involved in the development of many of the earliest Asiatic civilization.

> And there is no evidence that they considered themselves under  
any social  
> construct of Blackness, so the possibility that they may have been  
dark  
> skinned does not mean they were Black.

That means little. Ignorance of one's roots/ethnic association is completely irrelevant in this regard. There must be lots of black people around the world who don't hold to Western constructs of blackness ? even Africans themselves. Nevertheless, this description fits them perfectly. And since there is no such thing as race, the term is primarily descriptive, not actual.

Fred

>  
>  
> ----Original Message Follows----  
> From: "arumese"  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of

Bedouinization

> Date: Wed, 29 Nov:23:48 -0000  
>  
> Assuming that no culture outside of Africa could have been

originated  
> and cultivated by black descendants of Africa is one of the major  
> blind spots within Western academia in my estimation -- especially  
> when there is ample evidence that tells us otherwise. It's just one  
> of the legacies from the slave era that modern historical research

is  
> built upon.  
>  
> Fred  
>  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
> > wrote:  
> > >

>>> Only problem with that assumption is that not all people of the  
>> Arabian  
>>> peninsula where beduins. And the near east/Levan has been as  
>> ancient a spot  
>>> of settlement and agriculture as the Nile Valley.

>>>

>>>

>>>

>>>

>>> ----Original Message Follows----

>>> From: "Mahari Mengistu"

>>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>> Subject: [Ta\_Seti] Re: Post Modern Egypt and the Challenge of  
>> Bedouinization

>>> Date: Wed, 29 Nov:11:53 -0000

>>>

>>> This is excellent. For me, it explains much about what I  
> perceive

>> as

>>> the Jewish and Arab contempt for Africans, their culture,

religion

>>> and way of life. The Africans have been sedentary,

> agriculturalists

>>> and civilization builders for thousands upon thousands of

years.

>>> It seems to explain, also, an issue I held regarding the

contempt

>>> expressed in the Cain and Abel myth about what each offered to  
> God.

>>> Implied in the story is that God did not appreciate the

offerings

>>> from the earth. That's stupid and nonsensical and VERY man-

ego

>>> grounded.

>>> It is these elements brought forth in this article that

> solidify

>>> my belief that Islam and Judaism are racist nomadic Semitic

>> religious

>>> intrusions on a well established African religion and

civilization

>>> that lost its integrity and its way forward following murderous  
>>> morally corrupt invasions of the Indo-Eurasian conquests.

>>> HTP,

>>> Mahari

>>>

>>> --- In [Ta.Seti@yahoogroups.com](mailto:Ta.Seti@yahoogroups.com), "Djehuti Sundaka"

>>> wrote:

>>>>

>>>> Post Modern Egypt and the Challenge of Bedouinization

>>>>

>>>>

>>>> Part 1: On cultural progress and retrogression, openness and  
>>>> isolation,

>>>> creativity and stagnation, relativism and superiority

>>>>

>>>>

>>>> By Amin Makram Ebeid

>>>>

>>>>

>>>> [http://www.wataninet.com/article\\_en.asp?ArticleID=10558](http://www.wataninet.com/article_en.asp?ArticleID=10558)

>>>>

>>>>

>>>> Introduction

>>>>

>>>> The subject of Bedouinization of Egypt would have never been  
>>> addressed, if

>>>> the term was in any way synonymous with the tribal nature of  
> the

>>> country.

>>>> This is so because, as asserted by no less an authority than

>> Xavier

>>> de

>>>> Planhol, (the famous French Geographer and

> Historian): "countries

>>> with

>>>> reliable water supply for irrigation (are those) which

escape

>>> tribal

>>>> dislocations. (Thus) Egypt, for all its human congestion,

>> possesses

>>> a

>>>> coherence and homogeneity that gives it credibility as a

nation

>>> state".  
>>>> On the other hand it is perfectly appropriate to examine the  
>>> challenge that  
>>>> Egypt continues to face as a result of the increasing  
>>> Bedouinization of its  
>>>> intellectual mindset that has taken place for the better

part  
> of  
>>> half a  
>>>> century. The phenomenon is not new since it was initiated by  
> the  
>>> Arab  
>>>> conquest of Egypt which was accompanied by the arrival of  
> Bedouin  
>>> tribes  
>>>> with their black tents, their spears and their swords. This  
>>> observable  
>>>> historical event was followed by the imposition or

migrations  
> of  
>>> further new  
>>>> settlements in the Nile valley. It is still with us today,

in  
> its  
>>> cultural  
>>>> form, even after the significant modern decline of

traditional  
>>> desert  
>>>> societies.  
>>>>  
>>>>> This article is meant to be a commentary on the proposition  
>>> formulated by  
>>>> the great Ibn Khaldun, and by Xavier de Planhol; both of

whom  
>> noted  
>>> the  
>>>> destructive effects of Bedouinization on all the

civilizations  
>> that  
>>> they

>>>> overwhelmed.

>>>> Part I of this study, consists of a general introduction on

the

>>> legitimacy

>>>> of this inquiry, and will be followed by a preliminary

> historical

>>> and social

>>>> review of Bedouin culture. This will be continued in

subsequent

>>> parts, to

>>>> what is, hoped to be, a logical conclusion.

>>>>

>>>> 1. Post-modern cultural retrogression

>>>>

>>>> It would help this study by recalling that the exacerbated

>>> Bedouinization of

>>>> the Egyptian scene would have been hardly noticeable, were

it

> not

>>> for the

>>>> striking contrast offered by the titanic efforts of

> modernization

>>> of Egypt

>>>> initiated by Mohamed Aly (ruled) and his dynasty, and

>>> were it not

>>>> for the intellectual and political leadership of Saad Pasha

>>> Zaghloul, Lotfy

>>>> Pasha El Sayed, and Taha Pasha Hussein, the great

enlightened

>>> nationalists

>>>> who were able to distinguish very clearly, the difference

that

>> lies

>>> between

>>>> their duty to fight the "occupation", and their task to

>> appropriate

>>> the

>>>> meliorative philosophy which has been adopted, with such

good

>>> effects, by  
>>>> the enemies they were fighting. In other words, for almost a  
>>> century and a  
>>>> half; Egypt was intent on adopting both modern liberal  
> democracy,  
>>> and the  
>>>> secular and progressive philosophy on which any authentic  
>> democracy  
>>> should  
>>>> be built.  
>>>> But then a pervasive change in the mindset of some Egyptian  
>> leaders  
>>> managed  
>>>> to undermine the very ideology of progress championed by  
> Egypt's  
>>> liberal  
>>>> leaders.  
>>>> That change has been articulated around 1928, by Hassan El  
> Banna  
>>> who formed  
>>>> a most effective political organization, known as the Muslim  
>>> Brotherhood. El  
>>>> Banna's appeal was simple; it just called for the use of the  
> Holy  
>>> Qur'an as  
>>>> the sole Constitution of the realm. It appealed to the

poorer  
>>> segments of  
>>>> the population, whose religious sentiments were aroused by

the  
>> call  
>>> of their  
>>>> "Brethren". The lower middle class was also roused by

promises  
> to  
>>> rid Egypt  
>>>> of the hundred of thousands of foreigners, and their

economic  
>>> domination" .  
>>>> Then, as a result of complex events that included the 1952  
>>> Revolution and  
>>>> the 1956 "tripartite aggression", but without the explicit

>>> participation of  
>>>> the "Brethren", the break with all Western liberal  
> philosophies  
>> was  
>>> almost  
>>>> completed. The intellectual void was filled by an ideology

of

>> pan-  
>>> Arabism  
>>>> which paved the way to pan ?Islamism, and which in turn  
>> facilitated  
>>> the  
>>>> eventual and progressive Bedouinization of the intellectual  
>> scene.  
>>>> Unfortunately, events proved that this shift in ideology was  
> not  
>>> accompanied  
>>>> by progress of the Nation, nor did it succeed in offering

the

>>> people a  
>>>> minimal degree of well being, or a hope for a better

tomorrow.

>>>>  
>>>> 2. Is there any justification  
>>>> to seek a superior culture?  
>>>>  
>>>> Before proceeding further in this study, it behooves us to  
>>> investigate  
>>>> whether any culture may claim to be superior to another, and  
>>> whether  
>>>> cultural dynamism is beneficial to the well being and

progress

> of  
>>> society.  
>>>> For the sake of objectivity of this study; support for the  
>> concept  
>>> of  
>>>> cultural ascendance and dynamism will have to be initiated,

by

> > > having a look  
> > > > at the views of a cultural relativist . To this end,

recourse

> > will  
> > > be made  
> > > > to the famous Anthropologist Claude Levi-Strauss. This  
> researcher  
> > > suggested  
> > > > that it is impossible to find criteria for a hierarchy of  
> > cultures.  
> > > For  
> > > > instance; if the chosen criterion of such a hierarchy is the  
> > > aptitude to  
> > > > triumph in a hostile environment, then, the Bedouins would

be

> > > declared the  
> > > > most civilized.  
> > > > Despite such an `egalitarian' view of cultures; Levi-Strauss  
> > > recognized that  
> > > > cultures (on which civilizations are built) needs to be

open in

> > > order to  
> > > > develop. He insisted that no society can develop in

isolation,

> > > since such an  
> > > > eventuality would lead to its stagnation. This is so

because,

> in  
> > > order to  
> > > > develop; a civilization needs the participation of other  
> > cultures.  
> > > He then  
> > > > added that:- "when we speak, `as Europeans', we have no

reason

> to  
> > > boast  
> > > > about our scientific and technological developments. We

don't

> owe  
>>> our  
>>>> success solely to ourselves, but to the fact that Europe has  
>> been a  
>>>> crossroad of cultures in which the influence of the Greco-

Roman

>>> heritage was  
>>>> added to the Germanic and Anglo Saxon heritage which were in  
> turn  
>>> enriched  
>>>> by Arab and Oriental influences".  
>>>> Claude Levi-Strauss is known to have championed the views of  
>>> cultural  
>>>> relativism, and clearly considered any claim to a superior  
>>> civilization an  
>>>> absurdity. And yet despite his extreme view, he was aware of  
> the  
>>> harmful  
>>>> phenomenon of cultural stagnation.  
>>>> In other words, even a relativist like Claude Levi Strauss  
> would  
>>> have to  
>>>> admit that progressive and dynamic cultures are preferable

to

>>> stagnant ones.  
>>>> That is why it is possible his espousal of cultural

relativism

>> was  
>>> carried  
>>>> out for the very commendable aim to reject any notion that  
>> superior  
>>> cultures  
>>>> are the products of superior races.  
>>>> As an illustration of his stand in this matter, he wrote an  
> essay  
>>> in 1951  
>>>> called "Race and History" at the request of the UNESCO. In

it

> he  
>>>> demonstrated that cultural variations are not genetically  
>>> determined, and

> > > warned the reader of the essay that: "the temptation to

place

> > human

> > > societies on a scale of values, assigning ourselves the

highest

> > position, is

> > > scientifically false and morally harmful".

> > > All this is praiseworthy, but in his admirable objective to

> > destroy

> > racial

> > > and cultural prejudices, he espoused a form of cultural

> > relativism

> > which

> > > believes that such a goal could not be reached by opening

> others

> > to

> > reason,

> > > but by opening ourselves to the reason of others. He then

> added,

> > as

> > > if to

> > > readmit proper reason in his arguments, that "obscurantism

is

> > > simply the

> > > blind rejection of that which is not ours" . This may be

> > important

> > > because

> > > it showed that; even Claude Levi-Strauss, the relativist,

did

> not

> > > reject the

> > > role of objective reason in the study of cultures.

> > > >

> > > > 3. Who are the Bedouins?

> > > >

> > > > The Bedouins, according to a Dictionary definition, are

nomadic

> > > Arabs of the

> > > > Arabian, Syrian and North African deserts.

> > > > Of all the peoples of the planet it may be said that the

> Bedouins

>>> have  
>>>> surpassed all in their remarkable ability to have

consistently  
>>> triumphed  
>>>> against, and survived to this very day, in a most

inhospitable  
>>> milieu: The  
>>>> desert.  
>>>> In order to understand what is meant by Bedouinization of  
>> sedentary  
>>>> civilizations like that of Egypt, some Bedouin traits and  
> habits  
>>> need to be  
>>>> appreciated.  
>>>>  
>>>> a. Occupations  
>>>>  
>>>> By the very nature of their life in semi-arid deserts,

Bedouins  
>>> occupations  
>>>> have remained unchanged over centuries and millennia. This

has  
>>> consisted in  
>>>> sheep and 'camel raising', and to a lesser degree horse  
>> 'breeding'.  
>>>> Moreover, in order to survive in the harsh desert

environment,  
>>> Bedouins  
>>>> became great hunters and raiders. That may explain why those  
>>> hardened  
>>>> nomadic people, espoused the strong belief that agriculture,  
> and  
>>> most other  
>>>> sedentary occupations, are beneath their dignity.  
>>>> Their raiding expeditions or 'ghazw' (corrupted into

'razzias')  
>>> which must  
>>>> really be seen as a form of 'brigandage', has been raised by  
> the  
>>> economic

> > > > and social condition of the desert into the rank of a

national

> > > institution.

> > > > This has nothing to do with the Bedouins espousal of Islam,  
> since

> > > Christian

> > > > tribes also practiced it . In other words it seems that the  
> > `ghazw'

> > > > tradition is a trait ingrained in the Bedouins ethos. This

was

> > > expressed by

> > > > an early poet in the following line: "Our business is to

make

> > raids

> > > on the

> > > > enemy, on our neighbor, and on our own brother in case we

find

> > none

> > > to raid

> > > > but him" .

> > > > This, parenthetically, explains why the horse was precious

to

> the

> > > Bedouins,

> > > > who valued the camel above all, since it is only the horse

> that

> > can

> > > provide

> > > > the necessary speed for successful raiding expeditions .

> > > >

> > > > b. The traditional Bedouin culture is by its very nature

static

> > > >

> > > > In the Fertile Crescent empires have come and gone. Great

> cities

> > > were built

> > > > by kings and conquerors, wisdom and intellectual discourses

> were

> > > recorded in

> > > > manuscripts, and great works of art were created to glorify

> gods  
>>> and rulers.  
>>>> But for the Bedouins little has changed, at least until  
>> modernity;  
>>> the sand  
>>>> and the camel continued to rule supreme over the arid

desert.

> In  
>>> fact  
>>>> "without the camel, the desert could not be have been  
> conceived  
>> of  
>>> as a  
>>>> habitable place" . As it always was through the ages, those  
>> desert  
>>> dwellers  
>>>> have not been able to build anything beyond a subsistence  
>> economy.  
>>> Thus,  
>>>> even the most successful razzias could never become the

basis

> for  
>>> investment  
>>>> in the future, or for the construction of a growing economy.  
>>>> Notwithstanding the above discourse, it is important to  
> remember  
>>> that the  
>>>> Bedouins are entitled, to some degree, to boast of having  
> assumed  
>>> the  
>>>> guardianship of the purest, and unaltered, Arabic language,  
> which  
>>> they have  
>>>> learned to use as an artistic medium in order to appeal to

deep

>>> emotions and  
>>>> lofty ideals. And, in the context of the Bedouins' life

style,

> it  
>>> is  
>>>> interesting to notice that the Arabic language that they

have

> > > proudly

> > > > guarded "is said to include a thousand names for the camel

in

> its

> > > numerous

> > > > varieties, breeds, conditions and stages of growth, a number

> > > rivaled only by

> > > > the number of synonyms used for the sword" .

> > > >

> > > > c. The place of women in Bedouin societies

> > > >

> > > > According to Philip Hitti; "Bedouin woman, whether Islamic

or

> > pre-

> > > Islamic,

> > > > enjoyed and still enjoys a measure of freedom denied to her

> > > sedentary

> > > > sister" The traditional Bedouin woman "lived in a polygamous

> > family

> > > and

> > > > under a baal system of marriage, in which the man was the

> master,

> > > she was

> > > > nevertheless at liberty to choose a husband or leave him if

ill

> > > treated" .

> > > > The fact remains nonetheless, according to Will Durant,

> > > that "before the

> > > > Prophet, and after him slightly less so, the career of the

Arab

> > > woman passed

> > > > from a moment of idolatry to a lifetime of drudgery" .

> > > > It will help to note at this point; Albert Hourani's

> observation

> > > that

> > > > Bedouin women, although not necessarily veiled or formally

> > > secluded, were

> > > > subordinate to men in significant ways". Hourani then added

> > > that "by

> > > > widespread (Bedouin) custom, (although not by Islamic law),

> > landed

> > > property  
> > > > belonged to men and passed by them to their male children" .  
> > > >  
> > > > d. Bedouin pride in the aristocracy of their lineage  
> > > >  
> > > > The traditional Bedouin had no Kings or Princes, and was

used

> to  
> > > meet his  
> > > > Sheikh on equal footing. The discovery of oil modified a

lot of

> > > what was  
> > > > perceived for centuries as an unalterable way of life, by  
> > > introducing a  
> > > > novel financial source that provided riches beyond

imagination.

> > > What has not  
> > > > changed is the Bedouin's self image as an Arab, which he  
> sees "as  
> > > the  
> > > > consummate pattern of creation"; To him "the Arabian Nation

is

> > the  
> > > noblest  
> > > > of all nations".  
> > > > In contradistinction; "the civilized man , from the

Bedouin's

> > > exalted point  
> > > > of view, is less happy and far inferior". Thus; "in the

purity

> of  
> > > his blood,  
> > > > in his eloquence and poetry, in his sword and in his horse,

and

> > > above all in  
> > > > his ancestry; the Arabian takes infinite pride. He is,

indeed,

> > fond  
> > > of  
> > > > prodigious genealogies and often traces his lineage back to  
> > Adam" .  
> > > >  
> > > > e. Bipolar traits of activities and passivity in the

Bedouins

> > > >  
> > > > "The typical Bedouin's life alternates between relatively

long

> > > periods of  
> > > > passivity, and brief spurts of frantic activities best  
> > exemplified  
> > > by a  
> > > > recourse to razzias." This pattern is obviously inimical to

the

> > > consistent  
> > > > linear progression to a meliorative condition; that is  
> essential  
> > in  
> > > the  
> > > > building of advanced civilizations.  
> > > >  
> > > > f. Aversion to physical labor  
> > > >  
> > > > An apparently consistent trait of Bedouin culture

is "contempt

> > for  
> > > physical  
> > > > labor with the obvious exception of tending of the live

stock

> and  
> > > raiding  
> > > > which are considered the only fitting occupations of free

men.

> To  
> > > engage in  
> > > > cultivation would dishonor the Bedouin". In contrast the

deeper

>>> piety of the  
>>>> fellah makes him accept his lower social and economical  
> condition  
>>> as the  
>>>> will of Allah.  
>>>> Another Semitic culture that is repelled by physical work  
> seems  
>> to  
>>> have been  
>>>> that of the twelve tribes of Israel. After all; after Adam

has

>>> eaten the  
>>>> forbidden fruit, the Divine punishment was contained in the  
>>> following verse:  
>>>> "Curse is the ground for thy sake, in toil shall thou eat of  
> it  
>> all  
>>> the days  
>>>> of thy life"( Genesis 3: 17-19). Patai could not restrain  
> himself  
>>> to add: "  
>>>> When God cursed Adam, He condemned him to be a fellah"  
>>>> Barreau added an interesting parenthesis by observing  
> that: "The  
>>> Greeks and  
>>>> the Romans also despised manual labor which they relegated

to

>>> slaves.  
>>>> Similarly in Hinduism; Brahmans do not work". He then added  
> that  
>> it  
>>> took  
>>>> Christianity and the monastic rules of St. Benedict to  
> reinstate  
>>> the dignity  
>>>> of work .  
>>>>  
>>>> In conclusion, it is perhaps too early in the progress of

this

>>> study to try  
>>>> and correlate the observed Bedouinization of Egyptian

urbanism

> > and  
> > > civilization; with the observed Bedouin traits described in

the  
> > > previous  
> > > paragraphs. And yet, the static nature of the Bedouin

culture,  
> > its  
> > > extreme  
> > > chauvinism, especially when linked to anti- intellectual and  
> > anti-  
> > > civilizational customs; cannot but erode any civilization  
> based  
> > on  
> > > sedentary  
> > > life and urban refinement, and may, to some degree explain

the  
> > > phenomenon of  
> > > exacerbated Bedouinization that has taken place in post

modern  
> > > Egypt.  
> > >  
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---

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| 20986|2006-12-03 18:22:06|Freddie Thompson|Re: Genetic breakthrough that reveals the  
differences between huma|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anne wrote:

>  
> I asked why are African poachers selling to Asian markets? (You

don't have to answer - my point was; it's not the same thing as what  
the Europeans did; if anything - it is based on European  
colonization - but obviously you do not look at the deeper reasons  
for what is going on.)

That seems to be a problem. He tends to state the obvious to the  
point where people lose interest in addressing his challenges because  
they have been covered in so many previous posts over the years. It  
tends to divert away from the intended focus.

>  
> Jaime Andres Pretell wrote:

Because of bizarre beliefs of potency elixirs and what not.

>  
> -----  
> From: anne  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: RE: [Ta\_Seti] Re: Genetic breakthrough that reveals the

differences between huma  
> Date: Fri, 1 Dec 2006 08:43:10 -0800 (PST)

>  
> Yeah - and why do they do this?  
>  
> Jaime Andres Pretell wrote: By the way,

African poachers selling to Asian Markets have been just as  
> harmful if not worse.

>  
> ----Original Message Follows----  
> From: "Mahari Mengistu"  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the

differences

> between humans

> Date: Fri, 01 Dec:00:49 -0000

>

> It also shows how dumb europeans have been and how they can push a

> hateful, specious, vapid lie or opinion incredibly successfully.

> Just look at how they have maligned the gorilla with the Mighty Joe

> Young and King Kong films due to their insane fears and ignorance.

> Very likely they contributed to the gorillas destruction even apart

> from their hunting them for their zoos across the world.

> Mahari

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>>

>> I don't know if you ever get the chance to watch the National

>> Geographic Channel. They do documentaries on gorillas sometimes.

>> They have relatively recently filmed lowland gorillas moving about

> in

>> waist-deep water after years of declaring that these animals are

>> terrified of the water. They rinse off their food in the water

>> before they eat it. In one instance an Orangutan took the

> initiative

>> to learn to wash cloths from watching humans do it. "Monkey see,

>> monkey do."

>>

>> Fred

>>

>>

>>>> When they see gorillas they see black people and vise

>>> versa. Now that some are paying more attention to Gorillas, they

> are

>>> learning that these magnificent animals are much more

intelligent

>>> than they had previously assumed.<<<

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> > > and pre-eminence.

> > > HTP,

> > > Mahari

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> > > >

> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

> > > > wrote:

> > > > >

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> > > They

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> > > > > I tend to agree with this statement. I cannot help but

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> > > > > a mindset out there that has decided: "so what if all

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>

>

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kit=improve&locale=en-US&source=hmemailtaglinenov06&FORM=WLMTAG

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>  
> | 20987|2006-12-03 18:31:00|Freddie Thompson|Re: Genetic breakthrough that reveals the  
differences between huma|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
wrote:  
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I don't think it is a good idea to assume that one type of ape is inherently smarter than another. The science of a thing can realistically be judged only to the extent of man's accumulated knowledge of it, which in itself is hardly exhaustive. Whatever is? IS, whether those who do research on it have discovered it or not. Conclusions have been drawn concerning the great apes despite the fact that an exhaustive study has yet to be made.

Nevertheless, from my recollection it has been stated on various occasions that chimps were the most intelligent of all. Even still, I could not help but notice that these were the most European-looking of all the apes. I could not help but see a connection with the historic Eurocentric claims of "White superiority." But I give those who are innocent some benefit of doubt. In that it is not presently all due to any intentional bias that decidedly favors racist ideals. The assumption must have been due to the fact that chimps' DNA is reported to be more similar to that of humans.

But the fact that more time and effort has been spent observing chimps must have something to do with the fact that their lighter skin and more Caucasoid appearance gave Europeans a natural inclination to warm up to them. The fact that gorillas tend to be more elusive must also be a factor.

The mere size and appearance of the gorilla tends to spark feelings of fear and aggression in humans in general, but especially Europeans it seems. Both can be aggressive, but chimps are naturally more so. Bonobos appear to be extremely docile, but they are the least known. Chimps have been known to kill off whole other troops of chimps. They systematically hunt down and feast on colobus monkeys and even rip the faces off of grown men -- as that they are estimated as being up to 5 or 6 times stronger.

The most common African baboon species tends toward aggression. They stalk sizable prey and kill it to eat. Those who feel slighted by higher ranking troop members are known to kidnap the infants of other troop members and hold them hostage. If he does not get his way, he ends up killing the infant. There was an instance where a lone baboon kidnapped a woman's baby from her home and held the baby hostage while in a stand-off with some locals who were attempting to retrieve the baby. The baboon ended up fatally wounding the infant before making his escape. I would say that is more aggressive than the normal gorilla behavior. Baboons are also known to wrestle personal belongings from tourists. Gelada baboons tend to be strict vegetarians and less confrontational.

Gorillas on the other hand stay to themselves and act aggressively only when they feel threatened. They will attack and kill if someone who is stupid enough to threaten them and stands his ground against a defending male. As big and powerful as they are, they exercise more restraint than chimps or the more aggressive types of baboons. Baboons have tails anyway. That classifies them as monkeys, not apes.

Fred

>  
> ----Original Message Follows----  
> From: "Mahari Mengistu"  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
  
differences  
> between humans  
> Date: Wed, 29 Nov:56:20 -0000  
>  
> >>When they see gorillas they see black people and vise  
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> and pre-eminence.

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> Mahari

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> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
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> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

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>

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>

| 20988|2006-12-04 11:43:53|Mahari Mengistu|Re: Genetic breakthrough that reveals the differences between huma|

Freddie,

Very interesting. Here's a link to the bonobos apes which are supposed to be closer to humans than chimps and are very interesting and funny and horny.

Mahari

<http://www.dlynnwaldron.com/bonobos.html>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"

> wrote:

> >

> > Gorillas aren't monkeys. They are apes. And the Bonobos are gentler than

> > Gorillas. Don't know where you came to the conclusion that

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> I don't think it is a good idea to assume that one type of ape is

> inherently smarter than another. The science of a thing can

> realistically be judged only to the extent of man's accumulated

> knowledge of it, which in itself is hardly exhaustive. Whatever is?

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> Conclusions have been drawn concerning the great apes despite the fact that an exhaustive study has yet to be made.

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> Nevertheless, from my recollection it has been stated on various

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- > those who are innocent some benefit of doubt. In that it is not
- > presently all due to any intentional bias that decidedly favors
- > racist ideals. The assumption must have been due to the fact that
- > chimps' DNA is reported to be more similar to that of humans.
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- > But the fact that more time and effort has been spent observing
- > chimps must have something to do with the fact that their lighter
- > skin and more Caucasoid appearance gave Europeans a natural
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- > more elusive must also be a factor.
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- > The mere size and appearance of the gorilla tends to spark feelings
- > of fear and aggression in humans in general, but especially

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- > Bonobos appear to be extremely docile, but they are the least

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> Fred

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> >

> > ----Original Message Follows----

> > From: "Mahari Mengistu"

> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the

> differences

> > between humans

> > Date: Wed, 29 Nov:56:20 -0000

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> > >>When they see gorillas they see black people and vise

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> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
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> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
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> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
> > > > wrote:  
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>

| 20989|2006-12-04 11:48:56|Mahari Mengistu|Re: Genetic breakthrough that reveals the differences between huma|

I stand corrected. I was unaware of these kinds of sign language studies with chimps.

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"

wrote:

>

> <http://www.mnsu.edu/emuseum/cultural/language/chimpanzee.html>

> [http://whyfiles.org/058language/ape\\_talk.html](http://whyfiles.org/058language/ape_talk.html)

> <http://www.newscientist.com/article.ns?id=dn3218>

> <http://www.garysturt.free-online.co.uk/gardner.htm>

>

>

>

>

>

> ----Original Message Follows----

> From: "Mahari Mengistu"

> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the

differences

> between huma

> Date: Fri, 01 Dec:12:39 -0000

>

> Yes, you are correct. I used monkeys because I was trying to

include

> the whole group and didn't want to say they were the smartest  
> primates since that includes humans and I think we MAY be smarter.  
> And how about this -I SAY - they are smarter than chimps. OK?  
> Perhaps, you are unaware that there have been experiments where  
> through sign language researchers were/are able to carry on  
> conversations with gorillas. I've heard no such experiments with  
> chimps or oranges or bonobos.  
> Mahari

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"

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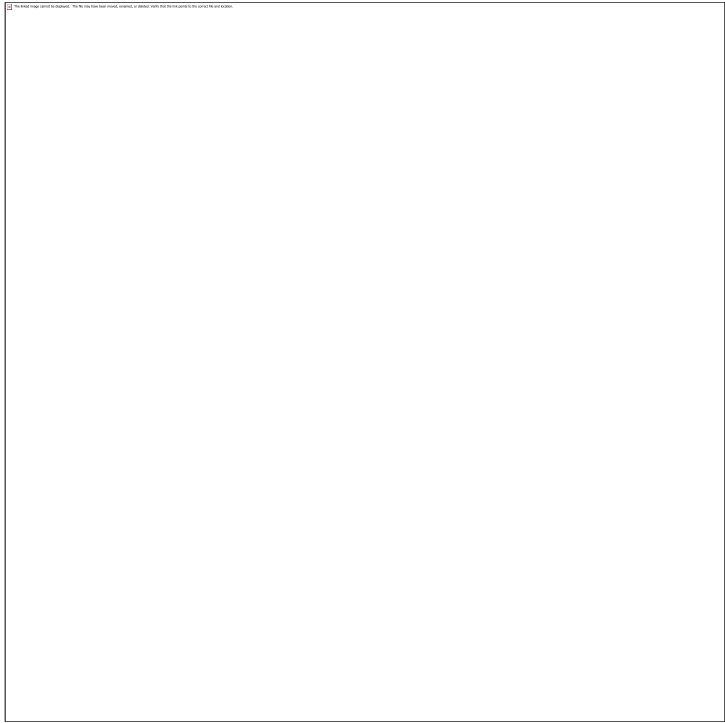
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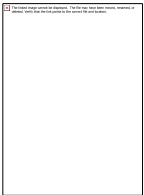
> <http://ideas.live.com>

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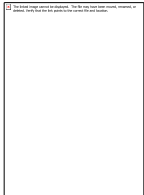
| 20990|2006-12-04 16:18:32|asar\_imhotep|Happy 100 years - Alpha Phi Alpha Fraternity, Inc.|



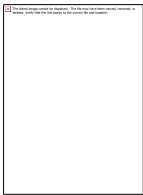
The founders of The Alpha Phi Alpha Fraternity Inc.



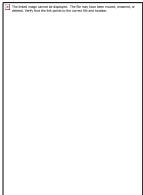
Callis



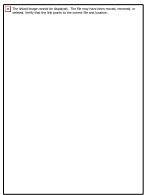
Chapman



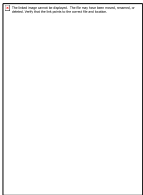
Jones



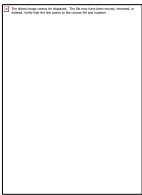
Kelley



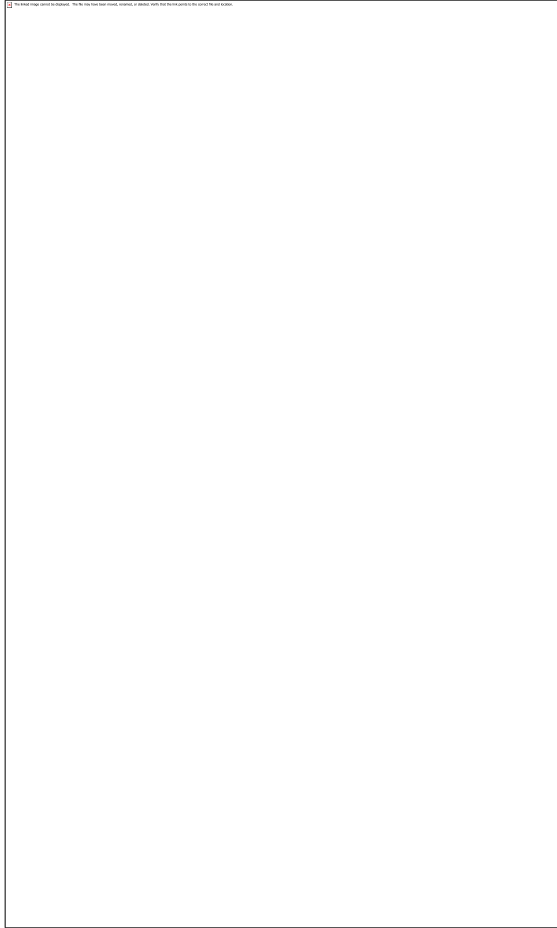
Murray



Ogle

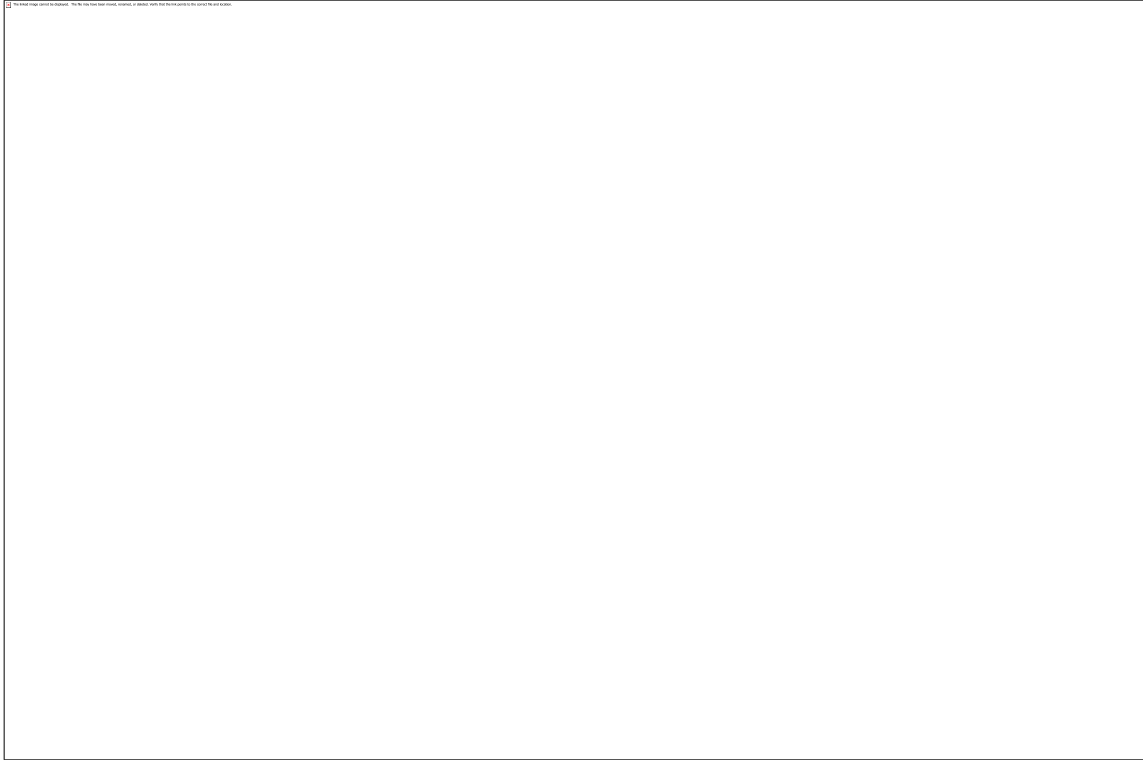


Tandy

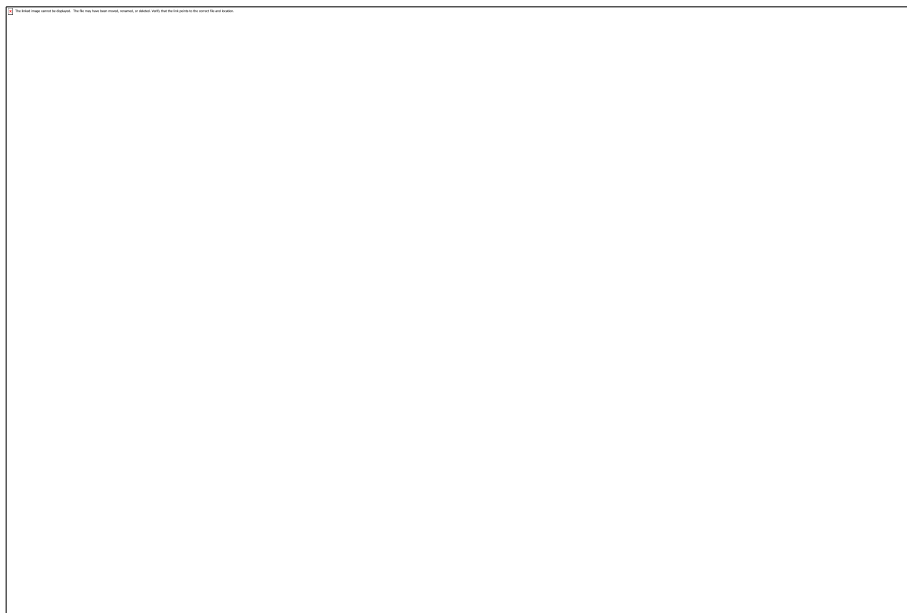


411 E. State Street - Meeting Place of the Social Study Club, later Alpha Phi Alpha Fraternity.

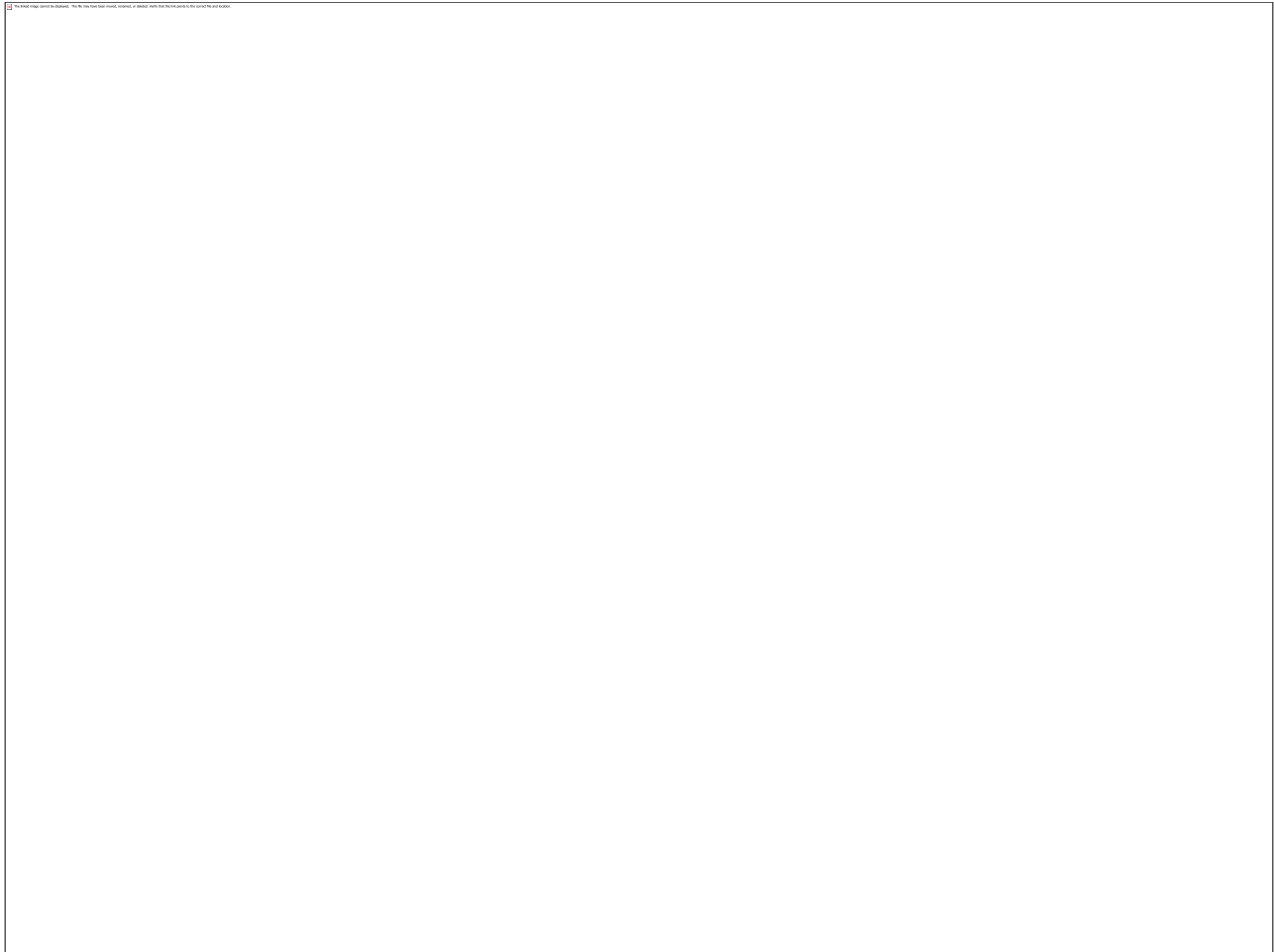




[Alpha Phi Alpha](#) Fraternity General Presidents at Centennial Memorial site, [Cornell University](#) in front of Barnes Hall. The centennial memorial was unveiled at a service that paid tribute to the fraternity's founding members, known as the "[Seven Jewels](#)."



The Seven "Architects"



The Mer (Pyramid) of Giza & the Her-em-Akhet (Sphinx) in Men-Nefer (Memphis) Ta-Merry (Egypt).

For 100 years of service in enhancing the human condition, brotherhood and love for all mankind, we celebrate and continue to build. To the youth who march onward and upward towards the light, this *post* is respectfully dedicated.

**Avalanche** aka Silentrage  
Eta Mu - University of Houston  
Spring of 1999 #9  
Nine Masters of Mass Destruction  
**Imhotep**  
Eta Mu - University of Houston  
Spring of 2002 #4  
6 Pharaohs Of Triumph

***First of All, Servants of All, We Shall Transend  
All***



MOCHA Urban Hang Suite

<http://www.mochasuite.com>

<http://www.myspace.com/mochaurbanhangsuite>

| 20991|2006-12-04 17:09:07|Mahari Mengistu|evidence of cannibalism in Neanderthal remains|

Andrea Thompson

LiveScience Staff Writer

LiveScience.com

2 hours, 4 minutes ago

Neanderthals suffered periods of starvation and may have supplemented their diet through cannibalism, according to a study of remains from northwest Spain.

## ADVERTISEMENT

Paleobiologists studied samples from eight 43,000-year-old Neanderthal skeletons excavated from an underground cave in El Sidr□Spain since 2000. The study sheds light on how Neanderthals lived before the arrival of modern humans in Europe.

Researchers found cut marks and evidence that bones had been torn apart, which they say could indicate cannibalism.

"There is strong evidence suggesting that these Neanderthals were eaten," said the study's lead author, Antonio Rosas of the Museo Nacional de Ciencias Naturales in Madrid. "That is, long bones and the skull were broken for extraction of the marrow, [which] is very nutritious."

According to Rosas, there is evidence of cannibalism in Neanderthal remains from other European sites.

"I would say this practice? was general among Neanderthal populations," he said.

Teeth from the remains [image] showed evidence of periods of starvation or minimal nutrition, particularly during difficult life transitions like weaning or adolescence, according to Rosas.

Teeth grow by adding thin layers of enamel, but when some change in the natural development of the individual occurs, the enamel is deposited more slowly, or stops altogether, Rosas explained. Outside forces like climate or illness could also affect tooth growth, he said.

"So mostly harsh winters, together with physiological difficulties in the life history of these people may explain what we found," Rosas told LiveScience.

Rosas' team also noticed that southern Neanderthals had wider, flatter faces than northern Neanderthals. Exactly why this variation is seen is still a matter of debate, but according to Rosas the most likely explanation is adaptation to the climate. For example, people exposed to the cold environment of the North may have developed longer noses for heating the air, he said.

===

MAHARI

| 20992|2006-12-04 19:01:54|asar\_imhotep|Has History been Tampered With?|

This is very interesting. I placed the video clips on my messageboard, so you can view them there. By no means do I endorse the clips, but it is interesting none the least; especially since they provide no alternatives for their theories.

[http://www.mochasuite.com/forum\\_new/forum\\_posts.asp?TID=10633&PID=186359](http://www.mochasuite.com/forum_new/forum_posts.asp?TID=10633&PID=186359)  
#186359

Asar Imhotep

<http://www.mochasuite.com>

| 20993|2006-12-04 21:11:57|KAMAU|stupid dumb question...but imma do it anyway...|

I went to When We Ruled's website.

Saw it said 40 GBP for usa shipments.

Went to a currency conversion site...typed it in...

and it said close to \$80 usa money.

Is that correct? When We Ruled is \$80 u.s. ?

| 20994|2006-12-05 03:46:46|Robin|Re: stupid dumb question...but imma do it anyway... (reply to Kamau)|

Dear Kamau

Yes thats correct.

Yours faithfully

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "KAMAU" wrote:

>

> I went to When We Ruled's website.

> Saw it said 40 GBP for usa shipments.

> Went to a currency conversion site...typed it in...

> and it said close to \$80 usa money.

>

> Is that correct? When We Ruled is \$80 u.s. ?

>

| 20995|2006-12-05 09:30:12|Mahari Mengistu|Re: Has History been Tampered With?|

Well, there is certainly no question that eurocentric history is fiction. The only question is HOW MUCH of it is TOTAL fiction.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep" wrote:

>

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messageboard,

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TID=10633&PID=186359\

> #186359

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

| 20996|2006-12-05 10:06:54|NTuma Kish|Humpback whales have 'human' brain cells|

### **Study: Humpback whales have 'human' brain cells**

**WASHINGTON** (Reuters) -- Humpback whales have a type of brain cell seen only in humans, the great apes, and other cetaceans such as dolphins, U.S. researchers reported on Monday. This might mean such whales are more intelligent than they have been given credit for, and suggests the basis for complex brains either evolved more than once, or has gone unused by most species of animals, the researchers said.

The finding may help explain some of the behaviors seen in whales, such as intricate communication skills, the formation of alliances, cooperation, cultural transmission and tool usage, the researchers report in *The Anatomical Record*.

Patrick Hof and Estel Van der Gucht of the Department of Neuroscience at Mount Sinai School of Medicine in New York studied the brains of humpback whales and discovered a type of cell called a spindle neuron in the cortex, in areas comparable to where they are seen in humans and great apes.

Although the function of spindle neurons is not well understood, they may be involved in cognition -- learning, remembering and recognizing the world around oneself. Spindle cells may be affected by Alzheimer's disease and other debilitating brain disorders such as autism and schizophrenia.

The researches found spindle neurons in the same location in toothed whales with the largest brains, which the researchers said suggests that they may be related to brain size. Toothed whales such as orcas are generally considered more intelligent than baleen whales such as humpbacks and blue whales, which filter water for their food.

The humpbacks also had structures that resembled "islands" in the cerebral cortex, also seen in some other mammals.

These islands may have evolved in order to promote fast and efficient communication between neurons, the researchers said.

Spindle neurons probably first appeared in the common ancestor of hominids, humans and great apes about 15 million years ago, the researchers said -- they are not seen in lesser apes or monkeys.

In cetaceans they would have evolved earlier, possibly as early as 30 million years ago, the researchers said.

Either the spindle neurons were only kept in the animals with the largest brains or they evolved several times independently, the researchers said.

"In spite of the relative scarcity of information on many cetacean species, it is important to note in this context that sperm whales, killer whales, and certainly humpback whales, exhibit complex social patterns that included intricate communication skills, coalition-formation, cooperation, cultural transmission and tool usage," the researchers wrote.

"It is thus likely that some of these abilities are related to comparable histologic complexity in brain organization in cetaceans and in hominids."

Copyright 2006 [Reuters](#). All rights reserved. This material may not be published, broadcast, rewritten, or redistributed.

<http://www.cnn.com/2006/TECH/science/11/27/humpback.whales.brains.reut/index.html>

---

Everyone is raving about [the all-new Yahoo! Mail beta](#).

| 20997|2006-12-05 10:11:32|Freddie Thompson|Re: Genetic breakthrough that reveals the differences between huma|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> Freddie,

> Very interesting. Here's a link to the bonobos apes which are

> supposed to be closer to humans than chimps and are very

interesting

> and funny and horny.

> Mahari

Yeah I know. I had not wanted to bring up their more interesting social behaviors. Bonobo chimps appear to use sex as a greeting. Even the little ones engage in sexual intercourse with adult females. They pass each other on the road, they copulate. Imagine if humans behaved that way.

"It's a mad house I tell'ya...a MAD HOUSE!"

By the way. The famous chimp Oliver looks like he could be related to bonobos.

> <http://www.dlynnwaldron.com/bonobos.html>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

> wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"

>> wrote:

>>>

>>> Gorillas aren't monkeys. They are apes. And the Bonobos are

>> gentler than

>>> Gorillas. Don't know where you came to the conclusion that

> Gorillas

>> are

>>> smarter than Chimps or Bonobos or Orangutans for that matter.

As

>> far as i

>>> know scientists aren't sure either way.

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>>

>> I don't think it is a good idea to assume that one type of ape is

>> inherently smarter than another. The science of a thing can

>> realistically be judged only to the extent of man's accumulated

> > knowledge of it, which in itself is hardly exhaustive. Whatever

is?

> > IS, whether those who do research on it have discovered it or

not.

> > Conclusions have been drawn concerning the great apes despite the

> > fact that an exhaustive study has yet to be made.

> >

> > Nevertheless, from my recollection it has been stated on various

> > occasions that chimps were the most intelligent of all. Even

> still,

> > I could not help but notice that these were the most European-

> looking

> > of all the apes. I could not help but see a connection with the

> > historic Eurocentric claims of "White superiority." But I give

> > those who are innocent some benefit of doubt. In that it is not

> > presently all due to any intentional bias that decidedly favors

> > racist ideals. The assumption must have been due to the fact

that

> > chimps' DNA is reported to be more similar to that of humans.

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> > But the fact that more time and effort has been spent observing

> > chimps must have something to do with the fact that their lighter

> > skin and more Caucasoid appearance gave Europeans a natural

> > inclination to warm up to them. The fact that gorillas tend to

be

> > more elusive must also be a factor.

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> > The mere size and appearance of the gorilla tends to spark

feelings

> > of fear and aggression in humans in general, but especially

> Europeans

> > it seems. Both can be aggressive, but chimps are naturally more

> so.

> > Bonobos appear to be extremely docile, but they are the least

> known.

> > Chimps have been known to kill off whole other troops of chimps.

> > They systematically hunt down and feast on colobus monkeys and

even

> > rip the faces off of grown men -- as that they are estimated as

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> They  
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by

> > higher ranking troop members are known to kidnap the infants of  
> other  
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infant

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> > Baboons have tails anyway. That classifies them as monkeys, not  
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> >  
> > Fred  
> >  
> > >  
> > > ----Original Message Follows----  
> > > From: "Mahari Mengistu"

>>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
>> differences  
>>> between humans  
>>> Date: Wed, 29 Nov:56:20 -0000  
>>>  
>>>>> When they see gorillas they see black people and vise  
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intelligent  
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>>> The most intelligent of the monkeys AND the most gentle. And

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>> and  
>>> the country I live in - that intelligent outlook on the world

and  
>>> kindness don't matter; that only brute animal force assures  
> survival  
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>>> HTP,  
>>> Mahari

>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>>>>> wrote:  
>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
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>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
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>>>>> Hardly. The Africa origin never really challenged  
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---

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> Radio  
>> powered  
>>> by Pandora <http://radio.msn.com/?icid=T002MSN03A07001>  
>>>  
>>  
>

| 20998|2006-12-05 10:17:40|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the  
differences between huma|

Yeah, I wouldn't even bring the Baboon into the equation.  
As for Chimps looking the most European, I would say they span the gamut in skin color, but they all invariably look like Bush.

<http://georgebwush.com/Images/Images%20Copied/80%20With%20Chimps.jpg>

-----Original Message Follows-----

From: "Freddie Thompson" <[arumeas@yahoo.com](mailto:arumeas@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma

Date: Sun, 03 Dec:43:31 -0000

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"

wrote:

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presently all due to any intentional bias that decidedly favors racist ideals. The assumption must have been due to the fact that chimps' DNA is reported to be more similar to that of humans.

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Fred

>

> ----Original Message Follows----

> From: "Mahari Mengistu"

> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the

differences

> between humans

> Date: Wed, 29 Nov:56:20 -0000

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> Get free, personalized commercial-free online radio with MSN Radio

powered  
> by Pandora <http://radio.msn.com/?icid=T002MSN03A07001>  
>

\_\_\_\_\_  
Share your latest news with your friends with the Windows Live Spaces friends module.  
[http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx\\_action=create&wx\\_url=/friends.aspx&mk](http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)  
| 20999|2006-12-05 10:22:43|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between huma|  
Maybe the intended focus is an assumption you don't want challenged.

----Original Message Follows----  
From: "Freddie Thompson" <[arumeas@yahoo.com](mailto:arumeas@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma  
Date: Sun, 03 Dec:50:35 -0000

That seems to be a problem. He tends to state the obvious to the point where people lose interest in addressing his challenges because they have been covered in so many previous posts over the years. It tends to divert away from the intended focus.

\_\_\_\_\_  
Talk now to your Hotmail contacts with Windows Live Messenger.  
<http://clk.atdmt.com/MSN/go/msnnkwme0020000001msn/direct/01/?href=http://get.live.com/messenger/overview>  
| 21000|2006-12-05 10:26:36|Paul Kekai Manansala|Re: Has History been Tampered With?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:  
>  
> Well, there is certainly no question that eurocentric history is  
> fiction. The only question is HOW MUCH of it is TOTAL fiction.

> HTP,  
> Mahari  
>

Well, just the fact that Fomenko, a Russian, claims that the "Mongolian Horde" was really a Russian army, pretty much turned me off from this video.

However, he does have some points about forgeries. In the last 500 years, it has been relatively easy to print manuscripts, as compared to previous generations.

I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims.

Regards,

Paul Kekai Manansala

| 21001|2006-12-05 10:48:58|Paul Kekai Manansala|Bulldozers have moved in to demolish houses over Pharaonic tombs|

Egypt to dig up pharaonic tombs

By Heba Saleh

BBC News, Cairo

---

**Bulldozers have moved in to demolish houses in the Egyptian village of Qurna which sits on top of dozens of pharaonic tombs in Luxor.**

The Egyptian government is determined to move the 3,200 families of the village to an alternative settlement it has built a few kilometres away.

Officials say emptying out the village will enable them to explore the tombs and to protect them from water damage.

An official ceremony was held and the bulldozers moved in.

They demolished four uninhabited mud brick houses in the village of Qurna, very near the Valley of the Kings in Luxor.

Many villagers have already left to the new settlement of Taref built by the Egyptian government at a cost of \$31m (15.6m).

Qurna sits above dozens of ancient Egyptian tombs, part of the huge necropolis of Thebes on the west bank of Luxor.

**Valuables sold**

Over the years, the villagers are believed to have dug many of the tombs under their houses and to have sold much of what was in them.



Villagers have vowed not to move

But officials say now they will be able to further explore the tombs and to protect them from water damage coming from the village.

The government has wanted to move the Qurnawis for 60 years but it is only now that it has completed an alternative village for them.

Many villagers, however, complained that the new houses are too small for their families and that they are being cut off from their fields and their livelihoods in the tourist trade.

The governor of Luxor says it will take a month and a half to demolish the village but some Qurnawis insist they will not leave.

| 21002|2006-12-05 10:55:06|anne|Re: Has History been Tampered With?|

*"when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."*

Oh, yes- and they've been planning and using and furthering their aims ever since (those in the know that is...)

**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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colonize starting around 1500, they already had ideas and even plans  
to forge history and use history to further their aims.

Regards,  
Paul Kekai Manansala



---

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| 21003|2006-12-05 11:13:28|Jaime Andres Pretell|Re: Has History been Tampered With?|  
Kind of like afrocentric claims, you have to separate the fact from the fiction.

-----Original Message Follows-----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 05 Dec:25:41 -0000

Well, there is certainly no question that eurocentric history is fiction. The only question is HOW MUCH of it is TOTAL fiction.  
HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep" wrote:

>

> This is very interesting. I placed the video clips on my

messageboard,

> so you can view them there. By no means do I endorse the clips, but it

> is interesting none the least; especially since they provide no

> alternatives for their theories.

>

> [http://www.mochasuite.com/forum\\_new/forum\\_posts.asp?](http://www.mochasuite.com/forum_new/forum_posts.asp?)

TID=10633&PID=186359\

> #186359

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

---

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| 21004|2006-12-05 12:25:59|cristofori whitakara|Re: Has History been Tampered With?|

can we say that history has been tampered with starting with the people of hell(hellenes) took over kemet? Alexandria replaced the original kemet name and ever since then things have been buried in their libraries?

**anne** wrote:

*"when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."*

Oh, yes- and they've been planning and using and furthering their aims ever since (those in the know that is...)

**Paul Kekai Manansala** wrote:

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Regards,  
Paul Kekai Manansala



---

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---

Have a burning question? Go to [Yahoo! Answers](#) and get answers from real people who know.  
| 21005|2006-12-05 12:31:36|cristofori whitakara|Re: Bulldozers have moved in to demolish houses over Pharaonic tombs|  
is this another way to bury or destroy the african history of kemet?

**Paul Kekai Manansala** wrote:

Egypt to dig up pharaonic tombs

By Heba Saleh  
BBC News, Cairo

---

**Bulldozers have moved in to demolish houses in the Egyptian village of Qurna which sits on top of dozens of pharaonic tombs in Luxor.**

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The governor of Luxor says it will take a month and a half to demolish the village but some Qurnawis insist they will not leave.



Villagers have vowed not to move

---

Need a quick answer? Get one in minutes from people who know. Ask your question on [Yahoo! Answers](#).

| 21006|2006-12-05 12:39:50|clyde winters|Re: Has History been Tampered With?|

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

wrote:

- > can we say that history has been tampered with
- > starting with the people of hell(hellenes) took over
- > kemet? Alexandria replaced the original kemetic name
- > and ever since then things have been buried in their
- > libraries?

Thanks for a great post. I want to add:In their museums.

Clyde Winters

---

Have a burning question?

Go to [www.Answers.yahoo.com](http://www.Answers.yahoo.com) and get answers from real people who know.

| 21007|2006-12-05 12:50:06|anne|Re: Has History been Tampered With?|

No; not necessarily burried - but hidden (knowledge) and then used (by a few) against the very people they stole it from.

*clyde winters* wrote:

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

> can we say that history has been tampered with  
> starting with the people of hell(hellenes) took over  
> kemet? Alexandria replaced the original kemet name  
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---

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---

Everyone is raving about [the all-new Yahoo! Mail beta.](#)

| 21008|2006-12-05 13:32:48|cristofori whitakara|Re: Has History been Tampered With?|

ty anne for that correction. its seems to me that lots of people need psychiatric help because that type of projection (stole from us and use on us) is diabolical

*anne* wrote:

No; not necessarily burried - but hidden (knowledge) and then used (by a few) against the very people they stole it from.

*clyde winters* wrote:

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

- > can we say that history has been tampered with
- > starting with the people of hell(hellenes) took over
- > kemet? Alexandria replaced the original kemet name
- > and ever since then things have been buried in their
- > libraries?

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Clyde Winters

---

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---

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---

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| 21009|2006-12-05 13:39:09|cristofori whitakara|Re: Has History been Tampered With?|  
i used bury anne also because of the word library (where they bury the lies) and dr. winters  
werent the 9 muses kemet women?

*clyde winters* wrote:

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

- > can we say that history has been tampered with
- > starting with the people of hell(hellenes) took over

> kemet? Alexandria replaced the original kemet name  
> and ever since then things have been buried in their  
> libraries?

Thanks for a great post. I want to add: In their  
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Clyde Winters

---

Have a burning question?

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---

Check out [the all-new Yahoo! Mail beta](#) - Fire up a more powerful email and get things done faster.

| 21010|2006-12-05 14:59:15|arumese|Re: Genetic breakthrough that reveals the differences  
between huma|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
wrote:

>

> Maybe the intended focus is an assumption you don't want challenged.

Maybe. That doesn't mean that the challenge is valid in any case.

I think it is more a thing where some challenges are specious and  
redundant. Even people with valid opinions can grow weary of the  
chase.

>

> ----Original Message Follows----

> From: "Freddie Thompson"

> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the

differences

> between huma

> Date: Sun, 03 Dec:50:35 -0000

>

> That seems to be a problem. He tends to state the obvious to the

> point where people lose interest in addressing his challenges

because

> they have been covered in so many previous posts over the years. It  
> tends to divert away from the intended focus.  
>  
>  

---

> Talk now to your Hotmail contacts with Windows Live Messenger.  
> <http://clk.atdmt.com/MSN/go/msnnkwme0020000001msn/direct/01/?>

href=<http://get.live.com/messenger/overview>

>  
| 21011|2006-12-05 15:06:04|arumese|Re: Genetic breakthrough that reveals the differences  
between huma|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
wrote:

>  
> Yeah, I wouldn't even bring the Baboon into the equation.  
> As for Chimps looking the most European, I would say they span the  
>gamut in skin color,

I couldn't agree more. But there seems to be a strong perception that  
chimps are more like white people, notwithstanding the the older  
chimps who become blackened and robust. In the past, the focus seems  
to have been on the lighter skinned younger chimps. I have known what  
chimps looked like all of my life. But I never noticed blacked  
skinned chimps until reletively recent years.

but they all invariably look like Bush.

>  
> <http://georgebwush.com/Images/Images%20Copied/80%20With%20Chimps.jpg>

>  
>  
>  
>  
> ----Original Message Follows----  
> From: "Freddie Thompson"  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the

differences

> between huma  
> Date: Sun, 03 Dec:43:31 -0000

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
> wrote:  
>>  
>> Gorillas aren't monkeys. They are apes. And the Bonobos are  
> gentler than  
>> Gorillas. Don't know where you came to the conclusion that

Gorillas

> are  
>> smarter than Chimps or Bonobos or Orangutans for that matter. As  
> far as i  
>> know scientists aren't sure either way.  
>  
>  
> I don't think it is a good idea to assume that one type of ape is  
> inherently smarter than another. The science of a thing can  
> realistically be judged only to the extent of man's accumulated  
> knowledge of it, which in itself is hardly exhaustive. Whatever is?  
> IS, whether those who do research on it have discovered it or not.  
> Conclusions have been drawn concerning the great apes despite the  
> fact that an exhaustive study has yet to be made.  
>  
> Nevertheless, from my recollection it has been stated on various  
> occasions that chimps were the most intelligent of all. Even still,  
> I could not help but notice that these were the most European-

looking

> of all the apes. I could not help but see a connection with the  
> historic Eurocentric claims of "White superiority." But I give  
> those who are innocent some benefit of doubt. In that it is not  
> presently all due to any intentional bias that decidedly favors  
> racist ideals. The assumption must have been due to the fact that  
> chimps' DNA is reported to be more similar to that of humans.  
>  
> But the fact that more time and effort has been spent observing  
> chimps must have something to do with the fact that their lighter  
> skin and more Caucasoid appearance gave Europeans a natural  
> inclination to warm up to them. The fact that gorillas tend to be  
> more elusive must also be a factor.  
>  
> The mere size and appearance of the gorilla tends to spark feelings  
> of fear and aggression in humans in general, but especially

Europeans

- > it seems. Both can be aggressive, but chimps are naturally more so.
- > Bonobos appear to be extremely docile, but they are the least known.
- > Chimps have been known to kill off whole other troops of chimps.
- > They systematically hunt down and feast on colobus monkeys and even
- > rip the faces off of grown men -- as that they are estimated as

being

- > up to 5 or 6 times stronger.
- >
- > The most common African baboon species tends toward aggression.

They

- > stalk sizable prey and kill it to eat. Those who feel slighted by
- > higher ranking troop members are known to kidnap the infants of

other

- > troop members and hold them hostage. If he does not get his way, he
- > ends up killing the infant. There was an instance where a lone
- > baboon kidnapped a woman's baby from her home and held the baby
- > hostage while in a stand-off with some locals who were attempting to
- > retrieve the baby. The baboon ended up fatally wounding the infant
- > before making his escape. I would say that is more aggressive than
- > the normal gorilla behavior. Baboons are also known to wrestle
- > personal belongings from tourists. Gelada baboons tend to be strict
- > vegetarians and less confrontational.
- >
- > Gorillas on the other hand stay to themselves and act aggressively
- > only when they feel threatened. They will attack and kill if

someone

- > who is stupid enough to threaten them and stands his ground against

a

- > defending male. As big and powerful as they are, they exercise more
- > restraint than chimps or the more aggressive types of baboons.
- > Baboons have tails anyway. That classifies them as monkeys, not
- > apes.

>

> Fred

>

>>

>> ----Original Message Follows----

>> From: "Mahari Mengistu"

>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the

> differences  
>> between humans  
>> Date: Wed, 29 Nov:56:20 -0000  
>>  
>>>> When they see gorillas they see black people and vise  
>> versa. Now that some are paying more attention to Gorillas, they  
  
are  
>> learning that these magnificent animals are much more intelligent  
>> than they had previously assumed.<<  
>>  
>> The most intelligent of the monkeys AND the most gentle. And  
  
they  
>> are relatively close to extinction. It's somewhat discouraging.

A  
>> good argument could be made - in light of history, current events  
> and  
>> the country I live in - that intelligent outlook on the world and  
>> kindness don't matter; that only brute animal force assures

survival  
>> and pre-eminence.  
>> HTP,  
>> Mahari  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>>> wrote:  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
>>>>> wrote:  
>>>>>>  
>>>>>> Hardly. The Africa origin never really challenged

Racism.  
>> They  
>>>> just claimed new races evolved since then."  
>>>>>  
>>>>> I tend to agree with this statement. I cannot help but

think

>>> there is  
>>>> a mindset out there that has decided: "so what if all

humans

>>> evolved  
>>>> in Africa. It only proves what we have believed all along

is

>>> true --  
>>>> that blacks are closer to the apes than the rest of

humanity

> and  
>>>> therefore inferior by nature."  
>>>>  
>>>> Fred  
>>>>  
>>>> Only if they let go of reason and science.  
>>>  
>>> Which is of course the back bone of racism. I would also  
>> add 'moral  
>>> courage' to "reason and science."  
>>>  
>>>> There were many homonids standing  
>>>> between modern and ape. In fact, one homonid known as homo  
>>> neanderthalensis  
>>>> only seemed to have lived in Europe.  
>>>>  
>>>> I wonder whatever happened to Grimaldi Man?  
>>>>  
>>>> If anything, the old 'multiregional theory' relied on the

idea

>> that  
>>> human  
>>>> like creatures all across the globe independently evolved

into

>>> modern man.  
>>>>  
>>>> Alex  
>>>>  
>>>  
>>> There are those who would come up with anything to get out of  
>>> acknowledging kinship to Africans -- whom they like to

consider

> > more

> > > primitive and ape-like. I contend that they apply racism in

> their

> > > observation of the different types of apes as well. Ever

wonder

> > why

> > > chimps have been considered -until recently- the most

intelligent

> > of

> > > the great apes? Because when Europeans look at them they see

> > > themselves. When they see gorillas they see black people and

> vise

> > > versa. Now that some are paying more attention to Gorillas,

they

> > are

> > > learning that these magnificent animals are much more

intelligent

> > > than they had previously assumed.

> > >

> > > By the way: were they ever successful in their effort to

present

> > the

> > > Grimaldi man as 'White?'

> > >

> > > Fred

> > >

> >

> >

> > \_\_\_\_\_  
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> > by Pandora <http://radio.msn.com/?icid=T002MSN03A07001>

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>

> \_\_\_\_\_

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> friends module.

> <http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?>

href=<http://spaces.live.com/spacesapi.aspx?>

wx\_action=create&wx\_url=/friends.aspx&mk

>

| 21012|2006-12-05 18:14:34|Mahari Mengistu|Re: Genetic breakthrough that reveals the differences between huma|

>> They pass each other on the road, they copulate. Imagine

if humans behaved that way.<<

Humm. There would be an awful lot of traffic jams. You think traffic in LA is bad now!

The website dealt with the politics of aggression as well. In the 60's there was the mantra "make love, not war". The bonobos are apparently very peaceful. And co-incidentally they have lots of sex. I do believe there is a correlation between a very favorable attitude toward sex and a lack of aggression/warfare.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

> >

> > Freddie,

> > Very interesting. Here's a link to the bonobos apes which are

> > supposed to be closer to humans than chimps and are very

> interesting

> > and funny and horny.

> > Mahari

>

> Yeah I know. I had not wanted to bring up their more interesting

> social behaviors. Bonobo chimps appear to use sex as a greeting.

> Even the little ones engage in sexual intercourse with adult

> females. They pass each other on the road, they copulate. Imagine

> if humans behaved that way.

>

> "It's a mad house I tell'ya...a MAD HOUSE!"

>

> By the way. The famous chimp Oliver looks like he could be related

to

> bonobos.  
>  
>  
>> <http://www.dlynnwaldron.com/bonobos.html>  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
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> > >

> > > But the fact that more time and effort has been spent observing

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> > > skin and more Caucasoid appearance gave Europeans a natural

> > > inclination to warm up to them. The fact that gorillas tend

to

> be

> > > more elusive must also be a factor.

> > >

> > > The mere size and appearance of the gorilla tends to spark

> feelings

> > > of fear and aggression in humans in general, but especially

> > Europeans

> > > it seems. Both can be aggressive, but chimps are naturally

more

> > so.

> > > Bonobos appear to be extremely docile, but they are the least

> > known.

> > > Chimps have been known to kill off whole other troops of

chimps.

> > > They systematically hunt down and feast on colobus monkeys and

> even

> > > rip the faces off of grown men -- as that they are estimated as

> > being

> > > up to 5 or 6 times stronger.

> > >

> > > The most common African baboon species tends toward

aggression.

> > They

> > > stalk sizable prey and kill it to eat. Those who feel

slighted

> by

> > > higher ranking troop members are known to kidnap the infants of

> > other

> > > troop members and hold them hostage. If he does not get his

way,

> > he

> > > ends up killing the infant. There was an instance where a lone

> > > baboon kidnapped a woman's baby from her home and held the baby

> > > hostage while in a stand-off with some locals who were

attempting

> > to

> > > retrieve the baby. The baboon ended up fatally wounding the

> infant

> > > before making his escape. I would say that is more aggressive

> than

> > > the normal gorilla behavior. Baboons are also known to wrestle

> > > personal belongings from tourists. Gelada baboons tend to be

> > strict

> > > vegetarians and less confrontational.

> > >

> > > Gorillas on the other hand stay to themselves and act

> aggressively

> > > only when they feel threatened. They will attack and kill if

> > someone

> > > who is stupid enough to threaten them and stands his ground

> against

> > a

> > > defending male. As big and powerful as they are, they exercise

> > more

> > > restraint than chimps or the more aggressive types of baboons.

> > > Baboons have tails anyway. That classifies them as monkeys,

not

> > > apes.

> > >

> > > Fred

> > >

>>>>  
>>>> ----Original Message Follows----  
>>>> From: "Mahari Mengistu"  
>>>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
>>> differences  
>>>> between humans  
>>>> Date: Wed, 29 Nov:56:20 -0000  
>>>>  
>>>>>> When they see gorillas they see black people and vise  
>>>> versa. Now that some are paying more attention to Gorillas,  
> they  
>> are  
>>>> learning that these magnificent animals are much more  
> intelligent  
>>>> than they had previously assumed.<<  
>>>>  
>>>>> The most intelligent of the monkeys AND the most gentle. And  
> they  
>>>> are relatively close to extinction. It's somewhat  
> discouraging. A  
>>>> good argument could be made - in light of history, current  
> events  
>>> and  
>>>> the country I live in - that intelligent outlook on the world  
> and  
>>>> kindness don't matter; that only brute animal force assures  
>> survival  
>>>> and pre-eminence.  
>>>> HTP,  
>>>> Mahari  
>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

>>>>> wrote:  
>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese"

wrote:  
>>>>>>>  
>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
>>>>>>>> wrote:

>>>>>>>  
>>>>>>> Hardly. The Africa origin never really challenged  
>> Racism.  
>>>> They  
>>>>>>> just claimed new races evolved since then."  
>>>>>>>  
>>>>>>> I tend to agree with this statement. I cannot help but  
>> think  
>>>>> there is  
>>>>>>> a mindset out there that has decided: "so what if all  
>> humans  
>>>>> evolved  
>>>>>>> in Africa. It only proves what we have believed all  
> along  
>> is  
>>>>> true --  
>>>>>>> that blacks are closer to the apes than the rest of  
>> humanity  
>>> and  
>>>>>>> therefore inferior by nature."  
>>>>>>>  
>>>>>>> Fred  
>>>>>>>  
>>>>>>> Only if they let go of reason and science.  
>>>>>>>  
>>>>>>> Which is of course the back bone of racism. I would also  
>>>>> add 'moral  
>>>>>>> courage' to "reason and science."  
>>>>>>>  
>>>>>>> There were many homonids standing  
>>>>>>> between modern and ape. In fact, one homonid known as

homo

>>>>> neanderthalensis  
>>>>>>> only seemed to have lived in Europe.  
>>>>>>>  
>>>>>>> I wonder whatever happened to Grimaldi Man?  
>>>>>>>  
>>>>>>> If anything, the old 'multiregional theory' relied on

the

>> idea  
>>>> that  
>>>>> human  
>>>>>>> like creatures all across the globe independently

evolved

>> into

>>>> modern man.

>>>>>

>>>>> Alex

>>>>>

>>>>>

>>>>> There are those who would come up with anything to get out

of

>>>>> acknowledging kinship to Africans -- whom they like to

> consider

>>>> more

>>>>> primitive and ape-like. I contend that they apply racism

in

>>> their

>>>>> observation of the different types of apes as well. Ever

>> wonder

>>>> why

>>>>> chimps have been considered -until recently- the most

>> intelligent

>>>> of

>>>>> the great apes? Because when Europeans look at them they

see

>>>>> themselves. When they see gorillas they see black people

> and

>>> vise

>>>>> versa. Now that some are paying more attention to

Gorillas,

>> they

>>>> are

>>>>> learning that these magnificent animals are much more

>> intelligent

>>>>> than they had previously assumed.

>>>>>

>>>>> By the way: were they ever successful in their effort to

>> present

>>>> the

>>>>> Grimaldi man as 'White?'

>>>>>

>>>>> Fred

>>>>>

>>>>

> > > >

>

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> > > >

> > >

> >

>

| 21013|2006-12-05 18:33:00|Mahari Mengistu|Re: Has History been Tampered With?

- > I have believed for some time that when the Europeans set out to
- > colonize starting around 1500, they already had ideas and even plans
- > to forge history and use history to further their aims.

Especially after the success of Napoleon who said "History is a set of agreed upon lies".

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

> >

> > Well, there is certainly no question that eurocentric history is  
> > fiction. The only question is HOW MUCH of it is TOTAL fiction.

> > HTP,

> > Mahari

> >

>

> Well, just the fact that Fomenko, a Russian, claims that the  
> "Mongolian Horde" was really a Russian army, pretty much turned me

off

> from this video.

>

> However, he does have some points about forgeries. In the last 500  
> years, it has been relatively easy to print manuscripts, as compared  
> to previous generations.

>

> I have believed for some time that when the Europeans set out to  
> colonize starting around 1500, they already had ideas and even plans  
> to forge history and use history to further their aims.

>

> Regards,

> Paul Kekai Manansala

>

| 21014|2006-12-05 18:33:12|Mahari Mengistu|Re: Bulldozers have moved in to demolish houses over Pharaonic tombs|

Hopefully, their greed for money and tourism will reveal some truths of Afrikan heritage underneath the squatters' huts.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>

> is this another way to bury or destroy the african history of kemet?

>

> Paul Kekai Manansala wrote: Egypt to

dig up pharaonic tombs

>

> By Heba Saleh

> BBC News, Cairo

>

>

> Villagers have vowed not to move

>

> Bulldozers have moved in to demolish houses in the Egyptian village

of Qurna which sits on top of dozens of pharaonic tombs in Luxor.

> The Egyptian government is determined to move the 3,200 families

of the village to an alternative settlement it has built a few kilometres away.

> Officials say emptying out the village will enable them to

explore the tombs and to protect them from water damage.

> An official ceremony was held and the bulldozers moved in.

> They demolished four uninhabited mud brick houses in the village

of Qurna, very near the Valley of the Kings in Luxor.

> Many villagers have already left to the new settlement of Taref

built by the Egyptian government at a cost of \$31m (15.6m).

> Qurna sits above dozens of ancient Egyptian tombs, part of the

huge necropolis of Thebes on the west bank of Luxor.

- > Valuables sold
- > Over the years, the villagers are believed to have dug many of

the tombs under their houses and to have sold much of what was in them.

- > But officials say now they will be able to further explore the

tombs and to protect them from water damage coming from the village.

- > The government has wanted to move the Qurnawis for 60 years but

it is only now that it has completed an alternative village for them.

- > Many villagers, however, complained that the new houses are too

small for their families and that they are being cut off from their fields and their livelihoods in the tourist trade.

- > The governor of Luxor says it will take a month and a half to

demolish the village but some Qurnawis insist they will not leave.

>

>

>

>

>

> -----

- > Need a quick answer? Get one in minutes from people who know. Ask

your question on Yahoo! Answers.

>

| 21015|2006-12-05 18:34:28|Mahari Mengistu|Re: Has History been Tampered With?|  
NOT AT ALL LIKE AFRICENTRIC CLAIMS. And that is all I have to say  
about it.

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
wrote:

>

- > Kind of like afrocentric claims, you have to separate the fact from

the

- > fiction.

>

>

>

>

- > ----Original Message Follows----

- > From: "Mahari Mengistu"

> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Has History been Tampered With?  
> Date: Tue, 05 Dec:25:41 -0000  
>  
> Well, there is certainly no question that eurocentric history is  
> fiction. The only question is HOW MUCH of it is TOTAL fiction.  
> HTP,  
> Mahari  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep"  
> wrote:  
> >  
> > This is very interesting. I placed the video clips on my  
> messageboard,  
> > so you can view them there. By no means do I endorse the clips,

but it

> > is interesting none the least; especially since they provide no  
> > alternatives for their theories.  
> >  
> > [http://www.mochasuite.com/forum\\_new/forum\\_posts.asp?](http://www.mochasuite.com/forum_new/forum_posts.asp?TID=10633&PID=186359\#186359)  
> TID=10633&PID=186359\  
> > #186359  
> >  
> > Asar Imhotep  
> > <http://www.mochasuite.com>  
> >  
> >  
> >  
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>

| 21016|2006-12-05 18:37:22|Mahari Mengistu|Re: Has History been Tampered With?|

Hey,

I like that - the "lie-bury".

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara

wrote:

>

> i used bury anne also because of the word library (where they bury

the lies) and dr. winters werent the 9 muses kemetic women?

>  
> clyde winters wrote:  
> --- cristofori whitakara  
> wrote:  
>  
> > can we say that history has been tampered with  
> > starting with the people of hell(hellenes) took over  
> > kemet? Alexandria replaced the original kemetic name  
> > and ever since then things have been buried in their  
> > libraries?  
>  
> Thanks for a great post. I want to add:In their  
> museums.  
>  
> Clyde Winters  
>  
> \_\_\_\_\_  
> Have a burning question?  
> Go to [www.Answers.yahoo.com](http://www.Answers.yahoo.com) and get answers from real people who

know.

>  
>  
>  
>  
>  
>  
> -----  
> Check out the all-new Yahoo! Mail beta - Fire up a more powerful

email and get things done faster.

>  
> | 21017|2006-12-05 18:45:23|Mahari Mengistu|Re: Genetic breakthrough that reveals the  
> differences between huma|  
> They like us when we're young, dumb, harmless and malleable :0)>.  
> Mahari

--- In Ta\_Seti@yahoogroups.com, "arumese" wrote:  
>  
> --- In Ta\_Seti@yahoogroups.com, "Jaime Andres Pretell"  
> wrote:  
> >  
> > Yeah, I wouldn't even bring the Baboon into the equation.  
> > As for Chimps looking the most European, I would say they span  
> the  
> >gamut in skin color,  
>  
> I couldn't agree more. But there seems to be a strong perception

that

> chimps are more like white people, notwithstanding the the older

> chimps who become blackened and robust. In the past, the focus seems

> to have been on the lighter skinned younger chimps. I have known what

> chimps looked like all of my life. But I never noticed blacked

> skinned chimps until reletively recent years.

>

>

>

>

>

>

> but they all invariably look like Bush.

> >

> > <http://georgebwush.com/Images/Images%20Copied/80%20With%20Chimps.jpg>

> >

> >

> >

> > ----Original Message Follows----

> > From: "Freddie Thompson"

> > Reply-To: Ta\_Seti@yahoogroups.com

> > To: Ta\_Seti@yahoogroups.com

> > Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences

> > between huma

> > Date: Sun, 03 Dec:43:31 -0000

> >

> > --- In Ta\_Seti@yahoogroups.com, "Jaime Andres Pretell"

> > wrote:

> > >

> > > Gorillas aren't monkeys. They are apes. And the Bonobos are

> > gentler than

> > > Gorillas. Don't know where you came to the conclusion that

> > Gorillas

> > are

> > > smarter than Chimps or Bonobos or Orangutans for that matter.

As

> > far as i

> > > know scientists aren't sure either way.

> >

> >

> > I don't think it is a good idea to assume that one type of ape is

> > inherently smarter than another. The science of a thing can

> > realistically be judged only to the extent of man's accumulated  
> > knowledge of it, which in itself is hardly exhaustive. Whatever  
is?

> > IS, whether those who do research on it have discovered it or not.  
> > Conclusions have been drawn concerning the great apes despite the  
> > fact that an exhaustive study has yet to be made.  
> >

> > Nevertheless, from my recollection it has been stated on various  
> > occasions that chimps were the most intelligent of all. Even  
still,

> > I could not help but notice that these were the most European-  
> looking  
> > of all the apes. I could not help but see a connection with the  
> > historic Eurocentric claims of "White superiority." But I give  
> > those who are innocent some benefit of doubt. In that it is not  
> > presently all due to any intentional bias that decidedly favors  
> > racist ideals. The assumption must have been due to the fact that  
> > chimps' DNA is reported to be more similar to that of humans.  
> >

> > But the fact that more time and effort has been spent observing  
> > chimps must have something to do with the fact that their lighter  
> > skin and more Caucasoid appearance gave Europeans a natural  
> > inclination to warm up to them. The fact that gorillas tend to  
be

> > more elusive must also be a factor.  
> >

> > The mere size and appearance of the gorilla tends to spark  
feelings

> > of fear and aggression in humans in general, but especially  
> Europeans  
> > it seems. Both can be aggressive, but chimps are naturally more  
so.

> > Bonobos appear to be extremely docile, but they are the least  
known.

> > Chimps have been known to kill off whole other troops of chimps.  
> > They systematically hunt down and feast on colobus monkeys and  
even

> > rip the faces off of grown men -- as that they are estimated as  
> being  
> > up to 5 or 6 times stronger.  
> >

> > The most common African baboon species tends toward aggression.  
> They  
> > stalk sizable prey and kill it to eat. Those who feel slighted  
by

> > higher ranking troop members are known to kidnap the infants of

> other  
>> troop members and hold them hostage. If he does not get his way, he  
>> ends up killing the infant. There was an instance where a lone  
>> baboon kidnapped a woman's baby from her home and held the baby  
>> hostage while in a stand-off with some locals who were attempting to  
>> retrieve the baby. The baboon ended up fatally wounding the infant  
>> before making his escape. I would say that is more aggressive than  
>> the normal gorilla behavior. Baboons are also known to wrestle  
>> personal belongings from tourists. Gelada baboons tend to be strict  
>> vegetarians and less confrontational.  
>>  
>> Gorillas on the other hand stay to themselves and act aggressively  
>> only when they feel threatened. They will attack and kill if  
> someone  
>> who is stupid enough to threaten them and stands his ground against  
> a  
>> defending male. As big and powerful as they are, they exercise more  
>> restraint than chimps or the more aggressive types of baboons.  
>> Baboons have tails anyway. That classifies them as monkeys, not  
>> apes.  
>>  
>> Fred  
>>  
>>>  
>>> ----Original Message Follows----  
>>> From: "Mahari Mengistu"  
>>> Reply-To: Ta\_Seti@yahoogroups.com  
>>> To: Ta\_Seti@yahoogroups.com  
>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
>> differences  
>>> between humans  
>>> Date: Wed, 29 Nov:56:20 -0000  
>>>  
>>>>> When they see gorillas they see black people and vise  
>>> versa. Now that some are paying more attention to Gorillas, they  
> are  
>>> learning that these magnificent animals are much more intelligent

>>> than they had previously assumed.<<<  
>>>  
>>> The most intelligent of the monkeys AND the most gentle. And  
> they  
>>> are relatively close to extinction. It's somewhat  
discouraging.  
> A  
>>> good argument could be made - in light of history, current  
events  
>> and  
>>> the country I live in - that intelligent outlook on the world  
and  
>>> kindness don't matter; that only brute animal force assures  
> survival  
>>> and pre-eminence.  
>>> HTP,  
>>> Mahari  
>>>  
>>> --- In Ta\_Seti@yahoogroups.com, "arumese" wrote:  
>>>>  
>>>> --- In Ta\_Seti@yahoogroups.com, "Alex van Deelen"  
  
>>>> wrote:  
>>>>>  
>>>>> --- In Ta\_Seti@yahoogroups.com, "arumese"  
wrote:  
>>>>>>  
>>>>>> --- In Ta\_Seti@yahoogroups.com, Jaime Andres Pretell  
>>>>>> wrote:  
>>>>>>>  
>>>>>>> Hardly. The Africa origin never really challenged  
> Racism.  
>>> They  
>>>>> just claimed new races evolved since then."  
>>>>>>  
>>>>>> I tend to agree with this statement. I cannot help but  
> think  
>>>> there is  
>>>>> a mindset out there that has decided: "so what if all  
> humans  
>>>> evolved  
>>>>>> in Africa. It only proves what we have believed all  
along  
> is  
>>>> true --  
>>>>>> that blacks are closer to the apes than the rest of

> humanity  
>> and  
>>>>> therefore inferior by nature."  
>>>>>  
>>>>> Fred  
>>>>>  
>>>>> Only if they let go of reason and science.  
>>>>  
>>>> Which is of course the back bone of racism. I would also  
>>> add 'moral  
>>>> courage' to "reason and science."  
>>>>  
>>>>> There were many homonids standing  
>>>>> between modern and ape. In fact, one homonid known as homo  
>>>>> neanderthalensis  
>>>>> only seemed to have lived in Europe.  
>>>>>  
>>>>> I wonder whatever happened to Grimaldi Man?  
>>>>>  
>>>>> If anything, the old 'multiregional theory' relied on the  
> idea  
>>> that  
>>>> human  
>>>>> like creatures all across the globe independently evolved  
> into  
>>>> modern man.  
>>>>>  
>>>>> Alex  
>>>>>  
>>>>  
>>>>> There are those who would come up with anything to get out  
of  
>>>> acknowledging kinship to Africans -- whom they like to  
> consider  
>>> more  
>>>> primitive and ape-like. I contend that they apply racism in  
>> their  
>>>> observation of the different types of apes as well. Ever  
> wonder  
>>> why  
>>>> chimps have been considered -until recently- the most  
> intelligent  
>>> of  
>>>> the great apes? Because when Europeans look at them they  
see  
>>>> themselves. When they see gorillas they see black people

and

> > vise

> > > versa. Now that some are paying more attention to

Gorillas,

> they

> > > are

> > > > learning that these magnificent animals are much more

> intelligent

> > > > than they had previously assumed.

> > > >

> > > > By the way: were they ever successful in their effort to

> present

> > > the

> > > > Grimaldi man as 'White?'

> > > >

> > > > Fred

> > > >

> > >

> > >

---

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> >

> >

---

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> Spaces

> > friends module.

> > <http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?>

> href=<http://spaces.live.com/spacesapi.aspx?>

> wx\_action=create&wx\_url=/friends.aspx&mk

> >

>

| 21018|2006-12-05 19:11:34|Jaime Andres Pretell|Re: Has History been Tampered With?|

This will be rich. how where the muses from Kmt?

----Original Message Follows----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:27:02 -0800 (PST)

i used bury anne also because of the word library (where they bury the lies)  
and dr. winters werent the 9 muses kemetic women?

clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)> wrote:

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

- > can we say that history has been tampered with
- > starting with the people of hell(hellenes) took over
- > kemet? Alexandria replaced the original kemetic name
- > and ever since then things have been buried in their
- > libraries?

Thanks for a great post. I want to add:In their  
museums.

Clyde Winters

---

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-----  
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---

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<http://www.msnholidaychallenge.com/default.aspx?ocid=tagline&locale=en-us>

| 21019|2006-12-05 19:21:08|Paul Kekai Manansala|Re: Has History been Tampered With?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

>

- > > I have believed for some time that when the Europeans set out to
- > > colonize starting around 1500, they already had ideas and even plans
- > > to forge history and use history to further their aims.

>

- > Especially after the success of Napoleon who said "History is a set
- > of agreed upon lies".

>

Sounds like a good description of the peer review system in the West ;)

Regards,

Paul Kekai Manansala

| 21020|2006-12-05 19:46:39|Alex van Deelen|Re: Has History been Tampered With?|

- > I have believed for some time that when the Europeans set out to
- > colonize starting around 1500, they already had ideas and even plans
- > to forge history and use history to further their aims.

Certainly history has always served political purposes.  
African history in many cases (including on the internet)  
is started with the arrival of Europeans.

'National history' is clearly political, but in a revisionist  
way.

How do you mean that they set out to forge history  
before colonialism?

Alex

| 21021|2006-12-05 20:20:36|Jaime Andres Pretell|Re: Has History been Tampered With?|

Not quite. Hell comes from Nordic tradition and has nothing to do with the  
Helenes. And Alexandria actually was a stockpile for knowledge from a lot  
of places until the fires and what not. Not thievery but storage.

-----Original Message Follows-----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:19:55 -0800 (PST)

can we say that history has been tampered with starting with the people of  
hell(hellenes) took over kemet? Alexandria replaced the original kemet  
name and ever since then things have been buried in their libraries?

anne <[sevenfeminine@yahoo.com](mailto:sevenfeminine@yahoo.com)> wrote: "when the Europeans set out  
to colonize starting around 1500, they already had ideas and even plans to  
forge history and use history to further their aims."

Oh, yes - and they've been planning and using and furthering their aims ever since (those in the know that is...)

Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> Well, there is certainly no question that eurocentric history is  
> fiction. The only question is HOW MUCH of it is TOTAL fiction.

> HTP,

> Mahari

>

Well, just the fact that Fomenko, a Russian, claims that the "Mongolian Horde" was really a Russian army, pretty much turned me off from this video.

However, he does have some points about forgeries. In the last 500 years, it has been relatively easy to print manuscripts, as compared to previous generations.

I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims.

Regards,  
Paul Kekai Manansala

-----  
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| 21022|2006-12-05 20:22:29|Jaime Andres Pretell|Re: Has History been Tampered With?|

Seriously, in this day and age I see plenty of extremism and skewed historical perception coming from all sides. I just wait and see the evidence and see what makes the most sense at that time.

-----Original Message Follows-----

From: "Paul Kekai Manansala" <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 06 Dec:12:13 -0000

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

>

>> I have believed for some time that when the Europeans set out to  
>> colonize starting around 1500, they already had ideas and even plans  
>> to forge history and use history to further their aims.

>

> Especially after the success of Napoleon who said "History is a set  
> of agreed upon lies".

>

Sounds like a good description of the peer review system in the West ;)

Regards,

Paul Kekai Manansala

---

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| 21023|2006-12-05 20:30:43|Paul Kekai Manansala|Re: Has History been Tampered With?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>

> How do you mean that they set out to forge history  
> before colonialism?  
>  
>

Alex, remember nobody knew the histories, including oral histories, of many peoples around the world at that time. When the colonial powers came in they quickly went to work out on what went out, what survived, etc. I've seen evidence even in rather ancient better-known cultures like that of India where forgery occurred. There are, I have good reason to believe, forgeries that are still out there today that would surprise you. However, the case here is not yet "tight" enough for me to say anymore. It's more though than just a passing suspicion.

Even today, particularly in the area of biblical archaeology there is still plenty of forgery going on as seen in recent news.

Regards,

Paul Kekai Manansala

| 21024|2006-12-05 21:07:04|anne|Re: Has History been Tampered With?|

Yes - I can understand that; you can definitely find the truth in libraries - if you know how to read their books.

*cristofori whitakara* wrote:

i used bury anne also because of the word library (where they bury the lies) and dr. winters weren't the 9 muses kemetite women?

*clyde winters* wrote:

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

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> libraries?

Thanks for a great post. I want to add: In their museums.

Clyde Winters

---

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| 21025|2006-12-05 21:09:37|Herman Patton|Re: Has History been Tampered With?|

You've said something that sparks my interest. What must we do to get those manuscripts that are hidden within the Catholic Church? They say the material from Alexandria's library was burned, but I believe that they have hidden the material.

How can we make their records public so that we can obtain a story that has been long forgotten of our people?

**cristofori whitakara** wrote:

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**anne** wrote:

*"when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."*

Oh, yes- and they've been planning and using and furthering their aims ever since (those in the know that is...)

**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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> HTP,  
> Mahari  
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However, he does have some points about forgeries. In the last 500 years, it has been relatively easy to print manuscripts, as compared to previous generations.

I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims.

Regards,  
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---

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| 21026|2006-12-05 21:09:42|anne|Re: Has History been Tampered With?|

Yes; it is deliberate evil indeed. In such a form that most people cannot even comprehend it - and therefore are prone to call it conspiracy *theories* - it's not a theory; it's the truth.

**cristofori whitakara** wrote:

ty anne for that correction. its seems to me that lots of people need psychiatric help because that type of projection (stole from us and use on us) is diabolical

**anne** wrote:

No; not necessarily burried - but hidden (knowledge) and then used (by a few) against the very people they stole it from.

*clayde winters* wrote:

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

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Thanks for a great post. I want to add:In their  
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| 21027|2006-12-06 10:03:46|cristofori whitakara|Re: Has History been Tampered With?|

i listen to krs-one back in the day :)

*Mahari Mengistu* wrote:

Hey,  
I like that - the "lie-bury".

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>  
> i used bury anne also because of the word library (where they bury the lies) and dr. winters werent the 9 muses kemetic women?  
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>

---

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| 21028|2006-12-06 10:16:15|cristofori whitakara|Re: Has History been Tampered With?|  
are the catacombs library open to the public? i have never been to italy

**Herman Patton** wrote:

You've said something that sparks my interest. What must we do to get those manuscripts that are hidden within the Catholic Church? They say the material from Alexandria's library was burned, but I believe that they have hidden the material. How can we make their records public so that we can obtain a story that has been long forgotten of our people?

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**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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Regards,  
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Have a burning question? Go to [Yahoo! Answers](#) and get answers from real people who know.  
| 21029|2006-12-06 10:17:10|cristofori whitakara|Re: Has History been Tampered With?  
you have never seen the the three kemetic goddesses/women on the walls with their stringd  
instruments?

**Jaime Andres Pretell** wrote:

This will be rich. how where the muses from Kmt?

----Original Message Follows----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:27:02 -0800 (PST)

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--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
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faster.

| 21030|2006-12-06 10:29:40|cristofori whitakara|Re: Has History been Tampered With?|  
according to ancient greek writers (platos phaedrus discusses the battle btw what the left and  
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**Jaime Andres Pretell** wrote:

Not quite. Hell comes from Nordic tradition and has nothing to do with the  
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-----Original Message Follows-----

From: cristofori whitakara

Reply-To: Ta\_Seti@yahoogroups.com

To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:19:55 -0800 (PST)

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Paul Kekai Manansala wrote:

--- In Ta\_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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> Mahari

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Regards,  
Paul Kekai Manansala

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Ta\_Seti Repository  
[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)  
Yahoo! Groups Links

To visit your group on the web, go to:  
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(Yahoo! ID required)

To change settings via email:  
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[mailto:Ta\\_Seti-fullfeatured@yahoogroups.com](mailto:Ta_Seti-fullfeatured@yahoogroups.com)

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| 21031|2006-12-06 11:03:17|cristofori whitakara|Re: Has History been Tampered With?|  
if u notice i was asking. to get to the how i need to research and that is what i am doing myself. i  
thought dr. winters would know so i asked :)

**Jaime Andres Pretell** wrote:

This will be rich. how where the muses from Kmt?

----Original Message Follows----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:27:02 -0800 (PST)

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clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)> wrote:

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

- > can we say that history has been tampered with
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museums.

Clyde Winters

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| 21032|2006-12-06 11:59:30|arumese|Re: Has History been Tampered With?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" wrote:

>  
> Seriously, in this day and age I see plenty of extremism and skewed  
> historical perception coming from all sides.

I totally agree.

Fred

> ----Original Message Follows----  
> From: "Paul Kekai Manansala"  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Has History been Tampered With?  
> Date: Wed, 06 Dec:12:13 -0000  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:  
> >  
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> > > I have believed for some time that when the Europeans set out

to  
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> Sounds like a good description of the peer review system in the

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>  
> Regards,  
> Paul Kekai Manansala  
>  
>

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href=[http://www.windowsonecare.com/?sc\\_cid=msn\\_hotmail](http://www.windowsonecare.com/?sc_cid=msn_hotmail)

>

| 21033|2006-12-06 11:59:34|Jaime Andres Pretell|Re: Has History been Tampered With?|

Yes, the term Hell comes from Hel, In Norse mythology, She is the youngest child of the god Loki and the giantess Angrboda. She is the goddess of the underworld. She is usually described as a horrible hag, half alive and half dead, with a gloomy and grim expression. Her face and body are those of a living woman, but her thighs and legs are those of a corpse, mottled and moldering.

She is the sister of Fenrir (Fenris-wolf) and Jormungand (Midgard Serpent). Hel is the ruler of Helheim/Niflheim, the realm of the dead which was often referred to as Hel and her hall was called Elvidnir [Misery]. In her hall her table was called Hunger and her bed Disease. Norse goddess.

The Greeks were not Norse.

The Greek comparison would have been Hades, not Helios.

Hel was female while Hades is a male figure. One major difference between them is that Hades ruled over all who died while Niflheim, Hel's kingdom, was the destination of only those who died of old age or disease; those who died in battle travelled to another place after death.

The Hellenes were named, as you said from Elios, the sun god. If anything he would have been related to Balder in Norse religion, not Hel.

----Original Message Follows----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:26:53 -0800 (PST)

according to ancient greek writers (platos phaedrus disscuses the battle btw what the left and what they found) there journey to the southern areas of the aegean sea began in the north (nordic means north) their goddess helen is the connection possibly. Helios means sun/fire in greek. do you know something else?

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote: Not quite. Hell comes from Nordic tradition and has nothing to do with the Helenes. And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage.

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From: cristofori whitakara

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<http://sportmaps.live.com/index.html?source=hmemailtaglinenov06&FORM=MGAC01>

Ta\_Seti Repository  
[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)  
Yahoo! Groups Links

-----  
Want to start your own business? Learn how on Yahoo! Small Business.

---

Get free, personalized commercial-free online radio with MSN Radio powered by Pandora <http://radio.msn.com/?icid=T002MSN03A07001>  
| 21034|2006-12-06 12:05:16|arumese|Re: Genetic breakthrough that reveals the differences between huma|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>  
>>> They pass each other on the road, they copulate. Imagine  
> if humans behaved that way.<<  
>  
> Humm. There would be an awful lot of traffic jams. You think

traffic

> in LA is bad now!  
> The website dealt with the politics of aggression as well. In the  
> 60's there was the mantra "make love, not war". The bonobos are  
> apparently very peaceful. And co-incidentally they have lots of

sex.

> I do believe there is a correlation between a very favorable

attitude

> toward sex and a lack of aggression/warfare.  
> HTP,  
> Mahari

Not so fast Mahari. As you know, we humans make a habit of corrupting  
every good thing available to us. Sex is no exception.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
> wrote:  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:  
>>>  
>>> Freddie,  
>>> Very interesting. Here's a link to the bonobos apes which are  
>>> supposed to be closer to humans than chimps and are very  
>> interesting  
>>> and funny and horny.  
>>> Mahari  
>>  
>> Yeah I know. I had not wanted to bring up their more interesting  
>> social behaviors. Bonobo chimps appear to use sex as a greeting.  
>> Even the little ones engage in sexual intercourse with adult  
>> females. They pass each other on the road, they copulate.

Imagine

>> if humans behaved that way.  
>>  
>> "It's a mad house I tell'ya...a MAD HOUSE!"  
>>

> > By the way. The famous chimp Oliver looks like he could be

related

> to

> > bonobos.

> >

> >

> > > <http://www.dlynnwaldron.com/bonobos.html>

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

> > > wrote:

> > > >

> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"

> > > > wrote:

> > > > >

> > > > > Gorillas aren't monkeys. They are apes. And the Bonobos

are

> > > > gentler than

> > > > > Gorillas. Don't know where you came to the conclusion that

> > > Gorillas

> > > > are

> > > > > smarter than Chimps or Bonobos or Orangutans for that

> matter.

> > As

> > > > far as i

> > > > > know scientists aren't sure either way.

> > > >

> > > >

> > > > I don't think it is a good idea to assume that one type of

ape

> is

> > > > inherently smarter than another. The science of a thing can

> > > > realistically be judged only to the extent of man's

accumulated

> > > > knowledge of it, which in itself is hardly exhaustive.

> Whatever

> > is?

> > > > IS, whether those who do research on it have discovered it or

> > not.

> > > > Conclusions have been drawn concerning the great apes despite

> the

> > > > fact that an exhaustive study has yet to be made.

> > > >

>>>> Nevertheless, from my recollection it has been stated on  
> various  
>>>> occasions that chimps were the most intelligent of all. Even  
>>> still,  
>>>> I could not help but notice that these were the most European-  
>>> looking  
>>>> of all the apes. I could not help but see a connection with  
> the  
>>>> historic Eurocentric claims of "White superiority." But I  
> give  
>>>> those who are innocent some benefit of doubt. In that it is  
> not  
>>>> presently all due to any intentional bias that decidedly

favors

>>>> racist ideals. The assumption must have been due to the fact  
>> that  
>>>> chimps' DNA is reported to be more similar to that of humans.  
>>>>  
>>>> But the fact that more time and effort has been spent

observing

>>>> chimps must have something to do with the fact that their  
> lighter  
>>>> skin and more Caucasoid appearance gave Europeans a natural  
>>>> inclination to warm up to them. The fact that gorillas tend  
> to  
>> be  
>>>> more elusive must also be a factor.  
>>>>  
>>>> The mere size and appearance of the gorilla tends to spark  
>> feelings  
>>>> of fear and aggression in humans in general, but especially  
>>> Europeans  
>>>> it seems. Both can be aggressive, but chimps are naturally  
> more  
>>> so.  
>>>> Bonobos appear to be extremely docile, but they are the least  
>>> known.  
>>>> Chimps have been known to kill off whole other troops of  
> chimps.  
>>>> They systematically hunt down and feast on colobus monkeys

and

> > even  
> > > rip the faces off of grown men -- as that they are estimated

as

> > > being  
> > > up to 5 or 6 times stronger.  
> > >  
> > > The most common African baboon species tends toward  
> aggression.  
> > > They  
> > > stalk sizable prey and kill it to eat. Those who feel  
> slighted  
> > by  
> > > higher ranking troop members are known to kidnap the infants

of

> > > other  
> > > troop members and hold them hostage. If he does not get his  
> way,  
> > > he  
> > > ends up killing the infant. There was an instance where a

lone

> > > > baboon kidnapped a woman's baby from her home and held the

baby

> > > > hostage while in a stand-off with some locals who were  
> attempting  
> > > to  
> > > > retrieve the baby. The baboon ended up fatally wounding the  
> > infant  
> > > > before making his escape. I would say that is more

aggressive

> > than  
> > > the normal gorilla behavior. Baboons are also known to

wrestle

> > > > personal belongings from tourists. Gelada baboons tend to be  
> > > strict  
> > > > vegetarians and less confrontational.  
> > > >  
> > > > Gorillas on the other hand stay to themselves and act  
> > aggressively  
> > > > only when they feel threatened. They will attack and kill if  
> > > someone

>>>> who is stupid enough to threaten them and stands his ground  
>> against  
>>> a  
>>>> defending male. As big and powerful as they are, they

exercise

>>> more  
>>>> restraint than chimps or the more aggressive types of

baboons.

>>>> Baboons have tails anyway. That classifies them as monkeys,  
> not  
>>>> apes.  
>>>>  
>>>> Fred  
>>>>  
>>>>>  
>>>>> ----Original Message Follows----  
>>>>> From: "Mahari Mengistu"  
>>>>> Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
>>>>> To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
>>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals

the

>>>> differences  
>>>>> between humans  
>>>>> Date: Wed, 29 Nov:56:20 -0000  
>>>>>  
>>>>>>> When they see gorillas they see black people and vise  
>>>>>>> versa. Now that some are paying more attention to Gorillas,  
>> they  
>>> are  
>>>>> learning that these magnificent animals are much more  
>> intelligent  
>>>>> than they had previously assumed.<<<  
>>>>>  
>>>>> The most intelligent of the monkeys AND the most gentle.

And

>> they  
>>>>> are relatively close to extinction. It's somewhat  
>> discouraging. A  
>>>>> good argument could be made - in light of history, current  
>> events  
>>>>> and

>>>>> the country I live in - that intelligent outlook on the

world

>> and

>>>>> kindness don't matter; that only brute animal force assures

>>> survival

>>>>> and pre-eminence.

>>>>> HTP,

>>>>> Mahari

>>>>>

>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>>>>>>

>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

>

>>>>>> wrote:

>>>>>>>

>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese"

> wrote:

>>>>>>>>

>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell

>>>>>>>> wrote:

>>>>>>>>>

>>>>>>>>> Hardly. The Africa origin never really challenged

>>> Racism.

>>>>> They

>>>>>>>> just claimed new races evolved since then."

>>>>>>>>>

>>>>>>>>> I tend to agree with this statement. I cannot help

but

>>> think

>>>>>> there is

>>>>>>>> a mindset out there that has decided: "so what if

all

>>> humans

>>>>>> evolved

>>>>>>>> in Africa. It only proves what we have believed all

>> along

>>> is

>>>>>> true --

>>>>>>>> that blacks are closer to the apes than the rest of

>>> humanity

>>>> and

>>>>>>>> therefore inferior by nature."

>>>>>>>>>

>>>>>>> Fred  
>>>>>>>  
>>>>>>> Only if they let go of reason and science.  
>>>>>>>  
>>>>>>> Which is of course the back bone of racism. I would also  
>>>>>>> add 'moral  
>>>>>>> courage' to "reason and science."  
>>>>>>>  
>>>>>>>> There were many homonids standing  
>>>>>>>> between modern and ape. In fact, one homonid known as  
> homo  
>>>>>>> neanderthalensis  
>>>>>>>> only seemed to have lived in Europe.  
>>>>>>>>  
>>>>>>>> I wonder whatever happened to Grimaldi Man?  
>>>>>>>>  
>>>>>>>>> If anything, the old 'multiregional theory' relied on  
> the  
>>> idea  
>>>>>> that  
>>>>>>> human  
>>>>>>>> like creatures all across the globe independently  
> evolved  
>>> into  
>>>>>>> modern man.  
>>>>>>>>  
>>>>>>>>> Alex  
>>>>>>>>>  
>>>>>>>>  
>>>>>>>>> There are those who would come up with anything to get  
  
out  
> of  
>>>>>>> acknowledging kinship to Africans -- whom they like to  
>> consider  
>>>>>>> more  
>>>>>>>> primitive and ape-like. I contend that they apply  
  
racism  
> in  
>>>>>> their  
>>>>>>>> observation of the different types of apes as well.  
  
Ever  
>>> wonder  
>>>>>> why

>>>>> chimps have been considered -until recently- the most  
>>> intelligent  
>>>>> of  
>>>>> the great apes? Because when Europeans look at them

they

> see

>>>>> themselves. When they see gorillas they see black

people

>> and

>>>> vise

>>>>> versa. Now that some are paying more attention to

> Gorillas,

>>> they

>>>>> are

>>>>> learning that these magnificent animals are much more

>>> intelligent

>>>>> than they had previously assumed.

>>>>>>

>>>>>> By the way: were they ever successful in their effort to

>>> present

>>>>> the

>>>>>> Grimaldi man as 'White?'

>>>>>>

>>>>>> Fred

>>>>>>

>>>>>

>>>>>

>>

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>>>>>

>>>>

>>>

>>

>

| 21035|2006-12-06 12:09:35|Freddie Thompson|Re: Genetic breakthrough that reveals the  
differences between huma|

--- In Ta\_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> They like us when we're young, dumb, harmless and malleable :0)>.

> Mahari

That statement tends to be true on so many levels that it's not even funny.

Fred

> --- In Ta\_Seti@yahoogroups.com, "arumese" wrote:

>>

>> --- In Ta\_Seti@yahoogroups.com, "Jaime Andres Pretell"

>> wrote:

>>>

>>> Yeah, I wouldn't even bring the Baboon into the equation.

>>> As for Chimps looking the most European, I would say they span  
> the

>>>gamut in skin color,

>>

>> I couldn't agree more. But there seems to be a strong perception  
> that

>> chimps are more like white people, notwithstanding the the older

>> chimps who become blackened and robust. In the past, the focus

> seems

>> to have been on the lighter skinned younger chimps. I have known

> what

>> chimps looked like all of my life. But I never noticed blacked

>> skinned chimps until reletively recent years.

>>

>>

>>

>>

>>

>>

>> but they all invariably look like Bush.

>>>

>>> [http://georgebwush.com/Images/Images%20Copied/80%20With%](http://georgebwush.com/Images/Images%20Copied/80%20With%20Chimps.jpg)  
> 20Chimps.jpg

>>>

>>>

>>>

>>> ----Original Message Follows----

>>> From: "Freddie Thompson"

>>> Reply-To: Ta\_Seti@yahoogroups.com

>>> To: Ta\_Seti@yahoogroups.com

>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
> differences

>>> between huma

>>> Date: Sun, 03 Dec:43:31 -0000  
>>>  
>>> --- In Ta\_Seti@yahoogroups.com, "Jaime Andres Pretell"  
>>> wrote:  
>>>>  
>>>> Gorillas aren't monkeys. They are apes. And the Bonobos are  
>>>> gentler than  
>>>> Gorillas. Don't know where you came to the conclusion that  
>> Gorillas  
>>> are  
>>>> smarter than Chimps or Bonobos or Orangutans for that

matter.

> As  
>>> far as i  
>>>> know scientists aren't sure either way.  
>>>>  
>>>>  
>>>> I don't think it is a good idea to assume that one type of ape

is

>>> inherently smarter than another. The science of a thing can  
>>> realistically be judged only to the extent of man's accumulated  
>>> knowledge of it, which in itself is hardly exhaustive.

Whatever

> is?  
>>> IS, whether those who do research on it have discovered it or

not.

>>> Conclusions have been drawn concerning the great apes despite

the

>>> fact that an exhaustive study has yet to be made.  
>>>>  
>>>> Nevertheless, from my recollection it has been stated on various  
>>>> occasions that chimps were the most intelligent of all. Even  
> still,  
>>>> I could not help but notice that these were the most European-  
>> looking  
>>>> of all the apes. I could not help but see a connection with the  
>>>> historic Eurocentric claims of "White superiority." But I give  
>>>> those who are innocent some benefit of doubt. In that it is not  
>>>> presently all due to any intentional bias that decidedly favors  
>>>> racist ideals. The assumption must have been due to the fact

that

>>> chimps' DNA is reported to be more similar to that of humans.

>>>

>>> But the fact that more time and effort has been spent observing

>>> chimps must have something to do with the fact that their

lighter

>>> skin and more Caucasoid appearance gave Europeans a natural

>>> inclination to warm up to them. The fact that gorillas tend

to

> be

>>> more elusive must also be a factor.

>>>

>>> The mere size and appearance of the gorilla tends to spark

> feelings

>>> of fear and aggression in humans in general, but especially

>> Europeans

>>> it seems. Both can be aggressive, but chimps are naturally

more

> so.

>>> Bonobos appear to be extremely docile, but they are the least

> known.

>>> Chimps have been known to kill off whole other troops of chimps.

>>> They systematically hunt down and feast on colobus monkeys and

> even

>>> rip the faces off of grown men -- as that they are estimated as

>> being

>>> up to 5 or 6 times stronger.

>>>

>>> The most common African baboon species tends toward

aggression.

>> They

>>> stalk sizable prey and kill it to eat. Those who feel

slighted

> by

>>> higher ranking troop members are known to kidnap the infants of

>> other

>>> troop members and hold them hostage. If he does not get his

way,

> he

>>> ends up killing the infant. There was an instance where a lone

>>> baboon kidnapped a woman's baby from her home and held the baby  
>>> hostage while in a stand-off with some locals who were

attempting

> to

>>> retrieve the baby. The baboon ended up fatally wounding the  
> infant

>>> before making his escape. I would say that is more aggressive  
> than

>>> the normal gorilla behavior. Baboons are also known to wrestle

>>> personal belongings from tourists. Gelada baboons tend to be

> strict

>>> vegetarians and less confrontational.

>>>

>>> Gorillas on the other hand stay to themselves and act

aggressively

>>> only when they feel threatened. They will attack and kill if

>> someone

>>> who is stupid enough to threaten them and stands his ground

> against

>> a

>>> defending male. As big and powerful as they are, they exercise

> more

>>> restraint than chimps or the more aggressive types of baboons.

>>> Baboons have tails anyway. That classifies them as monkeys, not

>>> apes.

>>>

>>> Fred

>>>

>>>>

>>>> ----Original Message Follows----

>>>> From: "Mahari Mengistu"

>>>> Reply-To: Ta\_Seti@yahoogroups.com

>>>> To: Ta\_Seti@yahoogroups.com

>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the

>>> differences

>>>> between humans

>>>> Date: Wed, 29 Nov:56:20 -0000

>>>>

>>>>>> When they see gorillas they see black people and vise

>>>>> versa. Now that some are paying more attention to Gorillas,

> they

>> are

>>>> learning that these magnificent animals are much more

> intelligent

>>>> than they had previously assumed.<<  
>>>>  
>>>> The most intelligent of the monkeys AND the most gentle.

And

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> discouraging.  
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>>>> good argument could be made - in light of history, current  
> events  
>>> and  
>>>> the country I live in - that intelligent outlook on the

world

> and  
>>>> kindness don't matter; that only brute animal force assures  
>> survival  
>>>> and pre-eminence.  
>>>> HTP,  
>>>> Mahari  
>>>>  
>>>> --- In Ta\_Seti@yahoogroups.com, "arumese" wrote:  
>>>>>  
>>>>> --- In Ta\_Seti@yahoogroups.com, "Alex van Deelen"  
>  
>>>>> wrote:  
>>>>>>  
>>>>>> --- In Ta\_Seti@yahoogroups.com, "arumese"  
> wrote:  
>>>>>>>  
>>>>>>> --- In Ta\_Seti@yahoogroups.com, Jaime Andres Pretell  
>>>>>>> wrote:  
>>>>>>>>  
>>>>>>>> Hardly. The Africa origin never really challenged  
>> Racism.  
>>>> They  
>>>>>>> just claimed new races evolved since then."  
>>>>>>>  
>>>>>>>> I tend to agree with this statement. I cannot help

but

>> think  
>>>>> there is  
>>>>>>> a mindset out there that has decided: "so what if all  
>> humans

>>>> evolved  
>>>>> in Africa. It only proves what we have believed all  
> along  
>> is  
>>>> true --  
>>>>> that blacks are closer to the apes than the rest of  
>> humanity  
>>> and  
>>>>> therefore inferior by nature."  
>>>>>>  
>>>>>> Fred  
>>>>>  
>>>>> Only if they let go of reason and science.  
>>>>>  
>>>>> Which is of course the back bone of racism. I would also  
>>>> add 'moral  
>>>>> courage' to "reason and science."  
>>>>>  
>>>>>> There were many homonids standing  
>>>>>> between modern and ape. In fact, one homonid known as

homo

>>>>> neanderthalensis  
>>>>>> only seemed to have lived in Europe.  
>>>>>>  
>>>>>> I wonder whatever happened to Grimaldi Man?  
>>>>>>  
>>>>>> If anything, the old 'multiregional theory' relied on

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>>>>> human  
>>>>>> like creatures all across the globe independently

evolved

>> into  
>>>>> modern man.  
>>>>>>  
>>>>>> Alex  
>>>>>>  
>>>>>  
>>>>>> There are those who would come up with anything to get

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>>>> acknowledging kinship to Africans -- whom they like to  
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>>> their  
>>>> observation of the different types of apes as well. Ever  
>> wonder  
>>>> why  
>>>>> chimps have been considered -until recently- the most  
>> intelligent  
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>>>>> the great apes? Because when Europeans look at them they  
> see  
>>>>> themselves. When they see gorillas they see black people  
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> Gorillas,  
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>>>>> learning that these magnificent animals are much more  
>> intelligent  
>>>>> than they had previously assumed.  
>>>>>  
>>>>> By the way: were they ever successful in their effort to  
>> present  
>>>> the  
>>>>> Grimaldi man as 'White?'  
>>>>>  
>>>>> Fred  
>>>>>  
>>>>  
>>>>  
>  

---

  
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>> Radio  
>>> powered  
>>>> by Pandora <http://radio.msn.com/?icid=T002MSN03A07001>  
>>>>  
>>>  
>>>

---

> > > Share your latest news with your friends with the Windows Live  
> > Spaces  
> > > friends module.  
> > > <http://clk.atdmt.com/MSN/go/msnkwsp0070000001msn/direct/01/?>  
> > href=<http://spaces.live.com/spacesapi.aspx?>  
> > wx\_action=create&wx\_url=/friends.aspx&mk  
> > >  
> >  
>  
| 21036|2006-12-06 12:10:47|Paul Kekai Manansala|Re: Has History been Tampered With?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
wrote:  
>  
> are the catacombs library open to the public? i have never been to italy  
>  
>

From what I've heard access to the Vatican secret archives (Sale  
Paoline) is limited to "scholars" and requires prior approval and  
appointment. I tried emailing the staff but got no response.

The texts used to move around with Pope to different residences, but  
that stopped because many of the papyrus manuscripts are too fragile.

Regards,  
Paul Kekai Manansala  
| 21037|2006-12-06 12:12:17|Jaime Andres Pretell|Re: Has History been Tampered With?|  
For that manner you might as well claim that the three fates or the Norns  
were inspired by the same imagery. Feel free to show the specific relation.  
The muses while originally three became nine.  
By the way, museum comes from the muses.

-----Original Message Follows-----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Has History been Tampered With?  
Date: Wed, 6 Dec:14:05 -0800 (PST)

you have never seen the the three kemetic goddesses/women on the walls with  
their stringd instruments?

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote: This will be rich. how where the muses from Kmt?

-----Original Message Follows-----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:27:02 -0800 (PST)

i used bury anne also because of the word library (where they bury the lies) and dr. winters werent the 9 muses kemetic women?

clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)> wrote:

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)> wrote:

> can we say that history has been tampered with  
> starting with the people of hell(hellenes) took over  
> kemet? Alexandria replaced the original kemetic name  
> and ever since then things have been buried in their  
> libraries?

Thanks for a great post. I want to add:In their museums.

Clyde Winters

---

Have a burning question?

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-----  
Check out the all-new Yahoo! Mail beta - Fire up a more powerful email and get things done faster.

---

Visit MSN Holiday Challenge for your chance to win up to \$50,000 in Holiday cash!

<http://www.msnholidaychallenge.com/default.aspx?ocid=tagline&locale=en-us>

-----  
Check out the all-new Yahoo! Mail beta - Fire up a more powerful email and get things done faster.

---

MSN Shopping has everything on your holiday list. Get expert picks by style, age, and price. Try it!

<http://shopping.msn.com/content/shp/?ctId=8000,ptnrid=176,ptnrdata=200601&tcode=wlmtagline>

| 21038|2006-12-06 12:12:50|cristofori whitakara|Re: Has History been Tampered With?|  
fine. to me they are still the people of hell because of what happened after their contact with the kemetic populations...ty for the mythology of monsters though :)

**Jaime Andres Pretell** wrote:

Yes, the term Hell comes from Hel, In Norse mythology, She is the youngest child of the god Loki and the giantess Angrboda. She is the goddess of the underworld. She is usually described as a horrible hag, half alive and half dead, with a gloomy and grim expression. Her face and body are those of a living woman, but her thighs and legs are those of a corpse, mottled and moldering.

She is the sister of Fenrir (Fenris-wolf) and Jormungand (Midgard Serpent). Hel is the ruler of Helheim/Niflheim, the realm of the dead which was often referred to as Hel and her hall was called Elvidnir [Misery]. In her hall her table was called Hunger and her bed Disease. Norse goddess.

The Greeks were not Norse.

The Greek comparison would have been Hades, not Helios.

Hel was female while Hades is a male figure. One major difference between them is that Hades ruled over all who died while Niflheim, Hel's kingdom, was the destination of only those who died of old age or disease; those who died in battle travelled to another place after death.

The Hellenes were named, as you said from Elios, the sun god. If anything he would have been related to Balder in Norse religion, not Hel.

----Original Message Follows----

From: cristofori whitakara

Reply-To: Ta\_Seti@yahoogroups.com

To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:26:53 -0800 (PST)

according to ancient greek writers (platos phaedrus disscuses the battle btw what the left and what they found) there journey to the southern areas of the aegean sea began in the north (nordic means north) their goddess helen

is the connection possibly. Helios means sun/fire in greek. do you know something else?

Jaime Andres Pretell wrote: Not quite. Hell comes from Nordic tradition and has nothing to do with the Helenes. And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage.

----Original Message Follows----

From: cristofori whitakara

Reply-To: Ta\_Seti@yahoogroups.com

To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:19:55 -0800 (PST)

can we say that history has been tampered with starting with the people of hell(hellenes) took over kemet? Alexandria replaced the original kemet name and ever since then things have been buried in their libraries?

anne wrote: "when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."

Oh, yes - and they've been planning and using and furthering their aims ever since (those in the know that is...)

Paul Kekai Manansala

wrote:

--- In Ta\_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Well, there is certainly no question that eurocentric history is

> fiction. The only question is HOW MUCH of it is TOTAL fiction.

> HTP,

> Mahari

>

Well, just the fact that Fomenko, a Russian, claims that the "Mongolian Horde" was really a Russian army, pretty much turned me off from this video.

However, he does have some points about forgeries. In the last 500 years, it has been relatively easy to print manuscripts, as compared to previous generations.

I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims.

Regards,  
Paul Kekai Manansala

-----  
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-----  
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---

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Yahoo! Groups Links

To visit your group on the web, go to:  
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To change settings via email:  
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| 21039|2006-12-06 12:23:15|anne|Re: Has History been Tampered With?|

"The name Hellene (son of Deucalion) has been debated and historians seem conspicuously vague concerning its origin. Clearly, it is of Scandinavian origins. The term Hel, referred to the underworld of the Teutonic and Celtic peoples, and figured in mystical rites. Helen of Troy, is really the Helene of the Dorians, (T and D were interchangeable and, therefore, the word Trojan could be rendered Droian, or Drojan, or Drohan, etc.). The Dorians are listed as ancestors of the Hellenes (or Greeks)."

*cristofori whitakara* wrote:

| according to ancient greek writers (platos phaedrus disscuses the battle btw what the left and what they found)there journey to the southern areas of the aegean sea began in the

north (nordic means north) their goddess helen is the connection possibly. Helios means sun/fire in greek.do you know something else?

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----Original Message Follows----

From: cristofori whitakara

Reply-To: Ta\_Seti@yahoogroups .com

To: Ta\_Seti@yahoogroups .com

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:19:55 -0800 (PST)

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> fiction. The only question is HOW MUCH of it is TOTAL fiction.

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> Mahari

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Regards,  
Paul Kekai Manansala

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-----  
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Yahoo! Groups Links

To visit your group on the web, go to:  
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[mailto:Ta\\_Seti-digest@yahoogroups.com](mailto:Ta_Seti-digest@yahoogroups.com)

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---

Everyone is raving about [the all-new Yahoo! Mail beta](#).

| 21040|2006-12-06 12:27:49|Mahari|Re: Genetic breakthrough that reveals the differences between huma|

It seems you are assuming that when I refer to "favorable attitude toward sex" that I mean "whoredom". I don't necessarily mean that. (Although, I don't know if they have ever conducted studies on whether whores (male or female) are less aggressive and warlike than sexually oppressive/repressive people). However, it is interesting to note that places like Sweden and Holland who have a favorable attitude toward sex are also two of the most peaceful countries - at least at the moment.

HTP,  
Mahari

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.  
Henry Ford (23)

--- On Wed 12/06, arumese <[arumese@yahoo.com](mailto:arumese@yahoo.com)> wrote:

**From:** arumese [<mailto:arumese@yahoo.com>]

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Date:** Wed, 06 Dec 2006 18:05:52 -0000

**Subject:** [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> >> They pass each other on the road, they copulate. Imagine

> if humans behaved that way.<<  
>  
> Humm. There would be an awful lot of traffic jams. You think traffic  
> in LA is bad now!  
> The website dealt with the politics of aggression as well. In the  
> 60's there was the mantra "make love, not war". The bonobos are  
> apparently very peaceful. And co-incidentally they have lots of sex.  
> I do believe there is a correlation between a very favorable attitude  
> toward sex and a lack of aggression/warfare.  
> HTP,  
> Mahari

Not so fast Mahari. As you know, we humans make a habit of corrupting every good thing available to us. Sex is no exception.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
> wrote:  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:  
>>>  
>>> Freddie,  
>>> Very interesting. Here's a link to the bonobos apes which are  
>>> supposed to be closer to humans than chimps and are very  
>> interesting  
>>> and funny and horny.  
>>> Mahari  
>>  
>> Yeah I know. I had not wanted to bring up their more interesting  
>> social behaviors. Bonobo chimps appear to use sex as a greeting.  
>> Even the little ones engage in sexual intercourse with adult  
>> females. They pass each other on the road, they copulate.  
Imagine  
>> if humans behaved that way.  
>>  
>> "It's a mad house I tell'ya...a MAD HOUSE!"  
>>  
>> By the way. The famous chimp Oliver looks like he could be related  
> to  
>> bonobos.  
>>  
>>  
>>> <http://www.dlynnwal.com/bonobos.html>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
>>> wrote:  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
>>>>> wrote:  
>>>>>  
>>>>> Gorillas aren't monkeys. They are apes. And the Bonobos are

>>>> gentler than  
>>>>> Gorillas. Don't know where you came to the conclusion that  
>>> Gorillas  
>>>> are  
>>>>> smarter than Chimps or Bonobos or Orangutans for that  
> matter.  
>> As  
>>>> far as i  
>>>>> know scientists aren't sure either way.  
>>>>  
>>>>  
>>>>> I don't think it is a good idea to assume that one type of  
ape  
> is  
>>>>> inherently smarter than another. The science of a thing can  
>>>>> realistically be judged only to the extent of man's  
accumulated  
>>>>> knowledge of it, which in itself is hardly exhaustive.  
> Whatever  
>> is?  
>>>>> IS, whether those who do research on it have discovered it or  
>> not.  
>>>>> Conclusions have been drawn concerning the great apes despite  
> the  
>>>>> fact that an exhaustive study has yet to be made.  
>>>>>  
>>>>> Nevertheless, from my recollection it has been stated on  
> various  
>>>>> occasions that chimps were the most intelligent of all. Even  
>>> still,  
>>>>> I could not help but notice that these were the most European-  
>>> looking  
>>>>> of all the apes. I could not help but see a connection with  
> the  
>>>>> historic Eurocentric claims of "White superiority. " But I  
> give  
>>>>> those who are innocent some benefit of doubt. In that it is  
> not  
>>>>> presently all due to any intentional bias that decidedly  
favors  
>>>>> racist ideals. The assumption must have been due to the fact  
>> that  
>>>>> chimps' DNA is reported to be more similar to that of humans.  
>>>>>  
>>>>> But the fact that more time and effort has been spent  
observing  
>>>>> chimps must have something to do with the fact that their  
> lighter  
>>>>> skin and more Caucasoid appearance gave Europeans a natural  
>>>>> inclination to warm up to them. The fact that gorillas tend  
> to  
>> be  
>>>>> more elusive must also be a factor.  
>>>>>  
>>>>> The mere size and appearance of the gorilla tends to spark

>> feelings  
>>>> of fear and aggression in humans in general, but especially  
>>> Europeans  
>>>> it seems. Both can be aggressive, but chimps are naturally  
> more  
>>> so.  
>>>> Bonobos appear to be extremely docile, but they are the least  
>>> known.  
>>>> Chimps have been known to kill off whole other troops of  
> chimps.  
>>>> They systematically hunt down and feast on colobus monkeys  
and  
>> even  
>>>> rip the faces off of grown men -- as that they are estimated  
as  
>>> being  
>>>> up to 5 or 6 times stronger.  
>>>>  
>>>> The most common African baboon species tends toward  
> aggression.  
>>> They  
>>>> stalk sizable prey and kill it to eat. Those who feel  
> slighted  
>> by  
>>>> higher ranking troop members are known to kidnap the infants  
of  
>>> other  
>>>> troop members and hold them hostage. If he does not get his  
> way,  
>>> he  
>>>> ends up killing the infant. There was an instance where a  
lone  
>>>> baboon kidnapped a woman's baby from her home and held the  
baby  
>>>> hostage while in a stand-off with some locals who were  
> attempting  
>>> to  
>>>> retrieve the baby. The baboon ended up fatally wounding the  
>> infant  
>>>> before making his escape. I would say that is more  
aggressive  
>> than  
>>>> the normal gorilla behavior. Baboons are also known to  
wrestle  
>>>> personal belongings from tourists. Gelada baboons tend to be  
>>> strict  
>>>> vegetarians and less confrontational.  
>>>>  
>>>> Gorillas on the other hand stay to themselves and act  
>> aggressively  
>>>> only when they feel threatened. They will attack and kill if  
>>> someone  
>>>> who is stupid enough to threaten them and stands his ground  
>> against  
>>> a

>>>> defending male. As big and powerful as they are, they exercise  
>>> more  
>>>> restraint than chimps or the more aggressive types of baboons.  
>>>> Baboons have tails anyway. That classifies them as monkeys, > not  
>>>> apes.  
>>>>  
>>>> Fred  
>>>>  
>>>>>  
>>>>> ----Original Message Follows----  
>>>>> From: "Mahari Mengistu"  
>>>>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
>>>>> differences  
>>>>> between humans  
>>>>> Date: Wed, 29 Nov:56:20 -0000  
>>>>>  
>>>>>>>When they see gorillas they see black people and vise  
>>>>> versa. Now that some are paying more attention to Gorillas,  
>> they  
>>> are  
>>>>> learning that these magnificent animals are much more  
>> intelligent  
>>>>> than they had previously assumed.<<  
>>>>>  
>>>>> The most intelligent of the monkeys AND the most gentle.  
And  
>> they  
>>>>> are relatively close to extinction. It's somewhat  
>> discouraging. A  
>>>>> good argument could be made - in light of history, current  
>> events  
>>>>> and  
>>>>> the country I live in - that intelligent outlook on the  
world  
>> and  
>>>>> kindness don't matter; that only brute animal force assures  
>>> survival  
>>>>> and pre-eminence.  
>>>>> HTP,  
>>>>> Mahari  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>  
>>>>>> wrote:  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese"  
> wrote:

>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
>>>>>>> wrote:  
>>>>>>>  
>>>>>>> Hardly. The Africa origin never really challenged  
>>> Racism.  
>>>> They  
>>>>>>> just claimed new races evolved since then."  
>>>>>>>  
>>>>>>> I tend to agree with this statement. I cannot help  
but  
>>> think  
>>>>> there is  
>>>>>>> a mindset out there that has decided: "so what if  
all  
>>> humans  
>>>>>> evolved  
>>>>>>> in Africa. It only proves what we have believed all  
>> along  
>>> is  
>>>>>>> true --  
>>>>>>> that blacks are closer to the apes than the rest of  
>>> humanity  
>>>> and  
>>>>>>> therefore inferior by nature."  
>>>>>>>  
>>>>>>> Fred  
>>>>>>>  
>>>>>>> Only if they let go of reason and science.  
>>>>>>>  
>>>>>>> Which is of course the back bone of racism. I would also  
>>>>>>> add 'moral  
>>>>>>> courage' to "reason and science."  
>>>>>>>  
>>>>>>>> There were many homonids standing  
>>>>>>>> between modern and ape. In fact, one homonid known as  
> homo  
>>>>>>>> neanderthalensis  
>>>>>>>> only seemed to have lived in Europe.  
>>>>>>>>  
>>>>>>>> I wonder whatever happened to Grimaldi Man?  
>>>>>>>>  
>>>>>>>> If anything, the old 'multiregional theory' relied on  
> the  
>>> idea  
>>>>> that  
>>>>>>> human  
>>>>>>>> like creatures all across the globe independently  
> evolved  
>>> into  
>>>>>>> modern man.  
>>>>>>>>  
>>>>>>>> Alex  
>>>>>>>>  
>>>>>>>>

>>>>> There are those who would come up with anything to get  
out  
> of  
>>>>> acknowledging kinship to Africans -- whom they like to  
>> consider  
>>>>> more  
>>>>> primitive and ape-like. I contend that they apply  
racism  
> in  
>>>> their  
>>>>> observation of the different types of apes as well.  
Ever  
>>> wonder  
>>>>> why  
>>>>> chimps have been considered -until recently- the most  
>>> intelligent  
>>>>> of  
>>>>>> the great apes? Because when Europeans look at them  
they  
> see  
>>>>>> themselves. When they see gorillas they see black  
people  
>> and  
>>>> vise  
>>>>>> versa. Now that some are paying more attention to  
> Gorillas,  
>>> they  
>>>>> are  
>>>>>> learning that these magnificent animals are much more  
>>> intelligent  
>>>>>> than they had previously assumed.  
>>>>>>  
>>>>>>> By the way: were they ever successful in their effort to  
>>> present  
>>>>> the  
>>>>>>> Grimaldi man as 'White?'  
>>>>>>>  
>>>>>>> Fred  
>>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>>  
>>>>>>> Get free, personalized commercial-free online radio with  
MSN  
>>> Radio  
>>>> powered  
>>>>> by Pandora <http://radio.msn.com/?icid=T002MSN03A07001>  
>>>>>>  
>>>>>  
>>>>  
>>  
>>  
>

---

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| 21041|2006-12-06 12:32:05|Mahari|Re: Has History been Tampered With?|

This may have been brought up before but has anyone noticed how much the pope's garb - particularly his headgear - is like the pharaoh's, especially Ahkenaton's? Is the layout of the Vatican like that of Amarna as well?

HTP,

Mahari

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.

Henry Ford (23)

--- On Wed 12/06, Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:

**From:** Paul Kekai Manansala [[mailto: pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)]

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Date:** Wed, 06 Dec 2006 20:06:17 -0000

**Subject:** [Ta\_Seti] Re: Has History been Tampered With?

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
black@... > wrote:

>

> are the catacombs library open to the public? i have never been to italy

>

>

From what I've heard access to the Vatican secret archives (Sale Paoline) is limited to "scholars" and requires prior approval and appointment. I tried emailing the staff but got no response.

The texts used to move around with Pope to different residences, but that stopped because many of the papyrus manuscripts are too fragile.

Regards,

Paul Kekai Manansala

---

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| 21042|2006-12-06 12:41:37|Emeagwali, Gloria (History)|Re: Has History been Tampered With?|

I definitely noticed the pharonic head gear.

Gloria Emeagwali

---

**From:** Ta\_Seti@yahoogroups.com [mailto: Ta\_Seti@yahoogroups.com ] **On Behalf Of** Mahari  
**Sent:** Wednesday, December 06, 2006 3:30 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: Has History been Tampered With?

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| 21043|2006-12-06 13:00:55|anne|Re: Genetic breakthrough that reveals the differences between huma|

Exactly. It's a powerful thing (sex) in the 'hands' of conscious (orunconscious) (human) beings.

*arumese* wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> >> They pass each other on the road, they copulate. Imagine

> if humans behaved that way.<<

>

> Humm. There would be an awful lot of traffic jams. You think traffic

> in LA is bad now!

> The website dealt with the politics of aggression as well. In the

> 60's there was the mantra "make love, not war". The bonobos are

> apparently very peaceful. And co-incidentally they have lots of sex.

> I do believe there is a correlation between a very favorable attitude

> toward sex and a lack of aggression/warfare.

> HTP,

> Mahari

Not so fast Mahari. As you know, we humans make a habit of corrupting every good thing available to us. Sex is no exception.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

> wrote:

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

> > >

> > > Freddie,

> > > Very interesting. Here's a link to the bonobos apes which are

> > > supposed to be closer to humans than chimps and are very

> > interesting

> > > and funny and horny.

> > > Mahari

> >

> > Yeah I know. I had not wanted to bring up their more interesting

> > social behaviors. Bonobo chimps appear to use sex as a greeting.

> > Even the little ones engage in sexual intercourse with adult

> > females. They pass each other on the road, they copulate.

Imagine

> > if humans behaved that way.

> >

>> "It's a mad house I tell'ya...a MAD HOUSE!"  
>>  
>> By the way. The famous chimp Oliver looks like he could be related  
> to  
>> bonobos.  
>>  
>>  
>>> <http://www.dlynnwal.dron.com/bonobos.html>  
>>>  
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>>>>>  
>>>>> Gorillas aren't monkeys. They are apes. And the Bonobos are  
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>>> Gorillas  
>>>> are  
>>>>> smarter than Chimps or Bonobos or Orangutans for that  
> matter.  
>> As  
>>>> far as i  
>>>>> know scientists aren't sure either way.  
>>>>  
>>>>  
>>>>> I don't think it is a good idea to assume that one type of  
ape  
> is  
>>>>> inherently smarter than another. The science of a thing can  
>>>>> realistically be judged only to the extent of man's  
accumulated  
>>>>> knowledge of it, which in itself is hardly exhaustive.  
> Whatever  
>> is?  
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> > > >  
> > > > Fred

>>>>  
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>>>>> ----Original Message Follows----  
>>>>> From: "Mahari Mengistu"  
>>>>> Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
>>>>> To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
>>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals  
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>>>>>>> kindness don't matter; that only brute animal force assures  
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>>>>>

>>>>

>>>>

>>

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>>>>>

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>



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| 21044|2006-12-06 13:12:03|cristofori whitakara|Re: Has History been Tampered With?|  
it also reminds me of the babylonian mitre or what looks like a fish hat and wasnt the greek title  
of yashua(jesus) some sort of fish-man?

*"Emeagwali, Gloria (History)"* wrote:

I definitely noticed the pharonic head gear.  
Gloria Emeagwali

---

**From:** Ta\_Seti@yahoogroups .com [mailto: Ta\_Seti@yahoogroups .com ] **On Behalf Of** Mahari

**Sent:** Wednesday, December 06, 2006 3:30 PM

**To:** Ta\_Seti@yahoogroups .com

**Subject:** [Ta\_Seti] Re: Has History been Tampered With?

This may have been brought up before but has anyone noticed how much the pope's garb - particularly his headgear  
- is like the pharoah's, especially Ahkenaton's? Is the layout of the Vatican like that of Amarna as well?

HTP,  
Mahari

FREE INDIA 'S BLACKS..... .

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I  
believe there would be a revolution before tomorrow morning.

Henry Ford (23)

--- On Wed 12/06, Paul Kekai Manansala < pmanansala@sbcgloba l.net > wrote:

**From:** Paul Kekai Manansala [mailto: pmanansala@sbcgloba l.net]

**To:** Ta\_Seti@yahoogroups .com  
**Date:** Wed, 06 Dec 2006 20:06:17 -0000  
**Subject:** [Ta\_Seti] Re: Has History been Tampered With?

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>  
>  
>  
>  
>

From what I've heard access to the Vatican secret archives ( Sale Paoline) is limited to "scholars" and requires prior approval and appointment. I tried emailing the staff but got no response.

The texts used to move around with Pope to different residences, but that stopped because many of the papyrus manuscripts are too fragile.

Regards,  
Paul Kekai Manansala

---

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---

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| 21045|2006-12-06 13:12:08|anne|Re: Genetic breakthrough that reveals the differences between huma|

What then is a 'favorable attitude towards sex' to you? I am well-aquainted with the effects of 'whoredom' or prostitution, their causes, symptoms and so on and there is nothing healthy about that - just like oppressive/repressive sexuality; it is merely two sides of the same coin - extremes. Sweden and Holland may not be as peaceful as they seem - I live in Denmark, so I know.

*Mahari* wrote:

It seems you are assuming that when I refer to "favorable attitude toward sex" that I mean "whoredom". I don't necessarily mean that. (Although, I don't know if they have ever conducted studies on whether whores (male or female) are less aggressive and warlike than sexually oppressive/repressive people). However, it is interesting to note that places like Sweden and Holland who have a favorable attitude toward sex are also two of the most peaceful countries - at least at the moment.

HTP,  
Mahari

FREE INDIA'S BLACKS..... .

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I

believe there would be a revolution before tomorrow morning.  
Henry Ford (23)

--- On Wed 12/06, arumese < arumese@yahoo. com > wrote:

**From:** arumese [mailto: arumese@yahoo. com]

**To:** Ta\_Seti@yahooogroups .com

**Date:** Wed, 06 Dec 2006 18:05:52 -0000

**Subject:** [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma

--- In [Ta\\_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com), "Mahari Mengistu" wrote:

>  
> >> They pass each other on the road, they copulate. Imagine  
> if humans behaved that way.<<  
>  
> Humm. There would be an awful lot of traffic jams. You think  
traffic  
> in LA is bad now!  
> The website dealt with the politics of aggression as well. In the  
> 60's there was the mantra "make love, not war". The bonobos are  
> apparently very peaceful. And co-incidentally they have lots of  
sex.  
> I do believe there is a correlation between a very favorable  
attitude  
> toward sex and a lack of aggression/warfare.  
> HTP,  
> Mahari

Not so fast Mahari. As you know, we humans make a habit of corrupting  
every good thing available to us. Sex is no exception.

> --- In [Ta\\_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com), "Freddie Thompson"

> wrote:

> >  
> > --- In [Ta\\_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com), "Mahari Mengistu" wrote:  
> > >  
> > > Freddie,  
> > > Very interesting. Here's a link to the bonobos apes which are  
> > > supposed to be closer to humans than chimps and are very  
> > interesting  
> > > and funny and horny.  
> > > Mahari  
> >  
> > Yeah I know. I had not wanted to bring up their more interesting  
> > social behaviors. Bonobo chimps appear to use sex as a greeting.  
> > Even the little ones engage in sexual intercourse with adult  
> > females. They pass each other on the road, they copulate.  
Imagine  
> > if humans behaved that way.  
> >  
> > "It's a mad house I tell'ya...a MAD HOUSE!"  
> >  
> > By the way. The famous chimp Oliver looks like he could be  
related  
> to

> > bonobos.  
> >  
> >  
> > > <http://www.dlynnwal.dron.com/bonobos.html>  
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>>>>> From: "Mahari Mengistu"  
>>>>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals  
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\_\_\_\_\_

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>

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| 21046|2006-12-06 13:23:12|cristofori whitakara|Re: Genetic breakthrough that reveals the  
differences between huma|  
are their any apes, gorillas or monkeys with wooly hair?

*Freddie Thompson* wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:  
>  
> They like us when we're young, dumb, harmless and malleable :0)>.  
> Mahari

That statement tends to be true on so many levels that it's not even  
funny.

Fred

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
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> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
> > wrote:  
> > >  
> > > Yeah, I wouldn't even bring the Baboon into the equation.  
> > > As for Chimps looking the most European, I would say they span  
> the  
> > gamut in skin color,  
> >

> > I couldn't agree more. But there seems to be a strong perception  
> that  
> > chimps are more like white people, notwithstanding the the older  
> > chimps who become blackened and robust. In the past, the focus  
> seems  
> > to have been on the lighter skinned younger chimps. I have known  
> what  
> > chimps looked like all of my life. But I never noticed blacked  
> > skinned chimps until reletively recent years.  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> > but they all invariably look like Bush.  
> > >  
> > > [http://georgebwush.com/Images/ Images%20Copied/ 80%20With%  
> 20Chimps.jpg](http://georgebwush.com/Images/ Images%20Copied/ 80%20With%20Chimps.jpg)  
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>>> IS, whether those who do research on it have discovered it or not.  
>>> Conclusions have been drawn concerning the great apes despite the  
>>> fact that an exhaustive study has yet to be made.  
>>>  
>>> Nevertheless, from my recollection it has been stated on various  
>>> occasions that chimps were the most intelligent of all. Even  
> still,  
>>> I could not help but notice that these were the most European-  
>> looking  
>>> of all the apes. I could not help but see a connection with the  
>>> historic Eurocentric claims of "White superiority. " But I give  
>>> those who are innocent some benefit of doubt. In that it is not  
>>> presently all due to any intentional bias that decidedly favors  
>>> racist ideals. The assumption must have been due to the fact that  
>>> chimps' DNA is reported to be more similar to that of humans.  
>>>  
>>> But the fact that more time and effort has been spent observing  
>>> chimps must have something to do with the fact that their lighter  
>>> skin and more Caucasoid appearance gave Europeans a natural  
>>> inclination to warm up to them. The fact that gorillas tend to  
> be  
>>> more elusive must also be a factor.  
>>>  
>>> The mere size and appearance of the gorilla tends to spark  
> feelings  
>>> of fear and aggression in humans in general, but especially  
>> Europeans  
>>> it seems. Both can be aggressive, but chimps are naturally more  
> so.  
>>> Bonobos appear to be extremely docile, but they are the least  
> known.  
>>> Chimps have been known to kill off whole other troops of chimps.  
>>> They systematically hunt down and feast on colobus monkeys and

> even  
>>> rip the faces off of grown men -- as that they are estimated as  
>> being  
>>> up to 5 or 6 times stronger.  
>>>  
>>> The most common African baboon species tends toward  
aggression.  
>> They  
>>> stalk sizable prey and kill it to eat. Those who feel  
slighted  
> by  
>>> higher ranking troop members are known to kidnap the infants of  
>> other  
>>> troop members and hold them hostage. If he does not get his  
way,  
> he  
>>> ends up killing the infant. There was an instance where a lone  
>>> baboon kidnapped a woman's baby from her home and held the baby  
>>> hostage while in a stand-off with some locals who were  
attempting  
> to  
>>> retrieve the baby. The baboon ended up fatally wounding the  
> infant  
>>> before making his escape. I would say that is more aggressive  
> than  
>>> the normal gorilla behavior. Baboons are also known to wrestle  
>>> personal belongings from tourists. Gelada baboons tend to be  
> strict  
>>> vegetarians and less confrontational.  
>>>  
>>> Gorillas on the other hand stay to themselves and act  
aggressively  
>>> only when they feel threatened. They will attack and kill if  
>> someone  
>>> who is stupid enough to threaten them and stands his ground  
> against  
>> a  
>>> defending male. As big and powerful as they are, they exercise  
> more  
>>> restraint than chimps or the more aggressive types of baboons.  
>>> Baboons have tails anyway. That classifies them as monkeys, not  
>>> apes.  
>>>  
>>> Fred  
>>>  
>>>>

>>>> ----Original Message Follows----

>>>> From: "Mahari Mengistu"

>>>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
>>> differences  
>>> between humans  
>>>> Date: Wed, 29 Nov:56:20 -0000  
>>>>  
>>>>>> When they see gorillas they see black people and vise  
>>>> versa. Now that some are paying more attention to Gorillas,  
> they  
>> are  
>>>> learning that these magnificent animals are much more  
> intelligent  
>>>> than they had previously assumed.<<<  
>>>>>  
>>>>> The most intelligent of the monkeys AND the most gentle.  
And  
>> they  
>>>> are relatively close to extinction. It's somewhat  
> discouraging.  
>> A  
>>>> good argument could be made - in light of history, current  
> events  
>>> and  
>>>> the country I live in - that intelligent outlook on the  
world  
> and  
>>>> kindness don't matter; that only brute animal force assures  
>> survival  
>>>> and pre-eminence.  
>>>> HTP,  
>>>> Mahari  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>  
>>>>>> wrote:  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese"  
> wrote:  
>>>>>>>>  
>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
>>>>>>>> wrote:

>>>>>>>  
>>>>>>> Hardly. The Africa origin never really challenged  
>> Racism.  
>>>> They  
>>>>>>> just claimed new races evolved since then."  
>>>>>>>  
>>>>>>> I tend to agree with this statement. I cannot help  
but  
>> think  
>>>>> there is  
>>>>>>> a mindset out there that has decided: "so what if all  
>> humans  
>>>>> evolved  
>>>>>>> in Africa. It only proves what we have believed all  
> along  
>> is  
>>>>> true --  
>>>>>>> that blacks are closer to the apes than the rest of  
>> humanity  
>>> and  
>>>>>>> therefore inferior by nature."  
>>>>>>>  
>>>>>>> Fred  
>>>>>>>  
>>>>>>> Only if they let go of reason and science.  
>>>>>  
>>>>> Which is of course the back bone of racism. I would also  
>>>> add 'moral  
>>>>> courage' to "reason and science."  
>>>>>  
>>>>>>> There were many homonids standing  
>>>>>>> between modern and ape. In fact, one homonid known as  
homo  
>>>>> neanderthalensis  
>>>>>>> only seemed to have lived in Europe.  
>>>>>>>  
>>>>>>> I wonder whatever happened to Grimaldi Man?  
>>>>>>>  
>>>>>>> If anything, the old 'multiregional theory' relied on  
the  
>> idea  
>>>> that  
>>>>> human  
>>>>>>> like creatures all across the globe independently  
evolved  
>> into

>>>>> modern man.  
>>>>>>  
>>>>>> Alex  
>>>>>>  
>>>>>  
>>>>> There are those who would come up with anything to get  
out  
> of  
>>>>> acknowledging kinship to Africans -- whom they like to  
>> consider  
>>>> more  
>>>>> primitive and ape-like. I contend that they apply racism  
in  
>>> their  
>>>>> observation of the different types of apes as well. Ever  
>> wonder  
>>>> why  
>>>>> chimps have been considered -until recently- the most  
>> intelligent  
>>>> of  
>>>>> the great apes? Because when Europeans look at them they  
> see  
>>>>> themselves. When they see gorillas they see black people  
> and  
>>> vise  
>>>>> versa. Now that some are paying more attention to  
> Gorillas,  
>> they  
>>>> are  
>>>>> learning that these magnificent animals are much more  
>> intelligent  
>>>>> than they had previously assumed.  
>>>>>  
>>>>> By the way: were they ever successful in their effort to  
>> present  
>>>> the  
>>>>> Grimaldi man as 'White?'  
>>>>>  
>>>>> Fred  
>>>>>  
>>>>  
>>>>  
>  
-----  
>>>> Get free, personalized commercial-free online radio with MSN  
>> Radio  
>>> powered

> > > > by Pandora <http://radio.msn.com/? icid=T002MSN03A0 7001>

> > > >

> > >

> > >

---

> > > Share your latest news with your friends with the Windows Live

> > Spaces

> > > friends module.

> > > <http://clk.atdmt.com/MSN/go/msnnkwsp00700000 01msn/direct/ 01/?>

> > href=<http://spaces.live.com/spacesapi.aspx?>

> > wx\_action=create& wx\_url=/friends.aspx&mk

> > >

> >

>

---

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| 21047|2006-12-06 13:24:00|cristofori whitakara|Re: Genetic breakthrough that reveals the differences between huma|

i think sex is sacred meaning supposed to happen at certain times for certain purposes. where as physical sex can either be physically powerful or physically destructive. when i look at sex as sacred i like to focus on what powers i can receive from it mentally or spiritually.

*anne* wrote:

Exactly. It's a powerful thing (sex) in the 'hands' of conscious (orunconscious) (human) beings.

*arumese* wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> > > They pass each other on the road, they copulate. Imagine

> if humans behaved that way.<<

>

> Humm. There would be an awful lot of traffic jams. You think traffic

> in LA is bad now!

> The website dealt with the politics of aggression as well. In the

> 60's there was the mantra "make love, not war". The bonobos are > apparently very peaceful. And co-incidentally they have lots of sex.

> I do believe there is a correlation between a very favorable attitude

> toward sex and a lack of aggression/warfare.

> HTP,

> Mahari

Not so fast Mahari. As you know, we humans make a habit of corrupting every good thing available to us. Sex is no exception.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

> wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>>>

>>> Freddie,

>>> Very interesting. Here's a link to the bonobos apes which are

>>> supposed to be closer to humans than chimps and are very

>> interesting

>>> and funny and horny.

>>> Mahari

>>

>> Yeah I know. I had not wanted to bring up their more interesting

>> social behaviors. Bonobo chimps appear to use sex as a greeting.

>> Even the little ones engage in sexual intercourse with adult

>> females. They pass each other on the road, they copulate.

Imagine

>> if humans behaved that way.

>>

>> "It's a mad house I tell'ya...a MAD HOUSE!"

>>

>> By the way. The famous chimp Oliver looks like he could be related

> to

>> bonobos.

>>

>>

>>> [http://www.dlynnwal\\_dron.com/bonobos.html](http://www.dlynnwal_dron.com/bonobos.html)

>>>

>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

>>> wrote:

>>>>

>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"

>>>> wrote:

>>>>>

>>>>> Gorillas aren't monkeys. They are apes. And the Bonobos

are

>>>> gentler than

>>>>> Gorillas. Don't know where you came to the conclusion that

>>> Gorillas

>>>> are

>>>> smarter than Chimps or Bonobos or Orangutans for that  
> matter.  
>> As  
>>>> far as i  
>>>> know scientists aren't sure either way.  
>>>>  
>>>>  
>>>> I don't think it is a good idea to assume that one type of  
ape  
> is  
>>>> inherently smarter than another. The science of a thing can  
>>>> realistically be judged only to the extent of man's  
accumulated  
>>>> knowledge of it, which in itself is hardly exhaustive.  
> Whatever  
>> is?  
>>>> IS, whether those who do research on it have discovered it or  
>> not.  
>>>> Conclusions have been drawn concerning the great apes despite  
> the  
>>>> fact that an exhaustive study has yet to be made.  
>>>>  
>>>> Nevertheless, from my recollection it has been stated on  
> various  
>>>> occasions that chimps were the most intelligent of all. Even  
>>>> still,  
>>>> I could not help but notice that these were the most European-  
>>>> looking  
>>>> of all the apes. I could not help but see a connection with  
> the  
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> > > more elusive must also be a factor.  
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> > > > The mere size and appearance of the gorilla tends to spark  
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> > > > Bonobos appear to be extremely docile, but they are the least  
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> > > > Chimps have been known to kill off whole other troops of  
> chimps.  
> > > > They systematically hunt down and feast on colobus monkeys  
and  
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> > > > rip the faces off of grown men -- as that they are estimated  
as  
> > > being  
> > > > up to 5 or 6 times stronger.  
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> > > > The most common African baboon species tends toward  
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> > > They  
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> > > > higher ranking troop members are known to kidnap the infants  
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> > > other  
> > > > troop members and hold them hostage. If he does not get his  
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lone  
> > > > baboon kidnapped a woman's baby from her home and held the  
baby  
> > > > hostage while in a stand-off with some locals who were  
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> > > to  
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> > than  
> > > the normal gorilla behavior. Baboons are also known to  
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> > > vegetarians and less confrontational.  
> > >  
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> > > defending male. As big and powerful as they are, they  
exercise  
> > > more  
> > > restraint than chimps or the more aggressive types of  
baboons.  
> > > Baboons have tails anyway. That classifies them as monkeys,  
> not  
> > > apes.  
> > >  
> > > Fred  
> > >  
> > > >  
> > > > ----Original Message Follows----  
> > > > From: "Mahari Mengistu"  
> > > > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > > Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals  
the  
> > > > differences  
> > > > between humans  
> > > > Date: Wed, 29 Nov:56:20 -0000  
> > > >  
> > > > >>When they see gorillas they see black people and vise  
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> > > > learning that these magnificent animals are much more  
> > intelligent  
> > > > than they had previously assumed.<<  
> > > >  
> > > > The most intelligent of the monkeys AND the most gentle.  
And

>> they  
>>>> are relatively close to extinction. It's somewhat  
>> discouraging. A  
>>>> good argument could be made - in light of history, current  
>> events  
>>>> and  
>>>> the country I live in - that intelligent outlook on the  
world  
>> and  
>>>> kindness don't matter; that only brute animal force assures  
>>> survival  
>>>> and pre-eminence.  
>>>> HTP,  
>>>> Mahari  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>  
>>>>> wrote:  
>>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese"  
> wrote:  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
>>>>>>> wrote:  
>>>>>>>>  
>>>>>>>> Hardly. The Africa origin never really challenged  
>>> Racism.  
>>>> They  
>>>>>>> just claimed new races evolved since then."  
>>>>>>>>  
>>>>>>>> I tend to agree with this statement. I cannot help  
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>>>>> there is  
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>> along  
>>> is  
>>>>>> true --  
>>>>>>> that blacks are closer to the apes than the rest of  
>>> humanity

>>>> and  
>>>>>>> therefore inferior by nature."  
>>>>>>>  
>>>>>>> Fred  
>>>>>>>  
>>>>>>> Only if they let go of reason and science.  
>>>>>>>  
>>>>>>> Which is of course the back bone of racism. I would also  
>>>>>>> add 'moral  
>>>>>>> courage' to "reason and science."  
>>>>>>>  
>>>>>>>> There were many homonids standing  
>>>>>>>> between modern and ape. In fact, one homonid known as  
> homo  
>>>>>>> neanderthalensis  
>>>>>>>> only seemed to have lived in Europe.  
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>>>>>>>> I wonder whatever happened to Grimaldi Man?  
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>>>>>>>> If anything, the old 'multiregional theory' relied on  
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>>>>>>> human  
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>>>>>>>>  
>>>>>>>> Alex  
>>>>>>>>  
>>>>>>>>  
>>>>>>>> There are those who would come up with anything to get  
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> of  
>>>>>>> acknowledging kinship to Africans -- whom they like to  
>> consider  
>>>>>>> more  
>>>>>>>> primitive and ape-like. I contend that they apply  
racism  
> in  
>>>>> their  
>>>>>>>> observation of the different types of apes as well.  
Ever  
>>> wonder  
>>>>>>> why



---

Need a quick answer? Get one in minutes from people who know. Ask your question on [Yahoo! Answers](#).

| 21048|2006-12-06 13:55:14|Jaime Andres Pretell|Re: Has History been Tampered With?|  
Well, I'll say this, I would not be surprised if any Greek god came from elsewhere as they are influenced by older cultures. But I have never heard of any specific muse like goddesses in Egyptian mythology.

---Original Message Follows---

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?  
Date: Wed, 6 Dec:00:49 -0800 (PST)

if u notice i was asking. to get to the how i need to research and that is what i am doing myself. i thought dr. winters would know so i asked :)

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote: This will be rich. how where the muses from Kmt?

---Original Message Follows---

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?  
Date: Tue, 5 Dec:27:02 -0800 (PST)

i used bury anne also because of the word library (where they bury the lies) and dr. winters werent the 9 muses kemetic women?

clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)> wrote:

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

> can we say that history has been tampered with  
> starting with the people of hell(hellenes) took over  
> kemet? Alexandria replaced the original kemetic name  
> and ever since then things have been buried in their  
> libraries?

Thanks for a great post. I want to add:In their museums.

Clyde Winters

---

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| 21049|2006-12-06 13:55:26|Freddie Thompson|Re: Genetic breakthrough that reveals the differences between huma|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari" wrote:

>

> It seems you are assuming that when I refer to "favorable attitude

toward sex" that I mean "whoredom". I don't necessarily mean that.  
(Although, I don't know if they have ever conducted studies on whether whores (male or female) are less aggressive and warlike than sexually oppressive/repressive people).

Actually, I was refering more to rape. Then again, I believe the little bonobos were also engaging in acts with their mothers.

>However, it is interesting to note that places like Sweden and  
>Holland who have a favorable attitude toward sex are also two of the  
>most peaceful countries - at least at the moment.

Time will tell. You get enough black people up there to starting mating with their kids and they are going to take steps to try and keep their race pure: whatever those steps may be. Everything takes a turn for the worse eventually -- it just needs the proper catalyst.

Fred

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:>>

>> They pass each other on the road, they copulate. Imagine>

if humans behaved that way.<<> > Humm. There would be an awful lot of traffic jams. You think traffic > in LA is bad now!

> The website dealt with the politics of aggression as well. In

the > 60's there was the mantra "make love, not war". The bonobos are > apparently very peaceful. And co-incidentally they have lots of sex.>

> I do believe there is a correlation between a very favorable attitude > toward sex and a lack of

aggression/warfare.> HTP,> MahariNot so fast Mahari. As you know, we humans make a habit of corrupting every good thing available

to us. Sex is no exception.> --- In

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson" > wrote:> >>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:>

>>> > > Freddie,> > > Very interesting.

Here's a link to the

> bonobos apes which are > > > supposed to be closer to

humans than chimps and are very > > interesting > > >

and funny and horny.> > > Mahari> > > > Yeah I

know. I had not wanted to bring up their more interesting > >

social behaviors. Bonobo chimps appear to use sex as a greeting. >

> Even the little ones engage in sexual intercourse with adult

> > females. They pass each other on the road, they copulate.

Imagine > > if humans behaved that way.> > >

> "It's a mad house I tell'ya...a MAD HOUSE!"> > > >

By the way. The famous chimp Oliver looks like he could be related

> to > > bonobos.> > > > > >

<http://www.dlynnwaldron.com/bonobos.html>> > > >

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson" > >

> wrote:> > > > > > > --- In

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" > > >

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> \_\_\_\_\_  
> No banners. No pop-ups. No kidding.

> Make My Way your home on the Web - <http://www.myway.com>

>

| 21050|2006-12-06 13:56:04|Jaime Andres Pretell|Re: Has History been Tampered With?|  
What happened that was any different than when Kmt conquered her neighbors?

-----Original Message Follows-----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?  
Date: Wed, 6 Dec:10:09 -0800 (PST)

fine. to me they are still the people of hell because of what happened after their contact with the kemetic populations...ty for the mythology of monsters though :)

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote: Yes, the term Hell comes from Hel, In Norse mythology, She is the youngest child of the god Loki and the giantess Angrboda. She is the goddess of the underworld. She is usually described as a horrible hag, half alive and half dead, with a gloomy and grim expression. Her face and body are those of a living woman, but her thighs and legs are those of a corpse, mottled and moldering. She is the sister of Fenrir (Fenris-wolf) and Jormungand (Midgard Serpent). Hel is the ruler of Helheim/Niflheim, the realm of the dead which was often referred to as Hel and her hall was called Elvidnir [Misery]. In her hall her table was called Hunger and her bed Disease. Norse goddess.

The Greeks were not Norse.

The Greek comparison would have been Hades, not Helios. Hel was female while Hades is a male figure. One major difference between them is that Hades ruled over all who died while Niflheim, Hel's kingdom, was the destination of only those who died of old age or disease; those who died in battle travelled to another place after death.

The Hellenes were named, as you said from Elios, the sun god. If anything he would have been related to Balder in Norse religion, not Hel.

-----Original Message Follows-----

From: cristofori whitakara  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?  
Date: Wed, 6 Dec:26:53 -0800 (PST)

according to ancient greek writers (platos phaedrus disscuses the battle btw what the left and what they found) there journey to the southern areas of the aegean sea began in the north (nordic means north) their goddess helen is the connection possibly. Helios means sun/fire in greek. do you know something else?

Jaime Andres Pretell wrote: Not quite. Hell comes from Nordic tradition and has nothing to do with the Helenes. And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage.

----Original Message Follows----

From: cristofori whitakara

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:19:55 -0800 (PST)

can we say that history has been tampered with starting with the people of hell(hellenes) took over kemet? Alexandria replaced the original kemet name and ever since then things have been buried in their libraries?

anne wrote: "when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."

Oh, yes - and they've been planning and using and furthering their aims ever since (those in the know that is...)

Paul Kekai Manansala

wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> Well, there is certainly no question that eurocentric history is  
> fiction. The only question is HOW MUCH of it is TOTAL fiction.

> HTP,

> Mahari

>

Well, just the fact that Fomenko, a Russian, claims that the "Mongolian Horde" was really a Russian army, pretty much turned me off from this video.

However, he does have some points about forgeries. In the last 500 years, it has been relatively easy to print manuscripts, as compared to previous generations.

I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans

to forge history and use history to further their aims.

Regards,  
Paul Kekai Manansala

-----  
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Ta\_Seti Repository

[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)

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| 21051|2006-12-06 13:57:18|Jaime Andres Pretell|Re: Has History been Tampered With?|  
Incorrect. Hellenes comes from Elios. Names like Helene, Hellen, and Helen  
(Not the same person) also derive from Helios (Elios), the sun. They have  
nothing to do with Scandinavian Hel which is the exact opposite.

-----Original Message Follows-----

From: anne <[sevenfeminine@yahoo.com](mailto:sevenfeminine@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:22:38 -0800 (PST)

"The name Hellene (son of Deucalion) has been debated and historians seem conspicuously vague concerning its origin. Clearly, it is of Scandinavian origins. The term Hel, referred to the underworld of the Teutonic and Celtic peoples, and figured in mystical rites. Helen of Troy, is really the Helene of the Dorians, (T and D were interchangeable and, therefore, the word Trojan could be rendered Droian, or Drojan, or Drohan, etc.). The Dorians are listed as ancestors of the Hellenes (or Greeks)."

cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)> wrote: according to ancient greek writers (platos phaedrus discusses the battle btw what the left and what they found) their journey to the southern areas of the aegean sea began in the north (nordic means north) their goddess helen is the

connection possibly. Helios means sun/fire in greek. do you know something else?

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Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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wrote:

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> Mahari

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However, he does have some points about forgeries. In the last 500 years, it has been relatively easy to print manuscripts, as compared to previous generations.

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Regards,  
Paul Kekai Manansala

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---

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Ta\_Seti Repository  
[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)  
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| 21053|2006-12-06 14:09:26|Paul Kekai Manansala|Re: Has History been Tampered With?|  
--- In Ta\_Seti@yahoogroups.com, cristofori whitakara wrote:

>

>

it also reminds me of the babylonian mitre or what looks like a fish hat and wasnt the greek title of yashua(jesus) some sort of fish-man?

>

>

Let me try this again:



Regards,

Paul Kekai Manansala

| 21054|2006-12-06 14:51:45|Mahari|Re: Genetic breakthrough that reveals the differences between huma|

Discussions of sex frequently have the same outcome as discussions about religion - it is fraught with pitfalls and emotionality. So I'll just say that I am generally opposed to most concepts about sex and sexuality. I suppose if I were to select a philosophical perspective on sex it would be closer to tantric sex. But as you say each situation must be judged individually. It is foolhardy to make strict judgements about something so individualistic as sex and sexuality.

HTP,  
Mahari

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.  
Henry Ford (23)

--- On Wed 12/06, anne < sevenfeminine@yahoo.com > wrote:

**From:** anne [mailto: sevenfeminine@yahoo.com]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Wed, 6 Dec 2006 13:10:47 -0800 (PST)  
**Subject:** Re: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma

What then is a 'favorable attitude towards sex' to you? I am well-aquainted with the effects of 'whoredom' or prostitution, their causes, symptoms and so on and there is nothing healthy about that - just like oppressive/repressive sexuality; it is merely two sides of the same coin - extremes. Sweden and Holland may not be as peaceful as they seem - I live in Denmark, so I know.

*Mahari com*> wrote:

It seems you are assuming that when I refer to "favorable attitude toward sex" that I mean "whoredom". I do not necessarily mean that. (Although, I don't know if they have ever conducted studies on whether whores (male/female) are less aggressive and warlike than sexually oppressive/repressive people). However, it is interesting to note that places like Sweden and Holland who have a favorable attitude toward sex are also two of the most peaceful countries - at least at the moment.

HTP,  
Mahari

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did believe there would be a revolution before tomorrow morning.  
Henry Ford (23)

--- On Wed 12/06, arumese < arumese@yahoo. com > wrote:

**From:** arumese [mailto: arumese@yahoo. com]  
**To:** Ta\_Seti@yahoogroups .com  
**Date:** Wed, 06 Dec 2006 18:05:52 -0000  
**Subject:** [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

>>> They pass each other on the road, they copulate. Imagine  
> if humans behaved that way.<<

>

> Humm. There would be an awful lot of traffic jams. You think  
traffic

> in LA is bad now!

> The website dealt with the politics of aggression as well. In the  
> 60's there was the mantra "make love, not war". The bonobos are  
> apparently very peaceful. And co-incidentally they have lots of  
sex.

> I do believe there is a correlation between a very favorable attitude  
> toward sex and a lack of aggression/warfare.  
> HTP,  
> Mahari

Not so fast Mahari. As you know, we humans make a habit of corrupting every good thing available to us. Sex is no exception.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
> wrote:  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:  
>>>  
>>> Freddie,  
>>> Very interesting. Here's a link to the bonobos apes which are  
>>> supposed to be closer to humans than chimps and are very  
>> interesting  
>>> and funny and horny.  
>>> Mahari  
>>  
>> Yeah I know. I had not wanted to bring up their more interesting  
>> social behaviors. Bonobo chimps appear to use sex as a greeting.  
>> Even the little ones engage in sexual intercourse with adult  
>> females. They pass each other on the road, they copulate.  
Imagine  
>> if humans behaved that way.  
>>  
>> "It's a mad house I tell'ya...a MAD HOUSE!"  
>>  
>> By the way. The famous chimp Oliver looks like he could be  
related  
> to  
>> bonobos.  
>>  
>>  
>>> <http://www.dlynnwal-dron.com/bonobos.html>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
>>> wrote:  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
>>>>> wrote:  
>>>>>  
>>>>> Gorillas aren't monkeys. They are apes. And the Bonobos  
are  
>>>> gentler than  
>>>>> Gorillas. Don't know where you came to the conclusion that  
>>> Gorillas  
>>>> are  
>>>>> smarter than Chimps or Bonobos or Orangutans for that  
> matter.  
>> As  
>>>> far as i  
>>>>> know scientists aren't sure either way.

>>>>  
>>>>  
>>>> I don't think it is a good idea to assume that one type of  
ape  
> is  
>>>> inherently smarter than another. The science of a thing can  
>>>> realistically be judged only to the extent of man's  
accumulated  
>>>> knowledge of it, which in itself is hardly exhaustive.  
> Whatever  
> is?  
>>>> IS, whether those who do research on it have discovered it or  
>> not.  
>>>> Conclusions have been drawn concerning the great apes despite  
> the  
>>>> fact that an exhaustive study has yet to be made.  
>>>>  
>>>> Nevertheless, from my recollection it has been stated on  
> various  
>>>> occasions that chimps were the most intelligent of all. Even  
>>> still,  
>>>> I could not help but notice that these were the most European-  
>>> looking  
>>>> of all the apes. I could not help but see a connection with  
> the  
>>>> historic Eurocentric claims of "White superiority. " But I  
> give  
>>>> those who are innocent some benefit of doubt. In that it is  
> not  
>>>> presently all due to any intentional bias that decidedly  
favors  
>>>> racist ideals. The assumption must have been due to the fact  
>> that  
>>>> chimps' DNA is reported to be more similar to that of humans.  
>>>>  
>>>> But the fact that more time and effort has been spent  
observing  
>>>> chimps must have something to do with the fact that their  
> lighter  
>>>> skin and more Caucasoid appearance gave Europeans a natural  
>>>> inclination to warm up to them. The fact that gorillas tend  
> to  
>> be  
>>>> more elusive must also be a factor.  
>>>>  
>>>> The mere size and appearance of the gorilla tends to spark  
>> feelings  
>>>> of fear and aggression in humans in general, but especially  
>>> Europeans  
>>>> it seems. Both can be aggressive, but chimps are naturally  
> more  
>>> so.  
>>>> Bonobos appear to be extremely docile, but they are the least  
>>> known.  
>>>> Chimps have been known to kill off whole other troops of

> chimps.  
>>>> They systematically hunt down and feast on colobus monkeys  
and  
>> even  
>>>> rip the faces off of grown men -- as that they are estimated  
as  
>>> being  
>>>> up to 5 or 6 times stronger.  
>>>>  
>>>> The most common African baboon species tends toward  
> aggression.  
>>> They  
>>>> stalk sizable prey and kill it to eat. Those who feel  
> slighted  
>> by  
>>>> higher ranking troop members are known to kidnap the infants  
of  
>>> other  
>>>> troop members and hold them hostage. If he does not get his  
> way,  
>>> he  
>>>> ends up killing the infant. There was an instance where a  
lone  
>>>> baboon kidnapped a woman's baby from her home and held the  
baby  
>>>> hostage while in a stand-off with some locals who were  
> attempting  
>>> to  
>>>> retrieve the baby. The baboon ended up fatally wounding the  
>> infant  
>>>> before making his escape. I would say that is more  
aggressive  
>> than  
>>>> the normal gorilla behavior. Baboons are also known to  
wrestle  
>>>> personal belongings from tourists. Gelada baboons tend to be  
>>> strict  
>>>> vegetarians and less confrontational.  
>>>>  
>>>> Gorillas on the other hand stay to themselves and act  
>> aggressively  
>>>> only when they feel threatened. They will attack and kill if  
>>> someone  
>>>> who is stupid enough to threaten them and stands his ground  
>> against  
>>> a  
>>>> defending male. As big and powerful as they are, they  
exercise  
>>> more  
>>>> restraint than chimps or the more aggressive types of  
baboons.  
>>>> Baboons have tails anyway. That classifies them as monkeys,  
> not  
>>>> apes.  
>>>>

>>>> Fred  
 >>>>  
 >>>>>  
 >>>>> ----Original Message Follows----  
 >>>>> From: "Mahari Mengistu"  
 >>>>> Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
 >>>>> To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
 >>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals  
 the  
 >>>>> differences  
 >>>>> between humans  
 >>>>> Date: Wed, 29 Nov:56:20 -0000  
 >>>>>  
 >>>>>>> When they see gorillas they see black people and vise  
 >>>>> versa. Now that some are paying more attention to Gorillas,  
 >> they  
 >>> are  
 >>>>> learning that these magnificent animals are much more  
 >> intelligent  
 >>>>> than they had previously assumed.<<  
 >>>>>  
 >>>>>>> The most intelligent of the monkeys AND the most gentle.  
 And  
 >> they  
 >>>>> are relatively close to extinction. It's somewhat  
 >> discouraging. A  
 >>>>> good argument could be made - in light of history, current  
 >> events  
 >>>>> and  
 >>>>>>> the country I live in - that intelligent outlook on the  
 world  
 >> and  
 >>>>>>> kindness don't matter; that only brute animal force assures  
 >>> survival  
 >>>>>>> and pre-eminence.  
 >>>>>>> HTP,  
 >>>>>>> Mahari  
 >>>>>>>  
 >>>>>>> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "arumese" wrote:  
 >>>>>>>  
 >>>>>>>> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Alex van Deelen"  
 >  
 >>>>>>>> wrote:  
 >>>>>>>>  
 >>>>>>>>> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "arumese"  
 > wrote:  
 >>>>>>>>>>  
 >>>>>>>>>>> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), Jaime Andres Pretell  
 >>>>>>>>>>> wrote:  
 >>>>>>>>>>>>  
 >>>>>>>>>>>>> Hardly. The Africa origin never really challenged  
 >>> Racism.  
 >>>>>>> They  
 >>>>>>>>> just claimed new races evolved since then."  
 >>>>>>>>>>>>>

>>>>>>> I tend to agree with this statement. I cannot help  
but  
>>> think  
>>>>> there is  
>>>>>>> a mindset out there that has decided: "so what if  
all  
>>> humans  
>>>>>> evolved  
>>>>>>> in Africa. It only proves what we have believed all  
>> along  
>>> is  
>>>>>> true --  
>>>>>>> that blacks are closer to the apes than the rest of  
>>> humanity  
>>>> and  
>>>>>>> therefore inferior by nature."  
>>>>>>>  
>>>>>>> Fred  
>>>>>>>  
>>>>>>> Only if they let go of reason and science.  
>>>>>>  
>>>>>>> Which is of course the back bone of racism. I would also  
>>>>> add 'moral  
>>>>>>> courage' to "reason and science."  
>>>>>>>  
>>>>>>>> There were many homonids standing  
>>>>>>>> between modern and ape. In fact, one homonid known as  
> homo  
>>>>>>> neanderthalensis  
>>>>>>>> only seemed to have lived in Europe.  
>>>>>>>>  
>>>>>>>> I wonder whatever happened to Grimaldi Man?  
>>>>>>>>  
>>>>>>>>> If anything, the old 'multiregional theory' relied on  
> the  
>>> idea  
>>>>> that  
>>>>>> human  
>>>>>>> like creatures all across the globe independently  
> evolved  
>>> into  
>>>>>>> modern man.  
>>>>>>>>  
>>>>>>>>> Alex  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>> There are those who would come up with anything to get  
out  
> of  
>>>>>>>>>> acknowledging kinship to Africans -- whom they like to  
>> consider  
>>>>>> more  
>>>>>>> primitive and ape-like. I contend that they apply  
racism  
> in

>>>>> their  
>>>>> observation of the different types of apes as well.  
Ever  
>>> wonder  
>>>>> why  
>>>>>> chimps have been considered -until recently- the most  
>>> intelligent  
>>>>> of  
>>>>>> the great apes? Because when Europeans look at them  
they  
> see  
>>>>>> themselves. When they see gorillas they see black  
people  
>> and  
>>>>> vise  
>>>>>> versa. Now that some are paying more attention to  
> Gorillas,  
>>> they  
>>>>>> are  
>>>>>> learning that these magnificent animals are much more  
>>> intelligent  
>>>>>> than they had previously assumed.  
>>>>>>  
>>>>>>> By the way: were they ever successful in their effort to  
>>> present  
>>>>>> the  
>>>>>>> Grimaldi man as 'White?'  
>>>>>>>  
>>>>>>> Fred  
>>>>>>>  
>>>>>>  
>>>>>>  
>> \_\_\_\_\_  
>>>>>> Get free, personalized commercial-free online radio with  
MSN  
>>> Radio  
>>>>> powered  
>>>>>> by Pandora <http://radio.msn.com/? icid=T002MSN03A0>  
>>>>>>  
>>>>>  
>>>  
>>  
>

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| 21055|2006-12-06 15:00:09|cristofori whitakara|Re: Has History been Tampered With?|

i sugeest u read platos phaedrus. it discusses the benefits of having contact with the lemetians and also the disadvantages of not having relations with the kemetians. i suppose there are many other books written also that discuss that relationship. this may be off topic but the african-asian moors brought europe out of the last dark age and the ancients brought greece out her dark ages also is their a comparison btw the 2?

*Jaime Andres Pretell* wrote:

What happened that was any different than when Kmt conquered her neighbors?

-----Original Message Follows-----

From: cristofori whitakara

Reply-To: Ta\_Seti@yahoogroups.com

To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:10:09 -0800 (PST)

fine. to me they are still the people of hell because of what happened after their contact with the kemetic populations...ty for the mythology of monsters though :)

Jaime Andres Pretell wrote: Yes, the term Hell comes from Hel, In Norse mythology, She is the youngest child of the god Loki and the giantess Angrboda. She is the goddess of the underworld. She is usually described as a horrible hag, half alive and half dead, with a gloomy and grim expression. Her face and body are those of a living woman, but her thighs and legs are those of a corpse, mottled and moldering.

She is the sister of Fenrir (Fenris-wolf) and Jormungand (Midgard Serpent). Hel is the ruler of Helheim/Niflheim, the realm of the dead which was often referred to as Hel and her hall was called Elvidnir [Misery]. In her hall her table was called Hunger and her bed Disease. Norse goddess.

The Greeks were not Norse.

The Greek comparison would have been Hades, not Helios. Hel was female while Hades is a male figure. One major difference between them is that Hades ruled over all who died while Niflheim, Hel's kingdom, was the destination of only those who died of old age or disease; those who died in battle travelled to another place after death.

The Hellenes were named, as you said from Elios, the sun god. If anything he would have been related to Balder in Norse religion, not Hel.

-----Original Message Follows-----

From: cristofori whitakara

Reply-To: Ta\_Seti@yahoogroups.com

To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:26:53 -0800 (PST)

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To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

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anne wrote: "when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."

Oh, yes - and they've been planning and using and furthering their aims ever since (those in the know that is...)

Paul Kekai Manansala

wrote:

--- In Ta\_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Well, there is certainly no question that eurocentric history is  
> fiction. The only question is HOW MUCH of it is TOTAL fiction.

> HTP,

> Mahari

>

Well, just the fact that Fomenko, a Russian, claims that the  
"Mongolian Horde" was really a Russian army, pretty much turned me off  
from this video.

However, he does have some points about forgeries. In the last 500  
years, it has been relatively easy to print manuscripts, as compared  
to previous generations.

I have believed for some time that when the Europeans set out to  
colonize starting around 1500, they already had ideas and even plans  
to forge history and use history to further their aims.

Regards,  
Paul Kekai Manansala

-----  
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---

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| 21056|2006-12-06 15:58:35|Mahari Mengistu|Re: Has History been Tampered With?|  
Paul,  
Do you know the time period from which these sculptures came?  
HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara

> wrote:

> >

> > it also reminds me of the babylonian mitre or what looks like a fish

> hat and wasnt the greek title of yashua(jesus) some sort of fish-man?

> >

> >

>

> Let me try this again:

>

>

>

> Regards,  
> Paul Kekai Manansala  
>

| 21057|2006-12-06 17:13:58|Mahari Mengistu|Re: Genetic breakthrough that reveals the differences between huma|

Well, I don't know of any with kinky or wooly hair. I read kinky, wooly hair is the most evolved hair there is. It certainly is amazing.

(BTW, Jaime I don't care whether you think so or not.)

You can straighten it, curl it, perm it, braid it, comb it or let it grow and `fro free. The other primates who have straight hair tend to stay in the trees, near foliage and/or out of the sun. We, of the wooly-heads, can tolerate the sun and our hair helps in that respect. It curls tight, puffs up, to allow the head to breathe and let the heat escape the scalp.

This suggests to me that we've been "out of the trees" for a very, very long time and likely farming for thousands upon thousands of years as well. Our skin activity, hairless bodies and head hair lends support to that theory.

In rain, it creates an umbrella to help shield the head and directs the rain to our shoulders and delays contact with the head. In like manner, it acts as an umbrella in the sun especially if worn as an Afro.

Also, since it curls away from the scalp as opposed to lying flat it is a less attractive place for lice to hide and breed.

So let's hear it for the wooly hair!

HTP,

Mahari

--- In Ta\_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> are their any apes, gorillas or monkeys with wooly hair?

>

> Freddie Thompson wrote: --- In

Ta\_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > They like us when we're young, dumb, harmless and malleable :0)>.

> > Mahari

>

> That statement tends to be true on so many levels that it's not

even

> funny.

>

> Fred  
>  
> > --- In Ta\_Seti@yahoogroups.com, "arumese" wrote:  
> > >  
> > > --- In Ta\_Seti@yahoogroups.com, "Jaime Andres Pretell"  
> > > wrote:  
> > > >  
> > > > Yeah, I wouldn't even bring the Baboon into the equation.  
> > > > As for Chimps looking the most European, I would say they

span  
> > the  
> > > gamut in skin color,  
> > >  
> > > I couldn't agree more. But there seems to be a strong

perception  
> > that  
> > > chimps are more like white people, notwithstanding the the

older  
> > > chimps who become blackened and robust. In the past, the focus  
> > > seems  
> > > to have been on the lighter skinned younger chimps. I have

known  
> > what  
> > > chimps looked like all of my life. But I never noticed blacked  
> > > skinned chimps until reletively recent years.  
> > >  
> > >  
> > >  
> > >  
> > >  
> > >  
> > >  
> > > but they all invariably look like Bush.  
> > > >  
> > > > <http://georgebwush.com/Images/Images%20Copied/80%20With%20Chimps.jpg>  
> > > >  
> > > >  
> > > >  
> > > > ----Original Message Follows----  
> > > > From: "Freddie Thompson"  
> > > > Reply-To: Ta\_Seti@yahoogroups.com  
> > > > To: Ta\_Seti@yahoogroups.com

>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
>>> differences  
>>>> between huma  
>>>> Date: Sun, 03 Dec:43:31 -0000  
>>>>  
>>>> --- In Ta\_Seti@yahoogroups.com, "Jaime Andres Pretell"  
>>>> wrote:  
>>>>>  
>>>>> Gorillas aren't monkeys. They are apes. And the Bonobos are  
>>>>> gentler than  
>>>>> Gorillas. Don't know where you came to the conclusion that  
>>> Gorillas  
>>>> are  
>>>>> smarter than Chimps or Bonobos or Orangutans for that  
> matter.  
>> As  
>>>> far as i  
>>>>> know scientists aren't sure either way.  
>>>>  
>>>>  
>>>> I don't think it is a good idea to assume that one type of

ape  
> is  
>>>> inherently smarter than another. The science of a thing can  
>>>> realistically be judged only to the extent of man's

accumulated  
>>>> knowledge of it, which in itself is hardly exhaustive.  
> Whatever  
>> is?  
>>>> IS, whether those who do research on it have discovered it or  
> not.  
>>>> Conclusions have been drawn concerning the great apes despite  
> the  
>>>> fact that an exhaustive study has yet to be made.  
>>>>  
>>>> Nevertheless, from my recollection it has been stated on

various  
>>>> occasions that chimps were the most intelligent of all. Even  
>> still,  
>>>> I could not help but notice that these were the most European-  
>>> looking  
>>>> of all the apes. I could not help but see a connection with

the

>>>> historic Eurocentric claims of "White superiority." But I give  
>>>> those who are innocent some benefit of doubt. In that it is

not

>>>> presently all due to any intentional bias that decidedly

favours

>>>> racist ideals. The assumption must have been due to the fact  
> that  
>>>> chimps' DNA is reported to be more similar to that of humans.  
>>>>  
>>>> But the fact that more time and effort has been spent

observing

>>>> chimps must have something to do with the fact that their  
> lighter  
>>>> skin and more Caucasoid appearance gave Europeans a natural  
>>>> inclination to warm up to them. The fact that gorillas tend  
> to  
>> be  
>>>> more elusive must also be a factor.  
>>>>  
>>>> The mere size and appearance of the gorilla tends to spark  
>> feelings  
>>>> of fear and aggression in humans in general, but especially  
>>> Europeans  
>>>> it seems. Both can be aggressive, but chimps are naturally  
> more  
>> so.  
>>>> Bonobos appear to be extremely docile, but they are the least  
>> known.  
>>>> Chimps have been known to kill off whole other troops of

chimps.

>>>> They systematically hunt down and feast on colobus monkeys

and

>> even  
>>>> rip the faces off of grown men -- as that they are estimated

as

>>> being  
>>>> up to 5 or 6 times stronger.  
>>>>  
>>>> The most common African baboon species tends toward

> aggression.  
>>> They  
>>>> stalk sizable prey and kill it to eat. Those who feel  
> slighted  
>> by  
>>>> higher ranking troop members are known to kidnap the infants

of  
>>> other  
>>>> troop members and hold them hostage. If he does not get his  
> way,  
>> he  
>>>> ends up killing the infant. There was an instance where a lone  
>>>> baboon kidnapped a woman's baby from her home and held the

baby  
>>>> hostage while in a stand-off with some locals who were  
> attempting  
>> to  
>>>> retrieve the baby. The baboon ended up fatally wounding the  
>> infant  
>>>> before making his escape. I would say that is more aggressive  
>> than  
>>>> the normal gorilla behavior. Baboons are also known to wrestle  
>>>> personal belongings from tourists. Gelada baboons tend to be  
>> strict  
>>>> vegetarians and less confrontational.  
>>>>  
>>>> Gorillas on the other hand stay to themselves and act  
> aggressively  
>>>> only when they feel threatened. They will attack and kill if  
>>> someone  
>>>> who is stupid enough to threaten them and stands his ground  
>> against  
>>> a  
>>>> defending male. As big and powerful as they are, they

exercise  
>> more  
>>>> restraint than chimps or the more aggressive types of baboons.  
>>>> Baboons have tails anyway. That classifies them as monkeys,

not  
>>>> apes.  
>>>>  
>>>> Fred

>>>>  
>>>>  
>>>>> ----Original Message Follows----  
>>>>> From: "Mahari Mengistu"  
>>>>> Reply-To: Ta\_Seti@yahoogroups.com  
>>>>> To: Ta\_Seti@yahoogroups.com  
>>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
>>>>> differences  
>>>>> between humans  
>>>>> Date: Wed, 29 Nov:56:20 -0000  
>>>>>  
>>>>>>>When they see gorillas they see black people and vise  
>>>>> versa. Now that some are paying more attention to Gorillas,  
>> they  
>>> are  
>>>>> learning that these magnificent animals are much more  
>> intelligent  
>>>>> than they had previously assumed.<<  
>>>>>  
>>>>>> The most intelligent of the monkeys AND the most gentle.  
> And  
>>> they  
>>>>> are relatively close to extinction. It's somewhat  
>> discouraging.  
>>> A  
>>>>> good argument could be made - in light of history, current  
>> events  
>>>>> and  
>>>>>> the country I live in - that intelligent outlook on the  
> world  
>> and  
>>>>>> kindness don't matter; that only brute animal force assures  
>>> survival  
>>>>>> and pre-eminence.  
>>>>>> HTP,  
>>>>>> Mahari  
>>>>>>  
>>>>>> --- In Ta\_Seti@yahoogroups.com, "arumese" wrote:  
>>>>>>>  
>>>>>>>> --- In Ta\_Seti@yahoogroups.com, "Alex van Deelen"  
>>  
>>>>>>> wrote:  
>>>>>>>>  
>>>>>>>>> --- In Ta\_Seti@yahoogroups.com, "arumese"  
>> wrote:  
>>>>>>>>>>

>>>>>> --- In Ta\_Seti@yahoogroups.com, Jaime Andres Pretell  
>>>>>> wrote:  
>>>>>>>  
>>>>>>> Hardly. The Africa origin never really challenged  
>>> Racism.  
>>>> They  
>>>>>>> just claimed new races evolved since then."  
>>>>>>>  
>>>>>>> I tend to agree with this statement. I cannot help  
> but  
>>> think  
>>>>> there is  
>>>>>>> a mindset out there that has decided: "so what if all  
>>> humans  
>>>>>>> evolved  
>>>>>>> in Africa. It only proves what we have believed all  
>> along  
>>> is  
>>>>>>> true --  
>>>>>>> that blacks are closer to the apes than the rest of  
>>> humanity  
>>>> and  
>>>>>>> therefore inferior by nature."  
>>>>>>>>  
>>>>>>>> Fred  
>>>>>>>>  
>>>>>>>> Only if they let go of reason and science.  
>>>>>>>>  
>>>>>>>> Which is of course the back bone of racism. I would also  
>>>>>>>> add 'moral  
>>>>>>>> courage' to "reason and science."  
>>>>>>>>  
>>>>>>>>> There were many homonids standing  
>>>>>>>>> between modern and ape. In fact, one homonid known as  
> homo  
>>>>>>>>> neanderthalensis  
>>>>>>>>> only seemed to have lived in Europe.  
>>>>>>>>>  
>>>>>>>>> I wonder whatever happened to Grimaldi Man?  
>>>>>>>>>  
>>>>>>>>> If anything, the old 'multiregional theory' relied on  
> the  
>>> idea  
>>>>>>> that  
>>>>>>> human  
>>>>>>>>> like creatures all across the globe independently

> evolved  
>>> into  
>>>>> modern man.  
>>>>>>  
>>>>>>> Alex  
>>>>>>>  
>>>>>>  
>>>>>>> There are those who would come up with anything to get  
> out  
>> of  
>>>>> acknowledging kinship to Africans -- whom they like to  
>>> consider  
>>>>> more  
>>>>>> primitive and ape-like. I contend that they apply racism  
> in  
>>>> their  
>>>>>> observation of the different types of apes as well. Ever  
>>> wonder  
>>>>> why  
>>>>>> chimps have been considered -until recently- the most  
>>> intelligent  
>>>>>> of  
>>>>>>> the great apes? Because when Europeans look at them they  
>> see  
>>>>>>> themselves. When they see gorillas they see black people  
>> and  
>>>>> vise  
>>>>>>> versa. Now that some are paying more attention to  
>> Gorillas,  
>>> they  
>>>>>> are  
>>>>>>> learning that these magnificent animals are much more  
>>> intelligent  
>>>>>>> than they had previously assumed.  
>>>>>>>  
>>>>>>>> By the way: were they ever successful in their effort to  
>>> present  
>>>>>> the  
>>>>>>>> Grimaldi man as 'White?'  
>>>>>>>>  
>>>>>>>>> Fred  
>>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>

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>>>>

>

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>>>> friends module.

>>>> <http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?>

>>> href=<http://spaces.live.com/spacesapi.aspx?>

>>> wx\_action=create&wx\_url=/friends.aspx&mk

>>>>

>>>

>>

>

>

>

>

>

>

> -----

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your question on Yahoo! Answers.

>

| 21058|2006-12-06 17:47:21|clyde winters|Re: Has History been Tampered With?|

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

wrote:

> i used bury anne also because of the word library

> (where they bury the lies) and dr. winters werent

> the 9 muses kemetic women?

Hi

There is a great possibility the Nine Muses: Calliope, Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato and Urania were Pelasgians. This view is supported by the story of Linus who is suppose to be the son of one

of the Muses. The textual material make it clear that Linus was either the son of Oeagrus [King of Thrace] and Muse Calliope, or Hermes and Muse Urania [daughter of Poseidon ] or Magnes and Muse Clio (see: Robert Graves, The Greek Myths Vol.2, pg.214).

A cursory reading of the Greek textual material make it clear that the Nine Muses were Pelasgians and closely associated with the founders of Thrace. According to the Olympian Creation Myth the earliest groups to appear on earth were the Libyco-Thracians .The Libyans were Proto-Saharans, as were the original Thracians.

Some Thracians were descendants of the Kushite and Egyptian troops established at Trace, by Sesostris (Thutmose III or Ramses II), when he conquered Asia and Europe.

It is also clear that the Garamantes founded the Greek cities of Thrace, Minoan Crete and Attica. The Garamantes were also called Carians by the Indo-European Greeks. This would indicate that the ancestors of the Nine Muses probably came from Libya and Egypt.

Clyde

---

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| 21059|2006-12-06 19:18:23|Jaime Andres Pretell|Re: Has History been Tampered With?|

All they are discussing is te fact that Kmt was an older culture so it was a resource. Like any child to an older sibling. The Moors of of North Africa brought many practices back to Europe after its collapse. The same practices many of the people acquired during Roman times. It has always been a give and take between various regions. What dark ages existed before Greece?

----Original Message Follows----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?  
Date: Wed, 6 Dec:53:39 -0800 (PST)

i suguest u read platos phaedrus. it discusses the benefits of having contact with the lemetians and also the disadvantages of not having relations with the kemetians. i suppose there are many other books written also that discuss that relationship. this may be off topic but the african-asian moors brought europe out of the last dark age and the ancients brought greece out her dark ages also is their a comparison btw the 2?  
Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote: What happened that was any different than when Kmt conquered her neighbors?

-----Original Message Follows-----

From: cristofori whitakara  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?  
Date: Wed, 6 Dec:10:09 -0800 (PST)

fine. to me they are still the people of hell because of what happened after their contact with the kemetic populations...ty for the mythology of monsters though :)

Jaime Andres Pretell wrote: Yes, the term Hell comes from Hel, In Norse mythology, She is the youngest child of the god Loki and the giantess Angrboda. She is the goddess of the underworld. She is usually described as a horrible hag, half alive and half dead, with a gloomy and grim expression. Her face and body are those of a living woman, but her thighs and legs are those of a corpse, mottled and moldering.  
She is the sister of Fenrir (Fenris-wolf) and Jormungand (Midgard Serpent). Hel is the ruler of Helheim/Niflheim, the realm of the dead which was often referred to as Hel and her hall was called Elvidnir [Misery]. In her hall her table was called Hunger and her bed Disease. Norse goddess.

The Greeks were not Norse.

The Greek comparison would have been Hades, not Helios.  
Hel was female while Hades is a male figure. One major difference between them is that Hades ruled over all who died while Niflheim, Hel's kingdom, was the destination of only those who died of old age or disease; those who died in battle travelled to another place after death.

The Hellenes were named, as you said from Elios, the sun god. If anything he would have been related to Balder in Norse religion, not Hel.

-----Original Message Follows-----

From: cristofori whitakara

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:26:53 -0800 (PST)

according to ancient greek writers (platos phaedrus disscuses the battle btw what the left and what they found) there journey to the southern areas of the aegean sea began in the north (nordic means north) their goddess helen is the connection possibly. Helios means sun/fire in greek. do you know something else?

Jaime Andres Pretell wrote: Not quite. Hell comes from Nordic tradition and has nothing to do with the Helenes. And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage.

-----Original Message Follows-----

From: cristofori whitakara

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:19:55 -0800 (PST)

can we say that history has been tampered with starting with the people of hell(hellenes) took over kemet? Alexandria replaced the original kemet name and ever since then things have been buried in their libraries?

anne wrote: "when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."

Oh, yes - and they've been planning and using and furthering their aims ever since (those in the know that is...)

Paul Kekai Manansala

wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> Well, there is certainly no question that eurocentric history is  
> fiction. The only question is HOW MUCH of it is TOTAL fiction.  
> HTP,  
> Mahari  
>

Well, just the fact that Fomenko, a Russian, claims that the  
"Mongolian Horde" was really a Russian army, pretty much turned me off  
from this video.

However, he does have some points about forgeries. In the last 500  
years, it has been relatively easy to print manuscripts, as compared  
to previous generations.

I have believed for some time that when the Europeans set out to  
colonize starting around 1500, they already had ideas and even plans  
to forge history and use history to further their aims.

Regards,  
Paul Kekai Manansala

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<http://clk.atdmt.com/MSN/go/msnnkwme0020000001msn/direct/01/?href=http://get.live.com/messenger/overview>

| 21060|2006-12-06 19:19:50|Paul Kekai Manansala|Re: Has History been Tampered With?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> Paul,

> Do you know the time period from which these sculptures came?

> HTP,

> Mahari

>

From the Chaldean period of Babylon. Unfortunately I can't give anything more precise than that right now.

Regards,

Paul Kekai Manansala

| 21061|2006-12-06 19:20:54|Jaime Andres Pretell|Re: Has History been Tampered With?|

It reminds me of Persian crowns. Considering Constantinople...

-----Original Message Follows-----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: RE: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:08:32 -0800 (PST)

it also reminds me of the babylonian mitre or what looks like a fish hat and wasnt the greek title of yashua(jesus) some sort of fish-man?

"Emeagwali, Gloria (History)" <[emeagwali@mail.ccsu.edu](mailto:emeagwali@mail.ccsu.edu)> wrote:

I definitely noticed the pharonic head gear.

Gloria Emeagwali

-----

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)] On Behalf  
Of Mahari  
Sent: Wednesday, December 06, 2006 3:30 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Has History been Tampered With?

This may have been brought up before but has anyone noticed how much the pope's garb - particularly his headgear - is like the pharoah's, especially Ahkenaton's? Is the layout of the Vatican like that of Amarna as well?  
HTP,  
Mahari

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.  
Henry Ford (23)

--- On Wed 12/06, Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:  
From: Paul Kekai Manansala [mailto:[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)]  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Date: Wed, 06 Dec:06:17 -0000  
Subject: [Ta\_Seti] Re: Has History been Tampered With?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>

> are the catacombs library open to the public? i have never been to italy

>

>

From what I've heard access to the Vatican secret archives (Sale Paoline) is limited to "scholars" and requires prior approval and appointment. I tried emailing the staff but got no response.

The texts used to move around with Pope to different residences, but that stopped because many of the papyrus manuscripts are too fragile.

Regards,

Paul Kekai Manansala

-----  
No banners. No pop-ups. No kidding.  
Make My Way your home on the Web - <http://www.myway.com>

-----  
Access over 1 million songs - Yahoo! Music Unlimited.

---

Get free, personalized commercial-free online radio with MSN Radio powered by Pandora <http://radio.msn.com/?icid=T002MSN03A07001>  
| 21062|2006-12-06 19:21:54|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between huma|  
I don't care if you care what i think. That is a preposterous claim. Both types of hair function quite well and I am sure plenty of people with all types of hair inbetween can give accounts of how great their hair is. LMAO.

-----Original Message Follows-----

From: "Mahari Mengistu"  
Reply-To: Ta\_Seti@yahoogroups.com  
To: Ta\_Seti@yahoogroups.com  
Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma  
Date: Thu, 07 Dec:12:32 -0000

Well, I don't know of any with kinky or wooly hair. I read kinky, wooly hair is the most evolved hair there is. It certainly is amazing.  
(BTW, Jaime I don't care whether you think so or not.)

You can straighten it, curl it, perm it, braid it, comb it or let it grow and `fro free. The other primates who have straight hair tend

to stay in the trees, near foliage and/or out of the sun. We, of the wooly-heads, can tolerate the sun and our hair helps in that respect. It curls tight, puffs up, to allow the head to breathe and let the heat escape the scalp.

This suggests to me that we've been "out of the trees" for a very, very long time and likely farming for thousands upon thousands of years as well. Our skin activity, hairless bodies and head hair lends support to that theory.

In rain, it creates an umbrella to help shield the head and directs the rain to our shoulders and delays contact with the head. In like manner, it acts as an umbrella in the sun especially if worn as an Afro.

Also, since it curls away from the scalp as opposed to lying flat it is a less attractive place for lice to hide and breed.

So let's hear it for the wooly hair!

HTP,

Mahari

--- In Ta\_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> are their any apes, gorillas or monkeys with wooly hair?

>

> Freddie Thompson wrote: --- In

Ta\_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > They like us when we're young, dumb, harmless and malleable :0)>.

> > Mahari

>

> That statement tends to be true on so many levels that it's not

even

> funny.

>

> Fred

>

> > --- In Ta\_Seti@yahoogroups.com, "arumese" wrote:

> > >

> > > --- In Ta\_Seti@yahoogroups.com, "Jaime Andres Pretell"

> > > wrote:

> > > >

> > > > Yeah, I wouldn't even bring the Baboon into the equation.

> > > > As for Chimps looking the most European, I would say they

span

> > the  
> > > gamut in skin color,  
> > >  
> > > I couldn't agree more. But there seems to be a strong

perception  
> > that  
> > > chimps are more like white people, notwithstanding the the

older  
> > > chimps who become blackened and robust. In the past, the focus  
> > seems  
> > > to have been on the lighter skinned younger chimps. I have

known  
> > what  
> > > chimps looked like all of my life. But I never noticed blacked  
> > > skinned chimps until relatively recent years.  
> > >  
> > >  
> > >  
> > >  
> > >  
> > >  
> > > but they all invariably look like Bush.  
> > > >  
> > > > [http://georgebwush.com/Images/Images%20Copied/80%20With%  
> > 20Chimps.jpg](http://georgebwush.com/Images/Images%20Copied/80%20With%20Chimps.jpg)  
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> > > > Reply-To: Ta\_Seti@yahoogroups.com  
> > > > To: Ta\_Seti@yahoogroups.com  
> > > > Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
> > > differences  
> > > > between huma  
> > > > Date: Sun, 03 Dec:43:31 -0000  
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> > > > --- In Ta\_Seti@yahoogroups.com, "Jaime Andres Pretell"  
> > > > wrote:  
> > > > >  
> > > > > Gorillas aren't monkeys. They are apes. And the Bonobos are  
> > > > gentler than  
> > > > > Gorillas. Don't know where you came to the conclusion that

>>> Gorillas  
>>>> are  
>>>>> smarter than Chimps or Bonobos or Orangutans for that  
> matter.  
>> As  
>>>> far as i  
>>>>> know scientists aren't sure either way.  
>>>>  
>>>>  
>>>>> I don't think it is a good idea to assume that one type of

ape  
> is  
>>>> inherently smarter than another. The science of a thing can  
>>>> realistically be judged only to the extent of man's

accumulated  
>>>> knowledge of it, which in itself is hardly exhaustive.  
> Whatever  
>> is?  
>>>> IS, whether those who do research on it have discovered it or  
> not.  
>>>> Conclusions have been drawn concerning the great apes despite  
> the  
>>>> fact that an exhaustive study has yet to be made.  
>>>>  
>>>>> Nevertheless, from my recollection it has been stated on

various  
>>>> occasions that chimps were the most intelligent of all. Even  
>> still,  
>>>> I could not help but notice that these were the most European-  
>>> looking  
>>>> of all the apes. I could not help but see a connection with

the  
>>>> historic Eurocentric claims of "White superiority." But I give  
>>>> those who are innocent some benefit of doubt. In that it is

not  
>>>> presently all due to any intentional bias that decidedly

favors  
>>>> racist ideals. The assumption must have been due to the fact  
> that  
>>>> chimps' DNA is reported to be more similar to that of humans.

> > > >

> > > > But the fact that more time and effort has been spent

observing

> > > > chimps must have something to do with the fact that their

> lighter

> > > > skin and more Caucasoid appearance gave Europeans a natural

> > > > inclination to warm up to them. The fact that gorillas tend

> to

> > be

> > > > more elusive must also be a factor.

> > > >

> > > > The mere size and appearance of the gorilla tends to spark

> > feelings

> > > > of fear and aggression in humans in general, but especially

> > > Europeans

> > > > it seems. Both can be aggressive, but chimps are naturally

> more

> > so.

> > > > Bonobos appear to be extremely docile, but they are the least

> > known.

> > > > Chimps have been known to kill off whole other troops of

chimps.

> > > > They systematically hunt down and feast on colobus monkeys

and

> > even

> > > > rip the faces off of grown men -- as that they are estimated

as

> > > being

> > > > up to 5 or 6 times stronger.

> > > >

> > > > The most common African baboon species tends toward

> aggression.

> > > They

> > > > stalk sizable prey and kill it to eat. Those who feel

> slighted

> > by

> > > > higher ranking troop members are known to kidnap the infants

of

> > > other

> > > > troop members and hold them hostage. If he does not get his

> way,

> > he  
> > > ends up killing the infant. There was an instance where a lone  
> > > baboon kidnapped a woman's baby from her home and held the

baby

> > > hostage while in a stand-off with some locals who were  
> attempting  
> > to  
> > > retrieve the baby. The baboon ended up fatally wounding the  
> > infant  
> > > before making his escape. I would say that is more aggressive  
> > than  
> > > the normal gorilla behavior. Baboons are also known to wrestle  
> > > personal belongings from tourists. Gelada baboons tend to be  
> > strict  
> > > vegetarians and less confrontational.  
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> > > > Gorillas on the other hand stay to themselves and act  
> aggressively  
> > > > only when they feel threatened. They will attack and kill if  
> > > someone  
> > > > who is stupid enough to threaten them and stands his ground  
> > against  
> > > a  
> > > > defending male. As big and powerful as they are, they

exercise

> > more  
> > > restraint than chimps or the more aggressive types of baboons.  
> > > Baboons have tails anyway. That classifies them as monkeys,

not

> > > > apes.  
> > > >  
> > > > Fred  
> > > >  
> > > > >  
> > > > > -----Original Message Follows-----  
> > > > > From: "Mahari Mengistu"  
> > > > > Reply-To: Ta\_Seti@yahoogroups.com  
> > > > > To: Ta\_Seti@yahoogroups.com  
> > > > > Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
> > > > > differences  
> > > > > between humans  
> > > > > Date: Wed, 29 Nov:56:20 -0000  
> > > > >

>>>>>> When they see gorillas they see black people and vise  
>>>>> versa. Now that some are paying more attention to Gorillas,  
>> they  
>>> are  
>>>>> learning that these magnificent animals are much more  
>> intelligent  
>>>>> than they had previously assumed.<<  
>>>>>  
>>>>> The most intelligent of the monkeys AND the most gentle.  
> And  
>>> they  
>>>>> are relatively close to extinction. It's somewhat  
>> discouraging.  
>>> A  
>>>>> good argument could be made - in light of history, current  
>> events  
>>>>> and  
>>>>> the country I live in - that intelligent outlook on the  
> world  
>> and  
>>>>> kindness don't matter; that only brute animal force assures  
>>> survival  
>>>>> and pre-eminence.  
>>>>> HTP,  
>>>>> Mahari  
>>>>>  
>>>>> --- In Ta\_Seti@yahoogroups.com, "arumese" wrote:  
>>>>>>  
>>>>>> --- In Ta\_Seti@yahoogroups.com, "Alex van Deelen"  
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>>>>>> wrote:  
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>>>>>>> Only if they let go of reason and science.  
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>>>>>>> I wonder whatever happened to Grimaldi Man?  
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>>>>>>>> If anything, the old 'multiregional theory' relied on  
> the  
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>>> into  
>>>>>> modern man.  
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>>>>>>>> Alex  
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>>>>>>>> There are those who would come up with anything to get  
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>>>>>>> acknowledging kinship to Africans -- whom they like to

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>>>>>  
>>  
>>>>> \_\_\_\_\_

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>>>>>  
>>>>  
>>>>  
>  
>>>>> \_\_\_\_\_

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Live

>>> Spaces

>>>> friends module.

>>>> <http://clk.atdmt.com/MSN/go/msnkwsp0070000001msn/direct/01/?>

>>> href=<http://spaces.live.com/spacesapi.aspx?>

>>> wx\_action=create&wx\_url=/friends.aspx&mk

>>>>

>>>

>>

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>

> -----

> Need a quick answer? Get one in minutes from people who know. Ask

your question on Yahoo! Answers.

>

---

Talk now to your Hotmail contacts with Windows Live Messenger.

<http://clk.atdmt.com/MSN/go/msnkwme0020000001msn/direct/01/?href=http://get.live.com/messenger/overview>

| 21063|2006-12-06 19:22:18|Freddie Thompson|Re: Genetic breakthrough that reveals the differences between huma|

I have observed lowland gorillas with very wavy strans of hair. The thickness of the relatively short head and body hair gives it a wooly-like effect. However, I have seen American renditions of gorillas from the slave era with completely wooly hair and very thick lips.

*cristofori whitakara* wrote:

are their any apes, gorillas or monkeys with wooly hair?

**Freddie Thompson** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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That statement tends to be true on so many levels that it's not even funny.

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>>>>

>>>

>>>

---

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>> Spaces

>>> friends module.

>>> <http://clk.atdmt.com/MSN/go/ msnkwsp00700000 01msn/direct/ 01/?>

>> href=<http://spaces.live.com/ spacesapi.aspx?>

>> wx\_action=create& wx\_url=/friends.aspx&mk

>>>

>>

>

---

Need a quick answer? Get one in minutes from people who know. Ask your question on [Yahoo! Answers](#).

---

Everyone is raving about [the all-new Yahoo! Mail beta](#).

| 21064|2006-12-06 19:22:47|Jaime Andres Pretell|Re: Genetic breakthrough that reveals the differences between huma|

Sure, Humans, Orangutangs, and a bunch of monkeys.

-----Original Message Follows-----

From: cristofori whitakara

Reply-To: Ta\_Seti@yahoogroups.com

To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma

Date: Wed, 6 Dec:13:00 -0800 (PST)

are there any apes, gorillas or monkeys with woolly hair?

Freddie Thompson wrote: --- In

Ta\_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> They like us when we're young, dumb, harmless and malleable :0)>.

> Mahari

That statement tends to be true on so many levels that it's not even funny.

Fred

> --- In Ta\_Seti@yahoogroups.com, "arumese" wrote:

> >

> > --- In Ta\_Seti@yahoogroups.com, "Jaime Andres Pretell"

> > wrote:

> > >

> > > Yeah, I wouldn't even bring the Baboon into the equation.

> > > As for Chimps looking the most European, I would say they span

> the

> > > gamut in skin color,

> >

> > I couldn't agree more. But there seems to be a strong perception

> that

> > chimps are more like white people, notwithstanding the older

> > chimps who become blackened and robust. In the past, the focus

> seems

> > to have been on the lighter skinned younger chimps. I have known

> what

> > chimps looked like all of my life. But I never noticed blacked

> > skinned chimps until relatively recent years.

> >

> >

> >

> >

> >

> >

> > but they all invariably look like Bush.

> > >

> > > [http://georgebwush.com/Images/Images%20Copied/80%20With%](http://georgebwush.com/Images/Images%20Copied/80%20With%20Chimps.jpg)

> > > [20Chimps.jpg](http://georgebwush.com/Images/Images%20Copied/80%20With%20Chimps.jpg)

> > >

> > >

> > >

>>> ----Original Message Follows----  
>>> From: "Freddie Thompson"  
>>> Reply-To: Ta\_Seti@yahoogroups.com  
>>> To: Ta\_Seti@yahoogroups.com  
>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
>> differences  
>>> between huma  
>>> Date: Sun, 03 Dec:43:31 -0000  
>>>  
>>> --- In Ta\_Seti@yahoogroups.com, "Jaime Andres Pretell"  
>>> wrote:  
>>>>  
>>>> Gorillas aren't monkeys. They are apes. And the Bonobos are  
>>> gentler than  
>>>> Gorillas. Don't know where you came to the conclusion that  
>> Gorillas  
>>> are  
>>>> smarter than Chimps or Bonobos or Orangutans for that

matter.

> As  
>>> far as i  
>>>> know scientists aren't sure either way.  
>>>  
>>>  
>>> I don't think it is a good idea to assume that one type of ape

is

>>> inherently smarter than another. The science of a thing can  
>>> realistically be judged only to the extent of man's accumulated  
>>> knowledge of it, which in itself is hardly exhaustive.

Whatever

> is?  
>>> IS, whether those who do research on it have discovered it or

not.

>>> Conclusions have been drawn concerning the great apes despite

the

>>> fact that an exhaustive study has yet to be made.  
>>>  
>>> Nevertheless, from my recollection it has been stated on various  
>>> occasions that chimps were the most intelligent of all. Even  
> still,  
>>> I could not help but notice that these were the most European-

> > looking  
> > > of all the apes. I could not help but see a connection with the  
> > > historic Eurocentric claims of "White superiority." But I give  
> > > those who are innocent some benefit of doubt. In that it is not  
> > > presently all due to any intentional bias that decidedly favors  
> > > racist ideals. The assumption must have been due to the fact

that

> > > chimps' DNA is reported to be more similar to that of humans.  
> > >  
> > > But the fact that more time and effort has been spent observing  
> > > chimps must have something to do with the fact that their

lighter

> > > skin and more Caucasoid appearance gave Europeans a natural  
> > > inclination to warm up to them. The fact that gorillas tend

to

> be  
> > > more elusive must also be a factor.  
> > >  
> > > The mere size and appearance of the gorilla tends to spark  
> feelings  
> > > of fear and aggression in humans in general, but especially  
> > Europeans  
> > > it seems. Both can be aggressive, but chimps are naturally

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> so.  
> > > Bonobos appear to be extremely docile, but they are the least  
> known.  
> > > Chimps have been known to kill off whole other troops of chimps.  
> > > They systematically hunt down and feast on colobus monkeys and  
> even  
> > > rip the faces off of grown men -- as that they are estimated as  
> > being  
> > > up to 5 or 6 times stronger.  
> > >  
> > > The most common African baboon species tends toward

aggression.

> > They  
> > > stalk sizable prey and kill it to eat. Those who feel

slighted

> by  
>>> higher ranking troop members are known to kidnap the infants of  
>> other  
>>> troop members and hold them hostage. If he does not get his  
  
way,  
> he  
>>> ends up killing the infant. There was an instance where a lone  
>>> baboon kidnapped a woman's baby from her home and held the baby  
>>> hostage while in a stand-off with some locals who were

attempting  
> to  
>>> retrieve the baby. The baboon ended up fatally wounding the  
> infant  
>>> before making his escape. I would say that is more aggressive  
> than  
>>> the normal gorilla behavior. Baboons are also known to wrestle  
>>> personal belongings from tourists. Gelada baboons tend to be  
> strict  
>>> vegetarians and less confrontational.  
>>>  
>>> Gorillas on the other hand stay to themselves and act

aggressively  
>>> only when they feel threatened. They will attack and kill if  
>> someone  
>>> who is stupid enough to threaten them and stands his ground  
> against  
>> a  
>>> defending male. As big and powerful as they are, they exercise  
> more  
>>> restraint than chimps or the more aggressive types of baboons.  
>>> Baboons have tails anyway. That classifies them as monkeys, not  
>>> apes.  
>>>  
>>> Fred  
>>>  
>>>>  
>>>> ----Original Message Follows----  
>>>> From: "Mahari Mengistu"  
>>>> Reply-To: Ta\_Seti@yahoogroups.com  
>>>> To: Ta\_Seti@yahoogroups.com  
>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
>>> differences  
>>>> between humans

>>>> Date: Wed, 29 Nov:56:20 -0000  
>>>>  
>>>>>>When they see gorillas they see black people and vise  
>>>>> versa. Now that some are paying more attention to Gorillas,  
> they  
>> are  
>>>> learning that these magnificent animals are much more  
> intelligent  
>>>> than they had previously assumed.<<  
>>>>  
>>>>> The most intelligent of the monkeys AND the most gentle.

And

>> they  
>>>> are relatively close to extinction. It's somewhat  
> discouraging.  
>> A  
>>>> good argument could be made - in light of history, current  
> events  
>>> and  
>>>> the country I live in - that intelligent outlook on the

world

> and  
>>>> kindness don't matter; that only brute animal force assures  
>> survival  
>>>> and pre-eminence.  
>>>> HTP,  
>>>> Mahari  
>>>>  
>>>>> --- In Ta\_Seti@yahoogroups.com, "arumese" wrote:  
>>>>>  
>>>>>> --- In Ta\_Seti@yahoogroups.com, "Alex van Deelen"  
>  
>>>>> wrote:  
>>>>>>  
>>>>>> --- In Ta\_Seti@yahoogroups.com, "arumese"  
> wrote:  
>>>>>>>  
>>>>>>> --- In Ta\_Seti@yahoogroups.com, Jaime Andres Pretell  
>>>>>>> wrote:  
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>>>>>>>>> Hardly. The Africa origin never really challenged  
>> Racism.  
>>>> They  
>>>>>>> just claimed new races evolved since then."

>>>>>>

>>>>>> I tend to agree with this statement. I cannot help

but

>> think

>>>> there is

>>>>>> a mindset out there that has decided: "so what if all

>> humans

>>>> evolved

>>>>>> in Africa. It only proves what we have believed all

> along

>> is

>>>> true --

>>>>>> that blacks are closer to the apes than the rest of

>> humanity

>>> and

>>>>>> therefore inferior by nature."

>>>>>>

>>>>>> Fred

>>>>>>

>>>>>> Only if they let go of reason and science.

>>>>>

>>>>> Which is of course the back bone of racism. I would also

>>>> add 'moral

>>>>> courage' to "reason and science."

>>>>>

>>>>>> There were many homonids standing

>>>>>> between modern and ape. In fact, one homonid known as

homo

>>>>> neanderthalensis

>>>>>> only seemed to have lived in Europe.

>>>>>>

>>>>>> I wonder whatever happened to Grimaldi Man?

>>>>>>

>>>>>> If anything, the old 'multiregional theory' relied on

the

>> idea

>>>> that

>>>>> human

>>>>>> like creatures all across the globe independently

evolved

>> into

>>>>> modern man.

>>>>>  
>>>>> Alex  
>>>>>  
>>>>>  
>>>>> There are those who would come up with anything to get

out  
> of  
>>>>> acknowledging kinship to Africans -- whom they like to  
>> consider  
>>>> more  
>>>>> primitive and ape-like. I contend that they apply racism

in  
>>> their  
>>>>> observation of the different types of apes as well. Ever  
>> wonder  
>>>> why  
>>>>> chimps have been considered -until recently- the most  
>> intelligent  
>>>> of  
>>>>> the great apes? Because when Europeans look at them they  
> see  
>>>>> themselves. When they see gorillas they see black people  
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>>> vise  
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>> present  
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>>>>>  
>>>>> Fred  
>>>>>  
>>>>  
>>>>  
>  

---

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---

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> > href=[http://spaces.live.com/spacesapi.aspx?](http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)  
> > wx\_action=create&wx\_url=/friends.aspx&mk  
> > >  
> >  
>

---

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<http://ideas.live.com>  
| 21065|2006-12-06 21:21:59|anne|Re: Genetic breakthrough that reveals the differences between huma|  
Yes - I agree with the tantra (to some degree) - but nothing that is 'individual' is not also collective. 'As above so below' - we are all connected. Sex without love (and I am not talking sentimental, emotional or 'romantic' love - even if that can be included) is merely an animalistic function.

**Mahari** wrote:

Discussions of sex frequently have the same outcome as discussions about religion - it is fraught with pitfalls and emotionality. So I'll just say that I am generally opposed to most concepts about sex and sexuality. I suppose if I were to select a philosophical perspective on sex it would be closer to tantric sex. But as you say each situation must be judged individually. It is foolhardy to make strict judgements about something so individualistic as sex and sexuality.

HTP,  
Mahari

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.

Henry Ford (23)

--- On Wed 12/06, anne <sevenfeminine@ yahoo.com > wrote:

**From:** anne [mailto:sevenfeminine@ yahoo.com]

**To:** Ta\_Seti@yahoogroups .com

**Date:** Wed, 6 Dec 2006 13:10:47 -0800 (PST)

**Subject:** Re: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma

What then is a 'favorable attitude towards sex' to you? I am well-aquainted with the effects of 'whoredom' or prostitution, their causes, symptoms and so on and there is nothing healthy about that - just like oppressive/repressive sexuality; it is merely two sides of the same coin - extremes. Sweden and Holland may not be as peaceful as they seem - I live in Denmark, so I know.

*Mahari com*> wrote:

It seems you are assuming that when I refer to "favorable attitude toward sex" that I mean "whoredom". I don't necessarily mean that. (Although, I don't know if they have ever conducted studies on whether whores (male or female) are less aggressive and warlike than sexually oppressive/repressive people). However, it is interesting to note that places like Sweden and Holland who have a favorable attitude toward sex are also two of the most peaceful countries - at least at the moment.

HTP,  
Mahari

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.

Henry Ford (23)

--- On Wed 12/06, arumese <arumese@yahoo. com > wrote:

**From:** arumese [mailto:arumese@yahoo. com]

**To:** Ta\_Seti@yahoogroups .com

**Date:** Wed, 06 Dec 2006 18:05:52 -0000

**Subject:** [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> >> They pass each other on the road, they copulate. Imagine

> if humans behaved that way.<<

>

> Humm. There would be an awful lot of traffic jams. You think traffic

> in LA is bad now!

> The website dealt with the politics of aggression as well. In the

> 60's there was the mantra "make love, not war". The bonobos are

> apparently very peaceful. And co-incidentally they have lots of sex.

> I do believe there is a correlation between a very favorable attitude  
> toward sex and a lack of aggression/warfare.  
> HTP,  
> Mahari

Not so fast Mahari. As you know, we humans make a habit of corrupting every good thing available to us. Sex is no exception.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
> wrote:  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:  
>>>  
>>> Freddie,  
>>> Very interesting. Here's a link to the bonobos apes which are  
>>> supposed to be closer to humans than chimps and are very  
>> interesting  
>>> and funny and horny.  
>>> Mahari  
>>  
>> Yeah I know. I had not wanted to bring up their more interesting  
>> social behaviors. Bonobo chimps appear to use sex as a greeting.  
>> Even the little ones engage in sexual intercourse with adult  
>> females. They pass each other on the road, they copulate.  
Imagine  
>> if humans behaved that way.  
>>  
>> "It's a mad house I tell'ya...a MAD HOUSE!"  
>>  
>> By the way. The famous chimp Oliver looks like he could be  
related  
> to  
>> bonobos.  
>>  
>>  
>>> <http://www.dlynnwal-dron.com/bonobos.html>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
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>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
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>>>>> Gorillas aren't monkeys. They are apes. And the Bonobos  
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>>>> Conclusions have been drawn concerning the great apes despite  
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>>>> Baboons have tails anyway. That classifies them as monkeys,  
> not  
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>>>> Fred  
>>>>  
>>>>>  
>>>>> ----Original Message Follows----  
>>>>> From: "Mahari Mengistu"  
>>>>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals  
the  
>>>> differences  
>>>>> between humans  
>>>>> Date: Wed, 29 Nov:56:20 -0000  
>>>>>  
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>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
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>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>  
>>>>>>> wrote:  
>>>>>>>>  
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>>>>>> I tend to agree with this statement. I cannot help  
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>>>>>>> Fred  
>>>>>>>  
>>>>>>> Only if they let go of reason and science.  
>>>>>>  
>>>>>> Which is of course the back bone of racism. I would also  
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>>>>>> courage' to "reason and science."  
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>>>>>>> There were many homonids standing  
>>>>>>> between modern and ape. In fact, one homonid known as  
> homo  
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>>>>>>> only seemed to have lived in Europe.  
>>>>>>>  
>>>>>>> I wonder whatever happened to Grimaldi Man?  
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>>>>>>>> If anything, the old 'multiregional theory' relied on  
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>>>>>> Fred  
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>

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| 21066|2006-12-06 21:22:47|anne|Re: Genetic breakthrough that reveals the differences between huma|

As long as you are aware and concerned with the consequences (and circumstances) of all involved.

*crisofori whitakara* wrote:

i think sex is sacred meaning supposed to happen at certain times for certain purposes. where as physical sex can either be physically powerful or physically destructive. when i look at sex as sacred i like to focus on what powers i can receive from it mentally or spiritually.

*anne* wrote:

Exactly. It's a powerful thing (sex) in the 'hands' of conscious (orunconscious) (human) beings.

*arumese* wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> >> They pass each other on the road, they copulate. Imagine

> if humans behaved that way.<<

>

> Humm. There would be an awful lot of traffic jams. You think traffic

> in LA is bad now!

> The website dealt with the politics of aggression as well. In the

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> apparently very peaceful. And co-incidentally they have lots of sex.

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> toward sex and a lack of aggression/warfare.  
> HTP,  
> Mahari

Not so fast Mahari. As you know, we humans make a habit of corrupting every good thing available to us. Sex is no exception.

> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

> wrote:

>>

>> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>>>

>>> Freddie,

>>> Very interesting. Here's a link to the bonobos apes which are

>>> supposed to be closer to humans than chimps and are very

>> interesting

>>> and funny and horny.

>>> Mahari

>>

>> Yeah I know. I had not wanted to bring up their more interesting

>> social behaviors. Bonobo chimps appear to use sex as a greeting.

>> Even the little ones engage in sexual intercourse with adult

>> females. They pass each other on the road, they copulate.

Imagine

>> if humans behaved that way.

>>

>> "It's a mad house I tell'ya...a MAD HOUSE!"

>>

>> By the way. The famous chimp Oliver looks like he could be related

> to

>> bonobos.

>>

>>

>>> <http://www.dlynnwal-dron.com/bonobos.html>

>>>

>>> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

>>> wrote:

>>>>

>>>> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"

>>>> wrote:

>>>>>

>>>>> Gorillas aren't monkeys. They are apes. And the Bonobos are

>>>>> gentler than

>>>>> Gorillas. Don't know where you came to the conclusion that

>>> Gorillas  
>>>> are  
>>>>> smarter than Chimps or Bonobos or Orangutans for that  
> matter.  
>> As  
>>>> far as i  
>>>>> know scientists aren't sure either way.  
>>>>  
>>>>  
>>>>> I don't think it is a good idea to assume that one type of  
ape  
> is  
>>>>> inherently smarter than another. The science of a thing can  
>>>>> realistically be judged only to the extent of man's  
accumulated  
>>>>> knowledge of it, which in itself is hardly exhaustive.  
> Whatever  
>> is?  
>>>>> IS, whether those who do research on it have discovered it or  
>> not.  
>>>>> Conclusions have been drawn concerning the great apes despite  
> the  
>>>>> fact that an exhaustive study has yet to be made.  
>>>>>  
>>>>> Nevertheless, from my recollection it has been stated on  
> various  
>>>>> occasions that chimps were the most intelligent of all. Even  
>>>> still,  
>>>>> I could not help but notice that these were the most European-  
>>>> looking  
>>>>> of all the apes. I could not help but see a connection with  
> the  
>>>>> historic Eurocentric claims of "White superiority. " But I  
> give  
>>>>> those who are innocent some benefit of doubt. In that it is  
> not  
>>>>> presently all due to any intentional bias that decidedly  
favors  
>>>>> racist ideals. The assumption must have been due to the fact  
>> that  
>>>>> chimps' DNA is reported to be more similar to that of humans.  
>>>>>  
>>>>> But the fact that more time and effort has been spent  
observing  
>>>>> chimps must have something to do with the fact that their  
> lighter

>>>> skin and more Caucasoid appearance gave Europeans a natural  
>>>> inclination to warm up to them. The fact that gorillas tend  
> to  
>> be  
>>>> more elusive must also be a factor.  
>>>>  
>>>> The mere size and appearance of the gorilla tends to spark  
>> feelings  
>>>> of fear and aggression in humans in general, but especially  
>>> Europeans  
>>>> it seems. Both can be aggressive, but chimps are naturally  
> more  
>>> so.  
>>>> Bonobos appear to be extremely docile, but they are the least  
>>> known.  
>>>> Chimps have been known to kill off whole other troops of  
> chimps.  
>>>> They systematically hunt down and feast on colobus monkeys  
and  
>> even  
>>>> rip the faces off of grown men -- as that they are estimated  
as  
>>> being  
>>>> up to 5 or 6 times stronger.  
>>>>  
>>>> The most common African baboon species tends toward  
> aggression.  
>>> They  
>>>> stalk sizable prey and kill it to eat. Those who feel  
> slighted  
>> by  
>>>> higher ranking troop members are known to kidnap the infants  
of  
>>> other  
>>>> troop members and hold them hostage. If he does not get his  
> way,  
>>> he  
>>>> ends up killing the infant. There was an instance where a  
lone  
>>>> baboon kidnapped a woman's baby from her home and held the  
baby  
>>>> hostage while in a stand-off with some locals who were  
> attempting  
>>> to  
>>>> retrieve the baby. The baboon ended up fatally wounding the  
>> infant

>>>> before making his escape. I would say that is more aggressive  
>> than  
>>>> the normal gorilla behavior. Baboons are also known to wrestle  
>>>> personal belongings from tourists. Gelada baboons tend to be  
>>> strict  
>>>> vegetarians and less confrontational.  
>>>>  
>>>> Gorillas on the other hand stay to themselves and act  
>> aggressively  
>>>> only when they feel threatened. They will attack and kill if  
>>> someone  
>>>> who is stupid enough to threaten them and stands his ground  
>> against  
>>> a  
>>>> defending male. As big and powerful as they are, they exercise  
>>> more  
>>>> restraint than chimps or the more aggressive types of baboons.  
>>>> Baboons have tails anyway. That classifies them as monkeys,  
> not  
>>>> apes.  
>>>>  
>>>> Fred  
>>>>  
>>>>  
>>>>> ----Original Message Follows----  
>>>>> From: "Mahari Mengistu"  
>>>>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
>>>>> differences  
>>>>> between humans  
>>>>> Date: Wed, 29 Nov:56:20 -0000  
>>>>>  
>>>>>>> When they see gorillas they see black people and vise  
>>>>>>> versa. Now that some are paying more attention to Gorillas,  
>> they  
>>> are  
>>>>> learning that these magnificent animals are much more  
>> intelligent  
>>>>> than they had previously assumed.<<  
>>>>>>

>>>> The most intelligent of the monkeys AND the most gentle.  
And  
>> they  
>>>> are relatively close to extinction. It's somewhat  
>> discouraging. A  
>>>> good argument could be made - in light of history, current  
>> events  
>>>> and  
>>>> the country I live in - that intelligent outlook on the  
world  
>> and  
>>>> kindness don't matter; that only brute animal force assures  
>>> survival  
>>>> and pre-eminence.  
>>>> HTP,  
>>>> Mahari  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>  
>>>>> wrote:  
>>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "arumese"  
> wrote:  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
>>>>>>> wrote:  
>>>>>>>>  
>>>>>>>> Hardly. The Africa origin never really challenged  
>>> Racism.  
>>>> They  
>>>>>>> just claimed new races evolved since then."  
>>>>>>>  
>>>>>>>> I tend to agree with this statement. I cannot help  
but  
>>> think  
>>>>> there is  
>>>>>>> a mindset out there that has decided: "so what if  
all  
>>> humans  
>>>>> evolved  
>>>>>>> in Africa. It only proves what we have believed all  
>> along  
>>> is  
>>>>>> true --

>>>>>>> that blacks are closer to the apes than the rest of  
>>> humanity  
>>>> and  
>>>>>>> therefore inferior by nature."  
>>>>>>>  
>>>>>>> Fred  
>>>>>>>  
>>>>>>> Only if they let go of reason and science.  
>>>>>>>  
>>>>>>> Which is of course the back bone of racism. I would also  
>>>>> add 'moral  
>>>>>>> courage' to "reason and science."  
>>>>>>>  
>>>>>>>> There were many homonids standing  
>>>>>>>> between modern and ape. In fact, one homonid known as  
> homo  
>>>>>>> neanderthalensis  
>>>>>>>> only seemed to have lived in Europe.  
>>>>>>>>  
>>>>>>>> I wonder whatever happened to Grimaldi Man?  
>>>>>>>>  
>>>>>>>>> If anything, the old 'multiregional theory' relied on  
> the  
>>> idea  
>>>>> that  
>>>>>>> human  
>>>>>>>> like creatures all across the globe independently  
> evolved  
>>> into  
>>>>>>> modern man.  
>>>>>>>>  
>>>>>>>>> Alex  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>> There are those who would come up with anything to get  
out  
> of  
>>>>>>>>>> acknowledging kinship to Africans -- whom they like to  
>> consider  
>>>>>>>>> more  
>>>>>>>>>> primitive and ape-like. I contend that they apply  
racism  
> in  
>>>>> their  
>>>>>>>>>> observation of the different types of apes as well.  
Ever

>>> wonder  
>>>> why  
>>>>> chimps have been considered -until recently- the most  
>>> intelligent  
>>>>> of  
>>>>> the great apes? Because when Europeans look at them  
they  
> see  
>>>>> themselves. When they see gorillas they see black  
people  
>> and  
>>>> vise  
>>>>> versa. Now that some are paying more attention to  
> Gorillas,  
>>> they  
>>>>> are  
>>>>> learning that these magnificent animals are much more  
>>> intelligent  
>>>>> than they had previously assumed.  
>>>>>  
>>>>> By the way: were they ever successful in their effort to  
>>> present  
>>>>> the  
>>>>> Grimaldi man as 'White?'  
>>>>>  
>>>>> Fred  
>>>>>  
>>>>  
>>>>  
>>>>  
>>  
-----  
>>>>> Get free, personalized commercial-free online radio with  
MSN  
>>> Radio  
>>>> powered  
>>>>> by Pandora <http://radio.msn.com/? icid=T002MSN03A0 7001>  
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>>>  
>>  
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>



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---

Everyone is raving about [the all-new Yahoo! Mail beta](#).

| 21067|2006-12-06 21:24:21|anne|Re: Genetic breakthrough that reveals the differences between huma|

Whatever those 'steps' are - I guess they are not working.



**Freddie Thompson** wrote:

--- In [Ta Seti@yahooogroups .com](#), "Mahari" wrote:

>

> It seems you are assuming that when I refer to "favorable attitude toward sex" that I mean "whoredom". I don't necessarily mean that. (Although, I don't know if they have ever conducted studies on whether whores (male or female) are less aggressive and warlike than sexually oppressive/repressive people).

Actually, I was referring more to rape. Then again, I believe the little bonobos were also engaging in acts with their mothers.

>However, it is interesting to note that places like Sweden and  
>Holland who have a favorable attitude toward sex are also two of the  
>most peaceful countries - at least at the moment.

Time will tell. You get enough black people up there to starting mating with their kids and they are going to take steps to try and keep their race pure: whatever those steps may be. Everything takes a turn for the worse eventually -- it just needs the proper catalyst.

Fred

>

> --- In [Ta Seti@yahooogroups .com](#), "Mahari Mengistu" wrote:>>

>> They pass each other on the road, they copulate. Imagine>  
if humans behaved that way.<< > > Humm. There would be an  
awful lot of traffic jams. You think traffic > in LA is bad now!

> The website dealt with the politics of aggression as well. In the > 60's there was the mantra "make love, not war". The bonobos are > apparently very peaceful. And co-incidentally they have lots of sex.> I do believe there is a correlation between a very favorable attitude > toward sex and a lack of aggression/warfare. > HTP,> MahariNot so fast Mahari. As you know, we humans make a habit of corrupting every good thing available to us. Sex is no exception.> --- In

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson" > wrote:> >>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:>

> >> > > Freddie,> > > Very interesting.

Here's a link to the

> bonobos apes which are > > > supposed to be closer to

humans than chimps and are very > > interesting > > >

and funny and horny.> > > Mahari> > > > Yeah I

know. I had not wanted to bring up their more interesting > >

social behaviors. Bonobo chimps appear to use sex as a greeting. >

> Even the little ones engage in sexual intercourse with adult

> > females. They pass each other on the road, they copulate.

Imagine > > if humans behaved that way.> > >

> "It's a mad house I tell'ya...a MAD HOUSE!"> > > >

By the way. The famous chimp Oliver looks like he could be related

> to > > bonobos.> > > > > >

<http://www.dlynnwal-dron.com/bonobos.html&gt;> > > > >

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson" > >

> wrote:> > > > > > > --- In

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" > > > >

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---

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| 21068|2006-12-06 21:27:22|anne|Re: Has History been Tampered With?|

Well - that will be your opinion - obviously there are others to is what I am trying to say...

**Jaime Andres Pretell** wrote:

Incorrect. Hellenes comes from Elios. Names like Helene, Hellen, and Helen (Not the same person) also derive from Helios (Elios), the sun. They have nothing to do with Scandinavian Hel which is the exact opposite.

-----Original Message Follows-----

From: anne

Reply-To: Ta\_Seti@yahoogroups.com

To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:22:38 -0800 (PST)

"The name Hellene (son of Deucalion) has been debated and historians seem conspicuously vague concerning its origin. Clearly, it is of Scandinavian origins. The term Hel, referred to the underworld of the Teutonic and Celtic peoples, and figured in mystical rites. Helen of Troy, is really the Helene of the Dorians, (T and D were interchangeable and, therefore, the word Trojan could be rendered Droian, or Drojan, or Drohan, etc.). The Dorians are listed as ancestors of the Hellenes (or Greeks)."

cristofori whitakara wrote: according to ancient greek writers (platos phaedrus disscuses the battle btw what the left and what they found) there journey to the southern areas of the aegean sea began in the north (nordic means north) their goddess helen is the connection possibly. Helios means sun/fire in greek. do you know something else?

Jaime Andres Pretell wrote: Not quite. Hell comes from Nordic tradition and has nothing to do with the Helenes. And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage.

-----Original Message Follows-----

From: cristofori whitakara

Reply-To: Ta\_Seti@yahoogroups.com

To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Tue, 5 Dec:19:55 -0800 (PST)

can we say that history has been tampered with starting with the people of hell(hellenes) took over kemet? Alexandria replaced the original kemet name and ever since then things have been buried in their libraries?

anne wrote: "when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."

Oh, yes - and they've been planning and using and furthering their aims ever since (those in the know that is...)

Paul Kekai Manansala

wrote:

--- In Ta\_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Well, there is certainly no question that eurocentric history is

> fiction. The only question is HOW MUCH of it is TOTAL fiction.  
> HTP,  
> Mahari  
>

Well, just the fact that Fomenko, a Russian, claims that the  
"Mongolian Horde" was really a Russian army, pretty much turned me off  
from this video.

However, he does have some points about forgeries. In the last 500  
years, it has been relatively easy to print manuscripts, as compared  
to previous generations.

I have believed for some time that when the Europeans set out to  
colonize starting around 1500, they already had ideas and even plans  
to forge history and use history to further their aims.

Regards,  
Paul Kekai Manansala

-----  
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---

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| 21069|2006-12-07 09:27:57|Freddie Thompson|Re: Has History been Tampered With?|  
I agree -- more-so than the white crown of Upper Egypt with its bulbus tip.

**Jaime Andres Pretell** wrote:

It reminds me of Persian crowns. Considering Constantinople. ..

-----Original Message Follows-----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: RE: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:08:32 -0800 (PST)

it also reminds me of the babylonian mitre or what looks like a fish hat and  
wasnt the greek title of yashua(jesus) some sort of fish-man?

"Emeagwali, Gloria (History)" <[emeagwali@mail.ccsu.edu](mailto:emeagwali@mail.ccsu.edu)> wrote:

I definitely noticed the pharonic head gear.

Gloria Emeagwali

-----

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)] On Behalf  
Of Mahari

Sent: Wednesday, December 06, 2006 3:30 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Has History been Tampered With?

This may have been brought up before but has anyone noticed how much the pope's garb - particularly his headgear - is like the pharaoh's, especially Ahkenaton's? Is the layout of the Vatican like that of Amarna as well?

HTP,  
Mahari

FREE INDIA'S BLACKS..... .

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.  
Henry Ford (23)

--- On Wed 12/06, Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:  
From: Paul Kekai Manansala [mailto:[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)]  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Date: Wed, 06 Dec:06:17 -0000  
Subject: [Ta\_Seti] Re: Has History been Tampered With?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>

> are the catacombs library open to the public? i have never been to italy

>

>

From what I've heard access to the Vatican secret archives (Sale Paoline) is limited to "scholars" and requires prior approval and appointment. I tried emailing the staff but got no response.

The texts used to move around with Pope to different residences, but that stopped because many of the papyrus manuscripts are too fragile.

Regards,  
Paul Kekai Manansala

-----

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| 21070|2006-12-07 10:23:15|Jaime Andres Pretell|Re: Has History been Tampered With?|  
Simple etymology. Homonyms are not always from the same source. No matter what some people here claim.

-----Original Message Follows-----

From: anne <[sevenfeminine@yahoo.com](mailto:sevenfeminine@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:25:10 -0800 (PST)

Well - that will be your opinion - obviously there are others to is what I am trying to say...

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote: Incorrect. Hellenes comes from Elios. Names like Helene, Hellen, and Helen (Not the same person) also derive from Helios (Elios), the sun. They have nothing to do with Scandinavian Hel which is the exact opposite.

-----Original Message Follows-----

From: anne

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Has History been Tampered With?

Date: Wed, 6 Dec:22:38 -0800 (PST)

"The name Hellene (son of Deucalion) has been debated and historians seem conspicuously vague concerning its origin. Clearly, it is of Scandinavian origins. The term Hel, referred to the underworld of the Teutonic and Celtic peoples, and figured in mystical rites. Helen of Troy, is really the Helene of the Dorians, (T and D were interchangeable and, therefore, the word Trojan could be rendered Droian, or Drojan, or Drohan, etc.). The Dorians are listed as ancestors of the Hellenes (or Greeks)."

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From: cristofori whitakara

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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Paul Kekai Manansala

wrote:

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>

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> fiction. The only question is HOW MUCH of it is TOTAL fiction.

> HTP,

> Mahari

>

Well, just the fact that Fomenko, a Russian, claims that the "Mongolian Horde" was really a Russian army, pretty much turned me off from this video.

However, he does have some points about forgeries. In the last 500 years, it has been relatively easy to print manuscripts, as compared to previous generations.

I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims.

Regards,  
Paul Kekai Manansala

---

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Ta\_Seti Repository  
[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)  
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-----  
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| 21071|2006-12-07 10:41:29|asar\_imhotep|Re: Has History been Tampered With?|

I know I will have to read the book to make a more substantiated critique, but it seems from the clip that they are basically discounting all methods of dating material. It doesn't seem they have a true alternative, more accurate method; but they must have a method if they claim all historical documentation is less than 1000 years old.

I would also like to see how they claim the Mongols didn't exist.

Does anyone have a critique on current methods of dating artifacts? If so, what are the limitations of modern methods of dating?

Asar Imhotep

<http://www.mochasuite.com>

| 21072|2006-12-07 11:41:48|Mahari Mengistu|Re: Has History been Tampered With?|

Paul,

An excerpt from something about this period as treated by the bible. These people's god feels it OK to take other people's land...hummmm. Sounds an awful lot like the American mormons.

=====

Genesis 15:7: And he said unto him (Abraham) I am the LORD that brought thee out of Ur of the Chaldees to give thee this land (Canaan) to inherit it .....

Chaldea: the southern portion of Babylonia or Lower Mesopotamia lying chiefly on the right bank of the Euphrates. Recent discoveries more especially in Babylonia have thrown much light on the history of the Hebrew patriarchs and have illustrated or confirmed the Biblical narrative in many points. The ancestor of the Hebrew people -- Abraham -- was we are told born at Ur of the Chaldeas .....

NOTE: The area was called Ur of the Chaldeas simply because these passages of the Old Testament were evidently written during the Neo-Babylonian Period when native Chaldean Kings such as Nabopolassar (625 BC) -- Nebuchadrezzar II (reigned 605-562) -- Nabonidus (reigned 556-539) were in control of Ur from their capital of Babylon and thus ruled the area labeled Neo-Babylonia or synonymously Chaldea .....

Chaldeans is a mistranslation of the Hebrew Kasdim -- Kasdim being the Old Testament name of the Babylonians while the Chaldeans were a [semitic Amorite Arabian origin] tribe who lived on the [western] shores of the Persian Gulf and did not become a part of the Babylonian population till the time of Hezekiah (reigned 715-686

BC) .....

=====

This is apparently the Chaldean Period:

The Chaldean Dynasty of Babylon, 625BC to 539BC

And as you see it is more than 500 years after Ahkenaton's reign.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

> >

> > Paul,

> > Do you know the time period from which these sculptures came?

> > HTP,

> > Mahari

> >

>

>

> From the Chaldean period of Babylon. Unfortunately I can't give

> anything more precise than that right now.

>

> Regards,

> Paul Kekai Manansala

>

| 21073|2006-12-07 11:51:41|Mahari Mengistu|Re: Genetic breakthrough that reveals the differences between huma|

As I said discussions of sex are like discussions on religion. I will only say that restrictions on sex in its various forms apart from total respect and caring for your partner and personal cleanliness are out of bounds. Many sexual restrictions strike me as an assault to my sense of logic, of biology, of survival of the species and nature. However, I do respect your position and the position of others on it.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anne wrote:

>

> Yes - I agree with the tantra (to some degree) - but nothing that is 'individual' is not also collective. 'As above so below' - we are all connected. Sex without love (and I am not talking sentimental, emotional or 'romantic' love - even if that can be included) is merely an animalistic function.

>

> Mahari wrote: Discussions of sex frequently have the same outcome as discussions about religion - it is fraught with pitfalls and emotionality. So I'll just say that I am generally opposed to most concepts about sex and sexuality. I suppose if I were to select a philosophical perspective on sex it would be closer to tantric sex.

> But as you say each situation must be judged individually. It is foolhardy to make strict judgements about something so individualistic as sex and sexuality.

>

> HTP,

> Mahari

>

> FREE INDIA'S BLACKS.....

>

> It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.

> Henry Ford (23)

>

> --- On Wed 12/06, anne < sevenfeminine@... > wrote:

>

> From: anne [mailto: sevenfeminine@...]

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Date: Wed, 6 Dec 2006 13:10:47 -0800 (PST)

> Subject: Re: [Ta\_Seti] Re: Genetic breakthrough that reveals the differences between huma

>

> What then is a 'favorable attitude towards sex' to you? I am well-acquainted with the effects of 'whoredom' or prostitution, their causes, symptoms and so on and there is nothing healthy about that - just like oppressive/repressive sexuality; it is merely two sides of the same coin - extremes. Sweden and Holland may not be as peaceful as they seem - I live in Denmark, so I know.

>

> Mahari com> wrote: It seems you are assuming that when I refer to "favorable attitude toward sex" that I mean "whoredom". I don't necessarily mean that. (Although, I don't know if they have ever conducted studies on whether whores (male or female) are less aggressive and warlike than sexually oppressive/repressive people). However, it is interesting to note that places like Sweden and Holland who have a favorable attitude toward sex are also two of the most peaceful countries - at least at the moment.

>

> HTP,

> Mahari  
>  
> FREE INDIA'S BLACKS.....  
>  
> It is well enough that people of the nation do not understand our  
banking and monetary system, for if they did, I believe there would  
be a revolution before tomorrow morning.  
> Henry Ford (23)  
>  
> --- On Wed 12/06, arumese < arumese@... > wrote:  
>  
> From: arumese [mailto: arumese@...]  
> To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
> Date: Wed, 06 Dec 2006 18:05:52 -0000  
> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals the  
differences between huma  
>  
> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Mahari Mengistu" wrote:  
> >  
> > > They pass each other on the road, they copulate. Imagine  
> > if humans behaved that way.<<  
> >  
> > Humm. There would be an awful lot of traffic jams. You think  
> traffic  
> > in LA is bad now!  
> > The website dealt with the politics of aggression as well. In the  
> > 60's there was the mantra "make love, not war". The bonobos are  
> > apparently very peaceful. And co-incidentally they have lots of  
> sex.  
> > I do believe there is a correlation between a very favorable  
> attitude  
> > toward sex and a lack of aggression/warfare.  
> > HTP,  
> > Mahari  
>  
> Not so fast Mahari. As you know, we humans make a habit of  
corrupting  
> every good thing available to us. Sex is no exception.  
>  
> > --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Freddie Thompson"  
> > wrote:  
> > >  
> > > --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Mahari Mengistu" wrote:  
> > > >  
> > > > Freddie,  
> > > > Very interesting. Here's a link to the bonobos apes which are

>>>> supposed to be closer to humans than chimps and are very  
>>> interesting  
>>>> and funny and horny.  
>>>> Mahari  
>>>  
>>> Yeah I know. I had not wanted to bring up their more  
interesting  
>>> social behaviors. Bonobo chimps appear to use sex as a  
greeting.  
>>> Even the little ones engage in sexual intercourse with adult  
>>> females. They pass each other on the road, they copulate.  
> Imagine  
>>> if humans behaved that way.  
>>>  
>>> "It's a mad house I tell'ya...a MAD HOUSE!"  
>>>  
>>> By the way. The famous chimp Oliver looks like he could be  
> related  
>> to  
>>> bonobos.  
>>>  
>>>  
>>>> <http://www.dlynnwaldron.com/bonobos.html>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
>>>> wrote:  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell"  
>>>>>> wrote:  
>>>>>>  
>>>>>> Gorillas aren't monkeys. They are apes. And the Bonobos  
> are  
>>>>> gentler than  
>>>>>> Gorillas. Don't know where you came to the conclusion  
that  
>>>> Gorillas  
>>>>> are  
>>>>>> smarter than Chimps or Bonobos or Orangutans for that  
> matter.  
>>> As  
>>>>> far as i  
>>>>>> know scientists aren't sure either way.  
>>>>>  
>>>>>  
>>>>> I don't think it is a good idea to assume that one type of  
> ape

> > is  
> > > > inherently smarter than another. The science of a thing can  
> > > > realistically be judged only to the extent of man's  
> accumulated  
> > > > knowledge of it, which in itself is hardly exhaustive.  
> > Whatever  
> > is?  
> > > > IS, whether those who do research on it have discovered it  
or  
> > > not.  
> > > > Conclusions have been drawn concerning the great apes  
despite  
> > the  
> > > > fact that an exhaustive study has yet to be made.  
> > > >  
> > > > Nevertheless, from my recollection it has been stated on  
> > various  
> > > > occasions that chimps were the most intelligent of all.  
Even  
> > > > still,  
> > > > I could not help but notice that these were the most  
European-  
> > > > looking  
> > > > of all the apes. I could not help but see a connection with  
> > the  
> > > > historic Eurocentric claims of "White superiority." But I  
> > give  
> > > > those who are innocent some benefit of doubt. In that it is  
> > not  
> > > > presently all due to any intentional bias that decidedly  
> favors  
> > > > racist ideals. The assumption must have been due to the  
fact  
> > > that  
> > > > chimps' DNA is reported to be more similar to that of  
humans.  
> > > >  
> > > > But the fact that more time and effort has been spent  
> observing  
> > > > chimps must have something to do with the fact that their  
> > lighter  
> > > > skin and more Caucasoid appearance gave Europeans a natural  
> > > > inclination to warm up to them. The fact that gorillas tend  
> > to  
> > > be  
> > > > more elusive must also be a factor.

>>>>>  
>>>>> The mere size and appearance of the gorilla tends to spark  
>>> feelings  
>>>>> of fear and aggression in humans in general, but especially  
>>>> Europeans  
>>>>> it seems. Both can be aggressive, but chimps are naturally  
>> more  
>>>> so.  
>>>>> Bonobos appear to be extremely docile, but they are the  
least  
>>>> known.  
>>>>> Chimps have been known to kill off whole other troops of  
>> chimps.  
>>>>> They systematically hunt down and feast on colobus monkeys  
> and  
>>> even  
>>>>> rip the faces off of grown men -- as that they are  
estimated  
> as  
>>>> being  
>>>>> up to 5 or 6 times stronger.  
>>>>>  
>>>>> The most common African baboon species tends toward  
>> aggression.  
>>>> They  
>>>>> stalk sizable prey and kill it to eat. Those who feel  
>> slighted  
>>> by  
>>>>> higher ranking troop members are known to kidnap the  
infants  
> of  
>>>> other  
>>>>> troop members and hold them hostage. If he does not get his  
>> way,  
>>>> he  
>>>>> ends up killing the infant. There was an instance where a  
> lone  
>>>>> baboon kidnapped a woman's baby from her home and held the  
> baby  
>>>>> hostage while in a stand-off with some locals who were  
>> attempting  
>>>> to  
>>>>> retrieve the baby. The baboon ended up fatally wounding the  
>>> infant  
>>>>> before making his escape. I would say that is more  
> aggressive

>>> than  
>>>> the normal gorilla behavior. Baboons are also known to  
> wrestle  
>>>> personal belongings from tourists. Gelada baboons tend to  
be  
>>>> strict  
>>>> vegetarians and less confrontational.  
>>>>  
>>>> Gorillas on the other hand stay to themselves and act  
>>> aggressively  
>>>> only when they feel threatened. They will attack and kill  
if  
>>>> someone  
>>>> who is stupid enough to threaten them and stands his ground  
>>> against  
>>>> a  
>>>> defending male. As big and powerful as they are, they  
> exercise  
>>>> more  
>>>> restraint than chimps or the more aggressive types of  
> baboons.  
>>>> Baboons have tails anyway. That classifies them as monkeys,  
>> not  
>>>> apes.  
>>>>  
>>>> Fred  
>>>>  
>>>>  
>>>>> ----Original Message Follows----  
>>>>> From: "Mahari Mengistu"  
>>>>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> Subject: [Ta\_Seti] Re: Genetic breakthrough that reveals  
> the  
>>>>> differences  
>>>>> between humans  
>>>>> Date: Wed, 29 Nov:56:20 -0000  
>>>>>  
>>>>>>> When they see gorillas they see black people and vise  
>>>>>>> versa. Now that some are paying more attention to  
Gorillas,  
>>> they  
>>>> are  
>>>>> learning that these magnificent animals are much more  
>>> intelligent  
>>>>> than they had previously assumed.<<

>>>>>  
>>>>> The most intelligent of the monkeys AND the most gentle.  
> And  
>>> they  
>>>>> are relatively close to extinction. It's somewhat  
>>> discouraging. A  
>>>>> good argument could be made - in light of history,  
current  
>>> events  
>>>>> and  
>>>>> the country I live in - that intelligent outlook on the  
> world  
>>> and  
>>>>> kindness don't matter; that only brute animal force  
assures  
>>>> survival  
>>>>> and pre-eminence.  
>>>>> HTP,  
>>>>> Mahari  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>>  
>>>>>> wrote:  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese"  
>> wrote:  
>>>>>>>>  
>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Jaime Andres Pretell  
>>>>>>>>> wrote:  
>>>>>>>>>  
>>>>>>>>> Hardly. The Africa origin never really challenged  
>>>> Racism.  
>>>>> They  
>>>>>>>> just claimed new races evolved since then."  
>>>>>>>>>  
>>>>>>>>> I tend to agree with this statement. I cannot help  
> but  
>>>> think  
>>>>>>> there is  
>>>>>>>>> a mindset out there that has decided: "so what if  
> all  
>>>> humans  
>>>>>>> evolved  
>>>>>>>>> in Africa. It only proves what we have believed all

>>> along  
>>>> is  
>>>>>>> true --  
>>>>>>>> that blacks are closer to the apes than the rest of  
>>>> humanity  
>>>>> and  
>>>>>>>> therefore inferior by nature."  
>>>>>>>>>  
>>>>>>>>> Fred  
>>>>>>>>>  
>>>>>>>>> Only if they let go of reason and science.  
>>>>>>>>>  
>>>>>>>>> Which is of course the back bone of racism. I would also  
>>>>>>> add 'moral  
>>>>>>>> courage' to "reason and science."  
>>>>>>>>>  
>>>>>>>>> There were many homonids standing  
>>>>>>>>> between modern and ape. In fact, one homonid known as  
>> homo  
>>>>>>>> neanderthalensis  
>>>>>>>>> only seemed to have lived in Europe.  
>>>>>>>>>  
>>>>>>>>> I wonder whatever happened to Grimaldi Man?  
>>>>>>>>>  
>>>>>>>>> If anything, the old 'multiregional theory' relied on  
>> the  
>>>> idea  
>>>>>> that  
>>>>>>>> human  
>>>>>>>>> like creatures all across the globe independently  
>> evolved  
>>>> into  
>>>>>>>> modern man.  
>>>>>>>>>  
>>>>>>>>> Alex  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>> There are those who would come up with anything to get  
> out  
>> of  
>>>>>>>>> acknowledging kinship to Africans -- whom they like to  
>>> consider  
>>>>>>> more  
>>>>>>>>> primitive and ape-like. I contend that they apply  
> racism  
>> in

>>>>> their  
>>>>>> observation of the different types of apes as well.  
> Ever  
>>>> wonder  
>>>>> why  
>>>>>> chimps have been considered -until recently- the most  
>>>> intelligent  
>>>>>> of  
>>>>>>> the great apes? Because when Europeans look at them  
> they  
>> see  
>>>>>>> themselves. When they see gorillas they see black  
> people  
>>> and  
>>>>> vise  
>>>>>>> versa. Now that some are paying more attention to  
>> Gorillas,  
>>>> they  
>>>>>> are  
>>>>>>> learning that these magnificent animals are much more  
>>>> intelligent  
>>>>>>> than they had previously assumed.  
>>>>>>>  
>>>>>>>> By the way: were they ever successful in their effort  
to  
>>>> present  
>>>>>> the  
>>>>>>> Grimaldi man as 'White?'  
>>>>>>>  
>>>>>>>> Fred  
>>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>  
\_\_\_\_\_  
>>>>>>> Get free, personalized commercial-free online radio with  
> MSN  
>>>>> Radio  
>>>>>> powered  
>>>>>>> by Pandora <http://radio.msn.com/?icid=T002MSN03A07001>  
>>>>>>>  
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| 21074|2006-12-07 12:46:18|Paul Kekai Manansala|Re: Has History been Tampered With?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> Paul,

> An excerpt from something about this period as treated by the bible.

> These people's god feels it OK to take other people's land...hummmm.  
> Sounds an awful lot like the American mormons.  
> =====  
>

Not that unusual for the period. Most large kingdoms that we read about today, including Egypt, obtained their lands through conquest.

Regards,

Paul Kekai Manansala

| 21075|2006-12-07 12:55:43|Paul Kekai Manansala|Re: Has History been Tampered With?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep"

wrote:

>  
> I know I will have to read the book to make a more substantiated  
> critique, but it seems from the clip that they are basically  
> discounting all methods of dating material. It doesn't seem they have  
> a true alternative, more accurate method; but they must have a method  
> if they claim all historical documentation is less than 1000 years old.  
>  
> I would also like to see how they claim the Mongols didn't exist.  
>  
> Does anyone have a critique on current methods of dating artifacts? If  
> so, what are the limitations of modern methods of dating?  
>

I used to follow the arguments as they were used by creationists to discredit radiocarbon dating. As I remember, there wasn't much to grab on to unless you were quite familiar with the technical issues.

However, it is curious that documentation appears to be good for Fomenko going back to about the beginning of Christian Russian history!

He is right about one thing though. Most extant texts we have today are not that old. Even if we trust radiocarbon dating, the vast majority of classical texts go back only to the late ancient or medieval period.

Many people don't know for example that most "ancient" Greek texts do not date back in extant form any later than Arabic "translations" sometime in the mid-medieval period, if they go back that far in complete form.

Regards,  
Paul Kekai Manansala  
| 21076|2006-12-07 13:16:00|Mahari Mengistu|ETHIOPIA,KEMET, GREECE AND  
BABYLON, ET AL|  
<http://www.piney.com/His223.html>

The Two Babylons- Alexander Hislop - The Child in Greece

Nimrod was always accompanied by troops of women; and by music and song, and games and revelries

Egyptian Osiris

[Left Image] This is the case with Herodotus, who had prosecuted his inquiries in Egypt itself, who ever speaks of Osiris as Bacchus. To the same purpose is the testimony of Diodorus Siculus.

(Left: Ceres) "Orpheus," says he, "introduced from Egypt the greatest part of the mystical ceremonies, the orgies that celebrate the wanderings of Ceres, and the whole fable of the shades below. The rites of Osiris and Bacchus are the same; those of Isis and Ceres exactly resemble each other, except in name." Now, as if to identify Bacchus with Nimrod, "the Leopard-tamer," leopards were employed to draw his car;

he himself was represented as clothed with a leopard's skin; his priests were attired in the same manner,

or when a leopard's skin was dispensed with, the spotted skin of a fawn was used as a priestly robe in its stead.

This very custom of wearing the spotted fawn-skin seems to have been imported into Greece originally from Assyria, where a spotted fawn was a sacred emblem, as we learn from the Nineveh sculptures; for there we find a divinity bearing a spotted fawn or spotted fallow-deer (Fig. 21)

in his arm, as a symbol of some mysterious import.

[Judas Iscariot: His first name is from the tribe of Judah who had a child of his dead son's wife paid for with the symbol of his throne. In The Testament of Judah he prophesied that his descendant daughters would become serving girls and musicians. Only a branch would be left Who would be Messiah.

Judas, the sicarri or assassin, attempted to Triumph Over Jesus and become the branch. As agent of the Jewish clergy, he was implicated when Jesus condemned them for believing that He would sing and dance like the Dionysus of Bacchus females when the "piped."

The triumph over in Psalm 41 means to "blow the trumpet and make a loud, rejoicing sound. However, the triumph was only momentary and the Judas Bag (made of a spotted skin) would forever remain for the thieves to collect their wages]

The origin of the importance attached to the spotted fawn and its skin had evidently come thus: When Nimrod, as "the Leopard-tamer," began to be clothed in the leopard-skin, as the trophy (Triumph) of his skill, his spotted dress and appearance must have impressed the imaginations of those who saw him; and he came to be called not only the "Subduer of the Spotted one" (for such is the precise meaning of Nimr--the name of the leopard), but to be called "The spotted one" himself.

We have distinct evidence to this effect borne by Damascius, who tells us that the Babylonians called "the only son" of the great goddess-mother "Momis, or Moumis." Now, Momis, or Moumis, in Chaldee, like Nimr, signified "The spotted one." Thus, then, it became easy to represent Nimrod by the symbol of the "spotted fawn," and especially in Greece, and wherever a pronunciation akin to that of Greece prevailed. The name of Nimrod, as known to the Greeks, was Nebrod.

[In the illustration below, the fellow on the left is carrying a flute case which was from a leopard skin or a fawn skin -- usually spotted to represent Nimrod. The little box on the right side of the flute case is the "glossokomen" which was used of the bag Judas carried. The fellow on the right is carrying a crooked oxgoad which was the weapon of Shamgar. It also held up the musicians usually naked and always sipping from a new wineskin. The appeal of Satan for young boys who can be influenced to do his bidding is present in many other ancient stories. [Click For More](#)]

\* The name of the fawn, as "the spotted one," in Greece was Nebros;  
\*\* and thus nothing could be more natural than that Nebros, the "spotted fawn," should become a synonym for Nebrod himself. When, therefore, the Bacchus of Greece was symbolised by the Nebros, or "spotted fawn," as we shall find he was symbolised, what could be the design but just covertly to identify him with Nimrod?

\* In the Greek Septuagint, translated in Egypt, the name of Nimrod is "Nebrod."

\*\* Nebros, the name of the fawn, signifies "the spotted one." Nmr, in Egypt, would also become Nbr; for Bunsen shows that m and b in that land were often convertible.

We have evidence that this god, whose emblem was the Nebros, was known as having the very lineage of Nimrod. From Anacreon, we find that a title of Bacchus was Aithiopsis--i.e., "the son of Aethiops." But who was Aethiops?

As the Aethiopsians were Cushites, so Aethiops was Cush. "Chus," says Eusebius, "was he from whom came the Aethiopsians." The testimony of Josephus is to the same effect. As the father of the Aethiopsians, Cush was Aethiops, by way of eminence. Therefore Epiphanius, referring to the extraction of Nimrod, thus speaks: "Nimrod, the son of Cush, the Aethiop."

Now, as was the son of Aethiops, or Cush, so to the eye he was represented in that character.

As Nin "the Son," he was portrayed as a youth or child; and that youth or child was generally depicted with a cup in his hand.

That cup, to the multitude, exhibited him as the god of drunken revelry; and of such revelry in his orgies, no doubt there was abundance; but yet, after all, the cup was mainly a hieroglyphic, and that of the name of the god. The name of a cup, in the sacred language, was khus, and thus the cup in the hand of the youthful Bacchus, the son of Aethiops, showed that he was the young Chus, or the son of Chus. In a woodcut (Fig 22),

the cup in the right hand of Bacchus is held up in so significant a way, as naturally to suggest that it must be a symbol; and as to the branch in the other hand, we have express testimony that it is a

symbol. But it is worthy of notice that the branch has no leaves to determine what precise kind of a branch it is. It must, therefore, be a generic emblem for a branch, or a symbol of a branch in general; and, consequently, it needs the cup as its complement, to determine specifically what sort of a branch it is. The two symbols, then, must be read together, and read thus, they are just equivalent to-- the "Branch of Chus"--i.e., "the scion or son of Cush." \*

\* Everyone knows that Homer's *odzos Areos*, or "Branch of Mars," is the same as a "Son of Mars." The hieroglyphic above was evidently formed on the same principle. That the cup alone in the hand of the youthful Bacchus was intended to designate him "as the young Chus," or "the boy Chus," we may fairly conclude from a statement of Pausanias, in which he represents "the boy Kuathos" as acting the part of a cup-bearer, and presenting a cup to Hercules (PAUSANIAS *Corinthiaca*) Kuathos is the Greek for a "cup," and is evidently derived from the Hebrew *Khus*, "a cup," which, in one of its Chaldee forms, becomes *Khuth* or *Khuath*. Now, it is well known that the name of Cush is often found in the form of *Cuth*, and that name, in certain dialects, would be *Cuath*. The "boy Kuathos," then, is just the Greek form of the "boy Cush," or "the young Cush."

There is another hieroglyphic connected with Bacchus that goes not a little to confirm this--that is, the Ivy branch. No emblem was more distinctive of the worship of Bacchus than this. Wherever the rites of Bacchus were performed, wherever his orgies were celebrated, the Ivy branch was sure to appear. Ivy, in some form or other, was essential to these celebrations. The votaries carried it in their hands,

bound it around their heads, or had the Ivy leaf even indelibly stamped upon their persons.

What could be the use, what could be the meaning of this? A few words will suffice to show it. In the first place, then, we have evidence that *Kissos*, the Greek name for Ivy, was one of the names of Bacchus; and further, that though the name of Cush, in its proper form, was known to the priests in the Mysteries, yet that the established way in which the name of his descendants, the Cushites, was ordinarily pronounced in Greece, was not after the Oriental fashion, but as "*Kissaioi*," or "*Kissioi*." Thus, Strabo, speaking of the inhabitants of Susa, who were the people of Chusistan, or the ancient land of Cush, says: "The Susians are called *Kissioi*," \* --that is beyond all question, Cushites.

\* STRABO. In Hesychius, the name is *Kissaioi*. The epithet applied to

the land of Cush in Aeschylus is Kissinos. The above accounts for one of the unexplained titles of Apollo. "Kisseus Apollon" is plainly "The Cushite Apollo."

Now, if Kissioi be Cushites, then Kissos is Cush. Then, further, the branch of Ivy that occupied so conspicuous a place in all Bacchanalian celebrations was an express symbol of Bacchus himself; for Hesychius assures us that Bacchus, as represented by his priest, was known in the Mysteries as "The branch." From this, then, it appears how Kissos, the Greek name of Ivy, became the name of Bacchus. As the son of Cush, and as identified with him, he was sometimes called by his father's name--Kissos. His actual relation, however, to his father was specifically brought out by the Ivy branch, for "the branch of Kissos," which to the profane vulgar was only "the branch of Ivy," was to the initiated "The branch of Cush." \*

\* The chaplet, or head-band of Ivy, had evidently a similar hieroglyphical meaning to the above, for the Greek "Zeira Kissou" is either a "band or circlet of Ivy," or "The seed of Cush." The formation of the Greek "Zeira," a zone or enclosing band, from the Chaldee Zer, to encompass, shows that Zero "the seed," which was also pronounced Zeraa, would, in like manner, in some Greek dialects, become Zeira. Kissos, "Ivy," in Greek, retains the radical idea of the Chaldee Khesha or Khesa, "to cover or hide," from which there is reason to believe the name of Cush is derived, for Ivy is characteristically "The coverer or hider."

In connection with this, it may be stated that the second person of the Phoenician trinity was Chursorus (WILKINSON), which evidently is Chus-zoro, "The seed of Cush." We have already seen that the Phoenicians derived their mythology from Assyria.

Now, this god, who was recognised as "the scion of Cush," was worshipped under a name, which, while appropriate to him in his vulgar character as the god of the vintage, did also describe him as the great Fortifier. That name was Bassareus, which, in its two-fold meaning, signified at once "The houser of grapes, or the vintage gatherer,"

and "The Encompasser with a wall," \* in this latter sense identifying the Grecian god with the Egyptian Osiris, "the strong chief of the buildings," and with the Assyrian "Belus, who encompassed Babylon with a wall."

The Hebrew word:

Chalal (h2490) khaw-lal'; a prim. root [comp. 2470]; prop. to bore, i. e. (by impl.) to wound, to dissolve; fig. to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge"); denom. (from 2485) to play (the flute): - begin (\* men began), defile, \* break, defile, \* eat (as common things), \* first, \* gather the grape thereof, \* take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

Orpheus and Amphion as the "gods of music" were claimed to have the power to play music and make the stones build themselves into a wall.

Bacar (h1219) baw-tsar'; a prim. root; to clip off; spec. (as denom. from 1210) to gather grapes; also to be isolated (i. e. inaccessible by height or fortification): - cut off, (de-) fenced, fortify, (grape) gather (-er), mighty things, restrain, strong, wall (up), withhold.

Baciyr (h1210) baw-tseer'; from 1219; clipped, i. e. the grape crop: - vintage.

When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. Is.24:13

Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Is.32:10

O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. Je.48:32

WOE is me for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit. Mi.7:1

\* Bassareus is evidently from the Chaldee Batzar, to which both Gesenius and Parkhurst give the two-fold meaning of "gathering in grapes," and "fortifying." Batzar is softened into Bazzar in the very same way as Nebuchadnetzar is pronounced Nebuchadnezzar. In the sense of "rendering a defence inaccessible," Gesenius adduces

Jeremiah 51:53, "Though Babylon should mount up to heaven, and though she should fortify (tabatzar) the height of her strength, yet from me shall spoilers come unto her, saith the Lord."

Here is evident reference to the two great elements in Babylon's strength, first her tower; secondly, her massive fortifications, or encompassing walls. In making the meaning of Batzar to be, "to render inaccessible," Gesenius seems to have missed the proper generic meaning of the term. Batzar is a compound verb, from Ba, "in," and Tzar, "to compass," exactly equivalent to our English word "encompass."

However, in the end:

All your pomp has been brought down to the grave, along with the noise of your harps; maggots are spread out beneath you and worms cover you. Is.14:11

Thus from Assyria, Egypt, and Greece, we have cumulative and overwhelming evidence, all conspiring to demonstrate that the child worshipped in the arms of the goddess-mother in all these countries in the very character of Ninus or Nin, "The Son," was Nimrod, the son of Cush. A feature here, or an incident there, may have been borrowed from some succeeding hero; but it seems impossible to doubt, that of that child Nimrod was the prototype, the grand original.

The amazing extent of the worship of this man indicates something very extraordinary in his character; and there is ample reason to believe, that in his own day he was an object of high popularity.

Though by setting up as king, Nimrod invaded the patriarchal system, and abridged the liberties of mankind,

yet he was held by many to have conferred benefits upon them, that amply indemnified them for the loss of their liberties, and covered him with glory and renown.

By the time that he appeared, the wild beasts of the forest multiplying more rapidly than the human race, must have committed great depredations on the scattered and straggling populations of the earth, and must have inspired great terror into the minds of men.

The danger arising to the lives of men from such a source as this, when population is scanty, is implied in the reason given by God Himself for not driving out the doomed Canaanites before Israel at once, though the measure of their iniquity was full

(Exo 23:29,30): "I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field

multiply against thee. By little and little I will drive them out from before thee, until thou be increased."

The exploits of Nimrod, therefore, in hunting down the wild beasts of the field, and ridding the world of monsters, must have gained for him the character of a pre-eminent benefactor of his race. By this means,

not less than by the bands he trained, was his power acquired, when he first began to be mighty upon the earth; and in the same way, no doubt, was that power consolidated.

Then, over and above, as the first great city-builder after the flood,

by gathering men together in masses, and surrounding them with walls, he did still more to enable them to pass their days in security, free from the alarms to which they had been exposed in their scattered life,

when no one could tell but that at any moment he might be called to engage in deadly conflict with prowling wild beasts,

in defence of his own life and of those who were dear to him.

Within the battlements of a fortified city no such danger from savage animals was to be dreaded; and for the security afforded in this way, men no doubt looked upon themselves as greatly indebted to Nimrod.

No wonder, therefore, that the name of the "mighty hunter," who was at the same time the prototype of "the god of fortifications," should have become a name of renown. Had Nimrod gained renown only thus, it had been well.

But not content with delivering men from the fear of wild beasts,

he set to work also to emancipate them from that fear of the Lord which is the beginning of wisdom, and in which alone true happiness can be found.

For this very thing, he seems to have gained, as one of the titles by which men delighted to honour him, the title of the "Emancipator," or "Deliverer." The reader may remember a name that has already come under his notice. That name is the name of Phoroneus. The era of Phoroneus is exactly the era of Nimrod. He lived about the time when

men had used one speech, when the confusion of tongues began, and when mankind was scattered abroad.

He is said to have been the first that gathered mankind into communities, the first of mortals that reigned, and the first that offered idolatrous sacrifices. This character can agree with none but that of Nimrod. Now the name given to him in connection

with his "gathering men together," and offering idolatrous sacrifice, is very significant.

Phoroneus, in one of its meanings, and that one of the most natural, signifies the "Apostate." \* That name had very likely been given him by the uninfected portion of the sons of Noah. But that name had also another meaning, that is, "to set free"; and therefore his own adherents adopted it, and glorified the great "Apostate" from the primeval faith, though he was the first that abridged the liberties of mankind, as the grand "Emancipator!" \*\* And hence, in one form or other, this title was handed down to his deified successors as a title of honour. \*\*\*

\* From Pharo, also pronounced Pharang, or Pharong, "to cast off, to make naked, to apostatise, to set free." These meanings are not commonly given in this order, but as the sense of "casting off" explains all the other meanings, that warrants the conclusion that "to cast off" is the generic sense of the word. Now "apostacy" is very near akin to this sense, and therefore is one of the most natural.

\*\* The Sabine goddess Feronia had evidently a relation to Phoroneus, as the "Emancipator." She was believed to be the "goddess of liberty," because at Terracina (or Anuxur) slaves were emancipated in her temple (Servius, in Aeneid), and because the freedmen of Rome are recorded on one occasion to have collected a sum of money for the purpose of offering it in her temple. (SMITH'S Classical Dictionary, "Feronia")

\*\*\* Thus we read of "Zeus Aphesio" (PAUSANIAS, Attica), that is "Jupiter Liberator" and of "Dionysus Eleuthereus" (PAUSANIAS), or "Bacchus the Deliverer." The name of Theseus seems to have had the same origin, from the "to loosen," and so to set free (the n being omissible). "The temple of Theseus" [at Athens] says POTTER "...was allowed the privilege of being a Sanctuary for slaves, and all those of mean condition that fled from the persecution of men in power, in memory that Theseus, while he lived, was an assister and protector of the distressed."

All tradition from the earliest times bears testimony to the apostacy of Nimrod,

and to his success in leading men away from the patriarchal faith,

and delivering their minds from that awe of God and fear of the judgments of heaven that must have rested on them while yet the memory of the flood was recent.

And according to all the principles of depraved human nature, this too, no doubt, was one grand element in his fame;

for men will readily rally around any one who can give the least appearance of plausibility

to any doctrine which will teach that they can be assured of happiness and heaven at last, though their hearts and natures are unchanged, and though they live without God in the world.

How great was the boon conferred by Nimrod on the human race, in the estimation of ungodly men,

by emancipating them from the impressions of true religion,

and putting the authority of heaven to a distance from them, we find most vividly described in a Polynesian tradition, that carries its own evidence with it.

John Williams, the well known missionary, tells us that, according to one of the ancient traditions of the islanders of the South Seas,

"the heavens were originally so close to the earth that men could not walk, but were compelled to crawl" under them. "This was found a very serious evil; but at length an individual conceived the sublime idea of elevating the heavens to a more convenient height.

For this purpose he put forth his utmost energy, and by

the first effort raised them to the top of a tender plant called teve, about four feet high. There he deposited them until he was refreshed, when,

by a second effort, he lifted them to the height of a tree called Kauariki, which is as large as the sycamore.

By the third attempt he carried them to the summits of the mountains; and after a long interval of repose, and by a most prodigious effort, he elevated them to their present situation."

For this, as a mighty benefactor of mankind, "this individual was deified; and up to the moment that Christianity was embraced,

the deluded inhabitants worshipped him as the 'Elevator of the heavens.'" Now, what could more graphically describe the position of mankind soon after the flood, and the proceedings of Nimrod as Phoroneus, "The Emancipator," \* than this Polynesian fable?

\* The bearing of this name, Phoroneus, "The Emancipator," will be seen in Chapter III, Section I, "Christmas," where it is shown that slaves had a temporary emancipation at his birthday.

While the awful catastrophe by which God had showed His avenging justice on the sinners of the old world was yet fresh in the minds of men, and so long as Noah, and the upright among his descendants, sought with all earnestness to impress upon all under their control the lessons which that solemn event was so well fitted to teach, "heaven," that is, God, must have seemed very near to earth.

To maintain the union between heaven and earth, and to keep it as close as possible, must have been the grand aim of all who loved God and the best interests of the human race.

But this implied the restraining and discountenancing of all vice and all those "pleasures of sin," after which the natural mind, unrenewed and unsanctified, continually pants. This must have been secretly felt by every unholy mind as a state of insufferable bondage. "The carnal mind is enmity against God," is "not subject to His law," neither indeed is "able to be" so.

It says to the Almighty, "Depart from us, for we desire not the knowledge of Thy ways."

The book of Job may repeat the oldest story in the Bible. It tells of those who worshiped the fertility gods whom they believed were responsible for producing man lambs and good crops. Whey, then, would they be interested in a God who spoke of ethical living and social justice when they could play their music, sing and dance and get all of the weath they could handle. Job says:

They send forth their little ones like a flock, and their children

dance. Job 21:11

They take the timbrel and harp, and rejoice at the sound of the organ. Job 21:12

They spend their days in wealth, and in a moment go down to the grave. Job 21:13

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. Job 21:14

Or, "This is how they always told God that they were not interested in what He had to say." See Isaiah 5 for another example. Didn't they always believe that it was the God of Noah and Abraham Who had lifted the sky off their shoulders so that the sun broke through and the earth became fertile?

So long as the influence of the great father of the new world was in the ascendant, while his maxims were regarded, and a holy atmosphere surrounded the world, no wonder that those who were alienated from God and godliness, felt heaven and its influence and authority to be intolerably near, and that in such circumstances they "could not walk," but only "crawl,"--that is, that they had no freedom to "walk after the sight of their own eyes and the imaginations of their own hearts."

From this bondage Nimrod emancipated them. By the apostacy he introduced,

by the free life he developed among those who rallied around him, and by separating them from the holy influences that had previously less or more controlled them, he helped them to put God and the strict spirituality of His law at a distance,

and thus he became the "Elevator of the heavens," making men feel and act as if heaven were afar off from earth, and as if either the God of heaven "could not see through the dark cloud," or did not regard with displeasure the breakers of His laws. [Leading people into the presence of the gods]

Then all such would feel that they could breathe freely, and that now they could walk at liberty. For this, such men could not but regard Nimrod as a high benefactor.

Now, who could have imagined that a tradition from Tahiti would have illuminated the story of Atlas? But yet, when Atlas, bearing the heavens on his shoulders, is brought into juxtaposition with the

deified hero of the South Seas, who blessed the world by heaving up the superincumbent heavens that pressed so heavily upon it, who does not see that the one story bears a relation to the other? \*

\* In the Polynesian story the heavens and earth are said to have been "bound together with cords," and the "severing" of these cords is said to have been effected by myriads of "dragon-flies," which, with their "wings," bore an important share in the great work. (WILLIAMS) Is there not here a reference to Nimrod's 63 "mighties" or "winged ones"?

The deified "mighty ones" were often represented as winged serpents. See WILKINSON, vol. iv. p. 232, where the god Agathodaemon is represented as a "winged asp." Among a rude people the memory of such a representation might very naturally be kept up in connection with the "dragon-fly"; and as all the mighty or winged ones of Nimrod's age, the real golden age of paganism, when "dead, became daemons" (HESIOD, Works and Days), they would of course all alike be symbolised in the same way.

[The serpents were nagash in Hebrew or naga in sanscrit. This has a very clear connection with music which Nimrod used to lead people into the presence of the gods who descended at the temple on top of the Tower of Babel. The word lagash is quite identical and is something like speaking in tongues.]

If any be stumbled at the thought of such a connection between the mythology of Tahiti and of Babel, let it not be overlooked that the name of the Tahitian god of war was Oro (WILLIAMS), while "Horus (or Orus)," as Wilkinson calls the son of Osiris, in Egypt, which unquestionably borrowed its system from Babylon, appeared in that very character. (WILKINSON) Then what could the severing of the "cords" that bound heaven and earth together be, but just the breaking of the bands of the covenant by which God bound the earth to Himself, when on smelling a sweet savour in Noah's sacrifice, He renewed His covenant with him as head of the human race. This covenant did not merely respect the promise to the earth securing it against another universal deluge, but contained in its bosom a promise of all spiritual blessings to those who adhere to it. The smelling of the sweet savour in Noah's sacrifice had respect to his faith in Christ. When, therefore, in consequence of smelling that sweet savour, "God blessed Noah and his sons" (Gen 9:1), that had reference not merely to temporal but to spiritual and eternal blessings. Every one, therefore, of the sons of Noah, who had Noah's faith, and who walked as Noah walked, was divinely assured of an interest in "the everlasting covenant, ordered in all things and

sure." Blessed were those bands by which God bound the believing children of men to Himself--by which heaven and earth were so closely joined together.

Those, on the other hand, who joined in the apostacy of Nimrod broke the covenant, and in casting off the authority of God, did in effect say, "Let us break His bands asunder, and cast His cords from us." To this very act of severing the covenant connection between earth and heaven there is very distinct allusion, though veiled, in the Babylonian history of Berosus.

There Belus, that is Nimrod, after having dispelled the primeval darkness, is said to have separated heaven and earth from one another, and to have orderly arranged the world. (BEROSUS, in BUNSEN) These words were intended to represent Belus as the "Former of the world." But then it is a new world that he forms; for there are creatures in existence before his Demiurgic power is exerted.

The new world that Belus or Nimrod formed, was just the new order of things which he introduced when,

setting at nought all Divine appointments, he rebelled against Heaven. The rebellion of the Giants is represented as peculiarly a rebellion against Heaven.

To this ancient quarrel between the Babylonian potentates and Heaven, there is plainly an allusion in the words of Daniel to Nebuchadnezzar, when announcing that sovereign's humiliation and subsequent restoration, he says (Dan 4:26), "Thy kingdom shall be sure unto thee, when thou hast known that the HEAVENS do rule."

[Judas as a Nimrod type joined in the use of music and actual weapons to put heaven far from them by killing the True Branch -- Jesus. The Judas Bag which carried the thieves' money and "the mouthpieces of wind instruments" was made up of two parts: "speaking in tongues" (i.e. at Babylon) and "of the world." Click for more on the worship of the Cosmos and how Judas (Jubal, Nimrod etal) tried to become the s]

Thus, then, it appears that Atlas, with the heavens resting on his broad shoulders, refers to no mere distinction in astronomical knowledge, however great, as some have supposed, but to a quite different thing, even to that great apostacy in which the Giants rebelled against Heaven, and in which apostacy Nimrod, "the mighty one," \* as the acknowledged ringleader, occupied a pre-eminent place.

\*\*

\* In the Greek Septuagint, translated in Egypt, the term "mighty" as applied in Genesis 10:8, to Nimrod, is rendered the ordinary name for a "Giant."

\*\* IVAN and KALLERY, in their account of Japan, show that a similar story to that of Atlas was known there, for they say that once a day the Emperor "sits on his throne upholding the world and the empire." Now something like this came to be added to the story of Atlas, for PAUSANIAS shows that Atlas also was represented as upholding both earth and heaven.

According to the system which Nimrod was the grand instrument in introducing,

men were led to believe that a real spiritual change of heart was unnecessary, and that so far as change was needful, they could be regenerated by mere external means.

Looking at the subject in the light of the Bacchanalian orgies, which, as the reader has seen, commemorated the history of Nimrod, it is evident that he led mankind to seek their chief good in sensual enjoyment,

and showed them how they might enjoy the pleasures of sin, without any fear of the wrath of a holy God.

In his various expeditions he was always accompanied by troops of women; and by music and song, and games and revelries, and everything that could please the natural heart, he commended himself to the good graces of mankind.

=====

HTP,

Mahari

| 21077|2006-12-07 14:15:01|Mahari Mengistu|KOKO, THE CONVERSATING GORILLA, WEB SITE|

<http://www.koko.org/>

HTP,

Mahari

| 21078|2006-12-07 18:14:34|Jaime Andres Pretell|Re: KOKO, THE CONVERSATING GORILLA, WEB SITE|

[http://en.wikipedia.org/wiki/Great\\_Ape\\_language](http://en.wikipedia.org/wiki/Great_Ape_language)

-----Original Message Follows-----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] KOKO, THE CONVERSATING GORILLA, WEB SITE

Date: Thu, 07 Dec:10:46 -0000

<http://www.koko.org/>

HTP,  
Mahari

---

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| 21079|2006-12-07 18:15:54|Jaime Andres Pretell|Re: KOKO, THE CONVERSATING GORILLA, WEB SITE|

Alex is an African grey parrot. Since 1977 he has been the subject of a running experiment under animal psychologist Irene Pepperberg, initially at the University of Arizona and currently at Brandeis University.

Alex has a vocabulary of around 1000 words, but is exceptional in that he appears to have understanding of what he says. For example, when Alex is shown an object and is asked about its shape, color, or material, he can label it correctly. If asked the difference between two objects, he will also answer that, but if there is no difference between the objects, he will say "none." When he is tired of being tested, he will say "I'm gonna go away," and if the researcher displays annoyance, Alex tries to defuse it with the phrase, "I'm sorry." If he says "Wanna banana?", but is offered a nut instead, he will stare in silence, ask for the banana again, or take the nut and throw it at the researcher. When asked how many objects of a particular color or a particular material are on a tray, he gives the correct answer approximately 80% of the time.

Preliminary research also seems to indicate that Alex can carry over the concept of four blue balls of wool on a tray to four notes from a piano. Intriguingly, Dr. Pepperberg is also training him to recognize the Arabic numeral "4" as "four."

As of July 2005, Pepperberg reports that Alex has the concept of zero.

The name Alex is actually an acronym A.L.E.X., standing for Avian Learning

EXperiment.

-----Original Message Follows-----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] KOKO, THE CONVERSATING GORILLA, WEB SITE

Date: Thu, 07 Dec:10:46 -0000

<http://www.koko.org/>

HTP,  
Mahari

---

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| 21080|2006-12-07 18:16:46|israel identity|Examples of Circumstantial Evidence / stastics and probabilities|

**Examples of Circumstantial Evidence / stastics and probabilities**

**I watch lots of reenactments of court cases or forensic detective programs.**

**Much of what they call circumstantial evidence is NOT evidence at all. It is merely a series of coincidence.**

- \* **The suspect had been known to get in fights with the victim.**
- \* **The suspect has a criminal record.**
- \* **Insurance pay out / Custody fights... the suspect had a motive to murder the victim.**
- \* **The suspect has the same color car as seen in the area at the time of the murder.**

**(a) the higher the odds being against something happening at random, plus (b) the odds of the number of coincidences of something happening**

**= the greater the circumstantial evidence? NO**

**= the greater the circumstantial *coincidences / evidence*.**

**Coincidences = that which may or may not prove any thing.**

**Evidence = that which is.**

**If the suspect's finger prints are found at the scene (and they claimed never to have been there before)**

- \* **The suspect is a liar .. or**
- \* **The evidence was planted there by corrupt officials.**

**Here the jurors must consider the most likely reason for the said "evidence"**

In ever court case that ever took place, in the piles of evidence the jury must weigh the possibility that the officials did or did not forge the evidence. Of course we have seen programs where officials have committed perjury and they have planted evidence.

In any debate we must consider the validity of those who present "evidence"... what kind of motives would they have to lie?

Other than what others may say, **the greatest tool each individual has to consider the validity of some assertion, is the tool of statistics and probabilities.**

#### PROVING THE NEGATIVE

The idiot argument of proving the negative is the con of BSERS. When they use such idiot logic, I love to play their own game (in which case they can not / will not respond to their own BS)

\* Prove "Jews" do not eat Christian babies.

\* Prove we are not descendants of aliens who landed on earth thousands of years.

When I show all the earliest colored paintings of Europeans and all the earliest colored paintings of natives of the middle east, one goof replies...

How do you know the ancestors of these Europeans were not black?

This is a good trick, it is another version of proving the negative.

How do I know the ancestors of these Europeans were not black?

How do I know the ancestors of these Europeans were not born with wheels instead of legs?

When there is no actual facts, we have the tool of statistics and probabilities.

If you were a visitor to earth and observed that cars were made mostly of steel, rubber, plastic and glass, would you even ask the question... Well how do we know cars before this were not made of a different metal or were covered with plants?

Statistics and probabilities are based on trends.

That which was in the past is most likely the same as the evidence that actually exists.

Here is some pictures/paintings of early Europeans



There is only one in the line up that is not a European descendant.

How hard is it to figure out which is not a European descendant?

Look at ever European in their early paintings.

What we have is statistics and probabilities from all the early European paintings you have seen yourself, what do you think the probabilities are that their ancestors were black?

\*\*\*

Here are some Cushite paintings found in Egyptian tombs



What do you think the odds are that the ancestors of these people were white?

The con can only use the idiot argument of proving the negative. Prove I am not the real Moses ... such idiot arguments.

Logic uses statistics and probabilities to plot trends and project the most likely probability.

**"Evidence" used against a suspect MIGHT be faked by officials or it MIGHT be actual evidence that the suspect is guilty... as your own juror, using the known statistics it is for each of you to project the probability of any proposed argument.**

**\* In the multitude of archaic paintings of white skin Europeans (the statistics) what do you think the probability is that their ancestors were blacks?**

**\* In the multitude of archaic paintings of blacks in the middle east and Africa, what do you think the probability is that their ancestors were white?**

#### **THE TIME WINDOW**

**According to the scriptures and by the records of the list of Pharaohs, the earth existed thousands of years before the first Israelite was ever born.**

**If our interest is in the identity of the Israelites, then the only factor that interests us is what did the people of the middle east look like after 4,000 BC.**

**Before the Israelites ever existed, people were scattered from the tower of Babel into the rest of the earth.**

**The window of time we are concerned with is from the time of Ruben (first Israelite ever to exist) forward until the end of the Torah (Old Testament).**

**\* Are there skeletons from that time period in the middle east that does not exist in any other parts of the world during this time... yes / no?**

**\* Are there skeletons outside the middle east (in this time period) that do not exist in the middle east (during that same period of time) yes / no?**

**For those of you who do watch forensic detective programs, have you ever them state that people / races can be distinguished from nothing more than their skeletons?**

**\* If you find that archaic European paintings are that of white people and there is NO circumstantial 'evidence' to the contrary, what color do you project their ancestors were from the statistics?**

**\* If the skeleton remains of Europeans from this time period are different than the skeleton remains of natives of the middle east, how would you explain that?**

zendz



.

---

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| 21081|2006-12-07 18:17:04|Jaime Andres Pretell|Re: KOKO, THE CONVERSATING GORILLA, WEB SITE|

Kosik is a South Korean elephant (*Elephas indicus*), 16 years old, who made headlines in September 2006 when it was discovered he could imitate the Korean words for "yes," "no," "sit," "lie down," and four other words. He makes the sounds by putting his trunk in his mouth and shaking it while exhaling, similar to the way a human whistles with fingers in his or her

mouth. Kwon Su-wan, director of the zoo in Seoul, said: "We plan to conduct further studies with keepers, veterinarians and scientists on whether Kosik understands the meaning of these words as he speaks them."

-----Original Message Follows-----

From: "Mahari Mengistu" <[mahari@myway.com](mailto:mahari@myway.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] KOKO, THE CONVERSATING GORILLA, WEB SITE

Date: Thu, 07 Dec:10:46 -0000

<http://www.koko.org/>

HTP,  
Mahari

---

Stay up-to-date with your friends through the Windows Live Spaces friends list.

[http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx\\_action=create&wx\\_url=/friends.aspx&mk](http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)

| 21082|2006-12-08 06:29:13|Jaime Andres Pretell|Re: Examples of Circumstantial Evidence / statistics and probabilities|

Attachments :  
.....

Amusing, albeit wrong. You give a whole diatribe about circumstantial evidence, and then you present pictures as supposed statistics to prove Whites could not have come from Blacks. The truth of the matter is that we just don't know what the original color of the ancients were, but we do know Europeans came from Africa, and that their lighter skin color is a recent occurrence. Now genetics can even tell skin color to a degree in skeletal samples. So we will know a lot more with time.

---

From: *israel identity*

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [arabisraelites@yahoogroups.com](mailto:arabisraelites@yahoogroups.com)

Subject: [Ta\_Seti] Examples of Circumstantial Evidence / statistics and probabilities

Date: Thu, 7 Dec 2006 17:35:41 -0800 (PST)

---

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| 21083|2006-12-08 06:40:52|Paul Kekai Manansala|Re: Examples of Circumstantial Evidence / statistics and probabilities|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), israel identity wrote:

>  
>

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> How do I know the ancestors of these Europeans were not black?  
>

There are several up there despite their light color who look like they could have some recent black ancestry like Augusta, Bothwell, Caroline, Dorothea, Frederick and Frederick 2. The Windsors, although they don't show it much, actually have some recent Ethiopian ancestry from Pushkin.

> Look at ever European in their early paintings.  
> What we have is statistics and probabilities from all the early

European paintings you have seen yourself, what do you think the probabilities are that their ancestors were black?  
>

The differences between whites and blacks are actually quite minor. It's only modern racial thinking that puffs them up so much. There are many other mammals that have split off only a fraction of the time as humans who have much greater differences in appearance, size, coloration, etc.

Regards,

Paul Kekai Manansala

| 21084|2006-12-08 06:59:55|clyde winters|Re: Examples of Circumstantial Evidence / stastics and probabilities|

--- Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)>

wrote:

"

Now genetics can even tell skin color to a degree in skeletal samples. So we will know a lot more with time."

Hi Jaime

I never heard of genetic material from skeletal samples that can confirm the racial heritage of a skeleton. Please post references in support of this

allegation.

Clyde

---

Do you Yahoo!?

Everyone is raving about the all-new Yahoo! Mail beta.

<http://new.mail.yahoo.com>

| 21085|2006-12-08 07:11:55|anne|Re: Examples of Circumstantial Evidence / stastics and probabilities|



QUEEN CHARLOTTE

*(J. Gainsborough)*

With features as conspicuously Negroid as they were reputed to be by her contemporaries, it is no wonder that the black community, both in the U.S. and throughout the British Commonwealth, have rallied around pictures of Queen Charlotte for generations. They have pointed out the physiological traits that so obviously identify the ethnic strain of the young woman who, at first glance, looks almost anomalous, portrayed as she usually is, in the sumptuous splendour of her coronation robes.

Queen Charlotte, wife of the English King George III (1738-1820), was directly descended from Margarita de Castro y Sousa, a black branch of the Portuguese Royal House. The riddle of Queen Charlotte's African ancestry was solved as a result of an earlier investigation into the black magi

featured in 15th century Flemish paintings. Two art historians had suggested that the black magi must have been portraits of actual contemporary people (since the artist, without seeing them, would not have been aware of the subtleties in colouring and facial bone structure of quadroons or octoroons which these figures invariably represented) Enough evidence was accumulated to propose that the models for the black magi were, in all probability, members of the Portuguese de Sousa family. (Several de Sousas had in fact traveled to the Netherlands when their cousin, the Princess Isabella went there to marry the Grand Duke, Philip the Good of Burgundy in the year 1429.)

Six different lines can be traced from English Queen Charlotte back to Margarita de Castro y Sousa, in a gene pool which because of royal inbreeding was already minuscule, thus explaining the Queen's unmistakable African appearance.

#### **Queen Charlotte's Portrait:**

The Negroid characteristics of the Queen's portraits certainly had political significance since artists of that period were expected to play down, soften or even obliterate undesirable features in a subjects's face. Sir Allan Ramsay was the artist responsible for the majority of the paintings of the Queen and his representations of her were the most decidedly African of all her portraits. Ramsey was an anti-slavery intellectual of his day. He also married the niece of Lord Mansfield, the English judge whose 1772 decision was the first in a series



QUEEN CHARLOTTE

of rulings that finally ended slavery in the British Empire. It should be noted too that by the time Sir Ramsay was commissioned to do his first portrait of the Queen, he was already, by marriage, uncle to Dido Elizabeth Lindsay, the black grand niece of Lord Mansfield.

Thus, from just a cursory look at the social awareness and political activism at that level of English society, it would be surprising if the Queen's negroid physiognomy was of no significance to the Abolitionist movement.



DIDO ELIZABETH LINDSEY AND HER COUSIN LADY MURRAY

Lord Mansfield's black grand niece, for example, Ms. Lindsay, was the subject of at least two formal full sized portraits. Obviously prompted by or meant to appeal to abolitionist sympathies, they depicted the celebrated friendship between herself and her white cousin, Elizabeth Murray, another member of the Mansfield family. One of the artists was none other than Zoffany, the court painter to the royal family, for whom the Queen had sat on a number of occasions.

It is perhaps because of this fairly obvious case of propagandistic portraiture that makes one suspect that Queen Charlotte's coronation picture, copies of which were sent out to the colonies, signified a specific stance on slavery held, at least, by that circle of the English intelligencia to which Allan Ramsay, the painter belonged.

For the initial work into Queen Charlotte's genealogy, a debt of gratitude is owed the History Department of McGill University. It was the director of the Burney Project (Fanny Burney, the prolific 19th century British diarist, had been secretary to the Queen), Dr. Joyce Hemlow, who obtained from Olwen Hedley, the most recent biographer of the Queen Charlotte (1975), at least half a dozen quotes by her contemporaries regarding her negroid features. Because of its "scientific" source, the most valuable of Dr. Hedley's references would, probably, be the one published in the autobiography of the Queen's personal physician, Baron Stockmar, where he described her as having "...a true mulatto face."

Perhaps the most literary of these allusions to her African appearance, however, can be found in the poem penned to her on the occasion of her wedding to George III and the Coronation celebration that immediately followed.

*Descended from the warlike Vandal race,  
She still preserves that title in her face.  
Tho' shone their triumphs o'er Numidia's plain,  
And and Alusian fields their name retain;  
They but subdued the southern world with arms,  
She conquers still with her triumphant charms,  
O! born for rule, - to whose victorious brow  
The greatest monarch of the north must bow.*

Finally, it should be noted that the Royal Household itself, at the time of Queen Elizabeth II's coronation, referred to both her Asian and African bloodlines in an apologia it published defending her position as head of the Commonwealth.

#### **More about Research into the Black Magi:**

In the Flemish masterpieces depicting the Adoration of the Magi, the imagery of the black de Sousas had been utilized as both religious and political propaganda to support Portugal's expansion into Africa. In addition, the Flemish artists had drawn from a vocabulary of blackness which, probably due to the Reformation

and the Enlightenment, has long since been forgotten. There was a [wealth of positive symbolism](#) that had been attributed to the black African figure during the Middle Ages. Incredible as it would seem to us today, such images had been used to represent not only Our Lady - evidence of which can be found in the cult of the Black Madonna that once proliferated in Europe - but in heraldic traditions, the Saviour and God the Father, Himself.

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Researched and Written by Mario de Valdes y Cocom, an historian of the African diaspora.

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Regards,  
Paul Kekai Manansala



Need a quick answer? Get one in minutes from people who know. Ask your question on [Yahoo! Answers](#).

| 21086|2006-12-08 07:35:22|asar\_imhotep|The philisophical stance of the ancient Egyptians|  
What category would you put the philosophy of the ancient Ta-Merrians?  
Would they be:

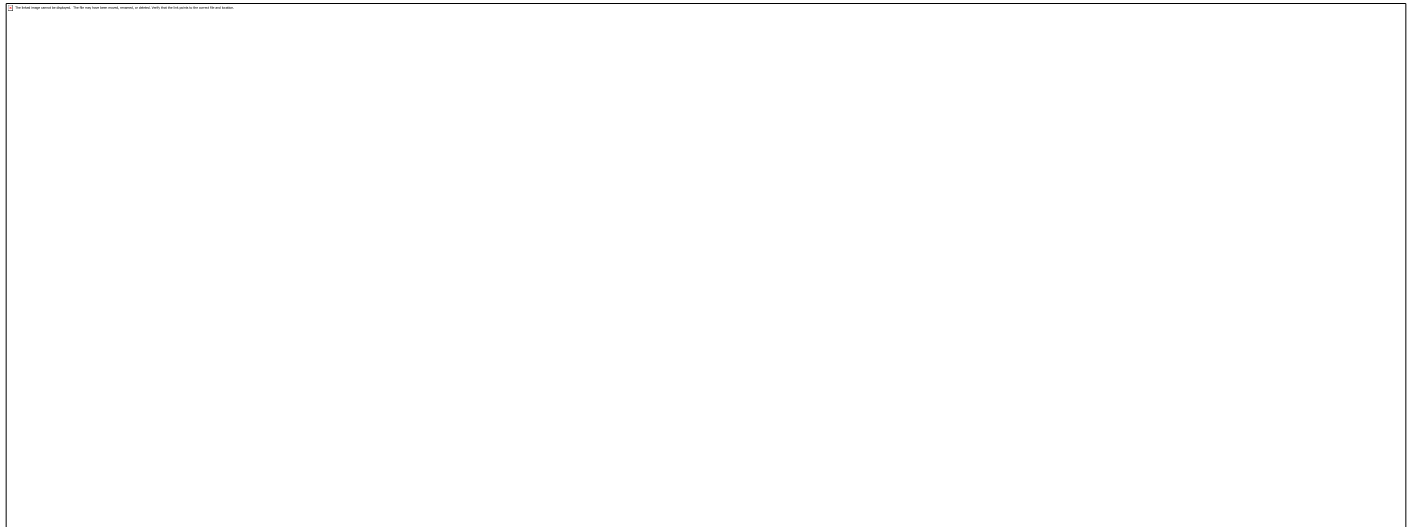
Nihilistic  
Existentialists  
Idealist  
Rationalists or  
Positivists?

Asar Imhotep

<http://www.mochasuite.com>

| 21087|2006-12-08 11:37:55|asar\_imhotep|Black Philosopher's Club - Houston, TX|

If you cannot view this html email, please visit  
[http://www.mochasuite.com/forum\\_new/forum\\_posts.asp?TID=10676](http://www.mochasuite.com/forum_new/forum_posts.asp?TID=10676)



## **The Black Philosopher's Club**

### **What is the Black Philosopher's Club?**

*The Black Philosopher's Club* is an unOrganization that meets to discuss various philosophic topics such as Idealistic thought vs. Existentialism, to the Crisis in the Middle East and its philosophical implications, to redefining what it means to be human in the 21<sup>st</sup> century. *The Black Philosopher's Club* provides a forum for the free expression of thought and speech. We attempt to tackle the seemingly unanswerable questions humankind has been asking for centuries.

What is good? What is bad? Who has freewill, man or God? Does freewill exist? What is time? Is there life after death? Has Quantum Mechanics found an argument for the existence of God? How does culture play in the perception of all of world's phenomena? Where do we go from here? Does life have purpose and meaning? Why do we speak? Why ask why?

While the layman may see these as questions not worth attempting to answer, the philosopher sees these questions and more as the worlds's most critical questions, which if answered, would give us a better understanding of ourselves and our place in the world. The journey is much more important than the destination at times and *The Black Philosopher's Club* stands to be one of those rest stops in the journey we call life.

### **What do we do at The Black Philosopher's Club?**

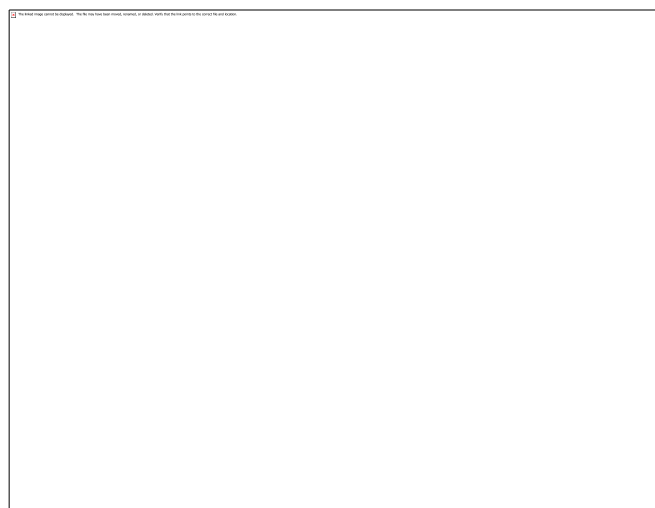
We meet monthly and discuss a topic. We attempt to discuss it to the best of our ability. We go home and bother other human beings with what we discussed at the meeting. It is simply one big gathering of the minds.

Meetings will be held the **3<sup>rd</sup> Saturday** of each month at **Mocha Life Coffee** located at **4812 Alameda** (Right next door to the Reggae Hut) at **1pm**. Favorite films for discussion: The Matrix, 13<sup>th</sup> Floor, The Shining, Wizard of Oz, The Last Dragon, Pi, Memento, and Equilibrium to name a few.

**Disclaimer:** Philosophy by its nature is dangerous. New thoughts challenge people's hard-learned beliefs, and that can be treacherous. We try at all times to respect people's beliefs and views, but the nature of philosophy is to challenge those very values. So it is important that we respect those views no matter how we feel or think about them.

If you have any questions, just send us an email: **info @ mochasuite.com** (make sure you close the spaces in the email address)

Next Meeting Date: **DECEMBER 16, 2006**



| 21088|2006-12-08 11:52:37|cristofori whitakara|Re: Examples of Circumstantial Evidence / statistics and probabilities|

anne u have read my mind :) i work in an educational environment and i asked some young black girls to name me 20 black females from any age (b.c. or a.d.) or country that did/do not participate in the fields of entertainment or sports and this regal dame was on my list :) bless u r heart anne:)

*anne* wrote:



QUEEN CHARLOTTE

*Queen Charlotte*

With features as conspicuously Negroid as they were reputed to be by her contemporaries, it is no wonder that the black community, both in the U.S. and throughout the British Commonwealth, have rallied around pictures of Queen Charlotte for generations. They have pointed out the physiological traits that so obviously identify the ethnic strain of the young woman who, at first glance, looks almost anomalous, portrayed as she usually is, in the sumptuous splendour of her coronation robes.

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QUEEN CHARLOTTE

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Researched and Written by Mario de Valdes y Cocom, an historian of the African diaspora.

**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), israel identity wrote:

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Paul Kekai Manansala



---

Need a quick answer? Get one in minutes from people who know. Ask your question on [Yahoo! Answers](#).

---

Want to start your own business? Learn how on [Yahoo! Small Business](#).

| 21089|2006-12-08 12:31:23|Paul Kekai Manansala|Re: The philisophical stance of the ancient Egyptians|

--- In [Ta Seti@yahoogroups.com](#), "asar\_imhotep"

wrote:

>

> What category would you put the philosophy of the ancient Ta-Merrians?

> Would they be:

>

> Nihilistic

> Existentialists

> Idealist

> Rationalists or

> Positivists?

>

Asar, I'm in need of a post-modernist refresher course!

Regards,

Paul Kekai Manansala

| 21090|2006-12-08 12:47:56|Paul Kekai Manansala|Re: Examples of Circumstantial Evidence / statistics and probabilities|

Thanks Anne.

Here is one line of descent of today's Prince William from Queen Charlotte:

George III - Queen Charlotte

|

Prince Edward Augustus (Duchess Victoria of Saxony)

|

Victoria of Hanover (Prince Albert Augustus of Saxony)

|

King Edward III

|

King George V

|

King George VI (Elizabeth Bowes-Lyon)

|

Queen Elizabeth II (Prince Philipp Mountbatten)

|

Prince William



Regards,

Paul Kekai Manansala

| 21091|2006-12-08 12:52:58|Paul Kekai Manansala|Re: Examples of Circumstantial Evidence /  
stastics and probabilities|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
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> |

> Victoria of Hanover (Prince Albert Augustus of Saxony)

> |

> King Edward III

> |

> King George V

> |

> King George VI (Elizabeth Bowes-Lyon)

> |

> Queen Elizabeth II (Prince Philipp Mountbatten)

> |

> Prince William

>

Oops, that should be:

Queen Elizabeth II (Prince Philipp Mountbatten)

|

Prince Charles (Princess Diana)

|

Prince William

Regards,

Paul Kekai Manansala

| 21092|2006-12-08 13:47:37|asar\_imhotep|Re: The philisophical stance of the ancient Egyptians|

Nihilism argues that the world, and especially past and current human existence, is without objective meaning, purpose, comprehensible truth, or essential value. Nihilists generally assert some or all of the following: there is no reasonable proof of the existence of a higher ruler or creator, a "true morality" is unknown, and secular ethics are impossible; therefore, life has no truth, and no action is known to be preferable to any other.

Existentialism can be seen as a philosophical movement that rejects that life has an inherent meaning, but instead requires each individual to posit his or her own subjective values. Existentialism, unlike other fields of philosophy, does not treat the individual as a concept, and values individual subjectivity over objectivity. As a result, questions regarding existence and subjective experience are seen as being of paramount importance, and initially above all other scientific and philosophical pursuits.

Idealism is a class of positions in ontology and epistemology. Idealism as an epistemological position asserts that everything we experience is of a mental nature. That is, we can only have direct, immediate knowledge of the contents of our mind. We can never directly know or experience an external object itself. As an ontological position Idealism asserts either that only minds and the objects of mind exist, or that everything is composed of mental realities (e.g., thoughts, feelings, perceptions, ideas, or will).

Rationalism - In epistemology and in its broadest sense, rationalism is "any view appealing to reason as a source of knowledge or justification" (Lacey, 286). In more technical terms it is a method or a theory "in which the criterion of truth is not sensory but intellectual and deductive" (Bourke, 263). Different degrees of emphasis on this method or theory lead to a range of rationalist standpoints, from the moderate position "that reason has precedence over other ways of acquiring knowledge" to the radical position that reason is "the unique path to knowledge" (Audi, 771).

Positivism is a philosophy developed by Auguste Comte (widely regarded as the first true sociologist) in the middle of the 19th century that stated that the only authentic knowledge is scientific knowledge, and that such knowledge can only come from positive affirmation of

theories through strict scientific method. This view is sometimes referred to as a scientist ideology, and is often shared by technocrats who believe in the necessary progress through scientific progress.

\*\*\*\*\*

So in other words, can we find evidence using primary text that the ancient Egyptians expressed some thought which would fall into either one of those categories?

One that immediately comes to mind is Imhotep's famous saying, "Eat, Drink, and be Merry for tomorrow you will Die." To me this seems like a Nihilistic proverb. It seems to say there is no meaning to life, so just enjoy it while you're here because you're guaranteed to die and who knows what happens after that.

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep"

> wrote:

> >

> > What category would you put the philosophy of the ancient Ta-Merrians?

> > Would they be:

> >

> > Nihilistic

> > Existentialists

> > Idealist

> > Rationalists or

> > Positivists?

> >

>

> Asar, I'm in need of a post-modernist refresher course!

>

> Regards,

> Paul Kekai Manansala

>

| 21093|2006-12-08 15:01:08|Mahari Mengistu|Re: Examples of Circumstantial Evidence /  
stastics and probabilities|

I would be interesting to know how the Queen's family views and  
responds to this lineage.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>  
> Thanks Anne.  
>  
> Here is one line of descent of today's Prince William from Queen  
> Charlotte:  
>  
> George III - Queen Charlotte  
> |  
> Prince Edward Augustus (Duchess Victoria of Saxony)  
> |  
> Victoria of Hanover (Prince Albert Augustus of Saxony)  
> |  
> King Edward III  
> |  
> King George V  
> |  
> King George VI (Elizabeth Bowes-Lyon)  
> |  
> Queen Elizabeth II (Prince Philipp Mountbatten)  
> |  
> Prince William  
>  
>  
>  
> Regards,  
> Paul Kekai Manansala  
>

| 21094|2006-12-08 15:04:16|Mahari Mengistu|Re: Black Philosopher's Club - Houston, TX|  
I'm glad this club exists and I hope it is REALLY productive in many  
ways.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep"  
wrote:

>  
>

> If you cannot view this html email, please visit  
> [http://www.mochasuite.com/forum\\_new/forum\\_posts.asp?TID=10676](http://www.mochasuite.com/forum_new/forum_posts.asp?TID=10676)  
> <[http://www.mochasuite.com/forum\\_new/forum\\_posts.asp?TID=10676](http://www.mochasuite.com/forum_new/forum_posts.asp?TID=10676)>

>  
> [Black Philosopher's Club Image]  
> The Black Philosopher's Club  
>  
>  
> What is the Black Philosopher's Club?

>  
>  
>  
> The Black Philosopher's Club is an unOrganization that meets to  
> discuss various philosophic topics such as Idealistic thought vs.  
> Existentialism, to the Crisis in the Middle East and its

philosophical

> implications, to redefining what it means to be human in the 21st  
> century. The Black Philosopher's Club provides a forum for the free  
> expression of thought and speech. We attempt to tackle the

seemingly

> unanswerable questions humankind has been asking for centuries.  
>  
>  
>  
> What is good? What is bad? Who has freewill, man or God? Does

freewill

> exist? What is time? Is there life after death? Has Quantum

Mechanics

> found an argument for the existence of God? How does culture play

in

> the perception of all of world's phenomena? Where do we go from  
> here? Does life have purpose and meaning? Why do we speak? Why ask

why?

>  
>  
>  
> While the layman may see these as questions not worth attempting to  
> answer, the philosopher sees these questions and more as the

worlds's

> most critical questions, which if answered, would give us a better  
> understanding of ourselves and our place in the world. The journey

is

> much more important than the destination at times and The Black  
> Philosopher's Club stands to be one of those rest stops in the  
> journey we call life.

>

>

>

> What do we do at The Black Philosopher's Club?

>

>

>

> We meet monthly and discuss a topic. We attempt to discuss it to the  
> best of our ability. We go home and bother other human beings with

what

> we discussed at the meeting. It is simply one big gathering of the  
> minds.

>

>

>

> Meetings will be held the 3rd Saturday of each month at Mocha Life  
> Coffee located at 4812 Alameda (Right next door to the Reggae Hut)

at

> 1pm. Favorite films for discussion: The Matrix, 13th Floor, The  
> Shining, Wizard of Oz, The Last Dragon, Pi, Memento, and

Equilibrium to

> name a few.

>

>

>

>

>

> Disclaimer: Philosophy by its nature is dangerous. New thoughts  
> challenge people's hard-learned beliefs, and that can be

treacherous.

> We try at all times to respect people's beliefs and views, but the  
> nature of philosophy is to challenge those very values. So it is  
> important that we respect those views no matter how we feel or

think

> about them.  
>  
>  
>  
> If you have any questions, just send us an email: info @

mochasuite.com

> (make sure you close the spaces in the email address)

>  
>  
>  
> Next Meeting Date: DECEMBER 16, 2006

>  
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>  
>  
> <<http://www.mochasuite.com/>>

| 21095|2006-12-08 16:24:25|Freddie Thompson|Re: Examples of Circumstantial Evidence /  
stastics and probabilities|

Here is an excerpt from an online article I found about the queen that seems a bit suspicious:  
"When George III first received his young bride on September 9, 1761, at the garden gate of St  
James's Palace, **he was supposedly was shocked by her lack of beauty**. It became evident,  
though, that the pious and modest Strelitz princess soon conquered his heart and willingly  
submitted to his strong influence over her. "

Here is the full article...

<http://www.rebelswithavision.com/queencharlotte.org/>

*cristofori whitakara* wrote:

anne u have read my mind :) i work in an educational environment and i  
asked some young black girls to name me 20 black females from any age  
(b.c. or a.d.) or countrythat did/do not participate in the fields of  
entertainment or sports and this regal dame was on my list :) bless u r  
heart anne:)

*anne* wrote:



QUEEN CHARLOTTE

With features as conspicuously Negroid as they  
were reputed to be by her contemporaries, it is no  
wonder that the black community, both in the U.S.

and throughout the British Commonwealth, have rallied around pictures of Queen Charlotte for generations. They have pointed out the physiological traits that so obviously identify the ethnic strain of the young woman who, at first glance, looks almost anomalous, portrayed as she usually is, in the sumptuous splendour of her coronation robes. Queen Charlotte, wife of the English King George III (1738-1820), was directly descended from Margarita de Castro y Sousa, a black branch of the Portuguese Royal House. The riddle of Queen Charlotte's African ancestry was solved as a result of an earlier investigation into the black magi featured in 15th century Flemish paintings. Two art historians had suggested that the black magi must have been portraits of actual contemporary people (since the artist, without seeing them, would not have been aware of the subtleties in colouring and facial bone structure of quadroons or octoroons which these figures invariably represented) Enough evidence was accumulated to propose that the models for the black magi were, in all probability, members of the Portuguese de Sousa family. (Several de Sousas had in fact traveled to the Netherlands when their cousin, the Princess Isabella went there to marry the Grand Duke, Philip the Good of Burgundy in the year 1429.) Six different lines can be traced from English Queen Charlotte back to Margarita de Castro y Sousa, in a gene pool which because of royal inbreeding was already minuscule, thus explaining the Queen's unmistakable African appearance.

#### **Queen Charlotte's Portrait:**

The Negroid characteristics of the Queen's portraits certainly had political significance since artists of that period were expected to play down, soften or even obliterate undesirable features in a subjects's face. Sir Allan Ramsay was the artist responsible for the majority of the paintings of the Queen and his representations of her were the most decidedly African of all her portraits. Ramsey was an anti-slavery intellectual of his day. He also married the niece of Lord Mansfield, the English judge whose 1772 decision was the first in a series of rulings that finally ended slavery in the British Empire. It should be noted too that by the time Sir Ramsay was commissioned to do his first portrait of the Queen, he was already , by marriage, uncle to Dido Elizabeth Lindsay, the black grand niece of Lord Mansfield.



QUEEN CHARLOTTE

Thus, from just a cursory look at the social awareness and political activism at that level of English society, it would be surprising if the Queen's negroid physiogomy was of no significance to the Abolitionist movement.



DIDO ELIZABETH LINDSEY AND HER COUSIN LADY MURRAY

Lord Mansfield's black grand niece, for example, Ms. Lindsay, was the subject of at least two formal full sized

portraits. Obviously prompted by or meant to appeal to abolitionist sympathies, they depicted the celebrated friendship between herself and her white cousin, Elizabeth Murray, another member of the Mansfield family. One of the artists was none other than Zoffany, the court painter to the royal family, for whom the Queen had sat on a number of occasions.

It is perhaps because of this fairly obvious case of propagandistic portraiture that makes one suspect that Queen Charlotte's coronation picture, copies of which were sent out to the colonies, signified a specific stance on slavery held, at least, by that circle of the English intelligencia to which Allan Ramsay, the painter belonged.

For the initial work into Queen Charlotte's genealogy, a debt of gratitude is owed the History Department of McGill University. It was the director of the Burney Project (Fanny Burney, the prolific 19th century British diarist, had been secretary to the Queen), Dr. Joyce Hemlow, who obtained from Olwen Hedly, the most recent biographer of the Queen Charlotte (1975), at least half a dozen quotes by her contemporaries regarding her negroid features. Because of its "scientific" source, the most valuable of Dr. Hedley's references would, probably, be the one published in the autobiography of the Queen's personal physician, Baron Stockmar, where he described her as having "...a true mulatto face." Perhaps the most literary of these allusions to her African appearance, however, can be found in the poem penned to her on the occasion of her wedding to George III and the Coronation celebration that immediately followed.

*Descended from the warlike Vandal race,  
She still preserves that title in her face.  
Tho' shone their triumphs o'er Numidia's plain,  
And and Alusian fields their name retain;  
They but subdued the southern world with arms,  
She conquers still with her triumphant charms,  
O! born for rule, - to whose victorious brow  
The greatest monarch of the north must bow.*

Finally, it should be noted that the Royal Household itself, at the time of Queen Elizabeth II's coronation, referred to both her Asian and African bloodlines in an apologia it published defending her position as head of the Commonwealth.

### **More about Research into the Black Magi:**

In the Flemish masterpieces depicting the Adoration of the Magi, the imagery of the black de Sousas had been utilized as both religious and political propaganda to support Portugal's expansion into Africa. In addition, the Flemish artists had drawn from a vocabulary of blackness which, probably due to the Reformation and the Enlightenment, has long since been forgotten. There was a [wealth of positive symbolism](#) that had been attributed to the black African figure during the Middle Ages. Incredible as it would seem to us today, such images had been used to

represent not only Our Lady - evidence of which can be found in the cult of the Black Madonna that once proliferated in Europe - but in heraldic traditions, the Saviour and God the Father, Himself.

---

Researched and Written by Mario de Valdes y Cocom, an historian of the African diaspora.

**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), israel identity wrote:

>

>

> This is a good trick, it is another version of proving the negative.

> How do I know the ancestors of these Europeans were not black?

>

There are several up there despite their light color who look like they could have some recent black ancestry like Augusta, Bothwell, Caroline, Dorothea, Frederick and Frederick 2. The Windsors, although they don't show it much, actually have some recent Ethiopian ancestry from Pushkin.

> Look at ever European in their early paintings.

> What we have is statistics and probabilities from all the early European paintings you have seen yourself, what do you think the probabilities are that their ancestors were black?

>

The differences between whites and blacks are actually quite minor.

It's only modern racial thinking that puffs them up so much.

There are many other mammals that have split off only a fraction of the time as humans who have much greater differences in appearance, size, coloration, etc.

Regards,  
Paul Kekai Manansala



---

Need a quick answer? Get one in minutes from people who know. Ask your question on [Yahoo! Answers](#).

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Want to start your own business? Learn how on [Yahoo! Small Business](#).

---

Everyone is raving about [the all-new Yahoo! Mail beta](#).

| 21096|2006-12-08 16:32:46|Paul Kekai Manansala|Re: Examples of Circumstantial Evidence / statistics and probabilities|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>  
> I would be interesting to know how the Queen's family views and  
> responds to this lineage.  
> HTP,  
> Mahari  
>

Mahari, here is quote from the article posted by Anne:

"Finally, it should be noted that the Royal Household itself, at the time of Queen Elizabeth II's coronation, referred to both her Asian and African bloodlines in an apologia it published defending her position as head of the Commonwealth."

Not sure if this refers to Queen Charlotte (the African bloodline), but at least it admits African descent.

The Asian bloodlines include the Princess Kumani who married into the Hungarian royal family and is an ancestress of the most if not all European royalties. There may also be a trace back to Genghis Khan through Romania if I remember right.

Regards,

Paul Kekai Manansala

| 21097|2006-12-08 16:44:29|Paul Kekai Manansala|Re: Examples of Circumstantial Evidence / statistics and probabilities|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

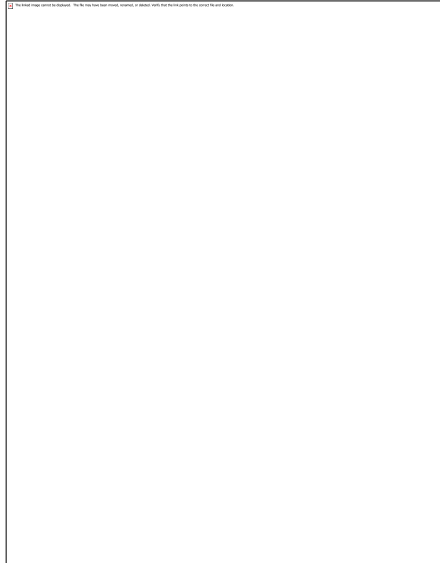
>  
> Here is an excerpt from an online article I found about the queen that seems a bit suspicious:  
>  
>

"When George III first received his young bride on September 9, 1761, at the garden gate of St James's Palace, he was supposedly was shocked by her lack of beauty. It became evident, though, that the pious and modest Strelitz princess soon conquered his heart and willingly submitted to his strong influence over her. "

Wow, this one kills two birds with one stone. First explaining that George III was not attracted to her African features, and then assuring royalists that the queen had her tropical African blood under full control of a virtuous heart and mind!



### **Hannibal or Gannibal the Ethiopian great-grandfather of Pushkin**



### **Pushkin**



### **Another view of Pushkin**

***<http://www.afrigeneas.com/forum-world/index.cgi?noframes;read=18>***

### ***A contemporary chapter on Pushkin's lineage: The Mountbattens***

Although most of the above history is related in discussions about Pushkin's African ancestry, no works - at least those translated or written in English - have ever commented on the descendent of the great poet. And this, despite the fact that Joel Rogers in "Sex and Race" (a privately-published work which has turned into a cult classic) traced the line of one of Pushkin's daughters into the Mountbatten branch of the British Royal family.

(Perhaps the fact that Pushkin's daughter Natalie married a prince was too much for either the Bolsheviks or the West's liberal intellectuals who saw in the proletariat sentiments which had on occasion been expressed by the national poet, a spiritual source of the Revolution. Even if it was a well-known fact that Pushkin sold the serfs he had inherited so that he could afford the pampered wife he wished to wed, standard Soviet doctrine was that he had been the first to dip his pen in red ink.)

Because she herself was not royal, Natalie Pushkin's wedding to Prince Nicholas of Nassau in 1868 was officially designated a morganatic marriage. The term 'morganatic' is a hold-over from a stricter hierarchical time. This term of precedence became more familiar as an increasing number of European royalty towards the end of the last century were slowly forced to adjust to the social changes that had begun to affect the rest of the world. The morganatic title created for Natalie was Countess of Merenberg with the right to bear the title of Count or Countess of Merenberg by her children. A good indication of just how strict the old order had been can be seen from the fact that even though her husband was a prince of the House of Nassau, when it came time for her daughter in turn to wed, her marriage to a member of the Imperial Russian family was also declared a morganatic one. Although the wife of Grand Duke Mikhail, Sophia and the children she bore him were officially known as the Counts and the Countesses de Torby. (No matter how tempting to attribute it as an example of racism in high places, the fact that he was the offspring of a morganatic relationship was probably what prevented Sophia's brother, George, from succeeding his uncle William as Grand Duke of Luxemburg. Faced with a choice between George, Count of Merenberg and the abrogation of the Sallic Law, which excluded females from the succession, the Luxemburg parliament chose the latter allowing Charlotte to claim the throne as Grand Duchess of Luxemburg.)

Interestingly enough, Sophia's daughter, Nadjeda, on the other hand, married someone of exactly her own social standing. George Battenberg was the grandson of Queen Victoria (the name would not be changed to Mountbatten until the outbreak of World War II). However, he too was descended from a royal morganatic line. Battenberg was the principality bestowed on the Countess Julie Hauke and her children after her husband, the Prince of Hesse, had been reconciled with his father for having eloped with her.

On the day of Nadja's wedding in the Chapel Royal at Buckingham Palace the majority of the stories covering the event hysterically pointed to Nadjedja's African ancestry and snidely speculated about the probability of this branch of the Royal Family producing black babies. It should be pointed out, however, that the Times maintained both its integrity and its dignity. As was to be expected from a journal of such literary standards, the fact that the bride was a descendant of the great Russian poet was duly mentioned but what editorializing they did was instead centered on the morganatic backgrounds of both spouses.

With so many published memories and histories of the Mountbattens available today, it is disconcerting to find so few references to Nadja. As the Marchioness of Milford Haven, she was not only Prince Phillip's aunt, she also was actually his stepmother during a period of his adolescence.. When his parents, the Prince and the Princess Andrew of Greece, were exiled at the beginning of the war, Prince Phillip was sent to the Mountbattens of Milford Haven since the Marquis was his mother's elder brother. (Incidentally, his mother's title, 'The Princess Andrew of Greece,' is an indication that hers too was a morganatic marriage like the others referred to above.)

Intriguingly, the little published information on Nadjeda available can be found in a biography of Gloria Vanderbilt. Because of the kind of work it is, I cannot help but suspect that the few glimpses we get of Nadjeda are highly coloured. Not only is the reader given a detailed description of the negroid quality of her hair, (a highly implausible observation considering how

many generations distant Nadjeda was from her Abyssinian ancestor), but, to make for obviously even racier reading, she is portrayed as bisexual. Whether or not, as the author would have us believe, she along with her husband were earlier examples of the racous royals that 'Fergie' and 'Di' became will have to be verified for she also alludes to the extensive and priceless collection of erotica for which the Marquis and Marchioness of Milford Haven were supposedly famous. Until I have a chance to check sources for myself, I might have to accept that this, and not what I would be inclined to think, could be the reason why so little is related about her in the biographical works on Prince Phillip or other members of the Mountbatten clan.

Since both her husband and his brother, Louis, who would in time be made Viceroy of India, were Navy men during the earlier years of their marriage, Nadja and her sister in law grew quite close and in fact made news together when they piloted a two seater De Haviland on a jaunt of Eastern Europe, the Middle East and North Africa. Even though the press does not appear to have commented on the combination at the time, it should be pointed out that Alice represented another racial addition to the Mountbatten bloodline since she was the granddaughter of Lord Temple, a scion of the banking house of Ashley which like the Hambros had converted from Judaism in the late 18th century. If there is any truth to the speculation about her relationship with Nehru, then there is a third racial element which, even with an association such as this, expands the ethnic ethos of the Mountbattens into something of almost global proportions.

Taking this particular perspective on his background into consideration, we are provided with at least an inkling of what Prince Phillip's liberalism is perhaps based on. Given both the anti-black and the anti-semitic sentiments so pervasive during his formative years, he could not have been unaware of whatever pain or social embarrassments his family might have had to endure because of these two aunts' genealogies. Much has been made of how both the Queen's and his mother's families had to change their names (the House of Hanover to that of Windsor and that of Battenberg to Mountbatten) to cope with the anti-German propaganda of the First World War. But no one has offered any insights as to how the Royal Family might have dealt with two ethnic strains which, if they had not been who they were, would certainly have caused them to be ostracized from those circles that wielded political power.

If we play along with the protocols by which this echelon of society is governed, Prince Phillip's choice of best man at his wedding to the Queen, could be explained by the fact that as head of the house of Mountbatten, David, 3rd Marquis of Milford Haven, was his only option. Since the 2nd Marquis was already deceased, David, according to the rules of this game, had to be recognized head of the entire Mountbatten family, even if his uncle Louis had precedence over him at court due to the powerful position he occupied as Viceroy of India. Phillip's choice, however, was probably based on the simple reason that since he and David were, for at least a part of their adolescent years raised together, David was as much of a brother Phillip ever knew. Nevertheless, because of all the throat clearing the press had done at his aunt and uncle's wedding, and because of the scrutiny the members of his own wedding to the future Queen of England would be subjected to, I cannot help but suspect that Prince Phillip's decision was also a socio-political one. The very idea of the Mountbattens leaving themselves that wide open as targets to whatever racial slurs were possible during the early fifties, had to have been carefully calculated.



Considering the fact that Pushkin was well aware of the kind of impact his literary success could have on the institution of slavery in the new world, I think we can be fairly certain that, for the same racial reasoning, he would have been quite pleased to know that a branch of the British Royal Family would today be numbered among his descendants. As a 19th century man he probably regarded any European royal family member as some sort of genetic distillate of political world power that could trace its origins, even in a few rare instances, to the Roman Empire.

Finally, Pushkin would have found it humorously ironic that if only he had stressed his royal Ethiopian ancestry, he might have removed the stigma of 'morganatic' from the marriages of his daughter and his granddaughter. For after all, his great-grandfather was an Ethiopian prince. Furthermore, since the Ethiopian Royal House belonged to the dynasty founded by Menelik, the son of the Old Testament King Solomon and the Queen of Sheba, this wedding from a religious perspective could have been seen as a particularly propitious one for it introduced the blood line of the Messiah into the tightly intermarried royal gene pool of Europe.



---

Interestingly enough, the Gannibal was not the first black noble family of Russia. Because the name itself, "abach" means Abyssinian, the princely house of the **Abachidze** has long been known to be Ethiopian in origin. With the rise of Paata to political prominence in the early 17th century, they intermarried with and became lineal ancestors of the royal houses of Imerithia and Georgia of the Caucasus.

The **Arapov** also claim that they derived their name from the word, "arap" or arab, the Russian for Negro. Beginning in 1613, they have filled military posts as generals and such court positions as a governor and a member of the Ministry of Agriculture.

Another family that tradition and legend have traced back to Africa is that of the **Axakov**. They apparently came to Moscow in the entourage of Prince Danila Alexandrovitch of Souzdal, 1251-1303.

An even earlier black immigrant was Chimon Afrkanovich who arrived in Russia at the beginning of the XI century and entered the service of the Grand Duke Iaroslav Vladimirovich of Kiev. A number of his descendants who carried the name, **Isleniev**, held high ranking positions in the army. Petr Alexeevitch, for example, was aide de camp to Catherine the Great.

[edited]

## Ancient Germans weren't so fair

Anna Salleh in Brisbane  
ABC Science Online

Friday, 16 July 2004

Researchers may be able to make more accurate reconstructions of what ancient humans looked like with the first ever use of ancient DNA to determine hair and skin colour from skeletal remains.

The research was presented today at an [international ancient DNA conference](#) in Brisbane, Australia, by German anthropologist, Dr Diane Schmidt of the [University of Göttingen](#).

She said her research may also help to identify modern day murderers and their victims.

"Three thousand years ago, nobody was doing painting and there was no photography. We do not know what people looked like," Schmidt told *ABC Science Online*.

She said most images in museums and books were derived from comparisons with living people from the same regions.

"For example, when we make a reconstruction of people from Africa we think that they had dark skin or dark hair," she said. "But there's no real scientific information. It's just a guess. It's mostly imagination."

She said this had meant, for example, that the reconstruction of Neanderthals had changed over time.

"In the 1920s, the Neanderthals were reconstructed as wild people with dark hair and dumb, not really clever," she said. "Today, with the same fossil record, with the same bones and no other information - just a change in ideology - you see reconstructions of people with blue eyes and quite light skin colour, looking intelligent and using tools."

"Most of the reconstructions you see in museums are a thing of the imagination of the reconstructor. Our goal is to make this reconstruction less subjective and give them an objective basis with scientific data."

**Genetic markers for hair colour**



This girl's ancestors may have had darker skin that didn't burn so easily, ancient DNA suggests  
(Image: iStockphoto)

In research for her recently completed PhD, Schmidt built on research from the fields of dermatology and skin cancer that have found genetic markers for traits such as skin and hair colour in modern humans.

In particular, Schmidt relied on the fact that different mutations (known as single nucleotide polymorphisms, or SNPs) in the melanocortin receptor 1 gene are responsible for skin and hair colour.



DNA analysis showed this skull belonged to someone with red hair (*Image: Sussane Hummel*)

"There is a set of SNPs that tells you that a person was a redhead and a different set of markers tell you they were fair skinned."

She extracted DNA from ancient human bones as old as 3000 years old from three different locations in Germany and looked for these SNPs.

Her findings suggest that red hair and fair skin was very uncommon among ancient Germans.

Out of a total of 26 people analysed, Schmidt found only one person with red hair and fair skin, a man from the Middle Ages. All the other people had more UV-tolerant skin that tans easily.

She said she was excited when she "coloured in" the faces that once covered the skulls, and had even developed "a kind of a personal relationship" with one of them.

"It's not so anonymous," she said. "I think this is the reason why people in museums can do reconstruction because our ancestors are not so anonymous any more; they have a face you can look into."

Unfortunately the genetic markers Schmidt used could not distinguish which of the ancient humans had blond versus black hair, and she could not determine eye colour.

But, she said she was confident that this will be possible in a few years.

Schmidt said that such research could also be used to help build up identikit pictures to help identify skeletons or criminals.

The research has been submitted for publication.

---

From: *clayde winters*  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: RE: [Ta\_Seti] Examples of Circumstantial Evidence / statics and probabilities  
Date: Fri, 8 Dec 2006 06:58:05 -0800 (PST)

--- Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)>  
wrote:

"

Now genetics can even tell skin color to a degree in skeletal samples. So we will know a lot more with time."

Hi Jaime

I never heard of genetic material from skeletal samples that can confirm the racial heritage of a skeleton. Please post references in support of this allegation.

Clyde

---

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---

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| 21099|2006-12-08 17:12:55|Jaime Andres Pretell|Re: Examples of Circumstantial Evidence / stastics and probabilities|

Pushkin is known. The Charlotte claims are pure conjecture.

---

From: "Paul Kekai Manansala"

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: *[Ta\_Seti] Re: Examples of Circumstantial Evidence / stastics and probabilities*

Date: Sat, 09 Dec 2006 00:43:09 -0000

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

>

> Here is an excerpt from an online article I found about the queen that seems a bit suspicious:

>

> "When George III first received his young bride on September 9, 1761, at the garden gate of St James's Palace, he was supposedly was shocked by her lack of beauty. It became evident, though, that the pious and modest Strelitz princess soon conquered his heart and willingly submitted to his strong influence over her. "

Wow, this one kills two birds with one stone. First explaining that George III was not attracted to her African features, and then assuring royalists that the queen had her tropical African blood under full control of a virtuous heart and mind!



**Hannibal or Gannibal the Ethiopian great-grandfather of Pushkin**



## Pushkin



### Another view of Pushkin

***<http://www.afri gene as.com/forum- world/index. cgi?noframes; read=18>***

### ***A contemporary chapter on Pushkin's lineage: The Mountbattens***

Although most of the above history is related in discussions about Pushkin's African ancestry, no works - at least those translated or written in English - have ever commented on the descendent of the great poet. And this, despite the fact that Joel Rogers in "Sex and Race" (a privately-published work which has turned into a cult classic) traced the line of one of Pushkin's daughters into the Mountbatten branch of the British Royal family.

(Perhaps the fact that Pushkin's daughter Natalie married a prince was too much for either the Bolsheviks or the West's liberal intellectuals who saw in the proletariat sentiments which had on occasion been expressed by the national poet, a spiritual source of the Revolution. Even if it was a well-known fact that Pushkin sold the serfs he had inherited so that he could afford the pampered wife he wished to wed, standard Soviet doctrine was that he had been the first to dip his pen in red ink.)

Because she herself was not royal, Natalie Pushkin's wedding to Prince Nicholas of Nassau in 1868 was officially designated a morganatic marriage. The term 'morganatic' is a hold-over from a stricter hierarchical time. This term of precedence became more familiar as an increasing number of European royalty towards the end of the last century were slowly forced to adjust to the social changes that had begun to affect the rest of the world. The morganatic title created for Natalie was Countess of Merenberg with the right to bear the title of Count or Countess of Merenberg by her children. A good indication of just how strict the old order had been can be seen from the fact that even though her husband was a prince of the House of Nassau, when it came time for her daughter in turn to wed, her marriage to a member of the Imperial Russian family was also declared a morganatic one. Although the wife of Grand Duke Mikhail, Sophia and the children she bore him were officially known as the Counts and the Countesses de Torby. (No matter how tempting to attribute it as an example of racism in high places, the fact that he was the offspring of a morganatic relationship was probably what prevented Sophia's brother, George, from succeeding his uncle William as Grand Duke of Luxemburg. Faced with a choice between George, Count of Merenberg and the abrogation of the Sallic Law, which excluded females from the succession, the Luxemburg parliament chose the latter allowing Charlotte to claim the throne as Grand Duchess of Luxemburg.)

Interestingly enough, Sophia's daughter, Nadjeda, on the other hand, married someone of exactly her own social standing. George Battenberg was the grandson of Queen Victoria (the name would not be changed to Mountbatten until the outbreak of World War II). However, he too was descended from a royal morganatic line. Battenberg was the principality bestowed on the Countess Julie Hauke and her children after her husband, the Prince of Hesse, had been reconciled with his father for having eloped with her.

On the day of Nadja's wedding in the Chapel Royal at Buckingham Palace the majority of the stories covering the event hysterically pointed to Nadjedja's African ancestry and snidely speculated about the probability of this branch of the Royal Family producing black babies. It should be pointed out, however, that the Times maintained both its integrity and its dignity. As was to be expected from a journal of such literary standards, the fact that the bride was a descendant of the great Russian poet was duely mentioned but what editorializing they did was instead centered on the morganatic backgrounds of both spouses.

With so many published memories and histories of the Mountbattens available today, it is disconcerting to find so few references to Nadja. As the Marchioness of Milford Haven, she was not only Prince Phillip's aunt, she also was actually his stepmother during a period of his adolescence. . When his parents, the Prince and the Princess Andrew of Greece, were exiled at the beginning of the war, Prince Phillip was sent to the Mountbattens of Milford Haven since the Marquis was his mother's elder brother. (Incidentally, his mother's title, 'The Princess Andrew of Greece,' is an indication that hers too was a morganatic marriage like the others referred to above.)

Intriguingly, the little published information on Nadjeda available can be found in a biography of Gloria Vanderbilt. Because of the kind of work it is, I cannot help but suspect that the few glimpses we get of Nadjeda are highly coloured. Not only is the reader given a detailed description of the negroid quality of her hair, (a highly implausible observation considering how many generations distant Nadjeda was from her Abyssinian ancestor), but, to make for obviously even racier reading, she is portrayed as bisexual. Whether or not, as the author would have us believe, she along with her husband were earlier examples of the racous royals that 'Fergie' and 'Di' became will have to be verified for she also alludes to the extensive and priceless collection of erotica for which the Marquis and Marchioness of Milford Haven were supposedly famous. Until I have a chance to check sources for myself, I might have to accept that this, and not what I would be inclined to think, could be the reason why so little is related about her in the biographical works on Prince Phillip or other members of the Mountbatten clan.

Since both her husband and his brother, Louis, who would in time be made Viceroy of India, were Navy men during the earlier years of their marriage, Nadja and her sister in law grew quite close and in fact made news together when they piloted a two seater De Haviland on a jaunt of Eastern Europe, the Middle East and North Africa. Even though the press does not appear to have commented on the combination at the time, it should be pointed out that Alice represented another racial addition to the Mountbatten bloodline since she was the granddaughter of Lord Temple, a scion of the banking house of Ashley which like the Hambros had converted from Judaism in the late 18th century. If there is any truth to the speculation about her relationship with Nehru, then there is a third racial element which, even with an association such as this, expands the ethnic ethos of the Mountbattens into something of almost global proportions.

Taking this particular perspective on his background into consideration, we are provided with at least an inkling of what Prince Phillip's liberalism is perhaps based on. Given both the anti-black and the anti-semitic sentiments so pervasive during his formative years, he could not have been unaware of whatever pain or social embarrassments his family might have had to endure because of these two aunts' genealogies. Much has been made of how both the Queen's and his mother's families had to change their names (the House of Hanover to that of Windsor and that of Battenberg to Mountbatten) to cope with the anti-German propaganda of the First World War. But no one has offered any insights as to how the Royal Family might have dealt with two ethnic strains which, if they had not been who they were, would certainly have caused them to be ostracized from those circles that wielded political power.

If we play along with the protocols by which this echelon of society is governed, Prince Phillip's choice of best man at his wedding to the Queen, could be explained by the fact that as head of the house of Mountbatten, David, 3rd Marquis of Milford Haven, was his only option. Since the 2nd Marquis was already deceased, David, according to the rules of this game, had to be recognized head of the entire Mountbatten family, even if his uncle Louis had precedence over him at court due to the powerful position he occupied as Viceroy of India. Phillip's choice, however, was probably based on the simple reason that since he and David were, for at least a part of their adolescent years raised together, David was as much of a brother Phillip ever knew. Nevertheless, because of all the throat clearing the press had done at his aunt and uncle's wedding, and because of the scrutiny the members of his own wedding to the future Queen of England would be subjected to, I cannot help but suspect that Prince Phillip's decision was also a socio-political one. The very idea of the Mountbattens leaving themselves that wide open as targets to whatever racial slurs were possible during the early fifties, had to have been carefully calculated.



DAVID, THIRD MARQUESS  
OF MILFORD HAVEN

Considering the fact that Pushkin was well aware of the kind of impact his literary success could have on the institution of slavery in the new world, I think we can be fairly certain that, for the same racial

reasoning, he would have been quite pleased to know that a branch of the British Royal Family would today be numbered among his descendants. As a 19th century man he probably regarded any European royal family member as some sort of genetic distillate of political world power that could trace its origins, even in a few rare instances, to the Roman Empire.

Finally, Pushkin would have found it humorously ironic that if only he had stressed his royal Ethiopian ancestry, he might have removed the stigma of 'morganatic' from the marriages of his daughter and his granddaughter. For after all, his great-grandfather was an Ethiopian prince. Furthermore, since the Ethiopian Royal House belonged to the dynasty founded by Menelik, the son of the Old Testament King Solomon and the Queen of Sheba, this wedding from a religious perspective could have been seen as a particularly propitious one for it introduced the blood line of the Messiah into the tightly intermarried royal gene pool of Europe.



ABASCHIDZE COAT OF ARMS

Interestingly enough, the Gannibal was not the first black noble family of Russia. Because the name itself, "abach" means Abyssinian, the princely house of the **Abachidze** has long been known to be Ethiopian in origin. With the rise of Paata to political prominence in the early 17th century, they intermarried with and became lineal ancestors of the royal houses of Imerithia and Georgia of the Caucasuses.

The **Arapov** also claim that they derived their name from the word, "arap" or arab, the Russian for Negro. Beginning in 1613, they have filled military posts as generals and such court positions as a governor and a member of the Ministry of Agriculture.

Another family that tradition and legend have traced back to Africa is that of the **Axakov**. They apparently came to Moscow in the entourage of Prince Danila Alexandrovitch of Souzdal, 1251- 1303.

An even earlier black immigrant was Chimon Afrkanovich who arrived in Russia at the beginning of the XI century and entered the service of the Grand Duke Iaroslav Vladimirovich of Kiev. A number of his descendants who carried the name, **Isleniev**, held high ranking positions in the army. Petr Alexeevitch, for example, was aide de camp to Catherine the Great.

---

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| 21100|2006-12-08 17:15:29|Jaime Andres Pretell|Re: Examples of Circumstantial Evidence / stastics and probabilities|

because PBS historian Mario Valdez y Cocom claimed that Buckingham palace had published a white paper in 1953 (for the current queen's coronation) that referred to her African ancestry through Charlotte, I asked PBS for a source but was unable to get one. So I wrote to the royal historian at Buckingham Palace and also to the Windsor family historian at Balmoral. Neither historian could find such a document. Here is a scan of the letter to me from Buckingham palace.



---

Frank W. Sweet

---

From: "Paul Kekai Manansala"  
Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
Subject: [Ta\_Seti] Re: Examples of Circumstantial Evidence / stastics and probabilities  
Date: Sat, 09 Dec 2006 00:30:48 -0000

--- In [Ta\\_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com), "Mahari Mengistu" wrote:

>  
> I would be interesting to know how the Queen's family views and  
> responds to this lineage.  
> HTP,  
> Mahari  
>

Mahari, here is quote from the article posted by Anne:

"Finally, it should be noted that the Royal Household itself, at the time of Queen Elizabeth II's coronation, referred to both her Asian and African bloodlines in an apologia it published defending her position as head of the Commonwealth. "

Not sure if this refers to Queen Charlotte (the African bloodline), but at least it admits African descent.

The Asian bloodlines include the Princess Kumani who married into the Hungarian royal family and is an ancestress of the most if not all European royalties. There may also be a trace back to Genghis Khan through Romania if I remember right.

Regards,  
Paul Kekai Manansala

---

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| 21101|2006-12-08 17:15:42|Jaime Andres Pretell|Re: Examples of Circumstantial Evidence / stastics and probabilities|

The assumption is of course that broad features indicate African ancestry or lack of them indicate lack of it.

Lets go through some Afrodescent people





*Jaime Andr?s Pretell*

---

From: "Paul Kekai Manansala"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Examples of Circumstantial Evidence / stastics and probabilities  
Date: Fri, 08 Dec 2006 14:36:40 -0000

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), israel identity wrote:

>  
>

> This is a good trick, it is another version of proving the negative.  
> How do I know the ancestors of these Europeans were not black?  
>

There are several up there despite their light color who look like they could have some recent black ancestry like Augusta, Bothwell, Caroline, Dorothea, Frederick and Frederick 2. The Windsors, although they don't show it much, actually have some recent Ethiopian ancestry from Pushkin.

> Look at ever European in their early paintings.  
> What we have is statistics and probabilities from all the early European paintings you have seen yourself, what do you think the probabilities are that their ancestors were black?  
>

The differences between whites and blacks are actually quite minor. It's only modern racial thinking that puffs them up so much. There are many other mammals that have split off only a fraction of the time as humans who have much greater differences in appearance, size, coloration, etc.

Regards,  
Paul Kekai Manansala

---

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| 21102|2006-12-08 17:24:38|clyde winters|Re: Examples of Circumstantial Evidence / stastics and probabilities|

Thanks Jaime.

This research is news to me.

Clyde

--- Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)>  
wrote:

-----

[edited]Ancient Germans weren't so fair  
Anna Salleh in Brisbane  
ABC Science Online

Friday, 16 July 2004

This girl's ancestors may have had darker skin that didn't burn so easily, ancient DNA suggests (Image: iStockphoto)

Researchers may be able to make more accurate reconstructions of what ancient humans looked like with the first ever use of ancient DNA to determine hair and skin colour from skeletal remains.

The research was presented today at an international ancient DNA conference in Brisbane, Australia, by German anthropologist, Dr Diane Schmidt of the University of Göttingen.

She said her research may also help to identify modern day murderers and their victims.

"Three thousand years ago, nobody was doing painting and there was no photography. We do not know what people looked like," Schmidt told ABC Science Online.

She said most images in museums and books were derived from comparisons with living people from the same regions.

"For example, when we make a reconstruction of people from Africa we think that they had dark skin or dark hair," she said. "But there's no real scientific information. It's just a guess. It's mostly imagination."

She said this had meant, for example, that the reconstruction of Neanderthals had changed over time.

"In the 1920s, the Neanderthals were reconstructed as wild people with dark hair and dumb, not really clever," she said. "Today, with the same fossil

record, with the same bones and no other information - just a change in ideology - you see reconstructions of people with blue eyes and quite light skin colour, looking intelligent and using tools.

"Most of the reconstructions you see in museums are a thing of the imagination of the reconstructor. Our goal is to make this reconstruction less subjective and give them an objective basis with scientific data."

#### Genetic markers for hair colour

In research for her recently completed PhD, Schmidt built on research from the fields of dermatology and skin cancer that have found genetic markers for traits such as skin and hair colour in modern humans.

In particular, Schmidt relied on the fact that different mutations (known as single nucleotide polymorphisms, or SNPs) in the melanocortin receptor 1 gene are responsible for skin and hair colour.

DNA analysis showed this skull belonged to someone with red hair (Image: Sussane Hummel)

"There is a set of SNPs that tells you that a person was a redhead and a different set of markers tell you they were fair skinned."

She extracted DNA from ancient human bones as old as 3000 years old from three different locations in Germany and looked for these SNPs.

Her findings suggest that red hair and fair skin was very uncommon among ancient Germans.

Out of a total of 26 people analysed, Schmidt found only one person with red hair and fair skin, a man from the Middle Ages. All the other people had more UV-tolerant skin that tans easily.

She said she was excited when she "coloured in" the faces that once covered the skulls, and had even developed "a kind of a personal relationship" with one of them.

"It's not so anonymous," she said. "I think this is the reason why people in museums can do reconstruction because our ancestors are not so anonymous any more; they have a face you can look into."

Unfortunately the genetic markers Schmidt used could not distinguish which of the ancient humans had blond versus black hair, and she could not determine eye colour.

But, she said she was confident that this will be possible in a few years.

Schmidt said that such research could also be used to help build up identikit pictures to help identify skeletons or criminals.

The research has been submitted for publication.

-----  
From: clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: RE: [Ta\_Seti] Examples of Circumstantial Evidence / statistics and probabilities  
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--- Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)>  
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Hi Jaime

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---

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| 21103|2006-12-08 17:28:33|Paul Kekai Manansala|Re: Examples of Circumstantial Evidence /  
stastics and probabilities|

Might help if you get the year right. Valdes claims the statements  
were made during the queen's coronation in 1952 not 1953. Now if you  
simply made an error in thos email, this still doesn't prove anything.

It might be better to actually checked the London dailies around that  
time for a royal press release at the time of the coronation. Or  
better yet contact Valdes for his sources.

Regards,

Paul Kekai Manansala

| 21104|2006-12-08 17:43:03|Jaime Andres Pretell|Re: Examples of Circumstantial Evidence /  
stastics and probabilities|

You have his contact info? I failed to find it.

---

From: "Paul Kekai Manansala"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Examples of Circumstantial Evidence / stastics and probabilities  
Date: Sat, 09 Dec 2006 01:24:55 -0000

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Regards,  
Paul Kekai Manansala

---

[Talk now to your Hotmail contacts with Windows Live Messenger.](#)

| 21105|2006-12-08 17:57:24|Mahari Mengistu|Re: Examples of Circumstantial Evidence / stastics and probabilities|

Paul,

That was enormously interesting.

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

>

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>

- > Hannibal or Gannibal the Ethiopian great-grandfather of Pushkin

>

- > [282]

- > Pushkin

>

>

- > Another view of Pushkin

>

>

>

>

- > <http://www.afrigeneas.com/forum-world/index.cgi?noframes;read=18>

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>

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> it should be pointed out that Alice represented another racial  
addition  
> to the Mountbatten bloodline since she was the granddaughter of

Lord  
> Temple, a scion of the banking house of Ashley which like the

Hambros  
> had converted from Judaism in the late 18th century. If there is

any  
> truth to the speculation about her relationship with Nehru, then

there  
> is a third racial element which, even with an association such as

this,  
> expands the ethnic ethos of the Mountbattens into something of

almost  
> global proportions.  
>  
> Taking this particular perspective on his background into

consideration,  
> we are provided with at least an inkling of what Prince Phillip's  
> liberalism is perhaps based on. Given both the anti-black and the  
> anti-semitic sentiments so pervasive during his formative years, he  
> could not have been unaware of whatever pain or social

embarrassments  
> his family might have had to endure because of these two aunts'  
> genealogies. Much has been made of how both the Queen's and his  
> mother's families had to change their names (the House of Hanover

to  
> that of Windsor and that of Battenberg to Mountbatten) to cope

with the  
> anti-German propaganda of the First World War. But no one has

offered  
> any insights as to how the Royal Family might have dealt with two  
> ethnic strains which, if they had not been who they were, would  
> certainly have caused them to be ostracized from those circles that

> wielded political power.

>

> [Russian Nobility] If we play along with the protocols by which

this

> echelon of society is governed, Prince Phillip's choice of best

man at

> his wedding to the Queen, could be explained by the fact that as

head

> of the house of Mountbatten, David, 3rd Marquis of Milford Haven,

was

> his only option. Since the 2nd Marquis was already deceased,

David,

> according to the rules of this game, had to be recognized head of

the

> entire Mountbatten family, even if his uncle Louis had precedence

over

> him at court due to the powerful position he occupied as Viceroy of

> India. Phillip's choice, however, was probably based on the simple

> reason that since he and David were, for at least a part of their

> adolescent years raised together, David was as much of a brother

> Phillip ever knew. Nevertheless, because of all the throat

clearing the

> press had done at his aunt and uncle's wedding, and because of the

> scrutiny the members of his own wedding to the future Queen of

England

> would be subjected to, I cannot help but suspect that Prince

Phillip's

> decision was also a socio-political one. The very idea of the

> Mountbattens leaving themselves that wide open as targets to

whatever

> racial slurs were possible during the early fifties, had to have

been

> carefully calculated.

>

> Considering the fact that Pushkin was well aware of the kind of

impact

> his literary success could have on the institution of slavery in

the

> new world, I think we can be fairly certain that, for the same

racial

> reasoning, he would have been quite pleased to know that a branch

of

> the British Royal Family would today be numbered among his

descendants.

> As a 19th century man he probably regarded any European royal

family

> member as some sort of genetic distillate of political world power

that

> could trace its origins, even in a few rare instances, to the Roman

> Empire.

>

> Finally, Pushkin would have found it humorously ironic that if only

he

> had stressed his royal Ethiopian ancestry, he might have removed

the

> stigma of 'morganatic' from the marriages of his daughter and his

> granddaughter. For after all, his great-grandfather was an

Ethiopian

> prince. Furthermore, since the Ethiopian Royal House belonged to

the

> dynasty founded by Menelik, the son of the Old Testament King

Solomon

> and the Queen of Sheba, this wedding from a religious perspective

could

> have been seen as a particularly propitious one for it introduced

the

> blood line of the Messiah into the tightly intermarried royal gene

pool

> of Europe.

>

>

>

> [Russian Nobility] Interestingly enough, the Gannibal was not

the

> first black noble family of Russia. Because the name

itself, "abach"

> means Abyssinian, the princely house of the Abachidze has long

been

> known to be Ethiopian in origin. With the rise of Paata to

political

> prominence in the early 17th century, they intermarried with and

became

> lineal ancestors of the royal houses of Imerithia and Georgia of

the

> Caucuses.

>

> The Arapov also claim that they derived their name from the

word, "arap"

> or arab, the Russian for Negro. Beginning in 1613, they have filled

> military posts as generals and such court positions as a governor

and a

> member of the Ministry of Agriculture.

>

> Another family that tradition and legend have traced back to Africa

is

> that of the Axakov. They apparently came to Moscow in the

entourage of

> Prince Danila Alexandrovitch of Souzdal, 1251-1303.

>

> An even earlier black immigrant was Chimon Afrkanovich who arrived

in

> Russia at the beginning of the XI century and entered the service

of

> the Grand Duke Iaroslav Vladimirovich of Kiev. A number of his

> descendants who carried the name, Isleniev, held high ranking

positions

> in the army. Petr Alexeevitch, for example, was aide de camp to

> Catherine the Great.

>

| 21106|2006-12-08 18:05:26|Paul Kekai Manansala|Re: Examples of Circumstantial Evidence /  
stastics and probabilities|

Here is the PBS contacts for the show's release, I'm sure they must  
have some contact info for de Valdes.

Jim Bracciale jim\_bracciale (at) wgbh.org

Diane Hebert diane\_hebert (at) wgbh.org

(617) 783-3500

Regards,

Paul Kekai Manansala

| 21107|2006-12-08 18:08:21|Mahari Mengistu|Re: Examples of Circumstantial Evidence /  
stastics and probabilities|

Please explain the presence of Heather Locklear.

| 21108|2006-12-08 19:11:02|Jaime Andres Pretell|Re: Examples of Circumstantial Evidence /  
stastics and probabilities|

Hope the dude is still alive. I get the sense he is older.

---

From: "Paul Kekai Manansala"

Reply-To: Ta\_Seti@yahooogroups.com

To: Ta\_Seti@yahooogroups.com

Subject: [Ta\_Seti] Re: Examples of Circumstantial Evidence / stastics and probabilities

Date: Sat, 09 Dec 2006 02:02:26 -0000

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Diane Hebert diane\_hebert (at) wgbh.org

(617) 783-3500

Regards,

Paul Kekai Manansala

---

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| 21109|2006-12-08 19:11:40|Jaime Andres Pretell|Re: Examples of Circumstantial Evidence / stastics and probabilities|

Heather Loclear is of Lumbee descent on of tha many triracial isolates in the USA. Others are the Melungeons, Creoles, the Red Bones, Jackson Whites/Ramapo, Mestees, Brass Ankles,Smilings, Turks, Dead Lake People, Nanticokes, Wesorts, oh there is a ton.

Here some links

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/locklear.html>

(Same place as Queen Charlotte, LOL)

<http://www.geocities.com/melungeonorigin/maomg1.html>

or if that one doesn't work:

<http://www.darkfiber.com/blackirish/melungeons.html>

also

<http://www.webcom.com/intvoice/jason.html>

<http://backintyme.com/essay040915.htm>

---

From: "Mahari Mengistu"

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: *[Ta\_Seti] Re: Examples of Circumstantial Evidence / stastics and probabilities*

Date: *Sat, 09 Dec 2006 02:07:22 -0000*

Please explain the presence of Heather Locklear.

---

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| 21110|2006-12-08 20:00:32|Paul Kekai Manansala|Dendera Temple reopens|

## Back on the tourist map

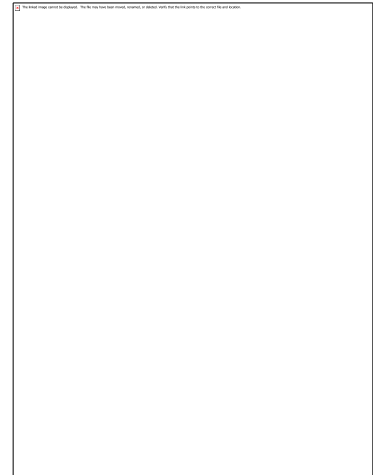
<http://weekly.ahram.org.eg/2006/823/he1.htm>

Dendara Temple is once more a thriving tourist attraction. [Nevine El-Aref](#) looks at the site after two years of rehabilitation

Opposite the Upper Egyptian city of Qena on the west bank of the Nile stands Dendara Temple, a massive pile of awe-inspiring ancient Egyptian and Graeco-Roman architecture. Over the past two years the Supreme Council of Antiquities (SCA) has carried out a reconstruction and development programme of the entire temple area, and now the tourist-friendly site is open to visitors.

Over the ages Dendara Temple, one of the best preserved in Egypt, was isolated in the parched desert. The only tourists who paid a visit were making a stop on a journey between Cairo and Luxor. More recently, it has been a destination from the Red Sea resort of Hurghada or a stop on a Nile cruise itinerary.

However, interest in it was low, and a few years ago the temple was closed to visitors and its cafeteria and gift shops were almost derelict. Now the SCA's site management policy to rescue Egypt's archaeological sites and make them more tourist-friendly has brought new life to Dendara. The temple has been resurrected not only as an ancient temple but a comprehensive tourist complex providing visitors with various cultural and entertainment facilities.



A statuette of god Bes

Abdel-Hamid Qutub, head of the Engineering Department at the SCA, told *Al-Ahram Weekly* that one of the main goals of the development project was to reduce the number of visitors rooming around the temple's different galleries and corridors as well as the time spent inside the temple by constructing a visitors' centre in the empty space before the lofty monument, which will become an obligatory stop on any visitor's itinerary. It has a lecture hall and a cinema where a 15- minute documentary film gives an overview of the history of the temple and its important scenes and reliefs. As at all visitors' centres there is a small bookshop and a counter selling souvenirs. In order to control the movement of tourists and to protect the temple reliefs, plans have been set in motion for tour guides to lecture their groups outside the temple in front of a three-dimensional plan of the corridors, the halls and the sanctuary, and to show photographs of the most noteworthy scenes on the temple walls. All the old wooden kiosks erected for selling souvenirs have been demolished and replaced by a dozen smart new bazaars within the centre complex.

SCA Secretary-General Zahi Hawass says the new visitor's path created at the complex is an attempt to guide tourists round the site in an ordered direction. The path starts at the temple's original entrance gate and goes right through to the other side, which overlooks the Nile.

In collaboration with the governor of Qena, the garden neighbouring the temple was added to the site management plan and a restoration laboratory has been built along with extra facilities and

services. An open-air museum displaying objects and blocks discovered at the site has also been organised within the area, and new lighting and security systems have also been installed.

The history of Dendara Temple is legendary. It was known in ancient times as the "Castle of the Sistrum" or "Per Hathor" -- House of Hathor, the goddess of love, joy and beauty.

According to early inscriptions, a structure was erected to the cult of the goddess Hathor at Dendara during the Old Kingdom. During the reign of the owner of the Great Pyramid at Giza, King Khufu (ca 2609--2584 BC) of the Fourth Dynasty, this structure was rebuilt and dedicated to Hathor and her son Ihy, who formed the main triad at Dendara along with Horus, Hathor's husband and Ihy's father. Inscriptions in a later temple at Dendara also mention that King Pepi I of the Sixth Dynasty constructed a temple at the site. Later additions and modifications to the temple of Hathor were undertaken by several rulers of the New Kingdom (ca 1569--1081 BC), including Tuthmosis III, Tuthmosis IV and Amenhotep III as well as Ramses II and III.

The temple of Hathor at Dendara today was built on the ruins of the old temple during the late Ptolemaic period. Ptolemy XII Auletes (80--58, 55--51 BC), whose name is found in the crypts, is associated with the foundation of the temple. During the Late Period and Graeco-Roman period several hypostyle halls, columns, kiosks, and birth houses were added to the temple area by Nectanebo I, Ptolemy VI, Ptolemy X, and Ptolemy XI as well as by the Roman emperors Augustus, Tiberius and Nero.

The main temple area is fronted by several Roman kiosks. Behind these is the impressive gateway of Domitian and Trajan, which is set into a massive mud-brick enclosure wall that surrounded the complex. An unfinished inner enclosure wall of stone built during the reign of Tiberius in the first century AD surrounds a courtyard with side entrances. This unfinished courtyard precedes the large hypostyle hall that was also added by Tiberius. The façade of the hypostyle hall fronting the main temple has a low screen created by the inter-columnar walls that leave the hall's ceiling and 24 columns with sistrum capitals in the Hathoric style in full view.

The temple consists of two hypostyle halls, an outer one and an inner hall. The outer hypostyle hall was decorated by emperors ranging from Augustus to Nero. Among the most important and beautiful scenes on the temple's walls are those on the ceiling of the hypostyle hall, which still retains much of its original colour. It is decorated with a chart of the heavens, including zodiac signs and a depiction of Nut, the goddess who swallowed the sun disk in the evening and gave birth to it again at dawn. The inner hypostyle hall, known as the "hall of appearances", is decorated with scenes that show the king in foundation ceremonies related to the temple's construction.

On the rear exterior wall of the temple directly behind the sanctuary and beneath the two lion-headed waterspouts that drained rainwater from the roof (there are also three on each of its side walls) are scenes showing a large-scale figure of Cleopatra VII and her son by Julius Caesar, Caesarion, who became her co-regent as Ptolemy XV.

North and west of the main temple are two birth houses. The Roman birth house is considered the latest still-preserved temple of its type. It was perhaps built by Augustus and probably decorated by Trajan. The birth house was the ritual place where Hathor gave birth to Ihy, who represents the young phase of the creator gods. It is decorated with various scenes, one of the finest depicting Trajan making offerings to Hathor. The god Bes, patron of childbirth, is carved on the abaci above the column capitals, and the reliefs on the exterior walls portray the divine birth and childhood of the infant Horus whose rites legitimise the divine descent of the king.

The second and earlier birth house, which was built by Nectanebo I of the Thirtieth Dynasty and decorated during the Ptolemaic period, was cut through by the foundations of the unfinished courtyard of the main temple. The only reference to the original sanctuary is a false door on the eastern exterior wall of the main temple of Hathor.

On the southern end of the earlier birth house are the remains of a mud-brick "sanatorium". This sanatorium is the only one of its kind known in association with a temple, although other examples may have existed. Here, visitors to the temple could rest overnight in chambers while awaiting a "healing dream" related to Hathor. Visitors could also bathe in the sacred water. An inscription on a statue base found at this location suggests that water was poured over magical texts on the statues, causing it to imbue the spell and thus cure all sorts of diseases and illnesses. Basins used to collect holy water can still be seen at the western end.

Between the old and new birth houses are the remains of a Christian basilica that dates from the fifth century.

| 21111|2006-12-08 23:51:27|KAMAU|How To Make a Negro Christian--Book Release 1|  
How To Make A Negro Christian addresses the myth (i.e. lie) that Afrikans had no culture coming to these shores. It also addresses the chimera of Black christianity. While the attempt to create it was laudable? giving Afrikans in this dungeon some semblance of religious centering? it also was fed by following the myth that we had no culture/no spirituality worth anything before the Maafa (enslavement). Blackening up images without Afrikanizing principles won't change/hasn't changed any collective Afrikan conditions. Latching on to neo-Egyptian philosophies AFTER it had finally been completely overran by foreigners without any deep study into it and especially with no study of Kemet (wrongly called Egypt) before foreign invasions has led to the present dearth in Afrikan spiritual meaning as well as no substantial changes in the collective Afrikan condition.

This work attempts to start the process of spiritual healing and correct Afrikan spiritual-historical renderings. With the correct information, it becomes an individual pursuit of truth; the reader is tasked to search out the books, the Afrikan spiritual services and/or houses in their areas and engulf themselves in the Afrikan reality. Ideally, more Afrikans dealing with their original spiritual reality

will affect Afrikan's material reality, i.e. the collective Afrikan condition.

It starts off with a truism?"We are an Afrikan people." It then, briefly attempts to lay out why that is a truism. It shifts gears to show that while we brought Afrika over with us deep within our bosoms, deep within the bowels of the enslaver's ships, little by little, that once seen-as-normal Afrikan reality was "legally" outlawed, punishable by ridicule and death. Since one cannot really divest themselves of culture, esp. a 200,000 year inculcation, our Afrikanity expressed/expresses itself more on the unconscious levels of reality?be it deliberating tattooing Afrikan symbols like Gye Nyame or Odenkyem on your bodies, naming children with Afrikan-esque names or even shouting in an otherwise non-emotion filled european-imposed religious system? for a few modern day examples.

The work then traverses to its main area of inquiry and exposition-the life and works of Dr. Rev. Charles Colcock Jones. As detrimental as he has been to the Afrikan race forced to america and arguably to all Afrikans, this is the first work written with him in mind from an Afrikan perspective. He is also barely referenced, if at all, in works (books, commentaries, journals) dealing with christianity and our 'interesting' introduction to it. How To Make A Negro Christian is truly a missing piece of the puzzle in understanding how so-called Afrikan americans became christians exponentially after physical slavery was 'abolished.' This writer reprints in full and most of two major works by this misnomered "Apostle of the Blacks"? The Religious Instruction of the Negroes-A Sermon and Suggestions on the Religious Instruction of the Negro, respectively. I first follow Jedi Shemsu Jhwty's (Ancestor Baba Jacob Carruthers) sage advice and let the texts "speak for themselves." I then follow each reprint section with a short, insightful, thought-provoking, and sometimes funny commentary on some of the more disturbing passages.

By way of conclusion, the work does what most others don't? offer concrete solutions. The Afrikan reader? if moved by the information to jettison the soon-to-be-defunct system called christianity? is instructed in certain key books, CD's and videos to have, not only to reorient one's mind but also to reorient one's spirit back to its natural, inherent Afrikaness. There are even sections briefly addressing how caucasoids spiritually ensnared continental Afrikans and wrongly labeled Native americans.

This work is by no means definitive, but it does get the dialogue started by resurrecting the works of this Afrikan-reality-hating reverend. It gives a fresh new way of looking at how Afrikans in this

country, specifically, became christians.

Unscholarly critics beware: Damning this writer to the phantasmagorical hell does not interrupt the veracity of this research; calling the writer nonsensical names like atheist, pagan or ungodly will get a laugh first and then it will be met with consternation, because nothing could be further from the truth. This writer is a deeply spiritual man who is intellectually learning as much about Afrikan Traditional Spiritual Systems as possible and is intimately learning the Akan spiritual system

Early reviews have used phrases like, "Ground Breaking," "A breath of fresh air," and "much needed scholarship."

To make up your own mind, *How To Make A Negro Christian* is available at

[www.lulu.com/kamau301](http://www.lulu.com/kamau301) for \$16.95. PICK UP YOUR COPY NOW!!!

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| 21112|2006-12-09 06:16:35|Jaime Andres Pretell|Re: *How To Make a Negro Christian--Book Release 1*|

Your last name isn't Kambo by any chance is it?

---

From: "KAMAU"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: *[Ta\_Seti] How To Make a Negro Christian--Book Release 1*  
Date: Sat, 09 Dec 2006 07:51:04 -0000

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---

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| 21113|2006-12-09 23:51:26|kcamm23063|Re: How To Make a Negro Christian--Book Release 1|

What is the author's name? Or did I overlook it?

Forward,  
Karen

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "KAMAU" wrote:

>

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> texts "speak for themselves." I then follow each reprint section with

> a short, insightful, thought-provoking, and sometimes funny

> commentary on some of the more disturbing passages.

>

> By way of conclusion, the work does what most others don't? offer

> concrete solutions. The Afrikan reader? if moved by the information

> to jettison the soon-to-be-defunct system called christianity? is

> instructed in certain key books, CD's and videos to have, not only to

> reorient one's mind but also to reorient one's spirit back to its

> natural, inherent Afrikaness. There are even sections briefly

> addressing how caucasoids spiritually ensnared continental Afrikans

> and wrongly labeled Native americans.

>

> This work is by no means definitive, but it does get the dialogue

> started by resurrecting the works of this Afrikan-reality-hating

> reverend. It gives a fresh new way of looking at how Afrikans in this

> country, specifically, became christians.

>

> Unscholarly critics beware: Damning this writer to the

> phantasmagorical hell does not interrupt the veracity of this

> research; calling the writer nonsensical names like atheist, pagan or

> ungodly will get a laugh first and then it will be met with

> consternation, because nothing could be further from the truth.

This

> writer is a deeply spiritual man who is intellectually learning as

> much about Afrikan Traditional Spiritual Systems as possible and is

> intimately learning the Akan spiritual system  
>  
> Early reviews have used phrases like, "Ground Breaking," "A breath  
of  
> fresh air," and "much needed scholarship."  
>  
> To make up your own mind, How To Make A Negro Christian is  
available  
> at  
>  
> www.lulu.com/kamau301 for \$16.95. PICK UP YOUR COPY NOW!!!  
>  
> "Lulu (www.lulu.com), the world's fastest-growing provider of print-  
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>  
> (Please allow 4-6 weeks for delivery)  
>

| 21114|2006-12-10 07:59:13|kamau makesi-tehuti|Re: How To Make a Negro Christian--Book  
Release 1|

Maa adwo.

No, not Kamau Kambon, though I do know him. He is in North Carolina. Hannity & Colmes just  
bumrushed him & his store this week.

I am Kamau Makesi-Tehuti

I hope that clears things up a bit.

---

Everyone is raving about [the all-new Yahoo! Mail beta.](#)

| 21115|2006-12-10 09:54:53|Jaime Andres Pretell|Re: How To Make a Negro Christian--Book  
Release 1|

Ah cool

---

From: *kamau makesi-tehuti*  
Reply-To: *Ta\_Seti@yahoogroups.com*

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: *[Ta\_Seti] Re: How To Make a Negro Christian--Book Release 1*  
Date: Sun, 10 Dec 2006 07:57:01 -0800 (PST)

Maa adwo.

No, not Kamau Kambon, though I do know him. He is in North Carolina. Hannity & Colmes just bumrushed him & his store this week.

I am Kamau Makesi-Tehuti

I hope that clears things up a bit.

---

Everyone is raving about [the all-new Yahoo! Mail beta](#).

---

[Stay up-to-date with your friends through the Windows Live Spaces friends list.](#)

| 21116|2006-12-10 14:39:27|jaime\_pretell@hotmail.com|A new picture of ancient ethnic diversity|

This Story has been sent to you by : jaime\_pretell@hotmail.com

A new picture of ancient ethnic diversityScholars have long believed that ancient Egypt was a genetic stew of ethnicity, as the fabled kingdom was both a center of international trade and often the victim of foreign invasions.

The full article will be available on the Web for a limited time:

<http://www.philly.com/mld/inquirer/living/health/16136188.htm> (c) 2006

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| 21117|2006-12-10 15:08:50|Sean|Hi! I am new!|

Hi! I am Sean, and I am new to the group. I am a black Caribbean male who is greatly interested in black and African history.

| 21118|2006-12-10 15:13:59|Paul Kekai Manansala|Re: Hi! I am new!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Sean" wrote:

>

> Hi! I am Sean, and I am new to the group. I am a black Caribbean male  
> who is greatly interested in black and African history.

>

Hello Sean, welcome to Ta\_Seti.

Regards,

Paul Kekai Manansala

| 21119|2006-12-10 15:17:13|Paul Kekai Manansala|DNA Gatherers Hit Snag: Tribes Don't Trust Them|



Adrian Coakley/National Geographic Society

Glenn Fredericks, a tribal leader in Georgetown village, Alaska, swabbing his cheek to give a DNA sample.



By [AMY HARMON](#)

Published: December 10, 2006

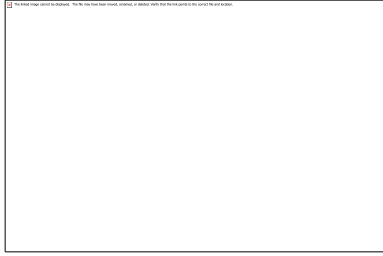
SOUTH NAKNEK, [Alaska](#) ? The [National Geographic Society](#)'s multimillion-dollar research project to collect DNA from indigenous groups around the world in the hopes of reconstructing humanity's ancient migrations has come to a standstill on its home turf in North America.

### Multimedia



[Video](#)

## [The Genographic Project](#)



Graphic

## Tracing Human History With Genetics



The New York Times

A review board stopped DNA research in South Naknek, Alaska.

Billed as the "moon shot of anthropology," the Genographic Project intends to collect 100,000 indigenous DNA samples. But for four months, the project has been on hold here as it scrambles to address questions raised by a group that oversees research involving Alaska natives.

At issue is whether scientists who need DNA from aboriginal populations to fashion a window on the past are underselling the risks to present-day donors. Geographic origin stories told by DNA can clash with long-held beliefs, threatening a world view some indigenous leaders see as vital to preserving their culture.

They argue that genetic ancestry information could also jeopardize land rights and other benefits that are based on the notion that their people have lived in a place since the beginning of time.

"What if it turns out you're really Siberian and then, oops, your health care is gone?" said Dr. David Barrett, a co-chairman of the Alaska Area Institutional Review Board, which is sponsored by the Indian Health Service, a federal agency. "Did anyone explain that to them?"

Such situations have not come up, and officials with the Genographic Project discount them as unlikely. Spencer Wells, the population geneticist who directs the project, says it is paternalistic to imply that indigenous groups need to be kept from the knowledge that genetics might offer.

"I don't think humans at their core are ostriches," Dr. Wells said. "Everyone has an interest in where they came from, and indigenous people have more of an interest in their ancestry because it is so important to them."

But indigenous leaders point to centuries of broken promises to explain why they believe their fears are not far-fetched. Scientific evidence that American Indians or other aboriginal groups came from elsewhere, they say, could undermine their moral basis for sovereignty and chip away at their collective legal claims.

"It's a benefit to science, probably," said Dr. Mic LaRoque, the Alaska board's other co-chairman and a member of the Turtle Mountain Chippewa Tribe of North Dakota. "But I'm not convinced it's a benefit to the tribes."

The pursuit of indigenous DNA is driven by a desire to shed light on questions for which the archeological evidence is scant. How did descendants of the hunter-gatherers who first left humanity's birthplace in east Africa some 65,000 years ago come to inhabit every corner of the Earth? What routes did they take? Who got where, and when?

As early humans split off in different directions, distinct mutations accumulated in the DNA of each population. Like bread crumbs, these genetic markers, passed on intact for millennia, can reveal the trail of the original pioneers. All non-Africans share a mutation that arose in the ancestors of the first people to leave the continent, for instance. But the descendants of those who headed north and lingered in the Middle East carry a different marker from those who went southeast toward Asia.

Most of the world's six billion people, however, are too far removed from wherever their ancestors originally put down roots to be useful to population geneticists. The Genographic Project is focusing on DNA from people still living in their ancestral homelands because they provide the crucial geographic link between genetic markers found today and routes traveled long ago.

In its first 18 months, the project's scientists have had considerable success, persuading more than 18,000 people in off-the-grid places like the east African island of Pemba and the Tibesti Mountains of Chad to donate their DNA. When the North American team arrived in southwestern Alaska, they found volunteers offering cheek swabs and family histories for all sorts of reasons.

The council members of the Native Village of Georgetown, for instance, thought the project could bolster a sense of cultural pride.

Glenn Fredericks, president of the Georgetown tribe, was eager for proof of an ancient unity between his people and American Indians elsewhere that might create greater political power.

"They practice the same stuff, the lower-48 natives, as we do," Mr. Fredericks said. "Did we exchange people? It would be good to know."

Others said the test would finally force an acknowledgment that they were here first, undermining those who see the government as having "given" them their land.

Still others were interested in the mechanics of migration: "Were the lands all combined? Did they get here by boat?" For many nonindigenous Americans who feel disconnected from their roots, the project has also struck a chord: nearly 150,000 have scraped cells from their cheek and sent them to the society with \$100 to learn what scientists know so far about how and where their individual forebears lived beyond the mists of prehistory.

By giving the broader public a way to participate, though it is likely to generate little scientific payoff, the project has created an unusual set of stakeholders with a personal interest in its success. More details, the project explains in the ancestral sketches it gives individuals, will come only with more indigenous DNA.

"I think you have to be sensitive to these cultures," said Jesse R. Sweeney, 32, a bankruptcy lawyer in Detroit who hopes the millennia-size gaps in his own ancestors' story will eventually be filled in. "But hopefully they will change their mind and contribute to the research."

Mr. Sweeney's DNA places his maternal ancestors in the Middle East about 50,000 year ago. After that, they may have gone north. Or maybe south: "This is where the genetic clues get murky and your DNA trail goes cold," read the conclusion to his test results on the project's Web site. "By working together with indigenous peoples around the globe, we are learning more about these ancient migrations."

The first large effort to collect indigenous DNA since federal financing was withdrawn from a similar proposal amid indigenous opposition in the mid-1990s, the Genographic Project has drawn quiet applause from many geneticists for resurrecting scientific ambitions that have grown more pressing. As indigenous groups intermarry and disperse at an ever-accelerating pace, many scientists believe the chance to capture human history is fast disappearing.

"Everyone else had given up," said Mark Stoneking, a professor at the Max Planck Institute for Evolutionary Anthropology. "If they get even a fraction of what they are trying for, it will be very useful."

Unlike the earlier Human Genome Diversity Project, condemned by some groups as "biocolonialism" because scientists may have profited from genetic data that could have been used to develop drugs, the Genographic Project promises to patent nothing and to avoid collecting medical information. The project has designated half the proceeds from the sale of kits to the public for programs designed to preserve traditional cultures and language.

In May, project officials held a stormy meeting in New York with the indigenous rights group Cultural Survival while protestors carried signs reading "National Geographic Sucks Indigenous

Blood." Shortly after, the [United Nations](#) Permanent Forum on Indigenous Issues recommended suspending the project.

On the ground, every region has its challenges. To make scientific progress, the project's geneticists are finding they must first navigate an unfamiliar tangle of political, religious and personal misgivings.

Pierre Zalloua, the project director in the Middle East, faces suspicion that he is an emissary of an opposing camp trying to prove their lineages are not important. Himla Soodyall, the project's South African director, finds herself trying to explain to people who worship their ancestors what more her research could add. In Australia, some aboriginal groups have refused to cooperate.

But among the 10 geneticists the society has given the task of collecting 10,000 samples each by the spring of 2010, Theodore G. Schurr, the project's North American director, is in last place. Fewer than 100 vials of DNA occupy a small plastic box in his laboratory's large freezer at the [University of Pennsylvania](#), where he is an assistant professor of anthropology. And at the request of the Alaska review board, he has sent back the 50 or so samples that he collected in Alaska to be stored in a specimen bank under its care until he can satisfy their concerns.

American Indians, Dr. Schurr says, hold the answer to one of the more notable gaps in the prehistoric migration map. Although most scientists accept that the first Americans came across the Bering Strait land bridge that connected Siberia and Alaska some 20,000 years ago, there is no proof of precisely where those travelers came from, and the route they took south once they arrived.

Comparing the DNA of large numbers of American Indians might reveal whether their ancestors were from a single founding population, and when they reached the Americas. And knowing the routes and timing of migrations within the Americas would provide a foundation for studying how people came to be so different so quickly.

But almost every federally recognized tribe in North America has declined or ignored Dr. Schurr's invitation to take part. "What the scientists are trying to prove is that we're the same as the Pilgrims except we came over several thousand years before," said Maurice Foxx, chairman of the Massachusetts Commission on Indian Affairs and a member of the Mashpee Wampanoag. "Why should we give them that openly?"

Some American Indians trace their suspicions to the experience of the Havasupai Tribe, whose members gave DNA for a diabetes study that [University of Arizona](#) researchers later used to link the tribe's ancestors to Asia. To tribe members raised to believe the Grand Canyon is humanity's birthplace, the suggestion that their own DNA says otherwise was deeply disturbing.

When Dr. Schurr was finally invited to a handful of villages in Alaska, he eagerly accepted. But by the time he reached South Naknek, a tiny native village on the Alaska Peninsula, to report his analysis of the DNA he had taken on an earlier mission, the Alaska review board had complained to his university supervisors.

The consent form all volunteers must sign, the Alaska board said, should contain greater detail about the risks, including the fact that the DNA would be stored in a database linked to tribal information.

Dr. Schurr's latest attempt at a revised form is to be reviewed this month by the board in Alaska and the by University of Pennsylvania board supervising the project.

In the meantime, his early results have surprised some of the Alaskans who gave him their DNA. In South Naknek, Lorianne Rawson, 42, found out her DNA contradicted what she had always believed. She was not descended from the Aleuts, her test results suggested, but from their one-time enemies, the Yup'ik Eskimos.

The link to the Yup'iks, Ms. Rawson said, only made her more curious. "We want them to do more research," she added, offering Dr. Schurr more relatives to be tested.

But she will have to wait.

| 21120|2006-12-10 17:10:22|Paul Kekai Manansala|Secret Reasons of the Darfur Genocide|

## **The Secret Reasons of the Darfur Genocide: fake Arabic imposed on Non-Arabs**

Dr. Muhammad Shamsaddin Megalommatis



Orientalist, Assyriologist, Egyptologist, Iranologist, and Islamologist, Historian, Political Scientist, Dr. Megalommatis, 49, is the author of 12 books, dozens of scholarly articles, hundreds of encyclopedia entries, and thousands of articles. He speaks, reads and writes more than 15, modern and ancient, languages. He refuted Greek nationalism, supported Martin Bernal's Black Athena, and rejected the Greco-Romano-centric version of History. He pleaded for the European History by J. B. Duroselle, and defended the rights of the Turkish, Pomak, Macedonian, Vlachian, Arvanitic, Latin Catholic, and Jewish minorities of Greece, asking for the international recognition of the Turkish Republic of Northern Cyprus. Born Christian Orthodox, he adhered to Islam when 36, devoted to ideas of Muhyieldin Ibn al Arabi. Greek citizen of Turkish origin, Prof. Megalommatis studied and/or worked in Turkey, Greece, France, England, Belgium, Germany, Syria, Israel, Iraq, Iran, Egypt and Russia, and carried out research trips throughout the Middle East, Northeastern Africa and Central Asia. His career extended from Research & Education, Journalism, Publications, Photography, and Translation to Website Development, Human Rights Advocacy, Marketing, Sales & Brokerage. He traveled in more than 80 countries in 5 continents. He defends the Right of Aramaeans, Oromos, Berbers, and Beja to National Independence, demands international recognition for Somaliland, and denounces Islamic Terrorism.

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Dr. Muhammad Shamsaddin Megalommatis  
December 5, 2006

**The Secret Reasons of the Darfur Genocide: fake Arabic imposed on Non-Arabs**

Only through an exhaustive, in-depth approach to the reasons that have caused the ongoing Darfur Genocide, and following a thorough understanding of the criminal work of the French, namely the fabrication of a false language, an inexistent culture, and a bogus-nation, can people realize the tragedy befallen on the various peoples of Sudan ? that are all non-Arabs.

By Prof. Dr. Muhammad Shamsaddin Megalommatis

All people in Khartoum know already that they live the end of a long tyrannical experience; they have not identified the forthcoming solution, but they have the real feeling that the nightmare named 'Sudan' has already its expiry date. It was about time!

No one knows the details of the final, ultimate division of Sudan; even the number of the emanating countries is not precisely told. Will there finally be a Free Nubia? Will the Red Sea coast's Beja / Blemmyes ultimately get the freedom they have fought so many centuries for? What will the various borders among the possibly 6 or 7 countries in the east of Chad look like?

The only issue they have no doubt about is Peace; Peace will be achieved only when all these various peoples and ethnic ? religious groups will get their independence and enjoy their self-determination and freedom, following the cancellation of the murderous and inhuman frame of 'Sudan', a name that means just Death.

Most of the people who currently live in the 'Tusk' (as Khartoum's name means in Arabic) originate from the provinces, lands tyrannized and terrorized by the abominable Janjaweed squads of the African Hitler, the bloody 'president' Al Bashir of Sudan. Their strong hope is that they will soon be allowed to move back to their motherlands where the only way to establish peace is just to remove the murderous Khartoum Pan-Arabist militias, the ominous Janjaweed. This is the current state of the racist thugs, who are supported by the most disreputable organization of all times: the Arab League. For their inhuman Arab-Nazi ideal, only Arabic must be left as existing language for all the country's populations that are entirely non-Arab! In the name of a fake language, they would exterminate more than Ossama bin Laden has dreamt to!

## Sudan 2006: a dysfunctional and antihuman anachronism

How could one describe Bashir's Arabo-Nazi Sudan in brief? Old structures that survived due to the indifference of many simply cannot be sustained anymore. Old-fashioned tribal government, unable to cope with the world developments, that will be replaced by the natural forces of change and improvement.

Links that existed have disappeared, interconnections that were in place have been doomed, and other forces seem ready to appear in the forefront of the political life. Before the old ultimately 'dies', a last effort for survival is usually expressed. This is mostly an ill-fated attempt to reassert the supposed 'old values', a kind of late moment Habsburg royalists or pan-Ottoman intellectuals at the Twilight of the Caliphate.

In our brutal times, in Sudan it takes the hideous and criminal form of the hyena-like Pan-Arabist militias. Can an effective and complete dismemberment bring a long lasting peace, even built on the cenotaph of half a million Darfuris mercilessly butchered at the hands of the Arab League thugs?

Is it by mistake or by coincidence that, both in 2005 and 2006, Parade magazine's David Wallechinsky ranked the Arab League puppet, butcher ? president al-Bashir as no 1 in its list of the world's ten worst dictators?

Despite the impressively fast deterioration of the overall situation in Sudan, one may still have reasons to be optimistic. Before we present a plan of rapid force deployment that would give a lethal hit to the most murderous follower of Hitler, we believe we should extensively present Sudan's historical ? political background and current realities that are mostly unknown to people all over the world.

1. Sudan's true identity is 100% African ? Sudan was never Arabic.

More than Egypt and Carthage, it is Sudan, ancient Kush - the famous and real Ethiopia of the Ancient Greek and Latin sources (that has nothing to do with present day Abyssinia) - that represents Ancient Africa in its most authentic cultural expression. Carthaginians are Phoenicians, Semites, who found their New City (in Phoenician: Qart Hadasht) around the year 800 BCE, at a moment a Sudanese dynasty was ruling Sudan and Upper (southern) Egypt!

Ancient Abyssinians, centered at Axum, are Yemenites, so also Semites, who just crossed the Bal al Mandeb straits of the Red Sea, and their first rise to significant state and civilization does not antedate the beginning of the Christian Era, which means very late for what happened in Sudan.

Only Egypt developed an earlier and therefore longer civilization on African soil, going back to 3000 BCE, but for long ? and due to false colonial concepts of History ? Egypt was thought as 'Egypt', not Africa. Quite strangely, despite some early intermingling with Semitic emigrants from Canaan, Egypt was always a predominantly Khammitic country with population not very different from that of Ancient Sudan, since the Kushites belong to the great Khammitic group of

peoples and languages along with present day Berbers (in Algeria) and Oromos (in Abyssinia). This important dimension of the Ancient Egyptian is undermined, passed under silence, or even opposed by the three best political allies and ? at the same time ? true global curses of the 21st century, namely the French Colonialism, the Arab Nationalism and the Islamic Terrorism.

## 2. The Great African Civilization: Kushitic and Meroitic Ethiopia in Sudan

Starting with Kerma, in the area of the 3rd Nile cataract (350 km in the south of the present day Sudanese ? Egyptian borders), at the very end of the 3rd millennium, civilization expanded further to the south during the next millennia. Yet, the unearthed monuments at Kerma Defufa show an advance in civilization similar to if not higher than that in Proto-Helladic Greece and in Early Hatti Anatolia (Turkey)!

One of the most authentic moments of African History finds Taharqa 'Qore' at Napata (today's Karima, 750 km in the south of the present day Sudanese ? Egyptian border) and 'Pharaoh' at Thebes of Egypt (present day Luqsor, 500 km in the north of the present day Sudanese ? Egyptian border), since the Theban priests of Amun supported him at the throne of a divided Egypt in order to face the Libyan princes raised up to the throne of the Delta capital Sais by the Heliopolitan priesthood. Top person of the 25th Kushitic, 'Ethiopian' - according to Manetho - dynasty of Egypt, successor to Piankhi, Shabaka, and Shabataka, and predecessor to unfortunate Tanutamun, Taharqa was buried under his pyramid at Napata (today's El Kurru village nearby Karima) prolonging therefore for about 1000 years in Sudan an Egyptian mortuary architecture that had already been terminated in Egypt.

With the Assyrians controlling Egypt (following the three successive Assyrian invasions of Egypt, 671 BCE under Assarhaddon, and 669 and 666 under Assurbanipal) and expelling Tanutamun and the Kushites, the 'Ethiopians' (in Greek it means the 'black faced people') of Sudan were limited in the natural and traditional limits of Ancient Sudan, from the second Nile cataract (at the area of present day Sudanese ? Egyptian borders) to the fifth cataract and the area where affluent Atbara (in Ancient Greek Astabaras) joins the united Nile. But facing twice within 70 years attacks from the North and twofold destruction of Napata (in 595 by Egyptians led by Psammetichus II along with Jewish, Greek, Aramaean, Carian and Phoenician mercenaries, and in 525 by Persians led by Kambudjiya ? Cambyses, the Achaemenidian invader of Egypt), they transferred their capital much in the south, 650 km in the south of Karima alongside the Nile, at present day Bagrawiyah. The Ancient Greek name of that place, Meroe, gives the modern favourite term of the world academia for the third great period of pre-Christian Sudanese history: Meroitic (450 BCE ? 370 CE), as differentiated from Kushitic (850 ? 500 BCE) and from the 3rd ? 2nd mill. Kerma.

We have splendid monuments from Sudan, dating back to that period, which corresponds to what we call as Classic and Roman Antiquity in the Western Mediterranean. Practically speaking, at the times of Pericles, Alexander, Ptolemy II and Caesar, Ancient Sudanese, Ethiopians as they were called within the Ancient Greek and Latin texts, kept building pyramids. Except a forest of pyramids we find at Bagrawiyah (Meroe), great temples and impressive palaces, sumptuous baths, breadth taking water reservoirs, and massive fortresses have been unearthed in Meroe,

Mussawarat as Sufrah, Naqah, Wad ben Naqah, and Basa, thanks to the pioneering work of Shinnie, Torok and many other scholars.

An impressive and powerful country at the southern border of Egypt was of greater interest for all ancient times historians, travelers, researchers, and authors. Herodotus, Eratosthenes, Strabo were concerned by Meroitic 'Ethiopia', and of course Heliodorus' 'Aithiopica' is a supreme source of related information mixed however with mythological interpretations and imaginative narratives. Who was not fascinated with the famous 'Table of the Sun' said to be the epicenter of Solar Cult at Meroe, the capital of Ethiopia?

Having relative easiness in reading the texts of the earlier, Kushitic phase, since at those days Egyptian Hieroglyphic was extensively employed as religious, official and administrative language at Napata, we are still in need of an answer to both, the Meroitic Hieroglyphic (established out of use of Egyptian Hieroglyphic alphabet's signs) and the Meroitic Cursive (derived from the previous), writings that were introduced in the Meroitic period but have not yet been deciphered. This is the reason we still rely very much on Egyptian Hieroglyphic and Demotic, Coptic, Ancient Greek and Latin sources, as far as Meroitic Ethiopia is concerned. We have a plethora of historical sources that document the bilateral relations that were mostly very good either between Ptolemaic Egypt and Meroitic Ethiopia, or between the Roman Empire (as successor state form to the Ptolemaic dynasty in Egypt) and Meroitic Ethiopia.

### 3. Abundant historical evidence from the three Sudanese Christian states

Following a millennium of commercial and cultural interaction with Egypt and Africa, Sudanese Ethiopia collapsed under the attack of the Axumite Abyssinian Christian king Ezana at 370 CE. After a brief Abyssinian occupation of part of the Meroitic Ethiopian kingdom, which helped Ezana justify the christening of his country through usurpation of the name Ethiopia and through a specific interpretation of a Biblical verse, the entire area of today's Northern Sudan adhered to Christianity. This was not accepted easily however, and depopulated areas and archeological strata suggest that large part of the Ancient Sudanese Meroites left and emigrated (via Blue Nile and Banishangul province of Abyssinia) to the south of present day Abyssinia, where they constituted the ancestors of the modern Kushitic Oromo people, the oppressed majority of that unfortunate country.

Three Christian states have been formed around the middle of the 5th century CE, namely Nobatia in the north with capital at Faras, at the area of present day Sudanese ? Egyptian border, Makkuria in the center, between the 3rd and the 6th cataracts of the Nile, having Dongola Agouza as capital at 550 km in the south of Faras, and Alodia in the south, centered around today's Khartoum.

One has to bear in mind that in the Antiquity the jungle was extended further in the north and at the Meroitic times it was almost reaching the area of Khartoum. Present day Butana desert land was mostly green, and delimited by Atbara river, Blue Nile river (both rivers' sources are located at the Tana lake area, and are not far one from another), and the united Nile's part from Khartoum (where the White joins the Blue Nile) to the point Atbara river joins the united Nile,

gave good reason to ancient Greek and Latin geographers to call the entire area Nesos / Insula (island) Meroe.

Various alliances characterized the three Christian Sudanese states that lasted more than a millennium! Nobatia was exposed to Coptic Monophysitic influences coming from Egypt; it imposed therefore Coptic as holy, religious and administrative language. As an early opponent to the state of Nobatia, Makkouria had to find a strong supporter and ally in the sense that 'the enemy of my enemy becomes my friend'. The Orthodox Greeks living in Egypt and the Patriarch of Constantinople, the top religious authority in the Eastern Roman Empire, were constantly engaged in long disputes and longer fights with the Copts of Egypt. So, Makkouria adopted Greek as holy, religious and administrative language, and the Makkourian priests of Jesus, imitating the Meroitic priests of Amun, wrote down their language in Greek characters, but because of lack of many bilingual documents Makkourian, like Meroitic, has not yet been deciphered. Alodia seemed always in good terms with its great northern neighbor, Makkouria. We have actually very poor documentation about this state, contrarily to the other two, and almost all evidence originates from Soba, its capital, excavated at 15 km distance from Khartoum.

In the very beginning Nobatia was the stronger state, especially because after the middle of the 7th century and the Islamic occupation of Egypt, the south of Egypt escaped totally from the Caliphate's authority and was therefore annexed by and ruled from Faras. The good times lasted about 200 years, since the mounting pressure from the Toulounid state of Egypt could not be faced by Nobatia that first lost its territories in Egypt, and second compromised with Makkouria, and even merged with its Christian southern rival. Makkouria controlled for several centuries the south of Egypt and the north of Sudan from the area of Aswan to Khartoum. After its collapse in the 13th ? 14th c., Alodia was expanded over the southern provinces of Makkouria, and finally in the 16th century succumbed to the African Muslim state of Funj.

#### 4. The non-Arabic character of Sudan's Islamization

Through all the aforementioned it becomes clear that Islam was diffused in Sudan first through Egypt in the North, and second through Saharan Africa in the central area of Sudan. As far as the Red Sea coast is concerned, it had actually been detached and become part of the Caliphate, but the traditional Yemenite navigation was attested in this case, as well as in the areas of the present day Eritrea and Somalia. It is out of the question to think of an 'Arabic' occupation, since the Arabs were not skillful in navigation, and had no tradition in seafaring. And of course, last but not least, Yemenites may be Semitic but they are very different from Arabs.

It is also clear that Islam through Egypt and the southern Mediterranean coast expanded in Sahara, at a moment the Christian states of Sudan were still there. Great monuments of Christian Sudan, like the monastery Al Ghazali, nearby Nuri on the Nile bank opposite to Karima, consist in great gems of the Cultural Heritage of the entire Mankind, not only of the Sudanese and not only of the Christians.

Islam controlled the area of northern and central Sudan, as far in the south as the 18th century Ottoman advance, but this is a matter of 400 years, and in very limited area in the north of 600 to

700 years. But certainly the Nobatian, Makkourian and Alodian kingdoms disappeared totally and all the descendants of their population got islamized or emigrated to Egypt and other countries.

## 5. Nubians throughout Sudan and Egypt

Focusing on the Kushitic ? Meroitic majority that formed the backbone of the Culture and the Civilization in the area Ancient Greeks and Romans called 'Ethiopia', i.e. present day Sudan, we must always bear in mind that this people has been one ? not the only ? factor of development and progress in the area. It would be definitely erroneous to take the central role they played in Politics, Religion, Culture, Scripture, Architecture and Art as an exclusive one, as far as Ancient Sudan is concerned. But, of course, admittedly they were the great builders of the outright majority of the monuments we have found and/or unearthed until now in the south of Egypt and in the north of the juncture between the Blue and the White Niles.

Credit to these monuments, as well as to several monuments in Egypt itself, has to be given also to another, equally old, people, who almost never excelled in Politics and in Administration, but were omnipresent and ubiquitous at the banks of the Nile over so many millennia.

We refer to the famous 'golden' ones, as their name suggests; was it - by the way - theirs? As long as Ancient Egyptian Hieroglyphic documentation goes back, so do early references we have to this people, who was named after the Ancient Egyptian word for 'gold', Nub. The most common interpretation has it that the Nubians were living at the edge of the desert, and in areas where gold mines, like those of Wadi Allaki, attracted the interest of the early pharaonic administration. Since they were living in that area, the Egyptians called them in this way. We have plenty of references of all sorts, textual, epigraphic, pictorial and sculptural to this people, and within Egyptian hieroglyphic texts several ancient Nubian words have been preserved, mostly personal names. But we will certainly never come to know whether they used that name to denominate themselves.

Nubians were living among ancient Egyptians, but they were ostensible mostly in Upper Egypt. They were also at home in the area of Kush, 'Ethiopia', i.e. present day Sudan. Modern scholars, having collected Nubian linguistic material even among the not yet deciphered Meroitic scriptures, are classifying ancient Nubian as Nilo-Saharan language, which means totally different from either the Semitic or the Khammitic languages, unrelated to both, the Ancient Egyptian and the Kushitic ? Meroitic. The prevailing opinion is to consider the link between the Ancient Nubians and the modern Nubians as strong. Modern Nubians live from Luqсор in Egypt to Atbara in Sudan, and this means that their land is no less than 1750 km long! In Egypt Nubians speak Kinzi and Fudjeki (also called Fidjikawi), whereas in Sudan one of the major dialects is Halfawi, which is spoken around Wadi Halfa, and after the erection of the Aswan High Dam, also in the area of Halfa Guedida, not far from Kessala and the Eritrean border, since large part of the Halfawi population did not like to reside in the re-located in the desert Wadi Halfa that is only a shadow of the original African beauty of the old times Wadi Halfa at the banks of the Nile! Going further to the south, one crosses respectively the areas of Soukkot and Mahas (both between Wadi Halfa and Dongola, and delimited from each other between Sadinga and Sulb/Soleb), and then the realm of Danglawi.

## 6. Pan-Arabic Anti-Nubian Racism is worse than Hitler's Anti-Semitism.

Nubatia, the northern Christian kingdom of Sudan, consists in the only real Nubian state in the World History, and at the same time it is the only time that a state bore the ethnic and national name of the Nubians. Nubians are terribly oppressed in present day Egypt and Sudan, because of the imposed Arabic nationalism that undermines the historical importance of the Nubian as language, and consists in a massively expressed racism against Nubian. Practices have been numerous and sophisticated to instigate among Nubians a feeling of linguistic inferiority ? in comparison with Arabic ?, and as such these efforts are more perilous and more anti-human than the current Pan-Arabic anti-Semitism, or the 20th century 'classical' Nazi anti-Semitism, in the sense that the perverted work takes the form of Nubian self-intoxication and self-indoctrination with anti-Nubian ideologies towards which the self-intoxicated Nubians cannot express any criticism. This method that employs Islam for hideous and anti-human plans is a most sulphurous and vicious tactics in the sense of victimizing an entire nation and engulfing millions of people into cultural, linguistic and national self-extermination. Compared to this, the worst ethnic cleansing in this regard is just an innocent act!

If one compares the percentage of the ethnic minority (around 7%) and the percentage of Nubian graduates of universities (inferior to 0.1%) in Egypt, one is appalled and feels indignation to an unprecedented extent because of this unique case of criminal act of national extinction. The situation in Sudan is certainly not better!

As a consequence to this barbaric situation, Nubians, although they still have a great feeling of pride for their remarkable time trajectory throughout the last 40 ? 45 centuries of Human History, are criminally deprived from the correct Nubian national education that would reveal to them the greatness of the Ancient Nubian religion, culture and civilization, the keys to their self-knowledge, and to the monuments that are particular to them, like the temple of the Nubian god Maluli (in Ancient Greek Mandulis) at Kalabsha (Ancient Greek Talmis), etc.

## 7. Beja ? Blemmyes, and many other peoples and tribes.

One should bear in mind that the Eastern and the Western deserts in both, Egypt and the Sudan, were not empty areas, but they consisted in cradle of particular cultures and peoples whose achievements we have every reason to admire. Desert tribes and peoples have been constantly interacting with Egyptians, Kushites and Nubians in the valley of the Nile. What is amazing with peoples like the Beja, who are known through Egyptian Hieroglyphic, Ancient Greek and Latin sources, is that although for millennia they had continuous contacts with the valley of the Nile, and were involved in all sorts of activities there, from trade to cult and from occasional work to committed worship, they did not take the decision to settle in the Nile valley but created an eternal coming and going of exchanges, contacts and - at unfortunate times - wars. They were probably sharing more things with the Nubians, and at the times of Late Antiquity they proved to be the strongest supporters of Isis, Horus, Hathor, and the other paragons of Late Egyptian Religion and Cult. We find them intervening to drive pigs out of the holy place, the temple of Maluli at Talmis / Kalabsha, and we know very well that they arrived up to the point of obtaining the concession of the priests of Isis at Philae (Pa Irek, the Island of the End, in Ancient Egyptian, 5 km in the south of Aswan in the area of the first cataract that actually has been transformed

into a lake between the two dams, al Khazzan built 1902 and High Dam built 1964, of Aswan) to take the holy statue of the goddess in the desert, in their places, once per year, when a holy occasion was occurring to them, in order to worship her there and then have her return to her 'home' at Philae!

In ancient times, the Blemmyes seem to have moved from an earlier location in the Western Desert (certainly always at the area of southern Egypt around Aswan and further in the south in Sudan until the third cataract area) to the Eastern Desert, and currently we find them in the Eastern Desert and closer to the Red Sea coast than to the Nile valley in both Egypt and the Sudan. Their name, rather pronounced Biga in the modern Egyptian Arabic language, is permanently close to the island of Philae, since it became the modern name of an island next to the Isis temple island, namely the so-called Abaton in Ancient Greek, i.e. the island where nobody is allowed to set foot, the place of which the Ancient Egyptians had mythologized as the burial place of the dead body of Osiris, husband and brother to Isis. Certainly, the bulk of the present day Bega people is to be found in Sudan, not in Egypt.

8. The collapse of real Islam, the diffusion of religious fanaticism and barbarism in the Middle East, and the colonial interference and involvement

Equally deprived from their rights to a linguistically, culturally, educationally, socially, financially and nationally respectable life, the Beja have been another victim of the imposition of the false ideology of Pan-Arabism.

In this regard, it is essential to recall that there is no prescription in Islam according to which every new adherent to that religion should 'forget', 'abandon' or 'delete' his mother tongue, if it happens to be other than Arabic. There is no prescription that the Coran should not be translated in other languages, or that education must be offered in Arabic. Then, where this problematic situation has been based on?

As is known, the Islamic world perceived the Crusades in a very negative way. Although Islam was victorious at the end, the shock led many people accept irrelevant approaches and ill-conceived ideas of a few low-level philosophers, who under other circumstances would have been rejected by the cultured and educated people of Baghdad, Kufa, Shiraz, Konya, Tabriz, Sivas, Balkh, Granada, Kairwan, and Cairo. One among them was Ibn Taimiya, who irrevocably opted for a low-level and, properly speaking, anti-Islamic introspection and for persistence on traditional thought and on rigidly perceived behavioural system. Literary interpretation of the Coran and the Hadith, rejection of the inquisitive spirit of the exploration, self-limitation to an erroneously estimated orthopraxy (as a guarantee to the long desired orthodoxy) and blind opposition to any innovative thinking characterized this system that found many followers among poorly educated religious leaders (sheikhs), who saw in it an easy way to maintain spiritual and (through spiritual) social ? economic ? political power.

Speaking very briefly and schematically, the system got gradually momentum because the political establishments of the Islamic World, and mostly the Ottoman Empire and Iran, were involved in wars that were justifying the aforementioned philosophical system that was later incorporated into many theological subsystems and theoretical subdivisions. The political power

was dedicated to ferocious wars with many rising Western, Christian, countries, and the educated elite was focused on its intellectual endeavours, having always greater difficulties in recruiting disciples to serve the Knowledge and the Search within Islam.

At the end of a span of 300 years (schematically 1300 ? 1600), the situation started becoming extremely preoccupying, and analphabetic masses, besotted and conducted by ? literarily speaking ? Satanic sheikhs, were demanding from the Sultan the execution of brilliant worldwide top scientists (whose works were translated in the West, like those of Ulugh Beg) because they `were practicing Black Magic'!

Just 350 years ago the Christian World could not face the Islamic World in terms of either science and knowledge or political power and financial wealth. But the Ottoman Empire, Safevid Iran and the Mughal Empire of India were hit in a way that would soon become visible to their external enemies. All the sperm of ignorance, barbarism and idiocy was there, and it was already impossible to uproot it.

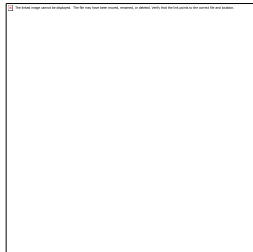
Two major events, political and intellectual, worsened the case. The diffusion of Wahhabism, a supposedly orthodox but purely Satanist ideology, if viewed and evaluated through the eyes of earlier great Islamic philosophers, brought about a speedier way to collapse. It was not accepted by the ruling elite, quite contrarily it was combated, but its diffusion among the masses was spectacular in the late 18th, 19th and early 20th centuries.

The rise of the Colonial Powers put an early end to the Muslim Empire of India, and placed the Sultan and the Shah among five formidable enemies. They both had to face:

- a. the Colonial countries' pressure (first felt by the Ottoman Empire in the cases of Egypt, Greece, Algeria, and first perceived by Safevid Iran in the Indian Ocean, India and Oman)
- b. the supported by the Colonial powers rise of Russia in the North, namely the northern Black Sea coast, the Caucasus area and the entire Central Asia.
- c. each other, in cases of many smartly and diplomatically instigated disputes that led repeatedly the two Islamic Superpowers to fratricide wars.
- d. the selected among minorities (Armenians, Copts, Aramaeans of Syria, Lebanese Christians, Greeks, Arabic speaking people in Palestine, Mesopotamia and Arabia) and besotted in Western universities `elite' under formation, since these people were getting erroneous education along with a great dose of anti-Ottoman or anti-Iranian poison (before being always abandoned and betrayed by treacherous France and distant England), and
- e. the always stronger perverted sheikhs and their Wahhabi followers. In this last case, the Colonial involvement took its most malicious character, since the Western scholars who took note of the situation did their best to make it even worse and more difficult for the Sultan, although ideologically they were closer to him than to the obscurantist Wahhabis! The help offered by the Colonial powers to the extremist and barbaric movement was of course not direct of character. It was an indirect attempt of creating situations in which the Wahhabis would gain

more ground, and the central Ottoman authority would lose more ground. At the end, in 1916-7, the Palestinians were deserting the ranks of the Ottoman army, permitting British to reach (coming from Egypt) Jerusalem, and prepare the final, ultimate death of Palestine.

The entire situation reached a culminating point with the diffusion of Arabic nationalism, a bogus ideological fabrication that engulfed Arabic speaking Muslims to absolute confusion and paranoia. This situation brings us to the first half of the 20th century, from where all the problematic issues that characterize present day Middle East emanate. (to be continued)



| 21121|2006-12-10 21:25:44|ray greenidge|Re: Hi! I am new!|  
Hi Sean,  
Welcome. I am also a black caribbean male ( Guyanese) living in the US.  
I hope you enjoy our conversations.  
Regards,  
Ray

*Sean* wrote:

Hi! I am Sean, and I am new to the group. I am a black Caribbean male who is greatly interested in black and African history.

---

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| 21122|2006-12-11 05:31:57|sincere1906|Study Detects Recent Instance of Human Evolution in East Africa|  
Study Detects Recent Instance of Human Evolution  
By NICHOLAS WADE  
December 10, 2006

<http://www.nytimes.com/2006/12/10/science/10cnd-evolve.html>

A surprisingly recent instance of human evolution has been detected among the peoples of East Africa. It is the ability to digest milk in adulthood, conferred by genetic changes that occurred as recently as 3,000 years ago, a team of geneticists has found.

The finding is a striking example of a cultural practice ? the raising of dairy cattle ? feeding back into the human genome. It also seems to be one of the first instances of convergent human evolution to be documented at the genetic level. Convergent evolution refers to two or more populations acquiring the same trait independently.

Throughout most of human history, the ability to digest lactose, the principal sugar of milk, has been switched off after weaning because there is no further need for the lactase enzyme that breaks the sugar apart. But when cattle were first domesticated 9,000 years ago and people later started to consume their milk as well as their meat, natural selection would have favored anyone with a mutation that kept the lactase gene switched on.

Such a mutation is known to have arisen among an early cattle-raising people, the Funnel Beaker culture, which flourished some 5,000 to 6,000 years ago in north-central Europe. People with a persistently active lactase gene have no problem digesting milk and are said to be lactose tolerant.

Almost all Dutch people and 99 percent of Swedes are lactose-tolerant, but the mutation becomes progressively less common in Europeans who live at increasing distance from the ancient Funnel Beaker region.

Geneticists wondered if the lactose tolerance mutation in Europeans, first identified in 2002, had arisen among pastoral peoples elsewhere. But it seemed to be largely absent from Africa, even though pastoral peoples there generally have some degree of tolerance.

A research team led by Sarah Tishkoff of the University of Maryland has now resolved much of the puzzle. After testing for lactose tolerance and genetic makeup among 43 ethnic groups of East Africa, she and her colleagues have found three new mutations, all independent of each other and of the European mutation, which keep the lactase gene permanently switched on.

The principal mutation, found among Nilo-Saharan-speaking ethnic groups of Kenya and Tanzania, arose 2,700 to 6,800 years ago, according to genetic estimates, Dr. Tishkoff's group is to report in the journal *Nature Genetics* on Monday. This fits well with archaeological evidence suggesting that pastoral peoples from the north reached northern Kenya about 4,500 years ago and southern Kenya and Tanzania 3,300 years ago.

Two other mutations were found, among the Beja people of northeastern

Sudan and tribes of the same language family, Afro-Asiatic, in northern Kenya.

Genetic evidence shows that the mutations conferred an enormous selective advantage on their owners, enabling them to leave almost 10 times as many descendants as people without them. The mutations have created "one of the strongest genetic signatures of natural selection yet reported in humans," the researchers write.

The survival advantage was so powerful perhaps because those with the mutations not only gained extra energy from lactose but also, in drought conditions, would have benefited from the water in milk. People who were lactose-intolerant could have risked losing water from diarrhea, Dr. Tishkoff said.

Diane Gifford-Gonzalez, an archaeologist at the University of California, Santa Cruz, said the new findings were "very exciting" because they "showed the speed with which a genetic mutation can be favored under conditions of strong natural selection, demonstrating the possible rate of evolutionary change in humans."

The genetic data fitted in well, she said, with archaeological and linguistic evidence about the spread of pastoralism in Africa. The first clear evidence of cattle in Africa is from a site 8,000 years old in northwestern Sudan. Cattle there were domesticated independently from two other domestications, in the Near East and the Indus valley of India.

Both Nilo-Saharan speakers in Sudan and their Cushitic-speaking neighbors in the Red Sea hills probably domesticated cattle at the same time, since each has an independent vocabulary for cattle items, said Dr. Christopher Ehret, an expert on African languages and history at the University of California, Los Angeles. Descendants of each group moved southward and would have met again in Kenya, Dr. Ehret said.

Dr. Tishkoff detected lactose tolerance among both Cushitic speakers and Nilo-Saharan groups in Kenya. Cushitic is a branch of Afro-Asiatic, the language family that includes Arabic, Hebrew and ancient Egyptian.

Dr. Jonathan Pritchard, a statistical geneticist at the University of Chicago and the co-author of the new article, said that there were many signals of natural selection in the human genome, but that it was usually hard to know what was being selected for. In this case Dr. Tishkoff had clearly defined the driving force, he said.

The mutations Dr. Tishkoff detected are not in the lactase gene itself but a nearby region of the DNA that controls the activation of the gene. The finding that different ethnic groups in East Africa have different mutations is one instance of their varied evolutionary history and their exposure to many different selective pressures, Dr. Tishkoff said.

"There is a lot of genetic variation between groups in Africa, reflecting the different environments in which they live, from deserts to tropics, and their exposure to very different selective forces," she said.

People in different regions of the world have evolved independently since dispersing from the ancestral human population in northeast Africa 50,000 years ago, a process that has led to the emergence of different races. But much of this differentiation at the level of DNA may have led to the same physical result.

As Dr. Tishkoff has found in the case of lactose tolerance, evolution may use the different mutations available to it in each population to reach the same goal when each is subjected to the same selective pressure. "I think it's reasonable to assume this will be a more general paradigm," Dr. Pritchard said.

From NATURE:

Convergent adaptation of human lactase persistence in Africa and Europe

Sarah A Tishkoff<sup>1</sup>, Floyd A Reed, Alessia Ranciaro<sup>1</sup>, Benjamin F Voight, Courtney C Babbitt, Jesse S Silverman, Kweli Powell, Holly M Mortensen, Jibril B Hirbo, Maha Osman, Muntaser Ibrahim, Sabah A Omar, Godfrey Lema, Thomas B Nyambo, Jilur Ghorri, Suzannah Bumpstead, Jonathan K Pritchard, Gregory A Wray & Panos Deloukas.

Department of Biology, University of Maryland, College Park, Maryland 20742, USA.

<http://www.nature.com/ng/journal/vaop/ncurrent/abs/ng1946.html>

| 21123|2006-12-11 08:15:50|Paul Kekai Manansala|Re: Study Detects Recent Instance of Human Evolution in East Africa|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:

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I wouldn't be surprised if Turco-Mongol people have similar genes as they consume lots of milk. However, in their case the lactose is often mostly pre-digested by fermentation.

Lactose intolerance is more of a modern problem than an ancient one. I know a nutritional expert who says that fresh cow's milk has an enzyme that allows even lactose-intolerant people to digest milk properly.

The enzyme, though, becomes inactive not too long after milking. So modern bottled and otherwise stored milk loses the activity of this digestive enzyme. In ancient times, milk was always taken fresh after milking.

Cow's milk also seems to be worse than other types of milk like water buffalo and goat. Many people who cannot handle cow's milk have no problems with the other types.

Regards,

Paul Kekai Manansala

| 21124|2006-12-11 08:36:55|Mahari Mengistu|Are the pyramids concrete?|

This is a theory I posted a couple of years ago which I read in a book by Moustapha Gadalla.

=====

Are the pyramids concrete?

If new theory is right, Giza structures would be material's earliest known use.

By Tom Avril

Inquirer Staff Writer

A new picture of ancient ethnic diversity

On the Web | Read a presentation on Barsoum's paper

A Drexel University scientist who hails from Egypt announced provocative new findings yesterday about one of the enduring mysteries of his native land: How did the ancients lug the enormous carved blocks, weighing more than two tons apiece, to build the upper portions of the great pyramids?

The answer, says Michel Barsoum: Some of the blocks were not carved at all, but were made atop the pyramids by pouring a concrete-like "geopolymer" that could be brought up in buckets.

A version of this theory has been kicking around since the 1980s, promoted by French materials scientist Joseph Davidovits and widely rejected by traditional Egyptologists. But Barsoum and his associates

are the first to subject small samples of the pyramids to electron microscopy.

The substance devised by the Egyptians had another surprising attribute, Barsoum said: It was more friendly to the environment than modern-day lime cement, releasing less of the greenhouse gases linked to global warming.

"There's a fabulous irony in that the 5,000-year-old technology is a green technology for today," he said.

Barsoum, a materials engineering professor from Cairo, said he and his associates would not be surprised at resistance to their work, to be published today in the Journal of the American Ceramic Society.

"We have a tough time because we are materials scientists" and not traditional scholars of Egypt, said one of his coauthors, Adrish Ganguly, who now works in the private sector.

Scholars say the Egyptians used ramps to push the limestone blocks into place. But the great pyramid at Giza is more than 150 yards high, which would in theory require a ramp extending at least 750 yards into the desert - an unlikely scenario.

Some have theorized the use of spiral ramps, but Barsoum said he doubts they could have been built with the necessary precision to hoist the blocks into the proper place.

He says he believes that the lower blocks were indeed carved from limestone, as most scholars say, but he argues that the upper sections were made of the concrete-like substance, citing several lines of evidence.

First, he compared the amounts of silicon to those of calcium and magnesium in the various samples. The ratios between calcium and the other elements are not found in natural deposits of limestone, he said.

Then, he found that some samples of calcite and dolomite were hydrated, meaning there were water molecules trapped inside - again, a situation not found in nature.

Finally, some of the samples were not crystalline in nature on the microscopic level but "amorphous," he said, indicating they could not have been naturally occurring, sedimentary limestone.

One voice of skepticism came from Glen Dash, a board member of the Cambridge, Mass.-based Ancient Egypt Research Associates. He has used radar to scan the ground at pyramid sites.

Dash said he could not comment extensively without reading the paper, but he speculated that Barsoum could have been analyzing samples of mortar, rather than the blocks themselves.

Still, he acknowledged that traditional scholars have yet to explain convincingly how the heavy blocks could be dragged to the upper half of the pyramids.

"Nobody knows how they did it," Dash said.

Previously, detractors of the concrete theory have said there weren't enough trees in Egypt to make the necessary amount of lime, which is made by burning limestone.

But Barsoum stressed that in his theory, the poured geopolymer was used for at most 20 percent of the blocks. Moreover, after consulting with Davidovits, Barsoum said he thinks his ancestors used an alternate recipe that uses far less lime. That recipe requires diatomaceous earth - the soil formed by the decay of tiny organisms called diatoms.

Even if his theory turns out to be incorrect, Barsoum said, the recipe for the geopolymer still works; he said he had tried it in his Drexel lab. It can be made with 10 percent the amount of lime required for traditional concrete, and also with sodium hydroxide. Less burning, therefore less fuel.

He envisioned it being used as a low-pollution source of building material in modern developing countries.

"It's fascinating," he said in a telephone interview from France, where he announced his findings with a French coauthor. "It's actually humbling."

=====

HTP,  
Mahari

| 21125|2006-12-11 13:14:17|Mahari Mengistu|Re: Study Detects Recent Instance of Human Evolution in East Africa|

Paul,

That's an interesting perspective regarding lactose intolerance. I had not thought about the "fresh milk" angle. However, I have read

that Afrikans tend to be overwhelmingly lactose intolerant ( I am and I also hate cow's milk - mainly because it screws me up terribly). In addition, I have also read that many Asians and MiddleEast types are also lactose intolerant. I viewed that as another indication of a fairly close genetic connection amongst the groups.  
HTP,  
Mahari

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> Regards,

> Paul Kekai Manansala

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| 21126|2006-12-11 15:31:20|Paul Kekai Manansala|Re: Study Detects Recent Instance of Human Evolution in East Africa|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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>

Most people in the world are technically lactose intolerant even some of those with the so-called lactose tolerance gene.

The old tests using just breath analysis did not catch a good chunk of lactose intolerant people. Newer tests monitor for symptoms over a period of time along with breath and urine tests.

Many people with lactose tolerance genes can suffer severe symptoms while those who should be technically intolerant can handle small amounts of dairy fine.

It's pretty clear that lactose tolerance/intolerance involves more than just a few genes.

Regards,  
Paul Kekai Manansala  
| 21127|2006-12-12 09:34:01|Jaime Andres Pretell|Re: Study Detects Recent Instance of Human Evolution in East Africa|

Paul, how accurate, in your estimation, is the wikipedia article?

[http://en.wikipedia.org/wiki/Lactose\\_intolerance](http://en.wikipedia.org/wiki/Lactose_intolerance)

---

From: "Mahari Mengistu"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Study Detects Recent Instance of Human Evolution in East Africa  
Date: Mon, 11 Dec 2006 21:09:47 -0000

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| 21128|2006-12-12 09:36:31|arumese|Re: Study Detects Recent Instance of Human Evolution in  
East Africa|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:  
> >  
> >  
> >  
> >  
>  
> I wouldn't be surprised if Turco-Mongol people have similar genes as

> they consume lots of milk. However, in their case the lactose is  
> often mostly pre-digested by fermentation.  
>  
> Lactose intolerance is more of a modern problem than an ancient

one.

> I know a nutritional expert who says that fresh cow's milk has an  
> enzyme that allows even lactose-intolerant people to digest milk

properly.

>  
> The enzyme, though, becomes inactive not too long after milking. So  
> modern bottled and otherwise stored milk loses the activity of this  
> digestive enzyme. In ancient times, milk was always taken fresh

after

> milking.

>  
> Cow's milk also seems to be worse than other types of milk like

water

> buffalo and goat. Many people who cannot handle cow's milk have no  
> problems with the other types.

>  
> Regards,  
> Paul Kekai Manansala  
>

I have grown extremely lactose intolerant over the years. But I find  
that if I stick with a certain type of diet I can drink regular milk  
for about three days without any negative effects. I have recently  
begun to drink organic milk, which seems to work for me even better.

Fred

| 21129|2006-12-12 09:40:08|Mahari Mengistu|Re: Study Detects Recent Instance of Human  
Evolution in East Africa|

I can handle small amounts just fine, too - whatever that means. But  
I still notice symptoms of its effect.

I have a theory about cow's milk. But I won't mention it here.

HTP,

Mahari

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> > Paul,  
> > That's an interesting perspective regarding lactose intolerance.

I  
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> > that Afrikans tend to be overwhelmingly lactose intolerant ( I am  
  
and  
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terribly).  
> > In addition, I have also read that many Asians and MiddleEast

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> > are also lactose intolerant. I viewed that as another indication

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> Most people in the world are technically lactose intolerant even

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> of those with the so-called lactose tolerance gene.  
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> The old tests using just breath analysis did not catch a good chunk

of  
> lactose intolerant people. Newer tests monitor for symptoms over a  
> period of time along with breath and urine tests.  
>  
> Many people with lactose tolerance genes can suffer severe symptoms  
> while those who should be technically intolerant can handle small  
> amounts of dairy fine.  
>  
> It's pretty clear that lactose tolerance/intolerance involves more  
> than just a few genes.  
>  
> Regards,

> Paul Kekai Manansala

>

| 21130|2006-12-12 10:49:51|Paul Kekai Manansala|Re: Study Detects Recent Instance of Human Evolution in East Africa|

The main thing that the article lacks is that new testing beyond the old hydrogen breath tests are showing many more people than previously believed are lactose intolerant to some degree.

Regards,

Paul Kekai Manansala

| 21131|2006-12-12 11:01:37|Paul Kekai Manansala|Re: Study Detects Recent Instance of Human Evolution in East Africa|

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> I can handle small amounts just fine, too - whatever that means. But

> I still notice symptoms of its effect.

> I have a theory about cow's milk. But I won't mention it here.

> HTP,

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One strange thing is that coeliac disease, which is closely related to eating wheat (and other gluten-rich foods) is a major cause of lactose intolerance.

In Sweden which had one of highest lactose tolerances according to the old test regimes, lactose-free milk is very popular! This may be due to the fact that Sweden has high rates of coeliac disease.

A Finnish company names Valio has made a fortune selling lactose free milk to Sweden.

Regards,

Paul Kekai Manansala

| 21132|2006-12-12 13:50:38|sincere1906|Genetic basis for lactose intolerance revealed|

In January 2002 a study was released on the lactase gene, confirming that lactose intolerance (in adults) is actually the original condition. The ability to tolerate milk is the mutation.

dg

-----

Genetic basis for lactose intolerance revealed  
13:20 14 January 2002

From New Scientist  
James Randerson

A quick and cheap genetic test will soon be able to identify people with lactose intolerance. The test will be a boon for doctors, since many people suffer from the condition without realising it, and existing tests are time-consuming and unreliable.

For perhaps the majority of people in the world, including most southern European, Asian and African populations, lactose intolerance is the norm. It sets in at weaning or shortly after, when the body stops producing lactase - the enzyme it needs to digest the sugar lactose, which is a major ingredient of human and animal milk.

Without lactase, lactose passes through the stomach undigested and reaches bacteria in the large intestine. There some bugs feast on it, belching out by-products that can leave people feeling gassy and nauseous, or worse.

Now Leena Peltonen's team at the University of California, Los Angeles, has discovered the genetic basis for lactose intolerance. The discovery supports the theory that retaining the ability to digest milk evolved only in some peoples in the past ten thousand years, as an adaptation to dairy farming.

### Drinking milk

Peltonen's team studied nine extended Finnish families, as well as some Germans, Italians and South Koreans. The researchers found two variations in the human genome associated with lactose intolerance.

One of these "single nucleotide polymorphisms", or SNPs, was present in all 236 people who were lactose intolerant, while the other was found in 229. Both SNPs are near the lactase gene, and probably affect proteins that regulate the expression of the gene.

The fact that the same variations occur in distantly related populations supports the theory that all humans were once lactose intolerant, and that "lactase persistence" evolved only after people domesticated animals and began drinking their milk.

### Original condition

Lactase persistence also seems to be most common among peoples with a long tradition of dairy farming, such as northern Europeans, some groups in India and the Tutsis in central Africa. "I find it ironic

that a so-called disease actually represents the original condition," says Peltonen.

It is a nice example of a genetic change prompted by a cultural practice, says Kevin Laland, an expert on the interaction between genetics and culture at Cambridge University. "There are bound to be thousands of such changes, but there are comparatively few where the gene has been isolated."

The widespread prevalence of lactose intolerance was only recognised in the 1960s. Before that, a dislike of milk in countries such as China was ascribed to cultural differences.

Journal reference: Nature Genetics (DOI 10.1038/ng826)  
| 21133|2006-12-12 14:02:41|sincere1906|A new picture of ancient ethnic diversity - Ptolemaic Egypt|

Jaimie Pretrell originally sent this article as a link. I'm reposting it because I found it of interest once I opened and read through it. The remains in question are all Ptolemaic, which would explain the large Greek elements.

A new picture of ancient ethnic diversity  
By Tom Avril

Scholars have long believed that ancient Egypt was a genetic stew of ethnicity, as the fabled kingdom was both a center of international trade and often the victim of foreign invasions.

Now, new evidence suggests that may have been true even in the upper echelons of society, according to researchers who have used a blend of art and science to re-create what the ancients looked like in real life.

They have used CAT scans to model the skulls of seven mummies from various museums, including one unveiled yesterday at Philadelphia's Academy of Natural Sciences, revealing physical features that range from Mediterranean to African.

All seven were buried with the trappings of a high status in society, including two clearly connected to the priesthood, said project leader Jonathan Elias, director of the Harrisburg-based Akhmim Mummy Studies Consortium.

He cautioned against drawing firm conclusions from such a small sample, and he stressed that ethnic traits were a small part of his research. But he said the findings suggested a society where race had

little to do with class.

"They all identified themselves as Egyptians," Elias said. "These are people. You can't slice them up like they're chocolate cake or vanilla cake."

Philadelphia sculptor Frank Bender has created plaster busts from five of the seven skull models, including one of the anonymous young woman - dubbed Annie - whose 2,200-year-old remains are on display at the academy on Logan Circle.

Bender sculpted her with a nose and cheekbones that Elias described as "northern Mediterranean" - the location of modern-day Greece and Turkey. Another one of the five has what Elias called "Sudanese" features: full lips and a "prognathous" profile - meaning the jaw protrudes farther than the nose. The others have a blend of ethnic facial characteristics.

Anthropologists who have heard Elias speak about the work have been impressed.

"In the past, Egyptology has been very much based on architecture and artifacts and text," said Robert Yohe, an anthropologist at California State University, Bakersfield. "You got reconstructions of culture based on things and people's impressions of things."

Now, he said, mummy reconstructions provide more direct information about the ancient people: their role and status in society, their physical health, and sometimes even how they died.

Such efforts are not of much value on an individual basis but are provocative when done for a series of mummies from a particular place and time, said Andrew Nelson, an anthropologist from the University of Western Ontario.

"There were people sloshing up from Africa and around the Mediterranean and all over the place," Nelson said. "I think it's extremely interesting to see that reflected in the face."

Eventually, Elias hopes to scan more than 20 mummies, most from the Ptolemaic period, an intriguing span of three centuries during which Egypt came under Macedonian and Greek influence.

It began after Alexander the Great invaded Egypt in 332 B.C. Ptolemy, one of Alexander's generals and also a boyhood friend, named himself king in 305 B.C.

One of his successors was dubbed Ptolemy Philadelphus - "brotherly love," like the city of Philadelphia - because he married his sister.

Much remains unknown about the period. Few U.S. scholars specialize in it, in part because it is a transitional period that requires a fair bit of interdisciplinary skill, said J.G. Manning, who teaches classics at Stanford University.

The Greeks left much of Egyptian society and customs intact, including its polytheistic religion. They even drew parallels between certain Greek gods and their Egyptian counterparts. The period saw flourishing international trade, wider use of coins, and prolific accomplishments in the sciences and literature.

"In a lot of ways, it's the beginning of the modern world," Manning said.

Yet ancient texts indicate there was political unrest and even rebellion, some of it in Akhmim, the burial site for the mummies that Elias is studying. The city is in southern Egypt and was a major center for textiles and trade; reasons for the unrest under the Ptolemaic kings are not fully understood.

The unveiling of the academy mummy head comes as Philadelphia immerses itself in Egyptology. Treasures from the tomb of Tutankhamun go on display at the Franklin Institute on Feb. 3. At the University of Pennsylvania Museum of Archaeology and Anthropology, there is a new exhibit of artifacts from Amarna, the Egyptian city where Tut spent his childhood.

The academy has no firm plans yet on how to display Annie's bust.

The mummy project is unusual in that Elias, its director, is not affiliated with a university.

He founded his research consortium in 2005 in Harrisburg, where he once worked at the Whitaker Center for Science and the Arts. Project members include various universities and museums with Akhmimic mummies in their collections.

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Another of the mummies conjures up a different sort of feeling, at least for Elias, the project director. Inscriptions on his coffin identify him as Djedhor, a burly fellow whose remains are stored in France.

"He actually looks a great deal like my father-in-law," Elias quipped. "I try to get past that."

To ask Jonathan Elias a question about the study, and to learn about the science behind the Great Pyramids' bricks, go to

<http://go.philly.com/ancient>

| 21134|2006-12-12 14:13:45|Jaime Andres Pretell|Re: Study Detects Recent Instance of Human Evolution in East Africa|

Attachments :  
.....

Ah ok. thanks

---

From: "Paul Kekai Manansala"

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Study Detects Recent Instance of Human Evolution in East Africa

Date: Tue, 12 Dec 2006 18:47:47 -0000

---

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| 21135|2006-12-12 14:14:09|Jaime Andres Pretell|Re: Study Detects Recent Instance of Human Evolution in East Africa|

I am lactose tolerant as far as i know, but I prefer combining lactaid milk and soy milk together. much better flavor.

---

From: "Mahari Mengistu"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: *[Ta\_Seti] Re: Study Detects Recent Instance of Human Evolution in East Africa*  
Date: Tue, 12 Dec 2006 17:31:50 -0000

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| 21136|2006-12-12 15:25:13|asar\_imhotep|Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt|

So we're still trying to figure out the "race" of the ancient Ta-Merrians?

Asar Imhotep

<http://www.mochasuite.com>

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| 21137|2006-12-12 15:53:08|Alex van Deelen|Study Detects Recent Instance of Human  
Evolution in East Africa|

Study Detects Recent Instance of Human Evolution in East Africa

Posted by: "sincere1906" [sincere1906@yahoo.com](mailto:sincere1906@yahoo.com) sincere1906

Mon Dec 11, 2006 5:31 am (PST)

> Study Detects Recent Instance of Human Evolution  
> By NICHOLAS WADE  
> December 10, 2006

> "There is a lot of genetic variation between groups in Africa,  
> reflecting the different environments in which they live, from

> deserts to tropics, and their exposure to very different selective  
> forces," she said.

Wasn't there a theorist long ago who claimed greater genetic diversity in Europeans, because of the diversity of their natural environment? A pro-Breton theorist?

This sounds a little like that, although of course based on the study of actual gene (I hope).

> Cow's milk also seems to be worse than other types of milk  
> like water buffalo and goat. Many people who cannot handle  
> cow's milk have no problems with the other types.

That is interesting and would actually support the evolutionary explanation. It would be interesting to see if people who are tolerant to goat's milk for instance have a history of keeping goats.

But at least the interpretation makes sense.

Alex

| 21138|2006-12-12 21:26:46|SaNu Tepa|Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt|

But keep in mind that this is from the Ptolemaic period, so it's not surprising that it would be called a "genetic stew of ethnicity." Also, as I warned the group previously, beware of the subjective nature of these "reconstructions," as the person doing the reconstruction has a free hand as to which "race" he/she assigns to the skull.

*asar\_imhotep* wrote:

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| 21139|2006-12-13 10:13:49|Jaime Andres Pretell|Re: A new picture of ancient ethnic diversity -  
Ptolemaic Egypt|  
Nope. Human.

-----Original Message Follows-----

From: "asar\_imhotep" <[de\\_matedaprophet@hotmail.com](mailto:de_matedaprophet@hotmail.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: A new picture of ancient ethnic diversity - Ptolemaic  
Egypt

Date: Tue, 12 Dec:24:31 -0000

So we're still trying to figure out the "race" of the ancient Ta-Merrians?

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:

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Stay up-to-date with your friends through the Windows Live Spaces friends list.

[http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx\\_action=create&wx\\_url=/friends.aspx&mk|21140|2006-12-13 10:15:27|Jaime Andres Pretell|Re: Study Detects Recent Instance of Human Evolution in East Africa|](http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk|21140|2006-12-13 10:15:27|Jaime Andres Pretell|Re: Study Detects Recent Instance of Human Evolution in East Africa|)

It wouldn't surprise me if all of Eurasia had more variability as far as looks because of environment, but that is such a minuscule aspect of our genetic, Africa would still have more genetic variability. That is just a guess though.

-----Original Message Follows-----

From: "Alex van Deelen" <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Subject: [Ta\_Seti] Re:Study Detects Recent Instance of Human Evolution in East Africa

Date: Wed, 13 Dec:12:01 -0000

Study Detects Recent Instance of Human Evolution in East Africa

Posted by: "sincere1906" [sincere1906@yahoo.com](mailto:sincere1906@yahoo.com) sincere1906

Mon Dec 11, 2006 5:31 am (PST)

> Study Detects Recent Instance of Human Evolution  
> By NICHOLAS WADE  
> December 10, 2006

> "There is a lot of genetic variation between groups in Africa,  
> reflecting the different environments in which they live, from  
> deserts to tropics, and their exposure to very different selective  
> forces," she said.

Wasn't there a theorist long ago who claimed greater genetic diversity in Europeans, because of the diversity of their natural environment? A pro-Breton theorist?

This sounds a little like that, although of course based on the study of actual gene (I hope).

- > Cow's milk also seems to be worse than other types of milk
- > like water buffalo and goat. Many people who cannot handle
- > cow's milk have no problems with the other types.

That is interesting and would actually support the evolutionary explanation. It would be interesting to see if people who are tolerant to goat's milk for instance have a history of keeping goats.

But at least the interpretation makes sense.

Alex

---

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| 21141|2006-12-13 10:17:35|goredema\_99|Re: Has History been Tampered With?|

That would be like saying the Nazi`s were `storing` Jewish owned art rather than saying it was robbery. Africans should see their artifacts lying in European museums in the same light. Perhaps we should remember the the exclusionist treatment the Egyptians received from the Greeks and that received by Africans in Western Society.

The Notorious G.O.R.E wrote this in response to Jaimie Pretell:

"And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage."

I believe it is even older than that.

Wrote The Notorious G.O.R.E

In response to Paul K Manansala writing:

"I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans

to forge history and use history to further their aims."

>

| 21142|2006-12-13 10:21:53|goredema\_99|Re: A new picture of ancient ethnic diversity|  
How interesting. And yet Herodotus was able to identify the substrate  
population at that late date, after all that mixing, see The  
Histories, Book 2, Chpt 54.

The Notorious G.O.R.E wrote this in response to:

This Story has been sent to you by : jaime\_pretell@...

A new picture of ancient ethnic diversityScholars have long believed  
that ancient Egypt was a genetic stew of ethnicity, as the fabled  
kingdom was both a center of international trade and often the victim  
of foreign invasions.

The full article will be available on the Web for a limited time:

<http://www.philly.com/mld/inquirer/living/health/16136188.htm>

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Reserved.

| 21143|2006-12-13 11:22:57|Freddie Thompson|Re: A new picture of ancient ethnic diversity -  
Ptolemaic Egypt|

I read the article when he first posted it. I was tempted to comment on it, but I decided against it. It is the  
same subject that has been dealt with over and over again.It is pretty much established that ancient  
Kemet was an African-black culture and the assertions of the article reveal nothing new. The writeris  
either out of touch, or he just doesn't believe fat meat is greasy.  
Fred

*asar\_imhotep* wrote:

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Everyone is raving about [the all-new Yahoo! Mail beta.](#)

| 21144|2006-12-13 15:40:17|Mahari Mengistu|Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt|

All you have to do, Asar, is observe the tactic.

The period they chose to examine is from the Ptolemaic period - the period of Greek conquest - when theoretically there should have been lots of Mediterranean types abound. And of course, they would have pushed the natives toward the south or certainly away from the central administrative area of the country; thus, a large percentage of Med-types living and dying there.

HTP,

Mahari

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> > culture based on things and people's impressions of things."  
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> > The images were then used to create a three-dimensional model of

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> > He has sculpted five heads to date, marveling as history comes to

> > life in his hands. He sculpted the Academy's anonymous mummy with

> > flowing hair and a mouth opened as about to speak.

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> > "She was beautiful," Bender said. "She was full of life, vibrant."

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> > Another of the mummies conjures up a different sort of feeling,

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> > least for Elias, the project director. Inscriptions on his coffin

> > identify him as Djedhor, a burly fellow whose remains are stored

in

> > France.

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> > "He actually looks a great deal like my father-in-law," Elias

> > quipped. "I try to get past that."

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> > To ask Jonathan Elias a question about the study, and to learn

about

> > the science behind the Great Pyramids' bricks, go to

> > <http://go.philly.com/ancient>

> >

>

| 21145|2006-12-13 16:25:29|Mahari Mengistu|Study Detects Recent Instance of Human Evolution in East Africa|

The Massai, and some other cowherding Afrikan types drink milk with an added blood cocktail. Though on the surface it seems a little disgusting, I wonder if this procedure doesn't make milk more tolerable.

It's fascinating. Since I believe our Afrikan brothers and sisters were brilliant perhaps it is a method they discovered that allowed them to digest milk more easily. It seems a possibility with these body building elements in their basic forms which could unite forming a digestible foodstuff.

I enquired at a online medical site and received no response about what might result from a mixed combination of blood and milk.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

>  
> Study Detects Recent Instance of Human Evolution in East Africa  
> Posted by: "sincere1906" sincere1906@... sincere1906  
> Mon Dec 11, 2006 5:31 am (PST)  
>  
>> Study Detects Recent Instance of Human Evolution  
>> By NICHOLAS WADE  
>> December 10, 2006  
>  
>> "There is a lot of genetic variation between groups in Africa,  
>> reflecting the different environments in which they live, from  
>> deserts to tropics, and their exposure to very different

selective

>> forces," she said.

>  
> Wasn't there a theorist long ago who claimed greater genetic  
> diversity in Europeans, because of the diversity of their  
> natural environment? A pro-Breton theorist?  
>  
> This sounds a little like that, although of course based  
> on the study of actual gene (I hope).  
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>> Cow's milk also seems to be worse than other types of milk  
>> like water buffalo and goat. Many people who cannot handle  
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> That is interesting and would actually support the  
> evolutionary explanation. It would be interesting  
> to see if people who are tolerant to goat's milk  
> for instance have a history of keeping goats.  
>  
> But at least the interpretation makes sense.  
>  
> Alex

>  
| 21146|2006-12-13 22:06:26|Jaime Andres Pretell|Re: A new picture of ancient ethnic diversity|

### **Herodotus. Book 2, Chapter 54.**

54. The following tale is commonly told in Egypt concerning the oracle of Dodona in Greece, and that of Ammon in Libya. My informants on the point were the priests of Zeus at Thebes. They said, "That two of the sacred women were once carried off from Thebes by the Phoenicians. And that the story went that one of them was sold into Libya, and the other into

Greece, and these women were the first founders of the oracles in the two countries." On my inquiring how they came to know so exactly what became of the women, they answered, "That diligent search had been made after them at the time, but that it had not been found possible to discover where they were." Afterwards, however, they received the information which they had given me.

---

From: "goredema\_99"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: A new picture of ancient ethnic diversity  
Date: Wed, 13 Dec 2006 13:27:35 -0000

How interesting. And yet Herodotus was able to identify the substrate population at that late date, after all that mixing, see The Histories, Book 2, Chpt 54.

The Notorious G.O.R.E wrote this in response to:

This Story has been sent to you by : jaime\_pretell@ ...  
A new picture of ancient ethnic diversityScholars have long believed that ancient Egypt was a genetic stew of ethnicity, as the fabled kingdom was both a center of international trade and often the victim of foreign invasions.  
The full article will be available on the Web for a limited time:  
<http://www.philly.com/mld/inquirer/living/health/16136188.htm>  
(c) 2006 Philadelphia Inquirer and wire service sources. All Rights Reserved.

---

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| 21147|2006-12-13 22:08:08|Jaime Andres Pretell|Re: Has History been Tampered With?|

Unless you actually have documents stating that there was looting of knowledge and stockpiling in such a way that only the elite had access, you are speculating.

---

From: "goredema\_99"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
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That would be like saying the Nazi`s were `storing` Jewish owned art rather than saying it was robbery. Africans should see their artifacts lying in European museums in the same light. Perhaps we should remember the the exclusionist treatment the Egyptians received from the Greeks and that received by Africans in Western Society.

The Notorious G.O.R.E wrote this in response to Jaimie Pretell:

"And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage."

I believe it is even older than that.

Wrote The Notorious G.O.R.E

In response to Paul K Manansala writing:

"I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."

>

---

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| 21148|2006-12-13 22:11:16|Paul Kekai Manansala|Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> All you have to do, Asar, is observe the tactic.

> The period they chose to examine is from the Ptolemaic period - the  
> period of Greek conquest - when theoretically there should have been  
> lots of Mediterranean types abound. And of course, they would have  
> pushed the natives toward the south or certainly away from the  
> central administrative area of the country; thus, a large percentage  
> of Med-types living and dying there.

> HTP,

>

Studies like these show that even the Western "mainstream" is unable to maintain the old perceptions of ancient Egypt among Western audiences.

Regards,

Paul Kekai Manansala

| 21149|2006-12-13 23:04:04|Jaime Andres Pretell|Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt|

Quoted in "When we Ruled"

This study:

## Variation in ancient Egyptian stature and body proportions

Sonia R. Zakrzewski \*

Department of Archaeology, University of Southampton, Southampton SO17 1BF, UK

email: Sonia R. Zakrzewski ([S.R.Zakrzewski@soton.ac.uk](mailto:S.R.Zakrzewski@soton.ac.uk))

\*Correspondence to Sonia R. Zakrzewski, Department of Archaeology, University of Southampton, Southampton SO17 1BF, UK

### Funded by:



Bioarchaeology Panel, Wellcome Trust



St. John's College, University of Cambridge



Addison Wheeler Fellowship, University of Durham

### Keywords

stature ? limb proportions ? social complexity ? SES ? Egypt

### Abstract

Stature and the pattern of body proportions were investigated in a series of six time-successive Egyptian populations in order to investigate the biological effects on human growth of the development and intensification of agriculture, and the formation of state-level social organization. Univariate analyses of variance were performed to assess differences between the sexes and among various time periods. Significant differences were found both in stature and in raw long bone length measurements between the early semipastoral population and the later intensive agricultural population. The size differences were greater in males than in females. This disparity is suggested to be due to greater male response to poor nutrition in the earlier populations, and with the increasing development of social hierarchy, males were being provisioned preferentially over females. Little change in body shape was found through time, suggesting that all body segments were varying in size in response to environmental and social conditions. The change found in body plan is suggested to be the result of the later groups having a more tropical (Nilotic) form than the preceding populations. Am J Phys Anthropol, 2003. ? 2003 Wiley-Liss, Inc.

*Seems like variation to me.*

---

From: "Mahari Mengistu"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt  
Date: Wed, 13 Dec 2006 23:36:39 -0000

All you have to do, Asar, is observe the tactic.

The period they chose to examine is from the Ptolemaic period - the period of Greek conquest - when theoretically there should have been lots of Mediterranean types abound. And of course, they would have pushed the natives toward the south or certainly away from the central administrative area of the country; thus, a large percentage of Med-types living and dying there.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep" wrote:

>

> So we're still trying to figure out the "race" of the ancient Ta-Merrians?

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:

> >

> > Jaimie Pretrell originally sent this article as a link. I'm reposting

> > it because I found it of interest once I opened and read through it.

> > The remains in question are all Ptolemaic, which would explain the

> > large Greek elements.

> >

> > A new picture of ancient ethnic diversity

> > By Tom Avril

> >

> > Scholars have long believed that ancient Egypt was a genetic stew of

> > ethnicity, as the fabled kingdom was both a center of international

> > trade and often the victim of foreign invasions.

> >

> > Now, new evidence suggests that may have been true even in the upper

> > echelons of society, according to researchers who have used a blend

> > of art and science to re-create what the ancients looked like in real

> > life.

> >

> > They have used CAT scans to model the skulls of seven mummies from

> > various museums, including one unveiled yesterday at Philadelphia's

> > Academy of Natural Sciences, revealing physical features that range

> > from Mediterranean to African.

> >

> > All seven were buried with the trappings of a high status in society,

> > including two clearly connected to the priesthood, said project

> > leader Jonathan Elias, director of the Harrisburg-based Akhmim Mummy  
> > Studies Consortium.  
> >  
> > He cautioned against drawing firm conclusions from such a small  
> > sample, and he stressed that ethnic traits were a small part of  
his  
> > research. But he said the findings suggested a society where race  
had  
> > little to do with class.  
> >  
> > "They all identified themselves as Egyptians," Elias said. "These  
are  
> > people. You can't slice them up like they're chocolate cake or  
> > vanilla cake."  
> >  
> > Philadelphia sculptor Frank Bender has created plaster busts from  
> > five of the seven skull models, including one of the anonymous  
young  
> > woman - dubbed Annie - whose 2,200-year-old remains are on  
display at  
> > the academy on Logan Circle.  
> >  
> > Bender sculpted her with a nose and cheekbones that Elias  
described  
> > as "northern Mediterranean" - the location of modern-day Greece  
and  
> > Turkey. Another one of the five has what Elias called "Sudanese"  
> > features: full lips and a "prognathous" profile - meaning the jaw  
> > protrudes farther than the nose. The others have a blend of  
ethnic  
> > facial characteristics.  
> >  
> > Anthropologists who have heard Elias speak about the work have  
been  
> > impressed.  
> >  
> > "In the past, Egyptology has been very much based on architecture  
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| 21150|2006-12-14 04:43:26|Fari Supiya|Re: All people can handle goats milk|

From: "Alex van Deelen" :

"That is interesting and would actually support the evolutionary explanation. It would be interesting to see if people who are tolerant to goat's milk for instance have a history of keeping goats."

The Notorious G.O.R.E says in response:

"According to the West Country Farmhouse Cheesemakers, Glastonbury, England goat`s milk has 10% less lactose than cow`s milk. They say the chemical structure of lactose is the same in both so I`m deducing the difference in amount is the reason why humans generally have no problem with handling goat`s milk.

[http://www.farmhousecheesemakers.com/other\\_products/products/default\\_1.html](http://www.farmhousecheesemakers.com/other_products/products/default_1.html)

G.O.R.E

**Jaime Andres Pretell** wrote:

It wouldn't surprise me if all of Eurasia had more variability as far as looks because of environment, but that is such a minuscule aspect of our genetic, Africa would still have more genetic variability. That is just a guess though.

-----Original Message Follows-----

From: "Alex van Deelen"

Reply-To: Ta\_Seti@yahoogroups.com

To:

Subject: [Ta\_Seti] Re:Study Detects Recent Instance of Human Evolution in

East Africa

Date: Wed, 13 Dec:12:01 -0000

Study Detects Recent Instance of Human Evolution in East Africa

Posted by: "sincere1906" sincere1906@yahoo.com sincere1906

Mon Dec 11, 2006 5:31 am (PST)

> Study Detects Recent Instance of Human Evolution

> By NICHOLAS WADE

> December 10, 2006

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> forces," she said.

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This sounds a little like that, although of course based on the study of actual gene (I hope).

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- > like water buffalo and goat. Many people who cannot handle
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But at least the interpretation makes sense.

Alex

---

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[http://www.windowsoncare.com/?sc\\_cid=msn\\_hotmail](http://www.windowsoncare.com/?sc_cid=msn_hotmail)

Ta\_Seti Repository

[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)

Yahoo! Groups Links

To visit your group on the web, go to:

[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)

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| 21151|2006-12-14 05:20:31|Fari Supiya|Re: Has History been Tampered With?|  
20 years ago in South Africa I witnessed a Black man being denied access to the building he had worked in for years because he had accidentally typed in the wrong access code. The White security guard, had also been working there for years and rather than call the Black man's supervisor, or allow him a second go on the access code,decided to bar him from entering the building altogether.  
Oh and by the way, Herodotus Book 2 chpt 104.

***Jaime Andres Pretell*** wrote:

Unless you actually have documents stating that there was looting of knowledge and stockpiling in such a way that only the elite had access, you are speculating.

---

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| 21152|2006-12-14 05:48:20|Fari Supiya|Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt|

By quoting this in the way that you have you show that:

1. You have not read 'When We Ruled'
  2. You have a very limited understanding of how these studies are conducted and so if someone were to attack the study you would not be able to defend your use of it or the study itself.
  3. You have not read the actual article by Dr. Zakrewski, and if you have shame on you for quoting it so selectively.
- The Notorious G.O.R.E

*Jaime Andres Pretell* wrote:

Quoted in "When we Ruled"  
This study:

## **Variation in ancient Egyptian stature and body proportions**

Sonia R. Zakrewski \*

Department of Archaeology, University of Southampton, Southampton SO17 1BF, UK

**email:** Sonia R. Zakrewski ([S.R.Zakrewski@soton.ac.uk](mailto:S.R.Zakrewski@soton.ac.uk))

\*Correspondence to Sonia R. Zakrewski, Department of Archaeology,  
University of Southampton, Southampton SO17 1BF, UK

### **Funded by:**



Bioarchaeology Panel, Wellcome Trust



St. John's College, University of Cambridge



Addison Wheeler Fellowship, University of Durham

### **Keywords**

stature ? limb proportions ? social complexity ? SES ? Egypt

### **Abstract**

Stature and the pattern of body proportions were investigated in a series of six time-successive Egyptian populations in order to investigate the biological effects on human growth of the development and intensification of agriculture, and the formation of state-level social organization. Univariate analyses of variance were performed to assess differences between the sexes and among various time periods. Significant differences were found both in stature and in raw long bone length measurements between the early semipastoral population and the later intensive agricultural population. The size differences were greater in males than in females. This disparity is suggested to be due to greater male response to poor nutrition in the earlier

populations, and with the increasing development of social hierarchy, males were being provisioned preferentially over females. Little change in body shape was found through time, suggesting that all body segments were varying in size in response to environmental and social conditions. The change found in body plan is suggested to be the result of the later groups having a more tropical (Nilotic) form than the preceding populations. Am J Phys Anthropol, 2003. 2003 Wiley-Liss, Inc.

*Seems like variation to me.*

---

From: "Mahari Mengistu"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt  
Date: Wed, 13 Dec 2006 23:36:39 -0000

All you have to do, Asar, is observe the tactic.  
The period they chose to examine is from the Ptolemaic period - the period of Greek conquest - when theoretically there should have been lots of Mediterranean types about. And of course, they would have pushed the natives toward the south or certainly away from the central administrative area of the country; thus, a large percentage of Med-types living and dying there.  
HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep" wrote:  
>  
> So we're still trying to figure out the "race" of the ancient Ta-Merrians?  
>  
> Asar Imhotep  
> <http://www.mochasuite.com>  
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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:  
> >  
> > Jaimie Pretrell originally sent this article as a link. I'm reposting  
> > it because I found it of interest once I opened and read through it.  
> > The remains in question are all Ptolemaic, which would explain the  
> > large Greek elements.  
> >  
> > A new picture of ancient ethnic diversity  
> > By Tom Avril  
> >  
> > Scholars have long believed that ancient Egypt was a genetic stew of  
> > ethnicity, as the fabled kingdom was both a center of international  
> > trade and often the victim of foreign invasions.  
> >  
> > Now, new evidence suggests that may have been true even in the upper  
> > echelons of society, according to researchers who have used a blend

> > of art and science to re-create what the ancients looked like in real  
> > life.  
> >  
> > They have used CAT scans to model the skulls of seven mummies from  
> > various museums, including one unveiled yesterday at Philadelphia's  
> > Academy of Natural Sciences, revealing physical features that range  
> > from Mediterranean to African.  
> >  
> > All seven were buried with the trappings of a high status in society,  
> > including two clearly connected to the priesthood, said project  
> > leader Jonathan Elias, director of the Harrisburg-based Akhmim Mummy  
> > Studies Consortium.  
> >  
> > He cautioned against drawing firm conclusions from such a small  
> > sample, and he stressed that ethnic traits were a small part of his  
> > research. But he said the findings suggested a society where race had  
> > little to do with class.  
> >  
> > "They all identified themselves as Egyptians," Elias said. "These are  
> > people. You can't slice them up like they're chocolate cake or  
> > vanilla cake."  
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> > Philadelphia sculptor Frank Bender has created plaster busts from  
> > five of the seven skull models, including one of the anonymous young  
> > woman - dubbed Annie - whose 2,200-year-old remains are on display at  
> > the academy on Logan Circle.  
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> > Bender sculpted her with a nose and cheekbones that Elias described  
> > as "northern Mediterranean" - the location of modern-day Greece and  
> > Turkey. Another one of the five has what Elias called "Sudanese"  
> > features: full lips and a "prognathous" profile - meaning the jaw  
> > protrudes farther than the nose. The others have a blend of ethnic  
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> > Anthropologists who have heard Elias speak about the work have been  
> > impressed.  
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> > "In the past, Egyptology has been very much based on architecture and  
> > artifacts and text," said Robert Yohe, an anthropologist at  
> > California State University, Bakersfield. "You got reconstructions of  
> > culture based on things and people's impressions of things."  
> >  
> > Now, he said, mummy reconstructions provide more direct information  
> > about the ancient people: their role and status in society, their  
> > physical health, and sometimes even how they died.

> >  
> > Such efforts are not of much value on an individual basis but are  
> > provocative when done for a series of mummies from a particular  
place  
> > and time, said Andrew Nelson, an anthropologist from the  
University  
> > of Western Ontario.  
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> > "There were people sloshing up from Africa and around the  
> > Mediterranean and all over the place," Nelson said. "I think it's  
> > extremely interesting to see that reflected in the face."  
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> > Eventually, Elias hopes to scan more than 20 mummies, most from  
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> > Ptolemaic period, an intriguing span of three centuries during  
which  
> > Egypt came under Macedonian and Greek influence.  
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> > It began after Alexander the Great invaded Egypt in 332 B.C.  
Ptolemy,  
> > one of Alexander's generals and also a boyhood friend, named  
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> > "In a lot of ways, it's the beginning of the modern world,"  
Manning  
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> > Yet ancient texts indicate there was political unrest and even  
> > rebellion, some of it in Akhmim, the burial site for the mummies  
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> > Elias is studying. The city is in southern Egypt and was a major  
> > center for textiles and trade; reasons for the unrest under the  
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> > The mummy project is unusual in that Elias, its director, is not  
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> > Then, Bender went to work.  
> >  
> > Better known for helping law-enforcement agencies by sculpting  
the  
> > heads of missing persons, Bender relished the mummy project and  
even  
> > visited Egypt for inspiration.  
> >  
> > He has sculpted five heads to date, marveling as history comes to  
> > life in his hands. He sculpted the Academy's anonymous mummy with  
> > flowing hair and a mouth opened as about to speak.  
> >  
> > "She was beautiful," Bender said. "She was full of life, vibrant."  
> >  
> > Another of the mummies conjures up a different sort of feeling,  
at  
> > least for Elias, the project director. Inscriptions on his coffin  
> > identify him as Djedhor, a burly fellow whose remains are stored  
in  
> > France.  
> >  
> > "He actually looks a great deal like my father-in-law, " Elias  
> > quipped. "I try to get past that."  
> >  
> > To ask Jonathan Elias a question about the study, and to learn  
about  
> > the science behind the Great Pyramids' bricks, go to  
> > <http://go.philly.com/ancient>  
> >  
> >

---

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---

Everyone is raving about [the all-new Yahoo! Mail beta.](#)

| 21153|2006-12-14 06:40:06|Fari Supiya|Re: Has History been Tampered With?|

I have noticed that on contentious issues people only respond to the bit they can handle. Jaime why have you not mentioned the way the Egyptians were treated by the Greeks. Do you even know what happened? Your ignoring of the comparison of Nazi behaviour. Should I read into this approval of the treatment of Jews in that period?

The Notorious G.O.R.E

***Jaime Andres Pretell*** wrote:

Unless you actually have documents stating that there was looting of knowledge and stockpiling in such a way that only the elite had access, you are speculating.

---

From: "goredema\_99"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Has History been Tampered With?  
Date: Wed, 13 Dec 2006 14:07:26 -0000

That would be like saying the Nazi`s were `storing` Jewish owned art rather than saying it was robbery. Africans should see their artifacts lying in European museums in the same light. Perhaps we should remember the the exclusionist treatment the Egyptians received from the Greeks and that received by Africans in Western Society.

The Notorious G.O.R.E wrote this in response to Jaimie Pretell:

"And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage."

I believe it is even older than that.

Wrote The Notorious G.O.R.E

In response to Paul K Manansala writing:

"I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."

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---

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---

Have a burning question? Go to [Yahoo! Answers](#) and get answers from real people who know.

| 21154|2006-12-14 08:51:06|Bradenqp@aol.com|Correspondences between Christian & Kemetic Spiritual Concepts ?|

In the Appendix at the end of Volume II of his Ancient Egypt Light of the World, Gerald Massey gives the following list of proposed correspondences between Kemetic religion and Christian theology. Massey, along with Godfrey Higgins and Alvin Boyd Kuhn -who also deal with these suggested correspondences- are nottouted by either Christian scholars or mainstream Egyptologists, when it comes to these supposed links:

<http://www.theosophical.ca/AncientEgyptAppendix.htm>

Many African Centered scholars do admire their work, however. Can list members take a look at Massey's Kemetic examples and tell if his descriptions of certain concepts, particularly his linguistic renderings of alternative appellations of particular deities ( e.g. "**Horus (lu), the son of a beetle**") actually hold water.

Paul Braden

| 21155|2006-12-14 09:25:00|Jaime Andres Pretell|Re: Has History been Tampered With?|

I am fully aware Greeks were conquerors. Just like Egyptians conquered others before them. Again, show how the treatment of Egyptians was any different than that of any conqueror of the time and how it would be similar to Nazi behavior. It seems you are the one that can only handle rhetoric.

---

From: *Fari Supiya*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *RE: [Ta\_Seti] Re: Has History been Tampered With?*  
Date: *Thu, 14 Dec 2006 05:38:38 -0800 (PST)*

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Have a burning question? Go to [Yahoo! Answers](#) and get answers from real people who know.

---

[Get the latest Windows Live Messenger 8.1 Beta version.?Join now.](#)

| 21156|2006-12-14 12:09:30|Jaime Andres Pretell|Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt|

By quoting the abstract, I have shown what the abstract says. Which was a study quoted by "When We Ruled". Not my fault selective quoting was used. Feel free to point out what she mean from her study if not that the phenotypes varied with time. Still more rhetoric. But no evidence. I just presented the abstract.

---

From: *Fari Supiya*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *RE: [Ta\_Seti] Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt*  
Date: *Thu, 14 Dec 2006 05:46:17 -0800 (PST)*

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Quoted in "When we Ruled"

This study:

## Variation in ancient Egyptian stature and body proportions

Sonia R. Zakrzewski \*

Department of Archaeology, University of Southampton, Southampton SO17 1BF, UK

**email:** Sonia R. Zakrzewski ([S.R.Zakrzewski@soton.ac.uk](mailto:S.R.Zakrzewski@soton.ac.uk))

\* Correspondence to Sonia R. Zakrzewski, Department of Archaeology, University of Southampton, Southampton SO17 1BF, UK

### Funded by:



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stature ? limb proportions ? social complexity ? SES ? Egypt

## Abstract

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> > flowing hair and a mouth opened as about to speak.  
> >  
> > "She was beautiful," Bender said. "She was full of life,  
vibrant."  
> >  
> > Another of the mummies conjures up a different sort of  
feeling,  
at  
> > least for Elias, the project director. Inscriptions on his coffin  
> > identify him as Djedhor, a burly fellow whose remains are  
stored  
in  
> > France.  
> >  
> > "He actually looks a great deal like my father-in-law, " Elias  
> > quipped. "I try to get past that."  
> >  
> > To ask Jonathan Elias a question about the study, and to  
learn  
about  
> > the science behind the Great Pyramids' bricks, go to  
> > <http://go.philly.com/ancient>  
> >  
>

---

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| 21157|2006-12-14 12:14:16|Alex van Deelen|2006 Genographic Conference online|  
Watch a conference chaired by dr. Spencer Wells of the Genographic  
Project, held in Cape Town, South Africa.

The 2006 Genographic conference

<http://testsite.co.za/>

| 21158|2006-12-14 12:14:46|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

Any honest scholar would notice Christianity borrows from a lot of religions from the region. I beleive Jesus did exist and his message was good, then he died and in an attempt to sell his message ho followers borrowed heavily from religions all around them to deify him.

---

From: *Bradenqp@aol.com*  
Reply-To: *Ta\_Seti@yahoogroups.com*  
To: *Ta\_Seti@yahoogroups.com*  
Subject: *[Ta\_Seti] Correspondences between Christian & Kemetic Spiritual Concepts ?*  
Date: *Thu, 14 Dec 2006 11:32:14 EST*

In the Appendix at the end of Volume II of his Ancient Egypt Light of the World, Gerald Massey gives the following list of proposed correspondences between Kemetic religion and Christian theology. Massey, along with Godfrey Higgins and Alvin Boyd Kuhn -who also deal with these suggested correspondences- are nottouted by either Christian scholars or mainstream Egyptologists, when it comes to these supposed links:

<http://www.theosophical.ca/AncientEgyptAppendix.htm>

Many African Centered scholars do admire their work, however. Can list members take a look at Massey's Kemetic examples and tell if his descriptions of certain concepts, particularly his linguistic renderings of alternative appellations of particular deities ( e.g. **"Horus (lu), the son of a beetle"**) actually hold water.

Paul Braden

---

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| 21159|2006-12-14 12:20:25|Paul Kekai Manansala|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'



**Orthodox painting of Jesus as "Black Bambino" with Mary**

Regards,  
Paul Kekai Manansala

--- In Ta\_Seti@yahoogroups.com, Bradenqp@... wrote:

>

- > In the Appendix at the end of Volume II of his Ancient Egypt Light of the
- > World, Gerald Massey gives the following list of proposed correspondences
- > between Kemetic religion and Christian theology. Massey, along with Godfrey
- > Higgins and Alvin Boyd Kuhn -who also deal with these suggested correspondences-
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- > certain concepts, particularly his linguistic renderings of alternative
- > appellations of particular deities ( e.g. "Horus (Iu), the son of a beetle" )
- > actually hold water.
- >
- >
- > Paul Braden
- >

| 21160|2006-12-14 15:46:49|JASON WOODS|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins.

Issaias

**Paul Kekai Manansala** wrote:

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On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'



**Orthodox painting of Jesus as "Black Bambino" with Mary**

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- >
- >
- > Paul Braden
- >

---

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| 21161|2006-12-14 17:17:12|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

evidence. That the hebrews were in Egypt is known. That they would be influenced is logical. That it was their original home, is conjecture i have not seen supported by any evidence.

---

From: JASON WOODS  
Reply-To: Ta\_Seti@yahoogroups.com  
To: Ta\_Seti@yahoogroups.com  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?  
Date: Thu, 14 Dec 2006 15:32:13 -0800 (PST)

I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins.

Issaias

**Paul Kekai Manansala** wrote:

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#### **Orthodox painting of Jesus as "Black Bambino" with Mary**

Regards,  
Paul Kekai Manansala

--- In Ta\_Seti@yahooogroups .com, Bradenqp@... wrote:

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>  
>  
> Paul Braden  
>

---

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| 21162|2006-12-14 18:54:59|Djehuti Sundaka|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

No, they don't hold water. The correspondences are either superficial or totally imaginary. To get some bearing on Massey's scholarly trustworthiness, here's a suggestion, research the etymology of name "Egypt" and then see what etymology Massey provides.

There are aspects of Xristianity that have their origin in Kamat and other places but such aspects are not a product of direct borrowing. For instance, the concept of Iesus as the Logos is ultimately derived from the Kamy god Djhwty but it comes by way of being adopted into Hellenic culture by Heraklitas (c. 500 BCE) and modified by the Jewish philosopher Philon (c. 20 CE) and finally applied by Paulos (c. 54 CE) to a failed insurrectionist named Yeshw to make him the Iesus of Xristianity.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bradenqp@... wrote:

>

> In the Appendix at the end of Volume II of his Ancient Egypt Light of the

> World, Gerald Massey gives the following list of proposed correspondences

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> actually hold water.

>

>

> Paul Braden

>

| 21163|2006-12-14 20:02:04|Djehuti Sundaka|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

That a people named "Ibriym" (Hebrews), or "Yehwdiym" (Jews),

or "YisraEl" (Israel) were in Kamat before the 26th Dynasty is

certainly not known. Hapirw (Apiru) are known from the 18th Dynasty

but are a socio-economic group based mainly in Kna'an. The very first mention of YisraEl during the reign of MrnPtah is also in Kna'an, never in Kamat. Yehwdiym are first mentioned in Kamat during the 26th Dynasty if not later (cf. Jeremiah 44:1). No story claiming any such people to have ever been in Kamat is known to have existed before 800 BCE. The story itself indicates inspiration from the expulsion of the Hika Khaswt and therefore a literary borrowing probably from the 19th Dynasty work "The Quarrel of Apophis and Seqenenre".

Djehuti Sundaka

| 21164|2006-12-14 21:05:49|anne|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

Alvin Boyd Kuhn is excellent.

<http://www.theosophical.ca/RedSea.htm>

**Paul Kekai Manansala** wrote:

I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized. '



**Orthodox painting of Jesus as "Black Bambino" with Mary**

Regards,  
Paul Kekai Manansala

--- In Ta\_Seti@yahoogroups .com, Bradenqp@... wrote:

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- >
- >
- > Paul Braden
- >




---

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| 21165|2006-12-15 03:22:01|Fari Supiya|Re: Has History been Tampered With?|  
 You have just shown that you are not fully aware, I kindly providesuggested readingfor your mental nutrition, Yosef ben Jochannan, Black Man of the Nile and his Family, 1970; and the same genius of an author, Africa: Mother of Western Civilisation, 1988. Come back when you`re full.

TheNotoriousG.O.R.E

**Jaime Andres Pretell** wrote:

I am fully aware Greeks were conquerors. Just like Egyptians conquered others before them. Again, show how the treatment of Egyptians was any different tan that of any conqueror of the time and how it would be similar to Nazi behavior. It seems you are the one that can only handle rhetoric.

---

From: *Fari Supiya*  
 Reply-To: *Ta\_Seti@yahoogroups.com*  
 To: *Ta\_Seti@yahoogroups.com*  
 Subject: *RE: [Ta\_Seti] Re: Has History been Tampered With?*  
 Date: *Thu, 14 Dec 2006 05:38:38 -0800 (PST)*

I have noticed that on contentious issues people only respond to the bit they can handle. Jaime why have you not mentioned the way the Egyptians were treated by the Greeks. Do you even know what happened? Your ignoring of the comparison of Nazi behaviour. Should I read into this approval of the treatment of Jews in that period?

The Notorious G.O.R.E

**Jaime Andres Pretell** wrote:

Unless you actually have documents stating that there was looting of knowledge and stockpiling in such a way that only the elite had access, you are speculating.

---

From: "goredema\_99"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: *[Ta\_Seti] Re: Has History been Tampered With?*  
Date: *Wed, 13 Dec 2006 14:07:26 -0000*

That would be like saying the Nazi`s were `storing` Jewish owned art rather than saying it was robbery. Africans should see their artifacts lying in European museums in the same light. Perhaps we should remember the the exclusionist treatment the Egyptians received from the Greeks and that received by Africans in Western Society.

The Notorious G.O.R.E wrote this in response to Jaimie Pretell:

"And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage."

I believe it is even older than that.

Wrote The Notorious G.O.R.E

In response to Paul K Manansala writing:

"I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."

>

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| 21166|2006-12-15 03:25:18|Fari Supiya|Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt|

Selective quoting was the third issue I raised. You have not dealt with the first two points, what are you running from?

NOTORIOUS

**Jaime Andres Pretell** wrote:

By quoting the abstract, I have shown what the abstract says. Which was a study quoted by "When We Ruled". Not my fault selective quoting was used. Feel free to point out what she mean from her study if not that the phenotypes varied with time. Still more rhetoric. But no evidence. I just presented the abstract.

---

From: *Fari Supiya*  
Reply-To: *Ta\_Seti@yahooogroups .com*  
To: *Ta\_Seti@yahooogroups .com*  
Subject: *RE: [Ta\_Seti] Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt*  
Date: *Thu, 14 Dec 2006 05:46:17 -0800 (PST)*

By quoting this in the way that you have you show that:

1. You have not read `When We Ruled`
  2. You have a very limited understanding of how these studies are conducted and so if someone were to attack the study you would not be able to defend your use of it or the study itself.
  3. You have not read the actual article by Dr. Zakrewski, and if you have shame on you for quoting it so selectively.
- The Notorious G.O.R.E

**Jaime Andres Pretell** wrote:

Quoted in "When we Ruled"  
This study:

**Variation in ancient Egyptian stature and body proport**

Sonia R. Zakrzewski \*

Department of Archaeology, University of Southampton, Southampton SO17 1BF, UK

**email:** Sonia R. Zakrzewski ([S.R.Zakrzewski@soton.ac.uk](mailto:S.R.Zakrzewski@soton.ac.uk))

\* Correspondence to Sonia R. Zakrzewski, Department of Archaeology, University of Southampton, Southampton SO17 1BF, UK

**Funded by:**



Bioarchaeology Panel, Wellcome Trust



St. John's College, University of Cambridge



Addison Wheeler Fellowship, University of Durham

## Keywords

stature ? limb proportions ? social complexity ? SES ? Egypt

## Abstract

Stature and the pattern of body proportions were investigated in a series of six time-successive Egyptian populations in order to investigate the biological effects on human growth of the development and intensification of agriculture, and the formation of state-level social organization. Univariate analyses of variance were performed to assess differences between sexes and among various time periods. Significant differences were found both in stature and raw long bone length measurements between the early semipastoral population and the later intensive agricultural population. The size differences were greater in males than in females. This disparity is suggested to be due to greater male response to poor nutrition in the early populations, and with the increasing development of social hierarchy, males were being provisioned preferentially over females. Little change in body shape was found through time, suggesting that all body segments were varying in size in response to environmental and social conditions. The change found in body plan is suggested to be the result of the later groups adopting a more tropical (Nilotic) form than the preceding populations. *Am J Phys Anthropol*, 2000. Wiley-Liss, Inc.

*Seems like variation to me.*

From: "Mahari Mengistu"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt  
Date: Wed, 13 Dec 2006 23:36:39 -0000

All you have to do, Asar, is observe the tactic.  
The period they chose to examine is from the Ptolemaic period - the period of Greek conquest - when theoretically there should have been lots of Mediterranean types abound. And of course, they would have pushed the natives toward the south

or certainly away from the central administrative area of the country; thus, a large percentage of Med-types living and dying there. HTP, Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep" wrote:

>  
> So we're still trying to figure out the "race" of the ancient Ta-Merrians?

>  
> Asar Imhotep  
> <http://www.mochasui.te.com>

>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:

> >  
> > Jaimie Pretrell originally sent this article as a link. I'm reposting  
> > it because I found it of interest once I opened and read through it.

> > The remains in question are all Ptolemaic, which would explain the

> > large Greek elements.

> >  
> > A new picture of ancient ethnic diversity

> > By Tom Avril

> >  
> > Scholars have long believed that ancient Egypt was a genetic stew of

> > ethnicity, as the fabled kingdom was both a center of international

> > trade and often the victim of foreign invasions.

> >  
> > Now, new evidence suggests that may have been true even in the upper

> > echelons of society, according to researchers who have used a blend

> > of art and science to re-create what the ancients looked like in real

> > life.

> >  
> > They have used CAT scans to model the skulls of seven mummies from

> > various museums, including one unveiled yesterday at

Philadelphia's  
> > Academy of Natural Sciences,  
revealing physical features that  
range  
> > from Mediterranean to African.  
> >  
> > All seven were buried with the  
trappings of a high status in  
society,  
> > including two clearly connected  
to the priesthood, said project  
> > leader Jonathan Elias, director  
of the Harrisburg-based Akhmim  
Mummy  
> > Studies Consortium.  
> >  
> > He cautioned against drawing  
firm conclusions from such a small  
> > sample, and he stressed that  
ethnic traits were a small part of  
his  
> > research. But he said the  
findings suggested a society where  
race  
had  
> > little to do with class.  
> >  
> > "They all identified themselves  
as Egyptians," Elias said. "These  
are  
> > people. You can't slice them up  
like they're chocolate cake or  
> > vanilla cake."  
> >  
> > Philadelphia sculptor Frank  
Bender has created plaster busts  
from  
> > five of the seven skull models,  
including one of the anonymous  
young  
> > woman - dubbed Annie - whose  
2,200-year-old remains are on  
display at  
> > the academy on Logan Circle.  
> >  
> > Bender sculpted her with a nose  
and cheekbones that Elias  
described  
> > as "northern Mediterranean" -  
the location of modern-day Greece  
and  
> > Turkey. Another one of the five  
has what Elias called "Sudanese"  
> > features: full lips and a  
"prognathous" profile - meaning the  
jaw  
> > protrudes farther than the nose.  
The others have a blend of  
ethnic  
> > facial characteristics.  
> >  
> > Anthropologists who have heard  
Elias speak about the work have

been  
> > impressed.  
> >  
> > "In the past, Egyptology has  
been very much based on  
architecture  
and  
> > artifacts and text," said Robert  
Yohe, an anthropologist at  
> > California State University,  
Bakersfield. "You got  
reconstructions of  
> > culture based on things and  
people's impressions of things."  
> >  
> > Now, he said, mummy  
reconstructions provide more direct  
information  
> > about the ancient people: their  
role and status in society, their  
> > physical health, and sometimes  
even how they died.  
> >  
> > Such efforts are not of much  
value on an individual basis but are  
> > provocative when done for a  
series of mummies from a particular  
place  
> > and time, said Andrew Nelson,  
an anthropologist from the  
University  
> > of Western Ontario.  
> >  
> > "There were people sloshing up  
from Africa and around the  
> > Mediterranean and all over the  
place," Nelson said. "I think it's  
> > extremely interesting to see that  
reflected in the face."  
> >  
> > Eventually, Elias hopes to scan  
more than 20 mummies, most from  
the  
> > Ptolemaic period, an intriguing  
span of three centuries during  
which  
> > Egypt came under Macedonian  
and Greek influence.  
> >  
> > It began after Alexander the  
Great invaded Egypt in 332 B.C.  
Ptolemy,  
> > one of Alexander's generals and  
also a boyhood friend, named  
himself  
> > king in 305 B.C.  
> >  
> > One of his successors was  
dubbed Ptolemy Philadelphus -  
"brotherly  
> > love," like the city of  
Philadelphia - because he married his  
sister.

> >  
> > Much remains unknown about the period. Few U.S. scholars specialize  
> > in it, in part because it is a transitional period that requires a  
> > fair bit of interdisciplinary skill, said J.G. Manning, who teaches  
> > classics at Stanford University.  
> >  
> > The Greeks left much of Egyptian society and customs intact, > > including its polytheistic religion. They even drew parallels between  
> > certain Greek gods and their Egyptian counterparts. The period saw  
> > flourishing international trade, wider use of coins, and prolific  
> > accomplishments in the sciences and literature.  
> >  
> > "In a lot of ways, it's the beginning of the modern world," Manning  
> > said.  
> >  
> > Yet ancient texts indicate there was political unrest and even  
> > rebellion, some of it in Akhmim, the burial site for the mummies that  
> > Elias is studying. The city is in southern Egypt and was a major  
> > center for textiles and trade; reasons for the unrest under the  
> > Ptolemaic kings are not fully understood.  
> >  
> > The unveiling of the academy mummy head comes as Philadelphia  
> > immerses itself in Egyptology. Treasures from the tomb of Tutankhamun  
> > go on display at the Franklin Institute on Feb. 3. At the University  
> > of Pennsylvania Museum of Archaeology and Anthropology, there is  
> > a  
> > new exhibit of artifacts from Amarna, the Egyptian city where Tut  
> > spent his childhood.  
> >  
> > The academy has no firm plans yet on how to display Annie's bust.  
> >  
> > The mummy project is unusual in that Elias, its director, is not

> > affiliated with a university.  
> >  
> > He founded his research consortium in 2005 in Harrisburg, where he  
> > once worked at the Whitaker Center for Science and the Arts. Project  
> > members include various universities and museums with Akhmimic  
> > mummies in their collections.  
> >  
> > "He's a very engaging guy," Nelson said. "You have to have someone  
> > like that for this sort of project, to pull everyone together."  
> >  
> > The work on the academy mummy began in April, when caretakers  
> > carefully drove it to Hahnemann University Hospital, using a  
> > makeshift stretcher wrapped in bubble wrap. A radiologist scanned the  
> > body with computed tomography - a CAT scan.  
> >  
> > The images were then used to create a three-dimensional model of the  
> > skull at the University of Manitoba. A special 3-D printer was used  
> > to build up the model layer by layer, by spraying a mixture of  
> > plaster dust and a special polymer.  
> >  
> > Then, Bender went to work.  
> >  
> > Better known for helping law-enforcement agencies by sculpting the  
> > heads of missing persons, Bender relished the mummy project and even  
> > visited Egypt for inspiration.  
> >  
> > He has sculpted five heads to date, marveling as history comes to  
> > life in his hands. He sculpted the Academy's anonymous mummy with  
> > flowing hair and a mouth opened as about to speak.  
> >  
> > "She was beautiful," Bender said. "She was full of life, vibrant."  
> >

> > Another of the mummies  
conjures up a different sort of  
feeling,  
at  
> > least for Elias, the project  
director. Inscriptions on his coffin  
> > identify him as Djedhor, a burly  
fellow whose remains are stored  
in  
> > France.  
> >  
> > "He actually looks a great deal  
like my father-in-law, " Elias  
> > quipped. "I try to get past that."  
> >  
> > To ask Jonathan Elias a  
question about the study, and to  
learn  
about  
> > the science behind the Great  
Pyramids' bricks, go to  
> > <http://go.philly.com/ancient>  
> >  
>

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| 21167|2006-12-15 03:35:34|Fari Supiya|Re: What They Can Handle|

Only responding to what he can handle eh. Where is Mr Pretell's reproduction of Herorodotus bk  
2 chpt 104. He was so quick to reproduce the wrong passage.

The Notorious G.O.R.E

***Fari Supiya*** wrote:

20 years ago in South Africa I witnessed a Black man being denied access to the building he had worked in for years because he had accidentally typed in the wrong access code. The White security guard, had also been working there for years and rather than call the Black man's supervisor, or allow him a second go on the access code, decided to bar him from entering the building altogether.

Oh and by the way, Herodotus Book 2 chpt 104.

***Jaime Andres Pretell*** wrote:

Unless you actually have documents stating that there was looting of knowledge and stockpiling in such a way that only the elite had access, you are speculating.

---

From: "goredema\_99"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Has History been Tampered With?  
Date: Wed, 13 Dec 2006 14:07:26 -0000

That would be like saying the Nazi's were `storing` Jewish owned art rather than saying it was robbery. Africans should see their artifacts lying in European museums in the same light. Perhaps we should remember the the exclusionist treatment the Egyptians received from the Greeks and that received by Africans in Western Society.

The Notorious G.O.R.E wrote this in response to Jaimie Pretell:

"And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage."

I believe it is even older than that.

Wrote The Notorious G.O.R.E

In response to Paul K Manansala writing:

"I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."

>

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| 21168|2006-12-15 06:29:18|Jaime Andres Pretell|Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt|

Attachments :

Your first two point were entertaining. The first point was a strawman. I learned of the study from Robin's website. As I was not quoting his book, but the study itself, My reading the book is irrelevant. Two my understanding of the study is quite fine. Your claim of understanding it any better is simple rhetoric without making any statement of fact and supporting it with the study itself. Nice try.

---

From: *Fari Supiya*  
Reply-To: *Ta\_Seti@yahoogroups.com*  
To: *Ta\_Seti@yahoogroups.com*  
Subject: *RE: [Ta\_Seti] Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt*  
Date: *Fri, 15 Dec 2006 03:24:29 -0800 (PST)*

---

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| 21169|2006-12-15 06:33:36|Jaime Andres Pretell|Re: What They Can Handle|

Nice try. I reproduced the passage you quoted.

<http://www.sacred-texts.com/cla/hh/hh2100.htm>

---

From: *Fari Supiya*  
Reply-To: *Ta\_Seti@yahoogroups.com*  
To: *Ta\_Seti@yahoogroups.com*  
Subject: *RE: [Ta\_Seti] What They Can Handle*  
Date: *Fri, 15 Dec 2006 03:32:04 -0800 (PST)*

Only responding to what he can handle eh. Where is Mr Pretell`s reproduction of Herorodotus bk 2 chpt 104. He was so quick to reproduce the wrong passage.  
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| 21170|2006-12-15 11:06:04|Joe Cockrum III|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

I agree with you there. The Bible is filled with Khemetic influence. The New Testament "Satan" parallels with Set and Jesus parallels with Horus who were twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry. The Yin/Yang signifies the same (balance). The part in the Gospels where it talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).

~Xeper~

**JASON WOODS** wrote:

I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins.

Issaias

**Paul Kekai Manansala** wrote:

I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example,

there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized. '



### **Orthodox painting of Jesus as "Black Bambino" with Mary**

Regards,  
Paul Kekai Manansala

--- In Ta\_Seti@yahoogroups .com, Bradenqp@... wrote:

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- >
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- > Paul Braden
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| 21171|2006-12-15 13:03:29|asar\_imhotep|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

I think a common mistake people make is assuming the spiritual system of Ta-merri was not monotheistic before Akhenaten. This is something you have to understand before you can understand the overall spiritual system of Ta-Merri.

Ta-Merri was kind of like the United States (culturally). Although they shared a common culture, they were actually a group of various smaller African ethnic groups throughout the /Hnw/ (interior). Remember that according to Diodorus Siculus, Ta-Merri was a colony of Itiopia. It couldn't have been a colony unless there were people there to colonize separate from the cultural and political sphere of the Itiopians.

These people had their own customs, language, spiritual systems and history. When the Ethiopians colonized north Africa, they didn't downplay the native spiritual systems, they simply integrated it into one whole. This is common throughout Black Africa. This is why each city had its own set of deities and certain major deities are interwoven into a larger pantheon. But they all believe in a one supreme being.

The logic is this, the human mind is not wired to understand true singularity, oneness, pure consciousness or the concept of God. All you can do is study what is seen and speculate about the unseen. This is the basis of Philosophy and Mdw Ntr (The laws of how the Nun came into form). Since you can't comprehend God in its totality, you must study its parts and try to integrate it into somewhat of a whole. This is how the study of the sciences came about.

So we can't say that Akhenaten invented monotheism. He did not. And this is why you will see some parts of the collective Kemetic system in Christianity and some parts not, because it wasn't a single whole system to begin with. This is why you have so many creation stories in Kemet and deities.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Joe Cockrum III wrote:

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> ~Xeper~

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 > Paul Kekai Manansala  
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| 21172|2006-12-15 13:53:08|cristofori whitakara|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

t-anhk-u (thank you) asar. is not the meaning of Neter One Supreme Being and Neteru the forces of that one supreme being just like El Eloh is the one supreme being in hebrew and eloheem is the plurailty of that source el eloh?

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| 21173|2006-12-15 13:56:18|Herman Patton|Re: Correspondences between Christian & Kemetic  
Spiritual Concepts ?|

Actually I believe that writings do hold water up to a certain point. To totally dismiss Massey's  
work as obsolete is misguiding as best. When one looks at the etymology of the name it is  
obvious that the word has no bearing on the ancients of Mari-ta.

in this I as you Djehuti about the name Kamat and why do you use the lettering choice of km.t the  
way that you choose to use it. Wouldn't some European scholars suggest your Kamat to be an  
example of corrupt spelling which so-called Afrocentricists use? Couldn't Kam-at be taken as Kam-ta  
which means 'black land'. The application of the 'at' seems to bring about a possible point of  
corruption.

I am not implying that Massey's work should be the leading reading when trying to decipher the  
relationship between X-tainty and other African traditional cultural teaching which includes  
Km.t - Marita but it makes for an interesting read because we all know that X-tainty is based  
on African beliefs.

As a matter of fact it is a well known fact that the first bishops of X-tainty were African men.  
These men were before the Nicene Creed of 325 A.D. which means X-tainty had more of an  
African identity before this council. This can be proven through many of the lost books such as  
the Nag Hammadi Library, Dead Sea Scrolls (e.g. Gospel of the Egyptians) and the hidden  
material within the Catholic Church. Massey was on to something when providing information  
on the Hottentot's and the similarities between Yacub's battle between the angel and the wounded  
knee.

Etymology is very important when viewing any documents but we have to remember that Massey  
was a European man which lived in a European state. He had to convey his message over to the  
European populace so that Europeans could understand his debate.

***Djehuti Sundaka*** wrote:

No, they don't hold water. The correspondences are either superficial or totally imaginary. To get some bearing on Massey's scholarly trustworthiness, here's a suggestion, research the etymology of name "Egypt" and then see what etymology Massey provides.

There are aspects of Xristianity that have their origin in Kamat and other places but such aspects are not a product of direct borrowing. For instance, the concept of Iesus as the Logos is ultimately derived from the Kamy god Djhwty but it comes by way of being adopted into Hellenic culture by Heraklitas (c. 500 BCE) and modified by the Jewish philosopher Philon (c. 20 CE) and finally applied by Paulos (c. 54 CE) to a failed insurrectionist named Yeshw to make him the Iesus of Xristianity.

Djehuti Sundaka

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> Paul Braden

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| 21174|2006-12-15 14:11:36|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

I know that your response was to asar but please note that El would be the absolute singular form of the word Eloah/El-ah. We have to remember the El was the Bull deity of the K'naanites but Ah/Iah was the deity identified as Yah of Egypt after the Hyksos or even Iah of the Babylonians.

It has been suggest that the name El-ah or Elah/Eloah is actually two deities which represent 'El' as the positive energy and 'Ah/Yah' as the negative energy. The name El would represent the sun as Yah would represent the moon as it does in km.t. Some suggest that the name El-Ah represent the eyes of Horus/Heru. The missing eye of Horus represent the 'Yah/Ah' negative aspect which was removed by 'Set' and the positive eye 'El/AR/Ra' represent the eye still in tact. This eyes of Horus is as the Ying and Yang of the Chinese as El represent the Day and Yah/Ah represent the night.

hotep

*crisofori whitakara* wrote:

t-anhk-u (thank you) asar. is not the meaning of Neter One Supreme Being and Neteru the forces of that one supreme being just like El Eloah is the one supreme being in hebrew and elohim is the plurality of that source el eloh?

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These people had their own customs, language, spiritual systems and

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The logic is this, the human mind is not wired to understand true singularity, oneness, pure consciousness or the concept of God. All you can do is study what is seen and speculate about the unseen. This is the basis of Philosophy and Mdw Ntr (The laws of how the Nun came into form). Since you can't comprehend God in its totality, you must study its parts and try to integrate it into somewhat of a whole. This is how the study of the sciences came about.

So we can't say that Akhenaten invented monotheism. He did not. And this is why you will see some parts of the collective Kemetic system in Christianity and some parts not, because it wasn't a single whole system to begin with. This is why you have so many creation stories in Kemet and deities.

Asar Imhotep

<http://www.mochasuite.com>

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| 21175|2006-12-15 14:25:56|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

Please forgive my grammatical errors. I have two missing buttons on my labtop and it is difficult to type.

Thank you

**Herman Patton** wrote:

I know that your response was to asar but please note that El would be the absolute singular form of the word Eloah/El-ah. We have to remember the El was the Bull deity of the K'naanites but Ah/Iah was the deity identified as Yah of Egypt after the Hyksos or even Iah of the Babylonians.

It has been suggest that the name El-ah or Elah/Eloah is actually two deities which represent 'El' as the positive energy and 'Ah/Yah' as the negative energy. The name El would represent the sun as Yah would represent the moon as it does in km.t. Some suggest that the name El-Ah represent the eyes of Horus/Heru. The missing eye of Horus represent the 'Yah/Ah' negative aspect which was removed by 'Set' an the the positive eye 'El/AR/Ra' represent the eye still in tact. This eyes of Horus is as the Ying and Yang of the Chinese as El represent the Day and Yah/Ah represent the night.

hotep

**cristofori whitakara** wrote:

t-anhk-u (thank you) asar. is not the meaning of Neter One Supreme Being and Neteru the forces of that one supreme being just like El Eloah is the one supreme being in hebrew and elohim is the plurality of that source el eloh?

**asar\_imhotep** wrote:

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| 21176|2006-12-15 15:47:25|Millennium Twain|Elders of the Americas Gathering at Lake  
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March 16-23, 2007

Namaste!

The following uplifting announcement arrived this morning. This forthcoming event is the natural unfolding of the Inca Sound Activation that was held here in the Temple on June 24th, 2006, when the Rose Ray of Lake Titicaca (South) blended with the Sapphire Blue Ray of the Temple of Illumined Faith & Protection (North). The blending of the Feminine and Masculine Rays energetically paved the way for such an event to manifest. This is very exciting!

If you resonate with this material, please pass it on. I hope you will support this event in whatever way you can.

Blessings to all . . .
mikah* (aka starwalker)
<http://angelictemple.homestead.com/>
"Come with me where Silence sits to listen to the stars."

<http://groups.yahoo.com/group/DiosasAncianos2012/>

From Adam Yellowbird . . .

Elders Gathering at Lake Titicaca, Peru
March 16 ? 23, 2007

An incredible event will take place in Peru over the Spring Equinox 2007. Elders from Indigenous tribes of the Americas will gather at Lake Titicaca to council and listen to our Mother Earth, the Pachamama, and perform ceremony and ritual that will beckon in the prophesied Age of Peace, 500 years of unity and shared vision between peoples who have, for the last 500 years of Darkness, been scattered and oppressed. When the peoples of the Americas once again unite, the prophecy states, it will create worldwide transformation, allowing all of humanity to move from the depths of war into the light of peace.

Elders of Peru, keepers of this Incan vision, say that it is time for the Condor (South America) to reunite with the Eagle (North and Central America). Their mission is to formally and ritually bind the Indigenous tribes across the Americas together, for when these, the gatekeepers of our land, speak as One, the energy of their shared vision willspread to all of the tribes of Earth.

Rituals and ceremony for healing the suffering carried by the People is a vital aspect of this work, for only through forgiveness and deep healing can the Age of Darkness truly be released and the Age of Peace be welcomed in its place. When this is accomplished, the prize is a deeper and more lasting peace than many of us have ever known. It is world-changing when barriers of separation are dropped, the past is forgiven, and the People stand as One. It is the destiny of the Americas to begin this blessed transformation on the Spring Equinox 2007.

Elders from all tribes are being called to participate in this extraordinary, historic and profound event! Some will travel to Peru in March for Council and ceremony in person. Others will stay on their own land, using ritual and ceremony to anchor the energies of healing and unity over all the power places on Earth. Many will offer bundles and resolutions, stating the fulfillment of their own tribal prophecies and pledging unity with those in Peru who are bringing this vision to life. All peoples are invited to pray and heal themselves during this time, wherever they may be.

The Elders, Wisdom Keepers, Medicine People and Historians need our support to bring about this sacred transition for Earth and Humanity. Prayers and intentions are the most important contribution anyone can make, and these are asked of anyone whose heart longs for peace and unity. The gathering will be supported by participants from around the world and will also serve as a forum for cultural exchange and teaching as well cultural arts performances, such as the Eagle and Condor dances.

Earth Works for Humanity/Institute for Cultural Awareness is a 501c (3) non-profit organization coordinating the Eagle tribes of North and Central America. For more information about participating in the gathering or offering financial support to the Elders, please visit www.earthworksforhumanity.org or call (928) 646-3000.

To Whom It May Concern:

Earth Works for Humanity is honored to be the coordinating organization for the Eagle tribes of North and Central America who will be traveling to the Elders Gathering at

Lake Titicaca, Peru, over the Spring Equinox, 2007. As a part of The Institute for Cultural Awareness (ICA, an 18 year-old, 501c (3) non-profit organization) , we are dedicated to providing a safe and healthy environment for cultural exchange and healing, bridging the gap between Elders and the children and creating Peace throughout the world. We are excited about this Elders Gathering and its mission to unite the Tribes of the Americas. We share the desire for peace and unity.

It is part of Earth Works for Humanity's mission to provide all funding necessary for honored Elders to travel and participate in ceremonies like this one. It is estimated that 50-60 Elders will gather in Peru, and it is our intention to fully support them and their important work by raising the funds necessary for their travel, lodging, meals, and other associated expenses.

We ask for your financial support. The estimated cost for each Elder is \$3,500. Please support the Elders and the cause of Peace by returning the attached form, indicating the number of Elders you will be sponsoring, along with your donation. If you would like your organization to become a sponsor of this event, please let us know so we can include you in our written materials.

We are also asking all Indigenous communities of the Americas to join with us in Spirit at Lake Titicaca by offering declarations of support for the intention of unity throughout the Americas. Each tribe's resolution will be brought to the Gathering and incorporated into the ceremonies, linking your community to the whole. In addition, many simultaneous ceremonies will be held throughout the world on March 21, the Spring Equinox. If you are interested in coordinating a local gathering, please let us know.

Thank you for your support of Peace and Unity,
Adam "Yellowbird" DeArmon
President, Earth Works for Humanity

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POB 1502 ~ Cornville, AZ 86325

| 21177|2006-12-15 17:29:43|Jaime Andres Pretell|Re: Elders of the Americas Gathering at Lake Titicaca|

Interesting. What groups are organizing this in Peru? I have visited the Uro islands in Peru. Some claim the Uros no longer live on the islands. That those people are actually Aymara and Quechua (my ancestors). Others claim the Uros are actually descendants of the forefathers of both the Aymara and Quechua. Who knows.

From: "Millennium Twain"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: *[Ta_Seti] Elders of the Americas Gathering at Lake Titicaca*
Date: Fri, 15 Dec 2006 23:45:38 -0000

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| 21178|2006-12-15 18:21:43|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

And the same can be said of Zoroastrianism. Influences and sources abound in that ancient time.

---

From: *Joe Cockrum III*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?*  
Date: *Fri, 15 Dec 2006 09:20:32 -0800 (PST)*

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| 21179|2006-12-15 18:24:10|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

One problem I have with any assumption of Egyptian monotheism and Egypt as the founders of the hebrew peoples and their religion is that Hebrews were polytheistic. Monotheism arose later and does not match the time period of monotheism in Egyptian cosmology.

---

From: *cristofori whitakara*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?*  
Date: *Fri, 15 Dec 2006 13:51:28 -0800 (PST)*

t-anhk-u (thank you) asar. is not the meaning of Neter One Supreme Being and Neteru the forces of that one supreme being just like El Eloh is the one supreme being in hebrew and eloheem is the plurality of that source el eloh?

**asar\_imhotep** wrote:

I think a common mistake people make is assuming the spiritual system of Ta-merri was not monotheistic before Akhenaten. This is something you have to understand before you can understand the overall spiritual system of Ta-Merri.

Ta-Merri was kind of like the United States (culturally) . Although they shared a common culture, they were actually a group of various smaller African ethnic groups throughout the /Hnw/ (interior). Remember that according to Diodorus Siculus, Ta-Merri was a colony of Itiopia. It couldn't have been a colony unless there were people there to colonize separate from the cultural and political sphere of the Itiopians.

These people had their own customs, language, spiritual systems and history. When the Ethiopians colonized north Africa, they didn't downplay the native spiritual systems, they simply integrated it into one whole. This is common throughout Black Africa. This is why each city had its own set of deities and certain major deities are interwoven into a larger patheon. But they all believe in a one supreme being.

The logic is this, the human mind is not wired to understand true singularity, oneness, pure consciousness or the concept of God. All you can do is study what is seen and speculate about the unseen. This is the basis of Philosophy and Mdw Ntr (The laws of how the Nun came into form). Since you can't comprehend God in its totality, you must study its parts and try to integrate it into somewhat of a whole. This is how the study of the sciences came about.

So we can't say that Akhenaten invented monotheism. He did not. And this is why you will see some parts of the collective Kemetic system in Christianity and some parts not, because it wasn't a single whole system to begin with. This is why you have so many creation stories in Kemet and deities.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Joe Cockrum III wrote:

>

> I agree with you there. The Bible is filled with Khemetic influence. The New Testament "Satan" parallels with Set and Jesus parallels with Horus who were twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry. The Yin/Yang signifies the same (balance). The part in the Gospels where it talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called " the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen

> (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).

> ~Xeper~

>

> JASON WOODS wrote:

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> On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'

>

>

>

> Orthodox painting of Jesus as "Black Bambino" with Mary

>

> Regards,

> Paul Kekai Manansala

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bradenqp@ wrote:

>

>

> > In the Appendix at the end of Volume II of his Ancient Egypt Light of the

> > World, Gerald Massey gives the following list of proposed correspondences

> > between Kemetic religion and Christian theology. Massey, along with Godfrey

> > Higgins and Alvin Boyd Kuhn -who also deal with these suggested correspondences-

> > are not touted by either Christian scholars or mainstream Egyptologists, when

> > it comes to these supposed links:

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> > <http://www.theosophical.ca/AncientEgyptAppendix.htm>

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> > members take a look at Massey's Kemetic examples and tell if his descriptions of

> > certain concepts, particularly his linguistic renderings of alternative

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> > actually hold water.

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> > Paul Braden

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| 21180|2006-12-15 18:25:52|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

Why would the Nag Hammadi be evidence of Bishops in Africa? The Gnostics did not believe in Hierarchical religious structure that I am aware of.

---

From: *Herman Patton*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?*  
Date: *Fri, 15 Dec 2006 13:55:10 -0800 (PST)*

Actually I believe that writings do hold water up to a certain point. To totally dismiss Massey's work as obsolete is misleading as best. When one looks at the etymology of the name it is obvious that the word has no bearing on the ancients of Mari-ta.  
in this I as you Djehuti about the name Kamat and why do you use the lettering choice of km.t the way that you choose to use it. Wouldn't some European scholars suggest your Kamat to be an example of corrupt spelling which so-called Afrocentricists use? Couldn't Kam-at be taken as Kam-ta which means 'black land'. The application of the 'at' seems to bring about a possible point of corruption.  
I am not implying that Massey's work should be the leading reading when trying to decipher the relationship between X-tinity and other African traditional cultural teaching which includes Km.t - Marita but it makes for an interesting read because we all know that X-tinity is based on African beliefs.

As a matter of fact it is a well known fact that the first bishops of X-tinity were African men. These men were before the Nicene Creed of 325 A.D. which means X-tinity had more of an African identity before this council. This can be proven through many of the lost books such as the Nag Hammadi Library, Dead Sea Scrolls (e.g. Gospel of the Egyptians) and the hidden material within the Catholic Church. Massey was on to something when providing information on the Hottentot's and the similarities between Yacub's battle between the angel and the wounded knee.

Etymology is very important when viewing any documents but we have to remember that Massey was a European man which lived in a European state. He had to convey his message over to the European population so that Europeans could understand his debate.

***Djehuti Sundaka*** wrote:

No, they don't hold water. The correspondences are either superficial or totally imaginary. To get some bearing on Massey's

scholarly trustworthiness, here's a suggestion, research the etymology of name "Egypt" and then see what etymology Massey provides.

There are aspects of Xristianity that have their origin in Kamat and other places but such aspects are not a product of direct borrowing. For instance, the concept of Iesus as the Logos is ultimately derived from the Kamy god Djhwty but it comes by way of being adopted into Hellenic culture by Heraklitas (c. 500 BCE) and modified by the Jewish philosopher Philon (c. 20 CE) and finally applied by Paulos (c. 54 CE) to a failed insurrectionist named Yeshw to make him the Iesus of Xristianity.

Djehuti Sundaka

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| 21181|2006-12-15 19:17:22|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

The first thing that we have to remember is that the Nag Hammadi valley is located in Upper Egypt. The first pope's or bishops in the beginning of the Christian area were in fact Gnostic. So of the idealism of this Hierarchical structure was based off of their teaching.

The Gnostic gospels so to speak were in fact African at its very root. There is something else to take into consideration. The Septuagint was written around 250b.c. The story goes: 72 men were called upon to interpret Hbw scriptures located in Egypt. This story cannot be true because the temple of the Israelites was destroyed in 70a.d. When the temple was destroyed everything was taken out and burned and possibly taken to Egypt from that point. There is no recording in biblical history to which the Alexander received Hebrew text.

The Text that was actually translated in Egypt was Egyptian knowledge. The Hebrew knowledge wasn't removed from the temple until 70c.e. What this means is that 320 years is un-accounted for. There wasn't a war in Israel in 250b.c because the Zealots would have fought and it would have been recorded if Alexander had of stepped a foot in the Hebrew Temple.

The very essence of X-tain mythology is rooted in Egyptian teaching as the Tanakh foundation is Egyptian altogether. Once these so-called lost Hebrew scriptures were translated into Greek, the Grecian took it and molded it accordingly so that their public wouldn't have to suffer a strong cultural shock.

The first Church fathers who just so happened to be African had the Grecian version of the Egyptian scriptures and taught from that. It wasn't until the Necene Council that the text was changed for control purposes. The Gnostic version of the Egyptian scripts were the teaching of the first African Church father and this is why I brought up the Nag Hammadi Library.

**Jaime Andres Pretell** wrote:

Why would the Nag Hammadi be evidence of Bishops in Africa? The Gnostics did not believe in Hierarchical religious structure that I am aware of.

---

From: *Herman Patton*  
Reply-To: *Ta\_Seti@yahoogroups .com*  
To: *Ta\_Seti@yahoogroups .com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?*  
Date: *Fri, 15 Dec 2006 13:55:10 -0800 (PST)*

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| 21182|2006-12-15 19:31:31|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

It is a misconception to think that those called Hebrews weren't a sect of the Egyptian people. This is not historical evidence that the Hebrew people existed prior to Egypt Abrahams move. If we consider the bible to be biblical history then we have taken wise tails as truths. Most europeans cannot understand African cultures and spiritual teaching so they look at African ideals from a western point of view. Polytheism and Monotheism is an interchangeable concept throughout Africa. The One is the All with many aspects and this is hard for many to grasp. The Israelites were in fact polytheistic yet monotheistic. Examples would include such words as El Elyon, El Shaddai, etc; these are aspects of the one yet monotheistic as the Egyptian were.

Visiting my first paragraph we must accept the notion that the Egyptian and the Israelites were one and the same (note: we don't have to) because the very foundation of the Israelites started in Egypt with Abraham become a citizen. The Hebrew writing system is very much like that of the Egyptian in the sense that they didn't us vowels. and many of the so-called hebrew words can be translated in hieroglyphs and the interchangeable letters spell the same with the same meaning. Another note: We have Upper and Lower Egypt as we have Northern and Southern Israel. The Yahudites rulled Upper/Southern Israel and the house of Ephriam ruled Lower/Northern Israel. The Israelite ruling father can be compared to Egyptian Pharaohs and I'm not talking about the time of the Hyksos. ::: End of Note.

If we can prove that the Israelites whom I call the priestly sect of Egypt was in fact a different people from the Egyptian and that this sect of Egyptians were a semetic people then we can take it from there.

hotep

***Jaime Andres Pretell*** wrote:

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These people had their own customs, language, spiritual systems and history. When the Ethiopians colonized north Africa, they didn't downplay the native spiritual systems, they simply integrated it into one whole. This is common throughout Black Africa. This is why each city had its own set of deities and certain major deities are interwoven into a larger pantheon. But they all believe in a one supreme being.

The logic is this, the human mind is not wired to understand true singularity, oneness, pure consciousness or the concept of God. All you can do is study what is seen and speculate about the unseen. This is the basis of Philosophy and Mdw Ntr (The laws of how the Nun came into form). Since you can't comprehend God in its totality, you must study its parts and try to integrate it into somewhat of a whole. This is how the study of the sciences came about.

So we can't say that Akhenaten invented monotheism. He did not. And this is why you will see some parts of the collective Kemetic system in Christianity and some parts not, because it wasn't a single whole system to begin with. This is why you have so many creation stories in Kemet and deities.

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> ~Xeper~

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One thing that I found to be interesting is that similarities of the Dravidians and that of ancient Sumer. I must say, there is a similarity between all religions of the world except that of Europeans. I brought up the Dravidians and Sumer because they share things in common with those of Africans. This can also be said of the Native Americans and their ancient teaching.

What makes the Hebrews and the Egyptians so special is the fact that they according to biblical theology, they were living amongst each other for at least 400 years. Zoroastrianism wasn't the teaching of that geographical area.

**Jaime Andres Pretell** wrote:

And the same can be said of Zoroastrianism. Influences and sources abound in that ancient time.

---

From: *Joe Cockrum III*  
Reply-To: *Ta\_Seti@yahoogroups.com*  
To: *Ta\_Seti@yahoogroups.com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?*  
Date: *Fri, 15 Dec 2006 09:20:32 -0800 (PST)*

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### **Orthodox painting of Jesus as "Black Bambino" with Mary**

Regards,  
Paul Kekai Manansala

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| 21185|2006-12-15 19:59:36|Herman Patton|Re: Were the Moors exclusively black ?|  
I found this link to be fun concerning this issues.

<http://mindwarz.com/media/node/226>

I deal primary with world religions as well has history. So I like to use passage of what the ancient thought. If you go back into the older versions of the bible and read Amos 9:7 you will notice that the word Moor is used to describe the Ethiopians. The Moors were never discribe by people of old as anything other then Muslim and Black. The problem with moderns is that they don't realize that the majority of the Muslim population is African.

*Sean* wrote:

| Were the Moors exclusively black or were they a mixed group of  
| different ethnicities?

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| 21186|2006-12-15 20:50:49|Paul Kekai Manansala|Re: Correspondences between Christian &  
Kemetic Spiritual Concepts ?|

The Zoroastrian evidence is much different than the Egyptian evidence  
with the extant sources dating only to the Islamic period.

Regards,

Paul Kekai Manansala

| 21187|2006-12-16 08:26:52|Jaime Andres Pretell|Re: Correspondences between Christian &  
Kemetic Spiritual Concepts|

Actually, before the spread of Christianity, religion in Europe had more  
similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic  
Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

One thing that I found to be interesting is that similarities of the

Dravidians and that of ancient Sumer. I must say, there is a similarity between all religions of the world except that of Europeans. I brought up the Dravidians and Sumer because they share things in common with those of Africans. This can also be said of the Native Americans and their ancient teaching.

What makes the Hebrews and the Egyptians so special is the fact that they according to biblical theology, they were living amongst each other for at least 400 years. Zoroastrianism wasn't the teaching of that geographical area.

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote:  
And the same can be said of Zoroastrianism. Influences and sources abound in that ancient time.

-----  
From: Joe Cockrum III <[joeccckrum@yahoo.com](mailto:joeccckrum@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?  
Date: Fri, 15 Dec:20:32 -0800 (PST)

I agree with you there. The Bible is filled with Khemetic influence. The New Testament "Satan" parallels with Set and Jesus parallels with Horus who were twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry. The Yin/Yang signifies the same (balance). The part in the Gospels where it talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).  
~Xeper~

JASON WOODS <[elliottandelliottmtg@yahoo.com](mailto:elliottandelliottmtg@yahoo.com)> wrote:  
I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered

in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins.

Issaias

Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote: I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'

Orthodox painting of Jesus as "Black Bambino" with Mary

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bradenqp@... wrote:

>

> In the Appendix at the end of Volume II of his Ancient Egypt Light of the World, Gerald Massey gives the following list of proposed correspondences between Kemetic religion and Christian theology. Massey, along with Godfrey

> Higgins and Alvin Boyd Kuhn -who also deal with these suggested correspondences-

> are not touted by either Christian scholars or mainstream Egyptologists, when

> it comes to these supposed links:

>

> <http://www.theosophical.ca/AncientEgyptAppendix.htm>

> (<http://www.theosophical.ca/AncientEgyptAppendix.htm>)

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> Many African Centered scholars do admire their work, however. Can list members take a look at Massey's Kemetic examples and tell if his descriptions of

> certain concepts, particularly his linguistic renderings of alternative appellations of particular deities ( e.g. "Horus (Iu), the son of a beetle" )

> actually hold water.

>

>

> Paul Braden

>

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[http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx\\_action=create&wx\\_url=/friends.aspx&mk](http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)

| 21188|2006-12-16 08:27:22|Jaime Andres Pretell|Re: Were the Moors exclusively black ?|  
The Moors or Mauros, where Imazhigen. And yes, they came in various shades.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Were the Moors exclusively black ?  
Date: Fri, 15 Dec:56:08 -0800 (PST)

I found this link to be fun concerning this issues.

<http://mindwarz.com/media/node/226>

I deal primary with world religions as well has history. So I like to use passage of what the ancient thought. If you go back into the older versions of the bible and read Amos 9:7 you will notice that the word Moor is used to describe the Ethiopians. The Moors were never discribe by people of old as anything other then Muslim and Black. The problem with moderns is that they don't realize that the majority of the Muslim population is African.

Sean <[nilecongo@yahoo.com](mailto:nilecongo@yahoo.com)> wrote: Were the Moors exclusively black or were they a mixed group of different ethnicities?

---

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<http://www.msnholidaychallenge.com/index.aspx?ocid=tagline&locale=en-us>  
| 21189|2006-12-16 08:27:34|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|  
Zoroastrianism predates Islam.

----Original Message Follows----

From: "Paul Kekai Manansala" <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual

Concepts ?

Date: Sat, 16 Dec:48:02 -0000

The Zoroastrian evidence is much different than the Egyptian evidence with the extant sources dating only to the Islamic period.

Regards,  
Paul Kekai Manansala

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| 21190|2006-12-16 08:28:36|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Rhetoric. Evidence please. You think the rest of the world was in a vacuum through out this whole period?

---Original Message Follows---

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:31:26 -0800 (PST)

It is a misconception to think that those called Hebrews weren't a sect of the Egyptian people. This is not historical evidence that the Hebrew people existed prior to Egypt Abrahams move. If we consider the bible to be biblical history then we have taken wise tails as truths.

Most europeans cannot understand African cultures and spiritual teaching so they look at African ideals from a western point of view. Polytheism and Monotheism is an interchangeable concept throughout Africa. The One is the All with many aspects and this is hard for many to grasp. The Israelites were in fact polytheistic yet monotheistic. Examples would include such words as El Elyon, El Shaddai, etc; these are aspects of the one yet monotheistic as the Egyptian were.

Visiting my first paragraph we must accept the notion that the Egyptian and the Israelites were one and the same (note: we don't have to) because the very foundation of the Israelites started in Egypt with Abraham become a citizen. The Hebrew writing system is very much like that of the Egyptian in the sense that they didn't use vowels. and many of the so-called hebrew words can be translated in hieroglyphs and the interchangeable letters spell the same with the same meaning. Another note: We have Upper and Lower Egypt as

we have Northern and Southern Israel. The Yahudites ruled Upper/Southern Israel and the house of Ephraim ruled Lower/Northern Israel. The Israelite ruling father can be compared to Egyptian Pharaohs and I'm not talking about the time of the Hyksos. ::: End of Note.

If we can prove that the Israelites whom I call the priestly sect of Egypt was in fact a different people from the Egyptian and that this sect of Egyptians were a Semitic people then we can take it from there.

hotep

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote:  
One problem I have with any assumption of Egyptian monotheism and Egypt as the founders of the Hebrew peoples and their religion is that Hebrews were polytheistic. Monotheism arose later and does not match the time period of monotheism in Egyptian cosmology.

-----  
From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?  
Date: Fri, 15 Dec:51:28 -0800 (PST)

t-anhk-u (thank you) asar. is not the meaning of Neter One Supreme Being and Neteru the forces of that one supreme being just like El Eloh is the one supreme being in Hebrew and Eloheem is the plurality of that source el eloh?

asar\_imhotep <[de\\_matedaprophet@hotmail.com](mailto:de_matedaprophet@hotmail.com)> wrote:  
I think a common mistake people make is assuming the spiritual system of Ta-merri was not monotheistic before Akhenaten. This is something you have to understand before you can understand the overall spiritual system of Ta-Merri.

Ta-Merri was kind of like the United States (culturally). Although they shared a common culture, they were actually a group of various smaller African ethnic groups throughout the /Hnw/ (interior). Remember that according to Diodorus Siculus, Ta-Merri was a colony of Itiopia. It couldn't have been a colony unless there were people there to colonize separate from the cultural and political sphere of the Itiopians.

These people had their own customs, language, spiritual systems and history. When the Ethiopians colonized north Africa, they didn't

downplay the native spiritual systems, they simply integrated it into one whole. This is common throughout Black Africa. This is why each city had its own set of deities and certain major deities are interwoven into a larger pantheon. But they all believe in a one supreme being.

The logic is this, the human mind is not wired to understand true singularity, oneness, pure consciousness or the concept of God. All you can do is study what is seen and speculate about the unseen. This is the basis of Philosophy and Mdw Ntr (The laws of how the Nun came into form). Since you can't comprehend God in its totality, you must study its parts and try to integrate it into somewhat of a whole. This is how the study of the sciences came about.

So we can't say that Akhenaten invented monotheism. He did not. And this is why you will see some parts of the collective Kemetic system in Christianity and some parts not, because it wasn't a single whole system to begin with. This is why you have so many creation stories in Kemet and deities.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Joe Cockrum III wrote:

>

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> ~Xeper~

>

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>

>

>

> Orthodox painting of Jesus as "Black Bambino" with Mary

>

> Regards,

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> >

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| 21191|2006-12-16 08:36:41|Paul Kekai Manansala|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" wrote:

>

> Zoroastrianism predates Islam.

>

Yes, but the vast majority of the extant sources used to claim Zoroastrian influence on Christianity, particularly with regard to eschatology, do not predate Islam. They show obvious signs both in language and references to being written in Islamic times. For example, the Bahman Yast uses Islamic placenames.

Regards,

Paul Kekai Manansala

| 21192|2006-12-16 08:42:06|cristofori whitakara|Correspondences between Christian & Kemetic Spiritual Concepts ?|

that/those ideas are well understood/overstood. i was speaking definitively from the pt of view of understanding these 4 words and their relationship to each other. i see eloh as singular and neter as such and eloheem and neteru in the same light are plurals of a singular entity eloh and neter. now el-oh can be broken down into el and yah because it seems from looking at the word that's what it is made up of. thank you for your response it was meant for anyone to respond to.

**Herman Patton** wrote:

Please forgive my grammatical errors. I have two missing buttons on my laptop and it is difficult to type.

Thank you

**Herman Patton** wrote:

I know that your response was to asar but please note that El would be the absolute singular form of the word Eloah/El-ah. We have to remember the El was the Bull deity of the K'naanites but Ah/Iah was the deity identified as Yah of Egypt after the Hyksos or

even Iah of the Babylonians.

It has been suggest that the name El-ah or Elah/Eloh is actually two deities which represent 'El' as the positive energy and 'Ah/Yah' as the negative energy. The name El would represent the sun as Yah would represent the moon as it does in km.t. Some suggest that the name El-Ah represent the eyes of Horus/Heru. The missing eye of Horus represent the 'Yah/Ah' negative aspect which was removed by 'Set' an the the positive eye 'El/AR/Ra' represent the eye still in tact. This eyes of Horus is as the Ying and Yang of the Chinese as El represent the Day and Yah/Ah repesent the night.

hotep

*crisofori whitakara* wrote:

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- > >
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Massey, along  
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- > >
- > > [http://www.theosophical.ca/AncientEgyptAppendix.  
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| 21193|2006-12-16 08:49:55|cristofori whitakara|Re: Correspondences between Christian & Kemetic Spiritual Concepts|  
and were the druids with their sankes some sort of nile valley sect that left?

**Jaime Andres Pretell** wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

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Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote:

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From: Joe Cockrum III <[joeccckrum@yahoo.com](mailto:joeccckrum@yahoo.com)>  
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To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?  
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~Xeper~

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<http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=>

[http://spaces.live.com/spacesapi.aspx?wx\\_action=create&wx\\_url=/friends.aspx&mk](http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)

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| 21194|2006-12-16 08:51:32|cristofori whitakara|Re: Were the Moors exclusively black ?|  
dont tell those imazhigen that they are not Africans.

**Jaime Andres Pretell** wrote:

The Moors or Mauros, where Imazhigen. And yes, they came in various shades.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Were the Moors exclusively black ?

Date: Fri, 15 Dec:56:08 -0800 (PST)

I found this link to be fun concerning this issues.

<http://mindwarz.com/media/node/226>

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| 21195|2006-12-16 09:01:24|cristofori whitakara|Re: Correspondences between Christian & Kemetic Spiritual Concepts|  
did the celts come from libya?

**Jaime Andres Pretell** wrote:

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| 21196|2006-12-16 09:33:49|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Nope. Anatolia.

---

From: *cristofori whitakara*

Reply-To: *Ta\_Seti@yahoogroups.com*

To: *Ta\_Seti@yahoogroups.com*

Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*

Date: *Sat, 16 Dec 2006 08:49:13 -0800 (PST)*

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| 21197|2006-12-16 09:34:21|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

It doesn't matter. The oral traditions predate Islam and Christianity.

The oldest Zoroastrian scriptures are referred to as the *Avesta* or *Zend Avesta* . The *Avesta* contains the sacred texts in the Avestan language, whereas the *Zend* refers to their translations and explanations in Pahlavi. The Avestan language was probably spoken from the second millennium until the first half of the first millennium BC, but the Avestan scriptures, unlike the

Old Testament and the Qur'an, were transmitted orally. They were finally written down many centuries later in late Sasanian times, when the oral tradition could no longer be completely relied upon. Zoroastrian treatises continued to be written in Pahlavi until the ninth and tenth centuries AD, but it is clear that by then the priests who wrote them had only a partial understanding of the Avestan texts. Much material has been lost and it is possible that only about a quarter of the Avesta of the ninth century survives today.

<http://www.bl.uk/onlinegallery/themes/asianafricanman/lawbook.html>

Zoroastrian texts are considered to be written by a prophet sent by Ahura Mazda, Zoroaster, who is thought to have lived sometime between 1500 and 563 BC (see [history](#)). As with all of the texts studied, the author is predicted but cannot be known for sure because of the time span. The holy book is called the Avesta, which consists of three sections, the Gathas, Yashts, and the Vendidad (<http://www.ozemail.com.au/~zarathus/tenets33.html>). The Book of Arda Viraf is the Zoroastrian text that deals most heavily with apocalyptic thought and heaven and hell. Ancient Zoroastrian texts are non-existent because most were destroyed to be replaced with the Quran. Subsequently, the oldest text is thought have been written in the thirteenth century AD with the more abundant number being from the 1600s.

Obviously there were earlier texts and oral traditions, but the advent of islam wiped them out, so we only have later reproductions.

Here is a interesting analysis:

<http://www.zarathushtra.com/z/article/biblicalconnection.htm>

<http://www.conncoll.edu/academics/departments/relstudies/290/iranian/influences/texts.html>

---

From: "Paul Kekai Manansala"

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: *[Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*

Date: Sat, 16 Dec 2006 16:31:05 -0000

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" wrote:

- >
- > Zoroastrianism predates Islam.
- >

Yes, but the the vast majority of the extant sources used to claim Zoroastrian influence on Christianity, particulrarly with regard to

eschatology, do not predate Islam. They show obvious signs both in language and references to being written in Islamic times. For example, the Bahman Yast uses Islamic placenames.

Regards,  
Paul Kekai Manansala

---

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| 21198|2006-12-16 09:35:59|Jaime Andres Pretell|Re: Were the Moors exclusively black ?|

Why would I? They are African.

---

From: *cristofori whitakara*  
Reply-To: *Ta\_Seti@yahoogroups.com*  
To: *Ta\_Seti@yahoogroups.com*  
Subject: *Re: [Ta\_Seti] Were the Moors exclusively black ?*  
Date: *Sat, 16 Dec 2006 08:50:20 -0800 (PST)*

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| 21199|2006-12-16 09:46:24|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Attachments :

---

Nope. I was actually comparing druidic religion to that of ifa. In fact there was a whole conference that was made between druidic practitioners and ifa practitioners because of those similarities.

---

From: *cristofori whitakara*  
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To: *Ta\_Seti@yahooogroups.com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*  
Date: *Sat, 16 Dec 2006 08:49:43 -0800 (PST)*

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| 21200|2006-12-16 09:50:01|Paul Kekai Manansala|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

>It doesn't matter. The oral traditions predate Islam and Christianity.

Of course it matters and that's why I mentioned it in the first place.

The only thing everyone agrees on is that Zoroastrian literature contains layered documents and the dating of these layers is highly subjective and contentious.

It was Mary Boyce who first suggested that the eschatological elements of these works was very ancient, but very many disagree with her views.

The Egyptians sources are different because they are extant and predate Christianity without any doubt.

Regards,

Paul Kekai Manansala

| 21201|2006-12-16 09:55:45|MessiahTwain|Re: Elders of the Americas Gathering at Lake Titicaca|

~~

~~~

I've yet to find the details of this Elders event ...
looking
forward to learning more about the Uro, Aymara
and Quecha ancestries.

I note that many 'historians' also speak of the Maya
in the past tense, citing the 2 million Mayan people
living at the time of the Spanish arrival 500 years
ago. Yet today, there remain 2 million Maya on
the Yucatan Peninsula.

http://www.culturefocus.com/guatemala_maya.htm
<http://mcclungmuseum.utk.edu/specex/maya/maya.htm>
<http://www.flmnh.ufl.edu/maya/maya2.htm>

Millennium Twain

~~

Jaime Andres Pretell wrote:

Interesting. What groups are organizing this in Peru? I
have visited the Uro islands in Peru. Some claim the Uros
no longer live on the islands. That those people are
actually Aymara and Quechua (my ancestors). Others claim
the Uros are actually descendants of the forefathers of both
the Aymara and Quechua. Who knows.

"Millennium Twain" <yonibluestar@yahoo.co.uk> wrote:

the Last Free Children of the Sun and of Lake Titicaca

<http://es.geocities.com/pueblouro/eng.html>

--- Fortunato Escobar wrote:

sugiero que leean lo que contine de los conflictos socio
ambientales en el peru

<http://es.geocities.com/pueblouro/>

atte

<http://groups.yahoo.com/group/DiosasAncianos2012/>

From Adam Yellowbird . . .

Elders Gathering at Lake Titicaca, Peru
March 16 ? 23, 2007

An incredible event will take place in Peru over the Spring Equinox 2007. Elders from Indigenous tribes of the Americas will gather at Lake Titicaca to council and listen to our Mother Earth, the Pachamama, and perform ceremony and ritual that will beckon in the prophesied Age of Peace, 500 years of unity and shared vision between peoples who have, for the last 500 years of Darkness, been scattered and oppressed. When the peoples of the Americas once again unite, the prophecy states, it will create worldwide transformation, allowing all of humanity to move from the depths of war into the light of peace.

Elders of Peru, keepers of this Incan vision, say that it is time for the Condor (South America) to reunite with the Eagle (North and Central America). Their mission is to formally and ritually bind the Indigenous tribes across the Americas together, for when these, the gatekeepers of our land, speak as One, the energy of their shared vision willspread to all of the tribes of Earth.

Rituals and ceremony for healing the suffering carried by the People is a vital aspect of this work, for only through forgiveness and deep healing can the Age of Darkness truly be released and the Age of Peace be welcomed in its place. When this is accomplished, the prize is a deeper and more lasting peace than many of us have ever known. It is world-changing when barriers of separation are dropped, the past is forgiven, and the People stand as One. It is the destiny of the Americas to begin this blessed transformation on the Spring Equinox 2007.

Elders from all tribes are being called to participate in this extraordinary, historic and profound event! Some will travel to Peru in March for Council and ceremony in person. Others will stay on their own land, using ritual and ceremony to anchor the energies of healing and unity over all the power places on Earth. Many will offer bundles and resolutions, stating the fulfillment of their own tribal prophecies and pledging unity with those in Peru who are bringing this vision to life. All peoples are invited to pray and heal themselves during this time, wherever they may be.

The Elders, Wisdom Keepers, Medicine People and Historians need our support to bring about this sacred transition for Earth and Humanity. Prayers and intentions are the most important contribution anyone can make, and these are asked of anyone whose heart longs for peace and unity. The gathering will be supported by participants from around the world and will also serve as a forum for cultural exchange and teaching as well cultural arts performances, such as the Eagle and Condor dances.

..

| 21202|2006-12-16 10:26:17|Djehuti Sundaka|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

Actually, there are no discernable influences of Zarathustra's religion upon either Judaism or Xristianity. The influences usually claimed don't appear in Farsi scriptures until around 390 CE. For instance, there is no concept of resurrection in the Gathas or any other Farsi literature written before this time. Thus the evidence for influence is actually the other way around.

Djehuti Sundaka

| 21203|2006-12-16 10:47:35|Fari Supiya|Re: What They Can Handle|

Why not reproduce the relevant part as you did the first time around, it wasn't a try, it was a success.

NOTORIOUS

Jaime Andres Pretell wrote:

Nice try. I reproduced the passage you quoted.
<http://www.sacred-texts.com/cla/hh/hh2100.htm>

From: *Fari Supiya*
Reply-To: *Ta_Seti@yahooogroups.com*
To: *Ta_Seti@yahooogroups.com*
Subject: *RE: [Ta_Seti] What They Can Handle*
Date: *Fri, 15 Dec 2006 03:32:04 -0800 (PST)*

Only responding to what he can handle eh. Where is Mr Pretell`s reproduction of Herodotus bk 2 chpt 104. He was so quick to reproduce the wrong passage.
The Notorious G.O.R.E

Fari Supiya wrote:

20 years ago in South Africa I witnessed a Black man being denied access to the building he had worked in for years because he had accidentally typed in the wrong access code. The White security guard, had also been working there for years and rather than call the Black man`s supervisor, or allow him a second go on the access code,decided to bar him from entering the building altogether.
Oh and by the way, Herodotus Book 2 chpt 104.

Jaime Andres Pretell wrote:

Unless you actually have documents stating that there was looting of knowledge and stockpiling in such a way that only the elite had access, you are speculating.

From: "goredema_99"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Has History been Tampered With?
Date: Wed, 13 Dec 2006 14:07:26 -0000

That would be like saying the Nazi`s were `storing` Jewish owned art rather than saying it was robbery. Africans should see their artifacts lying in European museums in the same light. Perhaps we should remember the the exclusionist treatment the Egyptians received from the Greeks and that received by Africans in Western Society.

The Notorious G.O.R.E wrote this in response to Jaimie Pretell:

"And Alexandria actually was a stockpile for knowledge from a lot of places until the fires and what not. Not thievery but storage."

I believe it is even older than that.

Wrote The Notorious G.O.R.E

In response to Paul K Manansala writing:

"I have believed for some time that when the Europeans set out to colonize starting around 1500, they already had ideas and even plans to forge history and use history to further their aims."

>

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| 21204|2006-12-16 10:59:02|cristofori whitakara|Re: Correspondences between Christian & Kemetic Spiritual Concepts|
nope.? the yoruba theological system and the kemetic theology are very similiar.

Jaime Andres Pretell wrote:

Nope. I was actually comparing druidic religion to that of ifa. In fact there was a whole conference that was made between druidic practitioners and ifa practitioners because of those similarities.

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups .com*
To: *Ta_Seti@yahooogroups .com*
Subject: *Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*
Date: *Sat, 16 Dec 2006 08:49:43 -0800 (PST)*

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and were the druids with their sankes some sort of Nile valley sect that left?

Jaime Andres Pretell wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <dpcaliboy@yahoo.com>

Reply-To: Ta_Seti@yahoogroups.com

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

One thing that I found to be interesting is that similarities of the Dravidians and that of ancient Sumer. I must say, there is a similarity between all religions of the world except that of Europeans. I brought up the Dravidians and Sumer because they share things in common with those of Africans. This can also be said of the Native Americans and their ancient teaching.

What makes the Hebrews and the Egyptians so special is the fact that they according to biblical theology, they were living amongst each other for at least 400 years. Zoroastrianism wasn't the teaching of that geographical area.

Jaime Andres Pretell <jaime_pretell@hotmail.com> wrote:

And the same can be said of Zoroastrianism. Influences and sources abound in that ancient time.

From: Joe Cockrum III <joeccckrum@yahoo.com>

Reply-To: Ta_Seti@yahoogroups.com

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:20:32 -0800 (PST)

I agree with you there. The Bible is filled with Khemetic influence. The New Testament "Satan" parallels with Set and Jesus parallels with Horus who were twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry. The Yin/Yang signifies the same (balance). The part in the Gospels where it talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as

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(Khemetan) Enlil (Sumerian), Yahweh (Hebrew).
~Xeper~

JASON WOODS <elliottandelliottmtg@yahoo.com> wrote:

I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins.

Issaias

Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote: I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'

Orthodox painting of Jesus as "Black Bambino" with Mary

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Bradenqp@... wrote:

>

> In the Appendix at the end of Volume II of his Ancient Egypt Light of the
> World, Gerald Massey gives the following list of proposed correspondences
> between Kemetic religion and Christian theology. Massey, along with
Godfrey
> Higgins and Alvin Boyd Kuhn -who also deal with these suggested
correspondences-
> are not touted by either Christian scholars or mainstream Egyptologists,
when
> it comes to these supposed links:

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> <http://www.theosophical.ca/AncientEgyptAppendix.htm>
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> Many African Centered scholars do admire their work, however. Can list
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descriptions of
> certain concepts, particularly his linguistic renderings of alternative
> appellations of particular deities (e.g. "Horus (Iu), the son of a
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> actually hold water.
>
>
> Paul Braden
>

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list.
[http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=
http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk](http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)

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| 21205|2006-12-16 11:01:09|cristofori whitakara|Re: Correspondences between Christian & Kemetic Spiritual Concepts|
anatolia had a strong Kushite presence.

Jaime Andres Pretell wrote:

Nope. Anatolia.

From: *cristofori whitakara*

Reply-To: *Ta_Seti@yahoogroups .com*

To: *Ta_Seti@yahoogroups .com*

Subject: *Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*

Date: *Sat, 16 Dec 2006 08:49:13 -0800 (PST)*

did the celts come from libya?

Jaime Andres Pretell wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <dpcaliboy@yahoo.com>

Reply-To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

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Date: Fri, 15 Dec:20:32 -0800 (PST)

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Regards,
Paul Kekai Manansala

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http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk

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| 21206|2006-12-16 11:01:11|cristofori whitakara|Re: Were the Moors exclusively black ?|
because i have heard many people on forums like this try to explain the imazhigen's african
heritage away because of thier light near white complexion.

Jaime Andres Pretell wrote:

Why would I? They are African.

From: *cristofori whitakara*

Reply-To: *Ta_Seti@yahooogroups.com*

To: *Ta_Seti@yahooogroups.com*

Subject: *Re: [Ta_Seti] Were the Moors exclusively black ?*

Date: *Sat, 16 Dec 2006 08:50:20 -0800 (PST)*

dont tell those imazhigen that they are not Africans.

Jaime Andres Pretell wrote:

The Moors or Mauros, where Imazhigen. And yes, they came in various shades.

-----Original Message Follows-----

From: Herman Patton <dpcaliboy@yahoo.com>

Reply-To: Ta_Seti@yahooogroups.com

To: Ta_Seti@yahooogroups.com

Subject: Re: [Ta_Seti] Were the Moors exclusively black ?
Date: Fri, 15 Dec:56:08 -0800 (PST)

I found this link to be fun concerning this issues.

<http://mindwarz.com/media/node/226>

I deal primary with world religions as well has history. So I like to use passage of what the ancient thought. If you go back into the older versions of the bible and read Amos 9:7 you will notice that the word Moor is used to describe the Ethiopians. The Moors were never discribe by people of old as anything other then Muslim and Black. The problem with moderns is that they don't realize that the majority of the Muslim population is African.

Sean <nilecongo@yahoo.com> wrote: Were the Moors exclusively black or were they a mixed group of different ethnicities?

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| 21207|2006-12-16 11:13:13|Fari Supiya|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Sometimes it helps if a third party contributes. Perhaps Jaime if you could show evidence of pre-Islamic Zoroastrian texts that are thought to have influenced Christianity. Then your evidence might be the equal of Paul`s. Or you could concede the point.
You All Know Who

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" wrote:

>
> Zoroastrianism predates Islam.
>

Yes, but the vast majority of the extant sources used to claim Zoroastrian influence on Christianity, particularly with regard to eschatology, do not predate Islam. They show obvious signs both in language and references to being written in Islamic times. For example, the Bahman Yast uses Islamic placenames.

Regards,
Paul Kekai Manansala

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| 21208|2006-12-16 11:18:12|Fari Supiya|Re: Celtic and Iberian Connections|
Herman,

Elements of the Iberian population are thought to have come from `Libya`. I'll see whether I can dig up a modern genetic study that concludes Saharan migrations into the Iberian. Ancient Britain is thought to have been connected with Iberia and the latter features quite strongly in Irish myth.
G.O.R.E

cristofori whitakara wrote:

did the celts come from libya?

Jaime Andres Pretell wrote:

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-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo. com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic

Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

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- >
- > <http://www.theosophical.ca/AncientEgyptAppendix.htm>
- > (<http://www.theosophical.ca/AncientEgyptAppendix.htm>)
- >
- > Many African Centered scholars do admire their work, however. Can list
- > members take a look at Massey's Kemetic examples and tell if his descriptions of
- > certain concepts, particularly his linguistic renderings of alternative
- > appellations of particular deities (e.g. "Horus (Iu), the son of a beetle")
- > actually hold water.
- >
- >
- > Paul Braden
- >

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list.

<http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/>

[01/?href= http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk](http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)

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| 21209|2006-12-16 11:29:22|Djehuti Sundaka|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

--- In Ta_Seti@yahoogroups.com, Herman Patton wrote:

>

> Actually I believe that writings do hold water up to a certain

point. To totally dismiss Massey's work as obsolete is misleading as best. When one looks at the etymology of the name it is obvious that the word has no bearing on the ancients of Mari-ta.

Etymology deals with the origin and transformation of a word over time. Either Massey was competent enough to get it right or he wasn't. People of the same era such as Budge had no problem getting it right so it's not entirely a matter of modern knowledge verses past knowledge. It's a matter of an individual's competence in things he chose to write about.

> in this I ask you Djehuti about the name Kamat and why do you

use the lettering chosen of km.t the way that you choose to use it. Wouldn't some European scholars suggest your Kamat to be an example of corrupt spelling which so-called Afrocentricists use?

No.

Couldn't Kam-at be taken as Kam-ta which means 'black land'. The application of the 'at' seems to bring about a possible point of corruption.

No.

> I am not implying that Massey's work should be the leading reading when trying to decipher the relationship between X-tainity and other African traditional cultural teaching which includes Km.t - Marita but it makes for an interesting read because we all know that X-tainity is based on African beliefs.

No, it's not. Xristianity, depending upon what stage of it one is referring to, is based upon a variety of ancient beliefs, some of which to have originated from Kamat.

> As a matter of fact it is a well known fact that the first bishops of X-tainty were African men.

If it's a well known fact, it should be able to be clearly substantiated by showing the ethnicities of Church Fathers such as Clement I of Rome, Ignatius of Antioch, Polycarp of Smyrna, etc.

These men were before the Nicene Creed of 325a.d. which means X-tainity had more of an African identity before this council. This can be proven through many of the lost books such as the Nag Hammadi Library, Dead Sea Scrolls (e.g. Gospel of the Egyptians) and the hidden material within the Catholic Church.

If it's hidden, how does anyone supposedly know about it?

Xristianity has always had a Hellenic identity. Its name is Hellenic, its first and majority believers were Hellenic, its scriptures are Hellenic.

The Dead Sea Scrolls have nothing to do with Xristianity. They are the product of a Jewish group that emerged from the Hashmonian period.

Massey was on to something when providing information on the Hottentot's and the similarities between Yacub's battle between the angel and the wounded knee.

>

> Etymology is very important when view any documents but we have to

remember that Massey was a european man which lived in a european state. He had to convey his message over to the european populas so that europeans could understand his debate.

The issue of etymology is merely a single example of Massey's incompetence. The examples are simply too numerous to be recounted. This is evident to all who truly study the subjects on which he wrote and the claims he made. When people truly want to know about past influences, they don't rely upon outdated texts shown to be erroneous even for their own time.

Djehuti Sundaka

>

> Djehuti Sundaka

wrote: No, they don't hold water.

The correspondences are either

> superficial or totally imaginary. To get some bearing on

Massey's

> scholarly trustworthiness, here's a suggestion, research the

> etymology of name "Egypt" and then see what etymology Massey

> provides.

>

> There are aspects of Xristianity that have their origin in Kamat

and

> other places but such aspects are not a product of direct
> borrowing. For instance, the concept of Iesus as the Logos is
> ultimately derived from the Kamy god Djhwty but it comes by way

of

> being adopted into Hellenic culture by Heraklitas (c. 500 BCE)

and

> modified by the Jewish philosopher Philon (c. 20 CE) and finally
> applied by Paulos (c. 54 CE) to a failed insurrectionist named

Yeshw

> to make him the Iesus of Xristianity.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, Bradenqp@ wrote:

>>

>> In the Appendix at the end of Volume II of his Ancient Egypt

Light

> of the

>> World, Gerald Massey gives the following list of proposed

> correspondences

>> between Kemetic religion and Christian theology. Massey, along

> with Godfrey

>> Higgins and Alvin Boyd Kuhn -who also deal with these suggested

> correspondences-

>> are not touted by either Christian scholars or mainstream

> Egyptologists, when

>> it comes to these supposed links:

>>

>> <http://www.theosophical.ca/AncientEgyptAppendix.htm>

>> (<http://www.theosophical.ca/AncientEgyptAppendix.htm>)

>>

>> Many African Centered scholars do admire their work, however.

Can

> list

>> members take a look at Massey's Kemetic examples and tell if

his

> descriptions of
> > certain concepts, particularly his linguistic renderings of
> alternative
> > appellations of particular deities (e.g. "Horus (Iu), the

son

> of a beetle")
> > actually hold water.

> >

> >

> > Paul Braden

> >

>

>

>

>

>

>

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>

| 21210|2006-12-16 11:33:34|Paul Kekai Manansala|Re: Correspondences between Christian &
Kemetic Spiritual Concepts|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Sometimes it helps if a third party contributes. Perhaps Jaime if

you could show evidence of pre-Islamic Zoroastrian texts that are
thought to have influenced Christianity. Then your evidence might be
the equal of Paul's. Or you could concede the point.

>

>

Or better yet, pre-Christian Zoroastrian texts.

Persian and Vedic "texts" are often treated with special "white
privelege" by European scholars because they involve "Indo-European"
languages. They don't use the same standard when judging different
cultural materials.

Regards,

Paul Kekai Manansala

| 21211|2006-12-16 11:41:31|cristofori whitakara|Re: Correspondences between Christian &
Kemetic Spiritual Concepts|

this may be off base but why are white europeans speaking the language of dark-skinned(black) asian indians? and then say well its an "european" langauge?

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> Sometimes it helps if a third party contributes. Perhaps Jaime if you could show evidence of pre-Islamic Zoroastrian texts that are thought to have influenced Christianity. Then your evidence might be the equal of Paul`s. Or you could concede the point.

>

>

Or better yet, pre-Christian Zoroastrian texts.

Persian and Vedic "texts" are often treated with special "white privelege" by European scholars because they involve "Indo-European" languages. They don't use the same standard when judging different cultural materials.

Regards,
Paul Kekai Manansala

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| 21212|2006-12-16 12:00:55|Fari Supiya|Re: Selective Quoting and Lack of Understanding|
I intend to entertain and educate.You do neither. Might I suggest you read the entire paper of Dr Zakrewski and When We Ruled before embarrassing yourself further.
NOTORIOUS

Jaime Andres Pretell wrote:

Your first two point were entertaining. The first point was a strawman. I learned of the study from Robin's website. As I was not quoting his book, but the study itself, My reading the book is irrelevant. Two my understanding of the study is quite fine. Your claim of understanding it any better is simple rhetoric without making any statement of fact and supporting it with the study itself. Nice try.

From: *Fari Supiya*
Reply-To: *Ta_Seti@yahoogroups .com*
To: *Ta_Seti@yahoogroups .com*
Subject: *RE: [Ta_Seti] Re: A new picture of ancient ethnic diversity -*

Ptolemaic Egypt

Date: Fri, 15 Dec 2006 03:24:29 -0800 (PST)

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Selective quoting was the third issue I raised. You have not dealt with the first two points, what are you running from?

NOTORIOUS

Jaime Andres Pretell wrote:

By quoting the abstract, I have shown what the abstract says. Which was a study quoted by "When We Ruled". Not my fault selective quoting was used. Feel free to point out what she mean from her study if not that the phenotypes varied with time. Still more rhetoric. But no evidence. I just presented the abstract.

From: *Fari Supiya*
Reply-To: *Ta_Seti@yahoogroups .com*
To: *Ta_Seti@yahoogroups .com*
Subject: RE: [Ta_Seti] Re: A new picture of ancient ethnic diversity - Ptolemaic Egypt
Date: Thu, 14 Dec 2006 05:46:17 -0800 (PST)

By quoting this in the way that you have you show that:
1. You have not read `When We Ruled`
2. You have a very limited understanding of how these studies are conducted and so if someone were to attack the study you would not be able to defend your use of it or the study itself.
3. You have not read the actual article by Dr. Zakrewski, and if you have shame on you for quoting it so selectively.
The Notorious G.O.R.E

Jaime Andres Pretell wrote:

Quoted in "When we Ruled"
This study:

Variation in ancient Egyptian stature and body pro


Sonia R. Zakrzewski *


Department of Archaeology, University of Southampton, Southampton SO17 1BF


email: Sonia R. Zakrzewski (S.R.Zakrzewski@soton.ac.uk)

*Correspondence to Sonia R. Zakrzewski, Department of Archaeology, University of Southampton, Southampton SO17 1BF, UK

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Wellcome Trust

 St. John's College, University
of Cambridge

 Addison Wheeler Fellowship,
University of Durham

Keywords

stature ? limb proportions ? social complexity ? SES ? Egypt

Abstract

Stature and the pattern of body proportions were investigated in a series of six tim Egyptian populations in order to investigate the biological effects on human grow development and intensification of agriculture, and the formation of state-level so organization. Univariate analyses of variance were performed to assess difference sexes and among various time periods. Significant differences were found both in raw long bone length measurements between the early semipastoral population an intensive agricultural population. The size differences were greater in males than i This disparity is suggested to be due to greater male response to poor nutrition in populations, and with the increasing development of social hierarchy, males were provisioned preferentially over females. Little change in body shape was found th suggesting that all body segments were varying in size in response to environmen conditions. The change found in body plan is suggested to be the result of the late a more tropical (Nilotic) form than the preceding populations. Am J Phys Anthrop Wiley-Liss, Inc.

Seems like variation to me.

From: "Mahari
Mengistu"
Reply-To:
Ta_Seti@yahoogr
oups .com
To:
Ta_Seti@yahoogr
oups .com
Subject: [Ta_Seti]
Re: A new picture
of ancient ethnic
diversity -
Ptolemaic Egypt
Date: Wed, 13
Dec 2006
23:36:39 -0000

All you have to
do, Asar, is
observe the
tactic.
The period they
chose to examine

is from the
Ptolemaic period -
the
period of Greek
conquest - when
theoretically there
should have been
lots of
Mediterranean
types abound.
And of course,
they would have
pushed the
natives toward
the south or
certainly away
from the
central
administrative
area of the
country; thus, a
large percentage
of Med-types
living and dying
there.
HTP,
Mahari

--- In
Ta_Seti@yahoogroups.com,
"asar_imhotep"
wrote:
>
> So we're still
trying to figure
out the "race" of
the ancient Ta-
Merrians?
>
> Asar Imhotep
>
> <http://www.mochasuite.com>
>
>
>
> --- In
Ta_Seti@yahoogroups.com,
"sincere1906"
wrote:
> >
> > Jaimie
Pretrell originally
sent this article as
a link. I'm
reposting
> > it because I
found it of
interest once I
opened and read
through

it.
> > The remains
in question are all
Ptolemaic, which
would explain
the
> > large Greek
elements.
> >
> > A new
picture of ancient
ethnic diversity
> > By Tom Avril
> >
> > Scholars
have long
believed that
ancient Egypt was
a genetic stew
of
> > ethnicity, as
the fabled
kingdom was
both a center of
international
> > trade and
often the victim
of foreign
invasions.
> >
> > Now, new
evidence
suggests that
may have been
true even in the
upper
> > echelons of
society, according
to researchers
who have used a
blend
> > of art and
science to re-
create what the
ancients looked
like in
real
> > life.
> >
> > They have
used CAT scans
to model the
skulls of seven
mummies
from
> > various
museums,
including one
unveiled
yesterday at
Philadelphia's
> > Academy of
Natural Sciences,

revealing physical features that range
> > from Mediterranean to African.
> >
> > All seven were buried with the trappings of a high status in society,
> > including two clearly connected to the priesthood, said project leader Jonathan Elias, director of the Harrisburg-based Akhmim Mummy
> > Studies Consortium.
> >
> > He cautioned against drawing firm conclusions from such a small
> > sample, and he stressed that ethnic traits were a small part of his
> > research. But he said the findings suggested a society where race had
> > little to do with class.
> >
> > "They all identified themselves as Egyptians," Elias said. "These are
> > people. You can't slice them up like they're chocolate cake or
> > vanilla cake."
> >
> > Philadelphia sculptor Frank Bender has created plaster busts from
> > five of the seven skull

models, including
one of the
anonymous
young
> > woman -
dubbed Annie -
whose 2,200-
year-old remains
are on
display at
> > the academy
on Logan Circle.
> >
> > Bender
sculpted her with
a nose and
cheekbones that
Elias
described
> > as "northern
Mediterranean" -
the location of
modern-day
Greece
and
> > Turkey.
Another one of
the five has what
Elias called
"Sudanese"
> > features: full
lips and a
"prognathous"
profile - meaning
the jaw
> > protrudes
farther than the
nose. The others
have a blend of
ethnic
> > facial
characteristics.
> >
> >
Anthropologists
who have heard
Elias speak about
the work have
been
> > impressed.
> >
> > "In the past,
Egyptology has
been very much
based on
architecture
and
> > artifacts and
text," said Robert
Yohe, an
anthropologist at
> > California
State University,

Bakersfield. "You got reconstructions of > > culture based on things and people's impressions of things." > > > > Now, he said, mummy reconstructions provide more direct information > > about the ancient people: their role and status in society, their > > physical health, and sometimes even how they died. > > > > Such efforts are not of much value on an individual basis but are > > provocative when done for a series of mummies from a particular place > > and time, said Andrew Nelson, an anthropologist from the University > > of Western Ontario. > > > > "There were people sloshing up from Africa and around the > > Mediterranean and all over the place," Nelson said. "I think it's > > extremely interesting to see that reflected in the face." > > > > Eventually, Elias hopes to scan more than 20 mummies,

most from
the
> > Ptolemaic
period, an
intriguing span of
three centuries
during
which
> > Egypt came
under
Macedonian and
Greek influence.
> >
> > It began
after Alexander
the Great invaded
Egypt in 332 B.C.
Ptolemy,
> > one of
Alexander's
generals and also
a boyhood friend,
named
himself
> > king in 305
B.C.
> >
> > One of his
successors was
dubbed Ptolemy
Philadelphus -
"brotherly
> > love," like
the city of
Philadelphia -
because he
married his
sister.
> >
> > Much
remains unknown
about the period.
Few U.S. scholars
specialize
> > in it, in part
because it is a
transitional period
that requires
a
> > fair bit of
interdisciplinary
skill, said J.G.
Manning, who
teaches
> > classics at
Stanford
University.
> >
> > The Greeks
left much of
Egyptian society
and customs
intact,

> > including its polytheistic religion. They even drew parallels between
> > certain Greek gods and their Egyptian counterparts. The period saw
> > flourishing international trade, wider use of coins, and prolific
> > accomplishments in the sciences and literature.
> >
> > "In a lot of ways, it's the beginning of the modern world," Manning
> > said.
> >
> > Yet ancient texts indicate there was political unrest and even
> > rebellion, some of it in Akhmim, the burial site for the mummies that
> > Elias is studying. The city is in southern Egypt and was a major
> > center for textiles and trade; reasons for the unrest under the
> > Ptolemaic kings are not fully understood.
> >
> > The unveiling of the academy mummy head comes as Philadelphia
> > immerses itself in Egyptology. Treasures from the tomb of

Tutankhamun
> > go on display
at the Franklin
Institute on Feb.
3. At the
University
> > of
Pennsylvania
Museum of
Archaeology and
Anthropology,
there is
a
> > new exhibit
of artifacts from
Amarna, the
Egyptian city
where Tut
> > spent his
childhood.
> >
> > The academy
has no firm plans
yet on how to
display Annie's
bust.
> >
> > The mummy
project is unusual
in that Elias, its
director, is not
> > affiliated
with a university.
> >
> > He founded
his research
consortium in
2005 in
Harrisburg, where
he
> > once worked
at the Whitaker
Center for
Science and the
Arts.
Project
> > members
include various
universities and
museums with
Akhmimic
> > mummies in
their collections.
> >
> > "He's a very
engaging guy,"
Nelson said. "You
have to have
someone
> > like that for
this sort of
project, to pull
everyone

together."
> >
> > The work on
the academy
mummy began in
April, when
caretakers
> > carefully
drove it to
Hahnemann
University
Hospital, using a
> > makeshift
stretcher
wrapped in
bubble wrap. A
radiologist
scanned
the
> > body with
computed
tomography - a
CAT scan.
> >
> > The images
were then used to
create a three-
dimensional
model of
the
> > skull at the
University of
Manitoba. A
special 3-D
printer was
used
> > to build up
the model layer
by layer, by
spraying a
mixture of
> > plaster dust
and a special
polymer.
> >
> > Then,
Bender went to
work.
> >
> > Better known
for helping law-
enforcement
agencies by
sculpting
the
> > heads of
missing persons,
Bender relished
the mummy
project and
even
> > visited Egypt
for inspiration.

> >
> > He has
sculpted five
heads to date,
marveling as
history comes to
> > life in his
hands. He
sculpted the
Academy's
anonymous
mummy with
> > flowing hair
and a mouth
opened as about
to speak.
> >
> > "She was
beautiful," Bender
said. "She was
full of life,
vibrant."
> >
> > Another of
the mummies
conjoins up a
different sort of
feeling,
at
> > least for
Elias, the project
director.
Inscriptions on
his coffin
> > identify him
as Djedhor, a
burly fellow
whose remains
are stored
in
> > France.
> >
> > "He actually
looks a great deal
like my father-in-
law," Elias
> > quipped. "I
try to get past
that."
> >
> > To ask
Jonathan Elias a
question about
the study, and to
learn
about
> > the science
behind the Great
Pyramids' bricks,
go to
> >
<http://go.philly.com/ancient>

> >
>

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<http://mail.yahoo.com>

| 21213|2006-12-16 12:15:21|Paul Kekai Manansala|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> this may be off base but why are white europeans speaking the

language of dark-skinned(black) asian indians? and then say well its an "european" language?

>

There's an interesting "war" going on between the Western academic establishment and certain groups in India, some of which are themselves too nationalistic, over the origin of "Indo-European."

Europeans absolutely refuse to consider India as a possible urheimat

(birthplace) of Indo-European. Indians can be honorary anthropological "whites," but there's no way the hallowed IE languages could have originated in that "dark" land!

Regards,

Paul Kekai Manansala

| 21214|2006-12-16 12:48:10|cristofori whitakara|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

ty bro. manansala. we i first became interested in the world's heritage this was one of the first conundrums i came across, personally. if whites from that part of the world speak an indo(1st) - european(2nd) language what did they speak before they met those dreaded dark-skinned asian dravidians(indians)? anyone can reply. a humble student.

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> this may be off base but why are white europeans speaking the language of dark-skinned(black) asian indians? and then say well its an "european" language?

>

There's an interesting "war" going on between the Western academic establishment and certain groups in India, some of which are themselves too nationalistic, over the origin of "Indo-European. "

Europeans absolutely refuse to consider India as a possible urheimat (birthplace) of Indo-European. Indians can be honorary anthropological "whites," but there's no way the hallowed IE languages could have originated in that "dark" land!

Regards,

Paul Kekai Manansala

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| 21215|2006-12-16 13:04:56|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

You could be right. So you are saying that there are religious writings of the same group pre-christianity that indicate their religious beliefs at the time, and afterwards, right? For further research could you indicate which

texts those would be?

-----Original Message Follows-----

From: "Djehuti Sundaka" <Djehuti_Sundaka@hotmail.com>

Reply-To: Ta_Seti@yahoogroups.com

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Sat, 16 Dec:23:33 -0000

Actually, there are no discernable influences of Zarathustra's religion upon either Judaism or Xristianity. The influences usually claimed don't appear in Farsi scriptures until around 390 CE. For instance, there is no concept of resurrection in the Gathas or any other Farsi literature written before this time. Thus the evidence for influence is actually the other way around.

Djehuti Sundaka

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<http://www.msnholidaychallenge.com/index.aspx?ocid=tagline&locale=en-us>

| 21216|2006-12-16 13:05:57|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

So I have heard claim. I do not see it. but please expound. Who would Olodumare and Yemaya be?

-----Original Message Follows-----

From: cristofori whitakara <boogie_down_black@yahoo.com>

Reply-To: Ta_Seti@yahoogroups.com

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts

Date: Sat, 16 Dec:58:43 -0800 (PST)

nope.? the yoruba theological system and the kemetic theology are very similiar.

Jaime Andres Pretell <jaime_pretell@hotmail.com> wrote: Nope. I

was actually comparing druidic religion to that of ifa. In fact there was a whole conference that was made between druidic practitioners and ifa practitioners because of those similarities.

From: cristofori whitakara <boogie_down_black@yahoo.com>
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts
Date: Sat, 16 Dec:49:43 -0800 (PST)

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and were the druids with their sankes some sort of nile valley sect that left?

Jaime Andres Pretell <jaime_pretell@hotmail.com> wrote: Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

----Original Message Follows----
From: Herman Patton <dpcaliboy@yahoo.com>
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?
Date: Fri, 15 Dec:41:32 -0800 (PST)

One thing that I found to be interesting is that similarities of the Dravidians and that of ancient Sumer. I must say, there is a similarity between all religions of the world except that of Europeans. I brought up the Dravidians and sumer because they share things in common with those of Africans. This can also be said of the Native Americans and their ancient teaching.

What makes the Hebrews and the Egyptians so special is the fact that they according to biblical theology, they were living amongst each other for at least 400 years. Zoroastrianism wasn't the teaching of that geographical area.

Jaime Andres Pretell <jaime_pretell@hotmail.com> wrote:

And the same can be said of Zoroastrianism. Influences and sources abound in that ancient time.

From: Joe Cockrum III <joeccckrum@yahoo.com>
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?
Date: Fri, 15 Dec:20:32 -0800 (PST)

I agree with you there. The Bible is filled with Khemetic influence. The New Testament "Satan" parallels with Set and Jesus parallels with Horus who were twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry. The Yin/Yang signifies the same (balance). The part in the Gospels where it talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).
~Xeper~

JASON WOODS <elliottandelliottmtg@yahoo.com> wrote:
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Issaias

Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote: I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example,

there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'

Orthodox painting of Jesus as "Black Bambino" with Mary

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, Bradenqp@... wrote:

- >
- > In the Appendix at the end of Volume II of his Ancient Egypt Light of the
- > World, Gerald Massey gives the following list of proposed correspondences
- > between Kemetic religion and Christian theology. Massey, along with
- > Godfrey
- > Higgins and Alvin Boyd Kuhn -who also deal with these suggested
- > correspondences-
- > are not touted by either Christian scholars or mainstream Egyptologists,
- > when
- > it comes to these supposed links:
- >
- > <http://www.theosophical.ca/AncientEgyptAppendix.htm>
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- > Many African Centered scholars do admire their work, however. Can list
- > members take a look at Massey's Kemetic examples and tell if his
- > descriptions of
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- > appellations of particular deities (e.g. "Horus (Iu), the son of a
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- > actually hold water.
- >
- >
- > Paul Braden
- >

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| 21217|2006-12-16 13:06:00|Jaime Andres Pretell|Re: Elders of the Americas Gathering at Lake Titicaca|

Yeah, and not exactly happy with the depiction of their history by Mel Gibson's Apocalypto

-----Original Message Follows-----

From: MessiahTwain <yonibluestar@yahoo.co.uk>

Reply-To: Ta_Seti@yahoogroups.com

To: Ta_Seti@yahoogroups.com

CC: LeagueOfTheLastDays@yahoogroups.com, PeaceCenterWithin@yahoogroups.com

Subject: RE: [Ta_Seti] Elders of the Americas Gathering at Lake Titicaca

Date: Sat, 16 Dec:45:13 +0000 (GMT)

~~
~~~

I've yet to find the details of this Elders event ...  
looking  
forward to learning more about the Uro, Aymara  
and Quecha ancestries.

I note that many 'historians' also speak of the Maya  
in the past tense, citing the 2 million Mayan people  
living at the time of the Spanish arrival 500 years  
ago. Yet today, there remain 2 million Maya on  
the Yucatan Peninsula.

[http://www.culturefocus.com/guatemala\\_maya.htm](http://www.culturefocus.com/guatemala_maya.htm)  
<http://mcclungmuseum.utk.edu/specex/maya/maya.htm>  
<http://www.flmnh.ufl.edu/maya/maya2.htm>

Millennium Twain

~~

Jaime Andres Pretell wrote:

Interesting. What groups are organizing this in Peru? I  
have visited the Uro islands in Peru. Some claim the Uros  
no longer live on the islands. That those people are  
actually Aymara and Quechua (my ancestors). Others claim  
the Uros are actually descendants of the forefathers of both  
the Aymara and Quechua. Who knows.

-----

"Millennium Twain" <[yonibluestar@yahoo.co.uk](mailto:yonibluestar@yahoo.co.uk)> wrote:

the Last Free Children of the Sun and of Lake Titicaca

<http://es.geocities.com/pueblouro/eng.html>

--- Fortunato Escobar wrote:

sugiero que leean lo que contine de los conflictos socio  
ambientales en el peru

<http://es.geocities.com/pueblouro/>

atte

<http://groups.yahoo.com/group/DiosasAncianos2012/>

From Adam Yellowbird . . .

Elders Gathering at Lake Titicaca, Peru  
March 16 ? 23, 2007

An incredible event will take place in Peru over the Spring Equinox 2007. Elders from Indigenous tribes of the Americas will gather at Lake Titicaca to council and listen to our Mother Earth, the Pachamama, and perform ceremony and ritual that will beckon in the prophesied Age of Peace, 500 years of unity and shared vision between peoples who have, for the last 500 years of Darkness, been scattered and oppressed. When the peoples of the Americas once again unite, the prophecy states, it will create worldwide transformation, allowing all of humanity to move from the depths of war into the light of peace.

Elders of Peru, keepers of this Incan vision, say that it is time for the Condor (South America) to reunite with the Eagle (North and Central America). Their mission is to formally and ritually bind the Indigenous tribes across the Americas together, for when these, the gatekeepers of our land, speak as One, the energy of their shared vision willspread to all of the tribes of Earth.

Rituals and ceremony for healing the suffering carried by the People is a vital aspect of this work, for only through forgiveness and deep healing can the Age of Darkness truly be released and the Age of Peace be welcomed in its place. When this is accomplished, the prize is a deeper and more lasting peace than many of us have ever known. It is world-changing when barriers of separation are dropped, the past is forgiven, and the People stand as One. It is the destiny of the Americas to begin this blessed transformation on the Spring Equinox 2007.

Elders from all tribes are being called to participate in this extraordinary, historic and profound event! Some will travel to Peru in March for Council and ceremony in person. Others will stay on their own land, using ritual and ceremony to anchor the energies of healing and unity over all the power places on Earth. Many will offer bundles and

resolutions, stating the fulfillment of their own tribal prophecies and pledging unity with those in Peru who are bringing this vision to life. All peoples are invited to pray and heal themselves during this time, wherever they may be.

The Elders, Wisdom Keepers, Medicine People and Historians need our support to bring about this sacred transition for Earth and Humanity. Prayers and intentions are the most important contribution anyone can make, and these are asked of anyone whose heart longs for peace and unity. The gathering will be supported by participants from around the world and will also serve as a forum for cultural exchange and teaching as well cultural arts performances, such as the Eagle and Condor dances.

...

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<http://clk.atdmt.com/MSN/go/msnnkwme0020000001msn/direct/01/?href=http://get.live.com/messenger/overview>

| 21218|2006-12-16 13:07:15|Jaime Andres Pretell|Re: Celtic and Iberian Connections|

Yes, the Basque show genetic relationship to the Imazhigen. So do the precursors of the Celts an the Anglo-Saxons in Britain which mixed in with the subsequent migrations.

-----Original Message Follows-----

From: Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Celtic and Iberian Connections

Date: Sat, 16 Dec:15:45 -0800 (PST)

Herman,

Elements of the Iberian population are thought to have come from `Libya`. I'll see whether I can dig up a modern genetic study that concludes Saharan migrations into the Iberian. Ancient Britain is thought to have been connected with Iberia and the latter features quite strongly in Irish myth.

G.O.R.E

cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)> wrote:  
did the celts come from libya?

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote: Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

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From: Joe Cockrum III <[joeccckrum@yahoo.com](mailto:joeccckrum@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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Regards,  
Paul Kekai Manansala

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by Pandora <http://radio.msn.com/?icid=T002MSN03A07001>

| 21219|2006-12-16 13:37:06|Jaime Andres Pretell|Re: Correspondences between Christian &  
Kemetic Spiritual Concepts|



Introduction

## Dravidian Language Family

Nothing is known definitely about the origin of the Dravidian language family. Dravidian languages were first recognized as an independent family in 1816 by Francis W. Ellis, a British civil servant. The term Dravidian was first employed by Robert A. Caldwell, who introduced the Sanskrit word *dravida* (which historically meant Tamil) into his *Comparative Grammar of the Dravidian or South Indian Family of Languages* (1856).

At present, speakers of the Dravidian languages are concentrated in the southern portion of India, while speakers of the Indo-Aryan language predominate in the northern portion of the country. A well-established hypothesis is that Dravidian speakers were originally spread across all of India. The Indo-Aryan languages were not native to India, rather they were introduced by Aryan invaders from the north. A form of Dravidian must have been spoken in northern India before the arrival of the Aryans. The replacement of the Dravidian by the Aryan languages was probably completed before the beginning of the Christian Era.

The Dravidian language family today includes 75 languages spoken by over 200 million people in southern India, Sri Lanka, certain areas of Pakistan and in Nepal. The prevailing theory is that speakers of Dravidian languages split into Northern, Central, and Southern ancestral languages somewhere around 1,500 BC.

Dravidian languages are usually broken up into the following groups, largely based on their geographical distribution. As you can see, some of them have very large populations of speakers and are fairly well known, while others are relatively small and generally unknown. The table below lists only languages with 60,000 or more speakers. Some of the figures may be out of date.

| Central                                                                |            |          |
|------------------------------------------------------------------------|------------|----------|
| Kolami ( <a href="#">Northwestern</a> & <a href="#">Southeastern</a> ) | 60,000     | India    |
| <a href="#">Duruwa</a>                                                 | 90,000     | India    |
| Northern                                                               |            |          |
| <a href="#">Brahui</a>                                                 | 2 million  | Pakistan |
| <a href="#">Kurux</a> (Kurukh)                                         | 2 million  | India    |
| <a href="#">Sauria Paharia</a> (Malto)                                 | 85,000     | India    |
| South Central                                                          |            |          |
| <a href="#">Maria, Dandami</a>                                         | 150,000    | India    |
| <a href="#">Gondi Southern</a>                                         | 700,000    | India    |
| <a href="#">Maria</a>                                                  | 134,000    | India    |
| <a href="#">Pardhan</a>                                                | 117,000    | India    |
| <a href="#">Koya</a>                                                   | 10 million | India    |

|                            |                  |       |
|----------------------------|------------------|-------|
| <a href="#">Kui</a>        | 717,000          | India |
| <a href="#">Kuvi</a>       | 300,000          | India |
| <a href="#">*Telugu</a>    | 75 million       | India |
| <b>Southern</b>            |                  |       |
| <a href="#">Badaga</a>     | up to 300,000    | India |
| <a href="#">*Kannada</a>   | up to 44 million | India |
| <a href="#">Kodagu</a>     | 122,000          | India |
| <a href="#">Kurumba</a>    | up to 200,000    | India |
| <a href="#">*Malayalam</a> | 35 million       | India |
| <a href="#">*Tamil</a>     | 74 million       | India |
| <a href="#">Yerukula</a>   | 300,000          | India |
| <a href="#">Tulu</a>       | up to 2 million  | India |

\*Official languages of India.

## Status

Tamil, Malayalam, Telugu, and Kannada are official languages of India. They have been used in administration and literature since their first attested beginning. All four possess a great wealth of a variety of written texts.



All four languages are characterized by a dichotomy between the standardized, formal language and colloquial speech. All four experienced little difficulty in accommodating social, political, and economic changes that swept India in the 20th century. All four languages are used in teaching basic courses in the sciences and in humanities. All four have succeeded in developing new technical terms, using English, Sanskrit, or indigenous models.

[Click here](#) to learn more about the Dravidian languages of India.

---

From: *cristofori whitakara*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*  
Date: *Sat, 16 Dec 2006 12:42:00 -0800 (PST)*

ty bro. manansala. we i first became interested in the world's heritage this was one of the first conundrums i came across, personally. if whites from that part of the world speak an indo(1st) -europan(2nd) language what did they speak before they met those dreaded dark-skinned asian dravidians(indians) ? anyone can reply. a humble student.

**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com), cristofori whitakara wrote:

>

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There's an interesting "war" going on between the Western academic establishment and certain groups in India, some of which are themselves too nationalistic, over the origin of "Indo-European. "

Europeans absolutely refuse to consider India as a possible urheimat (birthplace) of Indo-European. Indians can be honorary anthropological "whites," but there's no way the hallowed IE languages could have originated in that "dark" land!

Regards,  
Paul Kekai Manansala

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| 21220|2006-12-16 13:39:33|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|  
Dravidians speak Dravidian languages, not Indo-European.

-----Original Message Follows-----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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Creation Mythology of Africa  
by  
Becky Costantino

-----

One way of examining the values and traditions of a people is to look at their explanations for how the world came to be. These stories make such wonderful tools for analysis because all cultures have some sort of 'creation' story. Thus to compare groups of people we may start by looking at their creation mythology. It is important to note that the downfall of comparing mythologies is that in a way it is like comparing apples to oranges. This is because not every myth portrays and explains the same elements.

Five myths from throughout Africa will be mentioned throughout this essay. They are from the Boshongo, Mande, Shilluk, Egyptian, and Yoruba peoples. For a brief description of these myths please see the appendix. Please remember that these myths do not represent the beliefs and stories of all of Africa.

In each of these stories, the tale of creation has been presented with a unique twist. Yet there are several important similarities among the various myths. Besides explaining creation, there is always one major creator. However, in some stories such as

that of the Boshongo, the creator had helpers whereas in the Shilluk tale, Juok worked alone. In the Boshongo myth, Bumba creates nine animals and mankind. Then these animals and Bumba's three sons worked together creating everything else. In the Shilluk tale, obviously everything is related somehow because everything shares the same creator. Even in other stories where the creator has helpers, however, all of these helpers were made by the creator and thus everything is still connected.

In all of these stories, mankind is created by a more powerful being. This represents the belief that man had not always inhabited the earth. It also portrays the belief that man is not the most powerful being in existence. Some of the stories make it sound as though mankind's arrival on the planet was almost accidental; for instance Bumba vomited mankind in the Boshongo myth. Other stories, such as the Mande's tale, portray the creation of man as intentional. Those cultures that believe mankind's creation to be intentional are more likely to have a view that the Earth and everything on it are there for their benefit. Whereas those tribes who view their arrival on Earth as more accidental are more likely to believe that they are there to help and benefit the Earth.

In each of these myths, we see that mankind is one of the very last things to be placed on the earth. This implies a common belief that the Earth was not created solely for mankind's use. Both the Boshongo myth and the Egyptian myth make a point of mentioning that mankind was the last thing created. This demonstrates that both feel that all beings are equally important, rather than viewing man as the supreme earthly being (Crystal "African Creation Myths"). They also show a deep relationship between the people and nature.

Another similarity among these stories is the fact that several of the creators are or can be similar to man in appearance. We know that the Yoruba creators Olurun and Obatala had a human form because all men are descendants from these two gods (Crystal, "African Creation Myths"). Although the Egyptian god Re could take on any form he wanted, he chose a human one in order to become the first pharaoh. These cases show that these societies felt similar to their creator. It gives the creator a 'human friendly' nature. In the Mande tale, where the creator Mangala does not have a physical form the god has much less influence on the creation of the planet. It is his first creations that do all of the work.

The similarities among the creator and mankind further emphasize the belief found in several of the myths that regardless of physical differences, all men are created equal. For example, the

Shilluk's story describes all people being molded in the exact same way just from different parts of the earth. Although the Mande myth does not explain why there are separate races, it does explain why they have two distinct social groups.

The Boshongo people tell us that Bumba vomited "many men, but only one was white like Bumba" (Leach). This is an interesting statement because although it tells us that Bumba is similar to all men, it also tells us that some men are more similar to Bumba than others. The fact that Bumba is white and the Boshongo people are not leads us to the following conclusion. The whites in this myth are in the minority, but hold most of the power. This means that the Boshongo people do not think that they have a lot of control over the world. Of course, this myth also implies that this power is not necessary.

There are however, several differences among these myths that haven't been mentioned yet. Egypt is the only group who mentions the importance of death. Since Egyptians view life as a cyclic process, they view death as an important part of this cycle. This shows through their creation myth. The Egyptian tale is also the only one that mentions the quality of mercy. It is Re's mercy that prevents mankind from being destroyed for their disobedience (Crystal, "Egyptian Creational Myths"). This fact shows how important the quality of mercy is to these people.

The Mande myth mentions another attribute, hope. This myth tells us that Mangala failed at his first attempt to create the world, but did not give up. This story also explains the cause of mankind's mischievous nature; it is their relation to the chaotic Pemba.

The Shilluk myth is unique because it prioritizes the activities of these people. The first thing Juok gives humans is the body parts necessary to do work. This demonstrates that to them, work is the most important thing.

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## Appendix

### The Boshongo Myth

(based upon Maria Leach's The Beginning from

<http://alexm.here.ru:8081/mirrors/www.enteract.com/jwalz/Eliade/051.html>)

The Boshongo, a Bantu Tribe, believe that in the beginning, Bumba was all alone in the water. Then however, he got sick and vomited the sun, moon, stars, and land. Next he vomited nine animals: the leopard, the eagle, the crocodile, the fish, the tortoise, the lightning (who was later exiled to the sky), the white heron, one beetle, and the goat. The last thing that he vomited was mankind. The animals and Bumba's three sons then created plants and the rest of the animals.

### The Mande Myth

(based upon "West African Cosmogony"

<http://www.fandm.edu:80/departments/Anthropology/Bastian/ANT269/cosmo.html>)

The Mande people of southern Mali think that at first Mangala was alone. Although Mangala did not have a physical form (he was "perceived to be a round, energetic presence" he was troubled by having matter inside of him. After removing the matter he tried to turn it into a seed. This first seed fell apart, but instead of giving up, Mangala decided to try again. This time, he used two seeds and placed them inside of a womb. The seeds transformed into fish. One of these fish, Pemba, tried to escape and in doing so created Earth but almost destroyed the womb. Mangala used Pemba's brother Farro and salvaged his creation by turning it into the sun. Farro was turned into a human and populated the Earth with his followers, which became the horonw. Then another being, Sourakata came down from the sky and became the first nyamakalaw.

### The Shilluk Myth

(based upon "Creation Myths" from

<http://www.dreamscape.com/morgana/ophelia.htm>)

The creation story of the Shilluk people of the Nile Region has two parts. The first part explains that Juok formed the different people of the Earth from the different types of land he found in their homeland. The second part deals with the actual formation of the

humans. Shilluk gave the people arms and legs to work with first. He then gave them eyes to see and mouths to eat with. Finally he gave them ears to hear with.

## The Egyptian Myth

(based upon Ellie Crystal's "Egyptian Creational Myths"

<http://www.crystalinks.com/egyptcreation.html>)

In the beginning there was only water, but that water was a powerful being called Nun. Out of Nun came Re. Re was very powerful, if he said the name of a thing then that thing would come into existence. Re named gods, goddesses, plants and animals. The very last thing that Re named was man. Then Re took on a human form in order to rule as the first pharaoh. In this form, however, Re could age and as he grew older mankind became disrespectful and disobedient. The gods decided to punish man and sent Sekhmet, Re's daughter, to destroy them. In the end, however, Re was merciful towards man and stopped Sekhmet's slaughter. Re made Osiris the next pharaoh but he was murdered by his brother. Osiris was then appointed ruler of the underworld and his son was named as the next pharaoh.

## The Yoruba Myth

(based on Ellie Crystal's "African Creation Myths" from

<http://www.crystalinks.com/africacreation.html>)

A long time ago, Olurun lowered a chain from the sky down to the Earth, which at that time was all water. He sent Obatala (either his son or a lesser god) down to Earth with a chicken, some dirt and a palm nut. Obatala used the chicken to spread dirt until there was dry land. Obatala planted the seed and started the first kingdom, Ile-Ife. He was the kingdom's first ruler and all of Yoruba are his descendants.

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Yoruba World Exploration And The Loss Of Dynasties

By Farouk Martins, Omo Aresa

The ancient Yoruba were one of the most accommodating and the most adventurous people on earth. They were the explorers who went beyond their surroundings. They were the traders who exchanged goods and services. They were the Aromires (sea friendly admirals) and the Olokos (boat owners) who went on 12 months voyage by Irawo-oko (canoe-star), ships, as elephant warriors and priests. They traveled north and south of the Nile, Mesopotamia, from one coast to another, to Asia, Australia and the Americas. Africans were known in Americas before Columbus: Washita in Mississippi Valley 6000 B.C, the Caribs of the West Indies. We all agreed that mankind started from Africa, see Dr. Spencer Wells research on Y and X chromosomes, but vacillated on the spread of civilization.

The Yoruba left marks by spreading their genes, arts, sciences, culture and religion. They are born out by ancient artistic stone monoliths dated before Christ and later by terracotta, underground drainage system and cabinet form of government. Thanks to archeology, arts, sciences and devoted scholars that are still unraveling these past accomplishments. The history of the Yoruba before present era (BC) and their cousins can be told intelligently even by what we know now.

Iwo Eleru, around 10,000 B.C, has confirmed the Yoruba civilization, religion and spread from Ife to other Yoruba cities in spite of preservation problem in the rain forest. One has to put this excavation in proper perspective:

Iwo Eleru, Nubian culture around??????10,000 B.C  
Indian culture ?????? 6,000 B.C  
Mesopotamia culture ??????... 3,500 B.C  
China culture ??????3,000 ? 2,200 B.C  
Malanesia and South Pacific Hawaii ?????.. 2,000 B.C  
Olmec Mexico ?????.. 1,100 B.C

Some have always wondered why Yoruba wrote on people's arm and body and devised systematic numbers by tens, twenty and hundred but restricted them to a few who could read and write. These marks, tattoos, and symbols are still shared with the Sudanese. Esusu (susu) economics is still shared all over the black world. A book, Edidi, brought back to IFE by Oduduwa on his sojourns on the Nile Valley can still not be interpreted?

Many Yoruba do not know where the name came from. Every Ethnic group in Nigeria (their cousins) has taken that advantage to interpret the name, Yoruba. Even before they came in contact with one another, in the recent past.

Combination of OYO and OBA gives YORUBA: O YO-OBA, O YO-ROBA, O YO-RUBA

These were words that were taken from different orikis in Yoruba that we hardly connected together. There is no need to look outside the language itself for where Yoruba name came from. "Omo Karo o jire" (Good morning) is understood by most Yoruba, from Lagos to Sierra Leone, Cuba, Brazil, and Americas. Yet, there are some who have lost it and even deny their own identities. Mixed Africans in Europe, Asia, Australia, America and Africa refer to their white blood. Some with skin darker than charcoal, ignore the contradiction of one drop (of black blood) rule.

My own name is so foreign, one has to be familiar with Lagosians to know that I am a Yoruba. One important identity that my family has, as all Yoruba including those in foreign lands, is oriki. It takes me back home to Enu Owa in Isale Eko and Popo Aguda in Lagos. I will leave it as "Omo Aresa." Aresa was a royal house in the old Oyo. Governor Glover built Martins Street to honor my great grandfather, Adebayo Ojo Martins, with his tombstone which was later moved to Ita Akanni. My grandmother was the head of Ojora Adejiyan ruling house before she died in 1979. No mystery in Ife-Oyo-Lagos original connection. So, please understand my biases. Yes, I am the same person who refused to join Yoruba organizations in the seventies, because I am a NIGERIAN! I can be a proud Yoruba and a Nigerian, without any conflict.

ILE IFE has been the ancestral home of Yoruba and most of their history began from there. It is the religious, spiritual and artistic home. There are important people revered by the Yorubas who marked critical landmarks in the history. Some are even delegated as messenger of Olorun (God).

Olorun the only God, has always been the belief of the Yoruba before Christianity and Islam. He created mankind through Orunmila, keeper of Ifa oracle. The point of this paper is not to deal with myth or gospel of the Bible, Koran, Torah or Ifa. The rift between evolution and creation is very strong regarding what to teach in elementary school, not only among parents in the United States but in other countries including Nigeria. This paper will depend on scientific facts and reasonable oral history.

There were generations in between the heroes or icons the Yoruba revered in history. So there were Obatala, Moremi, Oduduwa, Okanbi, Oranmiyan, Sango and others. These generation gaps can be born out by the time difference between Orunmila and Obatala. It has been

postulated that there were ninety rulers before Obatala. Assuming that Olorun created Orunmila from the beginning. That is, before or around the Bible time of Adam and Eve. Obatala came after ninety rulers, he must have been around way before Christ.

Most Yoruba will agree that Awolowo was the most recent icon, popularly called the son of Oduduwas, regardless of the generation gap between them. Others may regard Herbert Macauley, Jubril Martins, Adelabu Adegoke, S.L. Akintola, Adekunle Ajasin, H.O Davies etc as the heroes of Awolowo's time. They were all Yoruba of significant achievements.

Obatala's work was never completed, not because he got drunk or big headed as oral history told us. But each of these icons advanced the cause and the civilization of the Yoruba to the next level. Who took the banner from Orunmila before it got to Obatala or whoever takes it from Awolowo from now on will be remembered in history as the son or daughter of Obatala, Moremi, Oduduwa or Awolowo.

Moremi was a very brave woman who saved the Yoruba from midnight marauders. In the midnight hour, the marauders came from bush (igbo) to pester the Yoruba, they fell in love with a beautiful woman who revealed their strategies and saved the Yorubas. Some Igbos figured they were the ones because the spelling matched. Even if they were, they were cousins in the rain forest at an earlier point in time.

However, Oba Mafimisebi, the Olugbo of Ugbo in Ilaje claimed they were the aboriginal Yoruba that was displaced from Ife. He and Oba of Benin agreed up to this point. Olugbo claimed this is why Ugbo and Benin have similar chieftaincy titles: Lema, Ashogbon, Oliha, Ojomo, Yasere among others. They were the Obalufon, Obamakin, Obalufe, Obawinrin, etc whose Yoruba language were originally spoken, including the lingua franca in Benin palace. Did Ugbo produce the 90 rulers before Obatala?

Some wonder about how many centuries Oduduwa lived. He was mentioned from the time of Obatala to the time of Okanbi, the father or grand father of Oranmiyan. Oduduwa did not exist after Christ. It was his spirit, greatness and stories that lived centuries after.

Oduduwa must have been here before Christ, going by parallel archeology of the Yoruba, Egypt, Greece and Rome with the history in the Bible or the Koran. Unless those before him were many centuries old before he was born! He traveled through the Nile valley, spread Yoruba civilization and religion. Yoruba, named in Arabic writing, were noted for their religion, before their present country brothers became aware of them. See Beginning of Ethnic Formation. During

Oduduwa's exploration, he had children Yoruba usually name AdeTokunbo, Omowale, Magbagbeile and others overseas. He was revered because his descendants were kingdom builders and they also unified the Yorubas. Oduduwa proved his Ife royal blood to Agboniregun or Setilu in care of Ifa oracle by displaying his crown, a book in verses and an obelisk. Zo Giwa mentioned these three items in his article in case any dynasty had missed them.

Okanbi, one of Oduduwa's descendants, may be some generations from him. It was Okanbi children or grandchildren that built empires and further united the Yoruba with their neighbors. Oduduwa descendants met civilization in Ife and propagated it but might have started empire and kingdom formation during their sojourns on the Nile River.

Civilization has a very simple meaning but today it has exotic attachment for self gratification. It is the ability of people to live amicably among one another. It is not modernization, invention of weapon of mass destruction or the ability to destroy the world in a second. The Yoruba were farmers who had enough to eat and drink because they lived on fertile soil in the rain forest and might have changed locations to take advantage of fertile environment. See Professor Ade Obayemi about eight locations of Ife. This gave the Yoruba the time to think, reflect, engage in Arts, build, organize a civilize community and practice their religion that was known through out Africa in ancient time. Those looking for solutions, predictions, cures, wisdom, artists and rulers went to Ife.

Oranmiyan, one of the grandsons of Okanbi became the founder of Oyo and Benin Empires. He was the one who wanted to go back to the Nile Valley on his return from Benin to avenge those who kicked Oduduwa out. The history of Egypt and Nubia was that of changing rulers. Rulers (Oduduwa) returned home (Ife) whenever another power took over, in Nubia (Sudan). Ti ewure ba je lo, a pada wa sile o. Explorer must return home.

Akhenaton who preached one God in Egypt, like the Yoruba was also sent packing southwards, where he had contacted his Nubian belief. Most of his records were destroyed in Egypt for so daring.

I have to emphasize a point Professors Onigun Otite and Jide Osuntokun made many times. Dynasty and the people may not necessarily be the same. In the case of Benin, there were Ogisos rulers before the Obas came. The Benin Empire and influence came under the Obas. It is this influence that was developed by the descendants of Oba and Ogiso which grew from the 13th century. This remarkable much later achievement, rivaled their Yoruba predecessor, but presented no conflict with Ife. Some have speculated that the transition from Ogiso to Oba was not so

peaceful, autochthonous chiefs undermined Eweka's authority. Up till today, the land is leased from the Ogiso descendants during the crowning ceremony of Oba to dampen the rivalry between the two dynasties. This rivalry, is still in the folklore and still generate some hard feelings.

Another landmark figure was Shango, the Alafin of Oyo whose mother was Tapa. He was credited with creating gun powder from kola nuts. After his death, he became a demigod.

He was well known beyond Africa and stories were told about Oba Koso. Pedral quoted Morie's work in Coptic text in 1666 - "Obba Kousso" as he was known, was King Shango and a king of Kush who ruled north and west of Africa but was born in Ife. Morie had no idea where Ife was, but Pedral compared his love life and that of Amon (Kham) and Mount. He also noted the names between Deedan and Dada etc.

Somewhere in there was the Bilikisu Sungbon, whose travel and exchange of gift, in gold, ivory, spices and the number of eunuchs that followed her to King Solomon tally with Queen of Sheba Bible story that happened before Christ. She gave birth to her own AdeTokunbo who might have started the line of Emperor Haile Selassie of Ethiopia. More research is needed here because the most remarkable wonder she left in Ijebu was the greatest monument in the world. According to Professor Patriet Darling of Bournemouth University, U.K, the construction was greater in size than any pyramid in Egypt. It can still be observed near Ijebu Ode today. So far, the dating has not matched the Bible story.

IFE has been studied extensively by foreigners and less by Nigerians. This is a culture that has been nearly hijacked and labeled the work of whites or black whites. Strange! Professor Wole Soyinka noted the irony in the words of the German scholar, Leo Frobenious, looking at the Yoruba chiefs at Ile Ife, wondering if they were the descendant of the lost civilization of Atlantis. Sir Flinder Petrie, world renowned archeologist noted the similarity between terracotta head of Ife and that in Memphis. Osun staff is a serpentine staff crowned by bird carried by initiates of Obatala, it is the same medical symbol of Caduceus.

Africans scholars like Professors Peter Ekeh, Cheikh Diop, Frank Snowden, Dr. W.E.D DuBois, Marcus Garvey and John D. Balwin e.t.c worked tirelessly to prove that Egypt was and is in Africa. This may sound strange to a student new in the field, but a paper such as this can not do justice to their work. Anyone interested must pursue their work.

In Egypt we see evidence of earlier civilization of the blacks from Sudan of today (Nubia), Iwo Eleru 10 B.C, Nok culture, Ife stone, terracotta and language known before Christ (B.C), Igbo Ukwu 10th A.D, Sugbon Eredo, old Oyo walls, Benin Iya ditch, the Great Zimbabwe. There were the Wolof, Mendes, Akhan. The Shaka Zulu, and the 16th century Queen Nzinga of Angola who fought against slave trade. An objective scholar would see replica of these cultures reproduced in Egypt, but not those who wanted to claim Egypt for the white race. Indeed, those who painted black civilization white are still working at it vigorously.

African travel by boat or ship has been demonstrated by the sophisticated construction of Dafuna Canoe recently excavated near River Yobe dated 8,000 years old while the oldest boat in Egypt is 5,000 years old.

Nazlet Kater, an African skull, the oldest human found in Luxor in 1980 is about 35,000 years old. There were also other white scholars who had made observation of the Egyptians as blacks. Greek historian Diodorus Siculus of Sicily, 1st century B.C, credited the Ethiopians (blacks) as the first of all men created by the gods and founders of civilization and religion in Egypt imported to Greece. Greek philosopher, Aristotle 384-322 B.C.E described the Ethiopians and the Egyptians as blacks. Greek writer Lucian 125 B.C, described the Egyptians with African features. The father of History, Herodotus 490-425 B.C.E, describe the City of Meroe, religion, food, valuable metals, burial ceremony, elephants, offerings (ebo), and the scarification marks on their forehead . Their first God was Min (Emi Mimo) and that the Greek gods came from Egypt. French writer Constantin-Francois Volney 1757-1820, claimed that Ethiopians were the first to attain civilized way of life and worship.

All burial drawings in Egypt showed African features. It is only Africans who knows what it means to put hands on the head during these burial ceremonies.

Those who have watched the Zar ritual dance conducted by special women among Fellahin in Egypt saw the replica of Yoruba dance during worship or Haitian Voodoo dance. But if you ask them or tell them, some may not realize their identity. The Belady who were the original black settlers of Egypt have been oppressed by different powers but still hang on to the African tradition which is different from that of those who rule them. The culture remains with them. See Gamal Nkrumah writings on the Bedja.

It took Arab unified soldiers to claim back Iraq from the Africans. They were noted as sharp arrow shooter of the eye and were called upon to defeat opposing army. There are still mistrust and hostility between Arabs and Africans up to the present day. Yet, some of us including me have Arabic names. The hostility and misadventure we still see in Danfur today. What an irony that some of us kill one another in Nigeria over imported religions. The whole world is watching African leaders.

The Fellahins, the real Pharaohs, still have melanin in their skin layers, their genes are related to Africans, still carry the sickle cell trait, practice circumcision and totemism. X-ray on Pharaohs done by James E. Harris of Michigan University proved the same, black. Egyptian Arts, Religion, Oracle and the original language of the Beladi mirror that of Africans in general and Yoruba in particular. The work of Dr. Lucas has been quoted many times.

These similarities between Egypt, Sudan, Yoruba and other African cousins are not coincidence. It establishes the rightful place of African civilization. The Yoruba civilization has been studied extensively because of their ancient way of life which predates the civilization in Egypt. We knew that even Egypt got its civilization from Sudan. An observation that must be noted carefully is that the Ijebu and the Sudanese have the same ethnic face mark. I have already stated that it is the Yoruba who traveled north. These Yoruba scarification marks and cornrows were seen among blacks before Columbus in America

There are some three controversies among the Yoruba that I can not ignore: Ijebu, Ilorin and Benin. Threats, intimidation, trading insults and ultimatums will not help. While history is subject to research, sheer convenience of ethnocentricity will not stand up to scrutiny. Let us appreciate and celebrate what history has given us and think about what we are going to give the next generation.

Some Ijebu claim that they are not Yoruba, they came from Waddai. Others claimed that Awujale, Ilari named Agbejaile or Alajaile himself came from Oyo to make peace between Ife and Owu. There are other speculations I will not even touch. But Ijebu Igbo and Remo assert autonomy from Ijebu Ode. One has to square that with Ijebu-Ife connection. If you walk like a Yoruba, look like a Yoruba, speak like Yoruba, you are a Yoruba! That should end it. But there is validity about Wadai and the Ijebu. The Ijebu said their Oba was some generations senior to Oduduwa because they showed his child his way to the Ocean when he got lost. He wanted ocean water to cure Oduduwa's blindness. If my assumption of Oduduwa before Christ is correct, they

might have dealt with Oduduwa descendant not necessarily the son. As for Waddai, most Yoruba explorers and traders pass through Wadai, Danfur, Thebes, and Owodaiye in today Ethiopia on their way to and from the Nile. Not only the Ijebu.

There are other ethnic groups who are also related to the Sudanese. They cooperated and fought one another as the circumstances demanded from Egypt, Sudan to the rain forest.

The similarity between the Ijebu dialect, Itsekiri dialect and the Yoruba palace language of Benin might have to do with Prince Ginuwa who led the Itsekiri away. Apart from history that claimed that Awujale was as royal as Aresa or Onikoyi in Old Oyo, they were of royal blood among Benin-Itsekiri. That may disprove any notion that the Ijebu were only used as sacrifice or slave of other Yorubas. However, at different points in history, positions changed from slave to master, or master to servant.

Ooni of Ife position must be respected. With the reputation of Oranyan, no ancient Yoruba would crown a usurper Oni if he did not deserve to be there. Let us separate personal grudges from the unity of the Yorubas. Though Oba of Lagos made it clear that there were Yoruba chiefs already in Lagos as owners of the soil, before the Benin came, only personal differences made headlines. Ashipa, the first compromised king after Lagos-Benin battle for Lagos had a name that is common in ancient Yoruba royal houses.

The Afonja of Ilorin controversy is more pathetic. Today, we misplaced blame on the Fulani who were invited to help Afonja against Alafin of Oyo. Afonja became ambitious and wanted to undermine the Alafin. The story was that Afonja thought Alafin was going to move on him with an impossible task to accomplish. Afonja then got help to overthrow the Alafin. Afonja found himself at the mercy of the Fulani and lost it all, because Alafin put a curse on him. Where is the blame? The problem today is that the Fulani have rightly assimilated into Ilorin so much that the Yoruba find it difficult to be the Oba of Ilorin. They have lost the supremacy of Oba and there is confusion in a Yoruba land. How do you get someone whose father or mother is a Fulani to deny their birth? Nevertheless, many ethnic groups had assimilated well into Yoruba culture without denying their origin. Melting pot is part of Yoruba culture as long as it is not confrontational. Ibadan is a case in point.

In the case of Benin, all due respect must be accorded the Oba of Benin as one of the descendants of Oduduwa. On his study of Yoruba history, he wrote that it was Orunmila who started the Yoruba kingdoms

including Ife and Ado, not Oduduwa. He has a brother in the person of Ewi of Ado Ekiti who is now embarrassed by the controversy. Oba of Benin told us the meaning of Eweka, Owo mi ka, line of descendant. In the same lingua franca of his palace up to a point in time. Nobody has so far denied that the head of former Obas of Benin were buried in Ife. How can the Oba query the facts of Egharevba's book based on his mother's relation (Edo n'ekue) to Yoruba? It is a popular saying in Edo that only a son of Edo culture can be a ruler of Benin. Oranmiyan was not, so he married into the culture to produce a ruler from that culture.

Ekaladerhan was a man of the culture, Benin historians still have to settle on if he fought to death when Benin soldier went after him in Ughoton the same way they went after Ginuwa in Warri. Each time he got information about Benin, "he was stricken with fear that they were still after his head." By the way, this was centuries after Oduduwa.

In view of these three controversies, their subjects who have unflinching loyalty to Yoruba must be in a difficult position. Embrace novel theories or walk a fine line. It has been said that special ceremony or ritual is needed to reverse the curse of Alafin. The none-Yoruba theory of the Ijebu is hardly taken seriously since majority of them see themselves as nothing else, but will not stand for any insult. More problematic, is that of Oba of Benin. He is highly respected and rightly so. Others with the same theory can be ignored, not him. Because he is also one of our Obas.

One can tell the difference between the comments coming from the Ogiso and that coming from the Oba descendants. None of the Oba line can reject Yoruba connection: "How safe is Ife" is still the greetings. While the Ogiso trumpet the influence and achievement of the Obas, they missed the opportunity to educate us about that of Ogiso. Indeed, Professor Ekeh did more to educate us about the Ogiso, as the one the Urhobo were familiar with before the Oba were ingrained in Benin culture.

Yoruba must stop fighting each other. Those who have made it in other lands ? Cuba, Brazil, Benin Republic, Europe, Asia and other America must not sever the bridges they crossed. Oduduwa came back home and proved himself, one day your children will come back home. YORUBA RONU!

| 21223|2006-12-16 19:41:49|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Can you please explain because I've been researching this for several years and you will have to explain it to me. Europeans believe in sky gods with a human form while Africans are more animal and earth based .. . animism.

Europeans have always believed in going up which is why they were more prone to burning their

dead apposed to Africans who buried their dead believing in the Mother earth.

I will back up and allow you to do the anthropology on this subject.

**Jaime Andres Pretell** wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

One thing that I found to be interesting is that similarities of the Dravidians and that of ancient Sumer. I must say, there is a similarity between all religions of the world except that of Europeans. I brought up the Dravidians and sumer because they share things in common with those of Africans. This can also be said of the Native Americans and their ancient teaching.

What makes the Hebrews and the Egyptians so special is the fact that they according to biblical theology, they were living amongst each other for at least 400 years. Zoroastrianism wasn't the teaching of that geographical area.

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote:

And the same can be said of Zoroastrianism. Influences and sources abound in that ancient time.

-----  
From: Joe Cockrum III <[joeccckrum@yahoo.com](mailto:joeccckrum@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:20:32 -0800 (PST)

I agree with you there. The Bible is filled with Khemetic influence. The New Testament "Satan" parallels with Set and Jesus parallels with Horus who were twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry. The Yin/Yang signifies the same (balance). The part in the Gospels where it talks about how Jesus "contended" with Satan in the desert for 40 days

parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).  
~Xeper~

JASON WOODS <[elliottandelliottmtg@yahoo.com](mailto:elliottandelliottmtg@yahoo.com)> wrote:

I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins.

Issaias

Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote: I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'

Orthodox painting of Jesus as "Black Bambino" with Mary

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bradenqp@... wrote:

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> In the Appendix at the end of Volume II of his Ancient Egypt Light of the  
> World, Gerald Massey gives the following list of proposed correspondences  
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> Higgins and Alvin Boyd Kuhn -who also deal with these suggested  
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> members take a look at Massey's Kemetic examples and tell if his descriptions of

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>

>

> Paul Braden

>

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<http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=>

[http://spaces.live.com/spacesapi.aspx?wx\\_action=create&wx\\_url=/friends.aspx&mk](http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)

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| 21224|2006-12-16 20:39:42|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Once again ... if you read my post you will have posted evidence verse posting nothing.

I asked you to prove that the Hebrews were a people outside of the Egyptians. The burden of proof lies on you. My presentation is already for you but being that your using such statements as "You think the rest of the world was in a vacuum through out this whole period"

I never said that. I believe that the Egyptians got their teaching from their fore-father in punt. This is where the Egyptians say that they come from. Where there is linguistic evidence their is proof and the Hebrew language was created in the same area.

Where not talking about modern day middle east, where talking about when the heart of East Africa. Don't you think that its kind of strange that the Egyptians profess to come from the same place that the Hebrew lanuage originated.

Do the linguistic research on this and find out where the Egyptians say they are from, listen to there voice through their writings and remove eurocentric scholarship from out of the way.

Do I believe that the world was in a vacuum. No. What we are talking about is a regional belief system that was primarily the same but differed in samantics. Once again the burden of proof is on you. Can you prove that the Hebrew theology didn't come from the Egyptians? We know that the Kabalah came from K'naan which ultimately came from the Egyptian 'Ka' Ba' 'Lah (Yah)'.

Can you prove that the Hebrews didn't come from Egypt as a sect. The word Hebrew in Egypt means 'Trader or low as dirty' which was a statement that was made to those who followed Akhenaton i.e. Aaron (Hebrew Spelling: Aharown; if you change that 'r' into 't' you would get the word Ah-aton(atown)) was the spokes man for the Hebrews being that Moses had a speech problem just like Akhenaton brother Thuthmoses who was the priest like Moses of the bible. It was Akhenaton and his Brother Thuthmoses who were referred to as the traders of Egypt by trying to make them believe in Aten as the universal deity of Egypt.

I'm not going to go to far into this until you can provide evidence that the Hebrews existed before Egypt. Even according to biblical history Abraham wasn't a Hebrew i.e. Israelite. It was his grandson who was named Israel and his chidren. Jacub was and Egyptian citizen. His sons were Egyptian citizens and all was well according to the bible. The Egyptians dressed different from the Israelites becasue the Israelites were a priestly people of the Egyptians. The word Israel is Yis-ra-ar in Egypt which means "the holy place of Ra".

I will let you do what you have to do ... I will sit back and wait for you evidence on this topic.

***Jaime Andres Pretell*** wrote:

Rhetoric. Evidence please. You think the rest of the world was in a vacumm through out this whole period?

----Original Message Follows----

From: Herman Patton

Reply-To: Ta\_Seti@yahoogroups.com  
To: Ta\_Seti@yahoogroups.com  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic  
Spiritual Concepts ?  
Date: Fri, 15 Dec:31:26 -0800 (PST)

It is a misconception to think that those called Hebrews weren't a sect of the Egyptian people. This is not historical evidence that the Hebrew people existed prior to Egypt Abrahams move. If we consider the bible to be biblical history then we have taken wise tails as truths.

Most europeans cannot understand African cultures and spiritual teaching so they look at African ideals from a western point of view. Polytheism and Monotheism is an interchangeable concept throughout Africa. The One is the All with many aspects and this is hard for many to grasp. The Israelites were in fact polytheistic yet monotheistic. Examples would include such words as El Elyon, El Shaddai, etc; these are aspects of the one yet monotheistic as the Egyptian were.

Visiting my first paragraph we must accept the notion that the Egyptian and the Israelites were one and the same (note: we don't have to) because the very foundation of the Israelites started in Egypt with Abraham become a citizen. The Hebrew writing system is very much like that of the Egyptian in the sense that they didn't us vowels. and many of the so-called hebrew words can be translated in hieroglyphs and the interchangeable letters spell the same with the same meaning. Another note: We have Upper and Lower Egypt as we have Northern and Southern Israel. The Yahudites ruled Upper/Southern Israel and the house of Ephriam ruled Lower/Northern Israel. The Israelite ruling father can be compared to Egyptian Pharaohs and I'm not talking about the time of the Hyksos. ::: End of Note.

If we can prove that the Israelites whom I call the priestly sect of Egypt was in fact a different people from the Egyptian and that this sect of Egyptians were a semetic people then we can take it from there.

hotep

Jaime Andres Pretell wrote:

One problem I have with any assumption of Egyptian monotheism and Egypt as the founders of the hebrew peoples and their religion is that Hebrews were polytheistic. Monotheism arose later and does not match the time period of monotheism in Egyptian cosmology.

-----  
From: cristofori whitakara  
Reply-To: Ta\_Seti@yahoogroups.com  
To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:51:28 -0800 (PST)

t-anhk-u (thank you) asar. is not the meaning of Neter One Supreme Being and Neteru the forces of that one supreme being just like El Eloh is the one supreme being in hebrew and eloheem is the plurailty of that source el eloh?

asar\_imhotep wrote:

I think a common mistake people make is assuming the spiritual system of Ta-merri was not monotheistic before Akhenaten. This is something you have to understand before you can understand the overall spiritual system of Ta-Merri.

Ta-Merri was kind of like the United States (culturally). Although they shared a common culture, they were actually a group of various smaller African ethnic groups throughout the /Hnw/ (interior). Remember that according to Diodorus Siculus, Ta-Merri was a colony of Itiopia. It couldn't have been a colony unless there were people there to colonize sepearate from the cultural and political sphere of the Itiopians.

These people had their own customs, language, spiritual systems and history. When the Ethiopians colonized north Africa, they didn't downplay the native spiritual systems, they simply integrated it into one whole. This is common throughout Black Africa. This is why each city had its own set of deities and certain major deities are interwoven into a larger patheon. But they all believe in a one supreme being.

The logic is this, the human mind is not wired to understand true singularity, oneness, pure consciousness or the concept of God. All you can do is study what is seen and speculate about the unseen. This is the basis of Philosophy and Mdw Ntr (The laws of how the Nun came into form). Since you can't comprehend God in its totality, you must study its parts and try to integrate it into somewhat of a whole. This is how the study of the sciences came about.

So we can't say that Akhenaten invented monotheism. He did not. And this is why you will see some parts of the collective Kemetic system in Christianity and some parts not, because it wasn't a single whole system to begin with. This is why you have so many creation stories in Kemet and deities.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta\_Seti@yahoogroups.com, Joe Cockrum III wrote:

>

> I agree with you there. The Bible is filled with Khemetic influence. The New Testament "Satan" parallels with Set and Jesus parallels with Horus who were twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry. The Yin/Yang signifies the same (balance). The part in the Gospels where it talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen

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> ~Xeper~

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>  
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> Orthodox painting of Jesus as "Black Bambino" with Mary  
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> Regards,  
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> > [\\_http://www.theosophical.ca/AncientEgyptAppendix.htm\\_](http://www.theosophical.ca/AncientEgyptAppendix.htm)  
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Ta\_Seti Repository  
[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)  
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[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)

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(Yahoo! ID required)

To change settings via email:  
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[mailto:Ta\\_Seti-fullfeatured@yahoogroups.com](mailto:Ta_Seti-fullfeatured@yahoogroups.com)

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| 21225|2006-12-16 20:57:55|Herman Patton|Re: Were the Moors exclusively black ?|  
People moors have always been a discription of black people. Modern day eurocentrics are trying to change what these people look like because the moors ruled europe and they cannot accept that.

Throughout history moor has always been a word for black and it is obvious that we have a eurocentric in the club. I don't mind it though but so that it is known I'm am neither a eurocentric or and afrocentric but believe in telling the truth.

For years the ancients have been telling us about themself and europeans and indo-arabs have been trying to change that. We must take things at face value and hear what they have said. Only a foolish woman or man would try to insult the intelligence of a people right to their face as the europeans have do to African abroad.

Europeans have always called black people moors and the further you go back in history the darker North Africa becomes.

*cristofori whitakara* wrote:

dont tell those imazhigen that they are not Africans.

*Jaime Andres Pretell* wrote:

The Moors or Mauros, where Imazhigen. And yes, they came in various shades.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Were the Moors exclusively black ?

Date: Fri, 15 Dec:56:08 -0800 (PST)

I found this link to be fun concerning this issues.

<http://mindwarz.com/media/node/226>

I deal primary with world religions as well has history. So I like to use passage of what the ancient thought. If you go back into the older versions of the bible and read Amos 9:7 you will notice that the word Moor is used to describe the Ethiopians. The Moors were never discribe by people of old as anything other then Muslim and Black. The problem with moderns is that they don't realize that the majority of the Muslim population is African.

Sean <[nilecongo@yahoo.com](mailto:nilecongo@yahoo.com)> wrote: Were the Moors exclusively black or were they a mixed group of different ethnicities?

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| 21226|2006-12-16 21:02:34|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Druidism is fairly new. This form of knowledge as been in Africa for over 10,000 years verse 1000b.c.e. which gives it a date of 3000 years.

**Jaime Andres Pretell** wrote:

Nope. I was actually comparing druidic religion to that of ifa. In fact there was a whole conference that was made between druidic practitioners and ifa practitioners because of those similarities.

---

From: *cristofori whitakara*  
Reply-To: *Ta\_Seti@yahooogroups .com*  
To: *Ta\_Seti@yahooogroups .com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*  
Date: *Sat, 16 Dec 2006 08:49:43 -0800 (PST)*

---

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and were the druids with their sankes some sort of nile valley sect that left?

**Jaime Andres Pretell** wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com)

To: [Ta\\_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic

Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

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~Xeper~

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Paul Kekai Manansala

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>

> Paul Braden

>

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[http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/  
01/?href=http://spaces.live.com/spacesapi.aspx?wx\\_action=  
create&wx\\_url=/friends.aspx&mk](http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)

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| 21227|2006-12-16 21:12:41|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

identical but with different names cristofori(note: meaning yoruba and km.t). Its interesting to not the simiarlities between the Olof/Wolof of Senegal. The Fulani of West Africa claim to be descendants of Jacob... the biblical character.

I have been studying the religious beliefs of the Fulani and I'm in question to where this teaching were the first form of Hebrewism.

**cristofori whitakara** wrote:

nope.? the yoruba theological system and the kemetic theology are very similiar.

**Jaime Andres Pretell** wrote:

Nope. I was actually comparing druidic religion to that of ifa. In fact there was a whole conference that was made between druidic practitioners and ifa practitioners because of those similarities.

---

From: *cristofori whitakara*  
Reply-To: *Ta\_Seti@yahoogroups.com*  
To: *Ta\_Seti@yahoogroups.com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*  
Date: *Sat, 16 Dec 2006 08:49:43 -0800 (PST)*

---

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and were the druids with their sankes some sort of nile valley sect that left?

**Jaime Andres Pretell** wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic

Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

One thing that I found to be interesting is that similarities of the Dravidians and that of ancient Sumer. I must say, there is a similarity between all religions of the world except that of Europeans. I brought up the Dravidians and Sumer because they share things in common with those of Africans. This can also be said of the Native Americans and their ancient teaching.

What makes the Hebrews and the Egyptians so special is the fact that they according to biblical theology, they were living amongst each other for at least 400 years. Zoroastrianism wasn't the teaching of that geographical area.

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote:

And the same can be said of Zoroastrianism. Influences and sources abound in that ancient time.

-----  
From: Joe Cockrum III <[joeccckrum@yahoo.com](mailto:joeccckrum@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic

Spiritual Concepts ?

Date: Fri, 15 Dec:20:32 -0800 (PST)

I agree with you there. The Bible is filled with Khemetic influence. The New

Testament "Satan" parallels with Set and Jesus parallels with Horus who were

twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance.

That's

the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry.

The Yin/Yang signifies the same (balance). The part in the Gospels where it

talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in

the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).  
~Xeper~

JASON WOODS <[elliottandelliottmtg@yahoo.com](mailto:elliottandelliottmtg@yahoo.com)> wrote:  
I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins.

Issaias  
Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote: I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'

Orthodox painting of Jesus as "Black Bambino" with Mary

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Bradenqp@... wrote:

- >
- > In the Appendix at the end of Volume II of his Ancient Egypt Light of the
- > World, Gerald Massey gives the following list of proposed correspondences
- > between Kemetic religion and Christian theology. Massey, along with Godfrey
- > Higgins and Alvin Boyd Kuhn -who also deal with these suggested correspondences-
- > are not touted by either Christian scholars or mainstream Egyptologists, when
- > it comes to these supposed links:
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- > Many African Centered scholars do admire their work, however. Can list
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- > certain concepts, particularly his linguistic renderings of alternative
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| 21228|2006-12-16 21:26:21|Herman Patton|Re: Were the Moors exclusively black ?| they have African heritage but they definitely have been mixed with the Meds. Having the U6b and a, E3b shows admixture.

<http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=270091>

and

<http://www.homestead.com/wysinger/keita.html>

*cristofori whitakara* wrote:

because i have heard many people on forums like this try to explain the imazhigen's african heritage away because of thier light near white complexion.

**Jaime Andres Pretell** wrote:

Why would I? They are African.

---

From: *cristofori whitakara*  
Reply-To: *Ta\_Seti@yahooogroups .com*  
To: *Ta\_Seti@yahooogroups .com*  
Subject: *Re: [Ta\_Seti] Were the Moors exclusively black ?*  
Date: *Sat, 16 Dec 2006 08:50:20 -0800 (PST)*

dont tell those imazhigen that they are not Africans.

**Jaime Andres Pretell** wrote:

The Moors or Mauros, where Imazhigen. And yes, they came in various shades.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
Subject: Re: [Ta\_Seti] Were the Moors exclusively black ?  
Date: Fri, 15 Dec:56:08 -0800 (PST)

I found this link to be fun concerning this issues.

<http://mindwarz.com/media/node/226>

I deal primary with world religions as well has history. So I like to use passage of what the ancient thought. If you go back into the older versions of the bible and read Amos 9:7 you will notice that the word Moor is used to describe the Ethiopians. The Moors were never discribe by people of old as anything other then Muslim and Black. The problem with moderns is that they don't realize that the majority of the Muslim population is African.

Sean <[nilecongo@yahoo.com](mailto:nilecongo@yahoo.com)> wrote: Were the Moors exclusively black or were they a mixed group of different ethnicities?

---

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| 21229|2006-12-16 21:26:43|Herman Patton|Re: Celtic and Iberian Connections|  
I am definitely interested in seeing this study.

Thanks G.O.R.E

***Fari Supiya*** wrote:

Herman,  
Elements of the Iberian population are thought to have come from `Libya`. I'll see whether I can dig up a modern genetic study that concludes Saharan migrations into the Iberian. Ancient Britain is thought to have been connected with Iberia and the latter features quite strongly in Irish myth.  
G.O.R.E

***cristofori whitakara*** wrote:

did the celts come from libya?

***Jaime Andres Pretell*** wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a  
conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews  
were Khemetans. Pharaoh Akhenaten established the Monotheistic faith  
in  
Khemet to the god Akhen  
(Khemetan) Enlil (Sumerian), Yahweh (Hebrew).  
~Xeper~

JASON WOODS <[elliottandelliottmtg@yahoo.com](mailto:elliottandelliottmtg@yahoo.com)> wrote:  
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Orthodox painting of Jesus as "Black Bambino" with Mary

Regards,  
Paul Kekai Manansala

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01/?href=http://spaces.live.com/spacesapi.aspx?wx\\_action=  
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| 21230|2006-12-16 22:30:20|Herman Patton|Re: Correspondences between Christian & Kemetic  
Spiritual Concepts ?|

Kersey Graves 16 saviors of the world (link: [http://www.infidels.org/library/historical/kersey\\_graves/16/](http://www.infidels.org/library/historical/kersey_graves/16/)). I've read the book and the book provides similarities which one would view as favorable evidence that the very foundation of Christianity could have come from many cultures but the problem is. X-tainity have its foundation in Africa. This would include the trinitarian doctrine.

As a side note I definitely like your response to my post:

Now as far as proof to the the ethnic of the first Church fathers ... just look at old european painting of them plus read about them.

<http://www.newadvent.org>

Djehuti wrote:

No, it's not. Christianity, depending upon what stage of it one is referring to, is based upon a variety of ancient beliefs, some of which to have originated from Kamat.

My response:

I was referring to the period prior to the Nicene creed.

Djehuti wrote:

The Dead Sea Scrolls have nothing to do with Christianity. They are the product of a Jewish group that emerged from the Hasmonean period.

My response:

Aaah! now were getting somewhere. It was this sect (essence) that the fictitious Yahshua was a

part of and that Paul was accused of being a part of that the bible proclaims to be the foundation of Christianity. Example:

Jesus/Yahshua fed 5 thousand in the wilderness with fish, which is the number of the suggested population of the essence. What's even more fascinating about this is Acts chapter 21:37-38 which speaks of this group of essence but they are called Egyptian which further my point dealing with the Hebrews and the Egyptians.

**21:37**

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

**21:38**

Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

Jesus/Yahshua was a revolutionary which many of us believe as well as biblical historians. So the belief in turning the other cheek is believed to be an addition to the scriptures for Africans in slavery. Note: slavery started in 1442 as the KJV was completed in 1611. What Jesus/Yahshua taught was to buy weapons and to get read for battle.

Luke 22:

**22:36**

Then said he unto them, **But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.**

What is interesting to note is that biblically Jesus grew up in Egypt which is where he got his African centered teaching from. So biblically Jesus was a revolutionary who was raised in Egypt and was in a time before Paul. Paul was accused of being an Egyptian revolutionary who led about 4 thousand people into the wilderness, yet we know from biblical passages that it was Jesus who was preaching in the wilderness to a crowd of 5 thousand to be exact and we know that Jesus was raised in Egypt which is where he got his religious teaching from.

The Dead Sea Scrolls come from a community of 5 thousand which were called the Essence (some call Zealots), so in this sense if the religion is based on the character Jesus and his followers then the Dead Sea Scrolls have a strong meaning in this topic.

Jesus was a Hebrew and he was into his Hebrew culture yet this Hebrew culture was an Egyptian culture.

Proof: Jesus raised in Egypt which is where he learned his magic.

The Septuagint is a translation of Egyptian scriptures and not Hebrew. Why would they keep the Septuagint and many writings systems from around the world and not the original Hebrew that these men supposedly translated? We have to ask questions.

Jesus fit the profile of what the Apostle Paul was accused of being which brings to question; was this so-called historical Jesus still alive at which they didn't know if he was that man? It seems logical that if he was dead then such a question wouldn't have been proposed.

I just presented a little argument which claims that the Egyptians and Hebrews were one and the same while addressing Djehuti post.

*Djehuti Sundaka* wrote:

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Herman Patton wrote:

>

> Actually I believe that writings do hold water up to a certain point. To totally dismiss Massey's work as obsolete is misleading as best. When one looks at the etymology of the name it is obvious that the word has no bearing on the ancients of Mari-ta.

Etymology deals with the origin and transformation of a word over time. Either Massey was competent enough to get it right or he wasn't. People of the same era such as Budge had no problem getting it right so it's not entirely a matter of modern knowledge verses past knowledge. It's a matter of an individual's competence in things he chose to write about.

> in this I as you Djehuti about the name Kamat and why do you use the lettering choice of km.t the way that you choose to use it. Wouldn't some European scholars suggest your Kamat to be an example of corrupt spelling which so-called Afrocentrics use?

No.

Couldn't Kam-at be taken as Kam-ta which means 'black land'. The application of the 'at' seems to bring about a possible point of corruption.

No.

> I am not implying that Massey's work should be the leading reading when trying to decipher the relationship between X-tinity and other African traditional cultural teaching which includes Km.t - Marita but it makes for an interesting read because we all know that X-tinity is based on African beliefs.

No, it's not. Christianity, depending upon what stage of it one is referring to, is based upon a variety of ancient beliefs, some of which have originated from Kamat.

> As a matter of fact it is a well known fact that the first bishops of X-tinity were African men.

If it's a well known fact, it should be able to be clearly substantiated by showing the ethnicities of Church Fathers such as Clement I of Rome, Ignatius of Antioch, Polycarp of Smyrna, etc.

These men were before the Nicene Creed of 325 A.D. which means X-tinity had more of an African identity before this council. This

can be proven through many of the lost books such as the Nag Hammadi Library, Dead Sea Scrolls (e.g. Gospel of the Egyptians) and the hidden material within the Catholic Church.

If it's hidden, how does anyone supposedly know about it?

Christianity has always had a Hellenic identity. Its name is Hellenic, its first and majority believers were Hellenic, its scriptures are Hellenic.

The Dead Sea Scrolls have nothing to do with Christianity. They are the product of a Jewish group that emerged from the Hasmonean period.

Massey was on to something when providing information on the Hottentot's and the similarities between Yacub's battle between the angel and the wounded knee.

>

> Etymology is very important when view any documents but we have to remember that Massey was a european man which lived in a european state. He had to convey his message over to the european populas so that europeans could understand his debate.

The issue of etymology is merely a single example of Massey's incompetence. The examples are simply too numerous to be recounted. This is evident to all who truly study the subjects on which he wrote and the claims he made. When people truly want to know about past influences, they don't rely upon outdated texts shown to be erroneous even for their own time.

Djehuti Sundaka

>

> Djehuti Sundaka

wrote: No, they don't hold water.

The correspondences are either

> superficial or totally imaginary. To get some bearing on Massey's

> scholarly trustworthiness, here's a suggestion, research the

> etymology of name "Egypt" and then see what etymology Massey

> provides.

>

> There are aspects of Christianity that have their origin in Kamat and

> other places but such aspects are not a product of direct

> borrowing. For instance, the concept of Iesus as the Logos is

- > ultimately derived from the Kamy god Djhwty but it comes by way of
- > being adopted into Hellenic culture by Heraklitas (c. 500 BCE) and
- > modified by the Jewish philosopher Philon (c. 20 CE) and finally
- > applied by Paulos (c. 54 CE) to a failed insurrectionist named Yeshw
- > to make him the Iesus of Xristianity.
- >
- > Djehuti Sundaka
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- > > appellations of particular deities ( e.g. "Horus (Iu), the
- son
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- > >
- > > Paul Braden
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| 21231|2006-12-16 22:43:37|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Anybody can learn and speak a language and I don't believe there should be a problem with that. It became a problem when they claim to be the inventors of the language. Now I believe that it was Dr. Clyde Winters who showed the similarities between the Mendes and the Dravidians. I've watched him debate this issue high and dry lol.

I stand by his position on the finding. The Aryan invasion of the Dravidians of India did influence or should I say change the purity of the language and because the language have been altered from its original state; aryan believe they have a claim on the language group.

Please be specific also when identifying what a European language is. Europeans are a mix of African and Asian genetics, so their language could very well be a mix of the two. Dr. Clyde Winters is excellent at linguistic research so I hope to hear his response on this subject.

***cristofori whitakara*** wrote:

this may be off base but why are white Europeans speaking the language of dark-skinned (black) Asian Indians? and then say well it's an "European" language?

***Paul Kekai Manansala*** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>  
> Sometimes it helps if a third party contributes. Perhaps Jaime if you could show evidence of pre-Islamic Zoroastrian texts that are thought to have influenced Christianity. Then your evidence might be the equal of Paul's. Or you could concede the point.  
>  
>

Or better yet, pre-Christian Zoroastrian texts.

Persian and Vedic "texts" are often treated with special "white privilege" by European scholars because they involve "Indo-European" languages. They don't use the same standard when judging different cultural materials.

Regards,  
Paul Kekai Manansala

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| 21232|2006-12-16 23:01:25|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

I'm sorry but I have to go back to this post. I believe Yahshua existed as well but it is obvious after reading this post that you are partial to the theory of a pure christian teaching.

Now I believe that there was a Yahshua but not the same way that you believe in this character. The Jews taught have a history of a character named Jesus/Yahshua ben Pandari who was stoned for being a magician. This man existed 200 years prior to the Jesus that Christians teach a religion about.

**Jaime Andres Pretell** wrote:

Any honest scholar would notice Christianity borrows from a lot of religions from the region. I beleive Jesus did exist and his message was good, then he died and in an attempt to sell his message ho followers borrowed heavily from religions all around them to deify him.

---

From: [Bradenqp@aol.com](mailto:Bradenqp@aol.com)  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Correspondences between Christian & Kemetic Spiritual Concepts ?  
Date: Thu, 14 Dec 2006 11:32:14 EST

In the Appendix at the end of Volume II of his Ancient Egypt Light of the World, Gerald Massey gives the following list of proposed correspondences between Kemetic religion and Christian theology. Massey, along with Godfrey Higgins and Alvin Boyd Kuhn -who also deal with these suggested correspondences-

are not touted by either Christian scholars or mainstream Egyptologists, when it comes to these supposed links:

<http://www.theosophical.ca/AncientEgyptAppendix.htm>

Many African Centered scholars do admire their work, however. Can list members take a look at Massey's Kemetic examples and tell if his descriptions of certain concepts, particularly his linguistic renderings of alternative appellations of particular deities ( e.g. "**Horus (lu), the son of a beetle**") actually hold water.

Paul Braden

---

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| 21233|2006-12-17 04:24:52|Sean|The Myth of a Cursed Race.|

I recently discovered that both Arab Muslims and European Christians had used an obscure verse from the book of Genesis in the Bible to justify the enslavement and oppression of Africans. Both groups had interpreted this verse to mean that Africans were cursed with dark skin and condemned to a life of slavery, and that this myth of Africans being a cursed race still persists even down to this present day.

| 21234|2006-12-17 06:37:53|kcamm23063@aol.com|Humans Migrated Out of Africa, Then Some Went Back, Study Says|

[Click here: Humans Migrated Out of Africa, Then Some Went Back, Study Says](#)

## Humans Migrated Out of Africa, Then Some Went Back, Study Says

Stefan Lovgren

for [National Geographic News](#)

December 14, 2006

Humans first moved out of Africa about 70,000 years ago, but 30,000 years later some of them moved back.

That's according to a new study based on DNA evidence from ancient human remains found in Africa.

The study shows that a small group of early humans returned to Africa after migrating to the Middle East.

In addition, the research suggests that the humans' return occurred around the same time that another group of humans left the Middle East and moved into Europe.

"We were rather surprised by the age of the migration back to Africa," said Antonio Torroni, a geneticist at the University of Pavia in Italy.

"We did not really expect that it was 40,000 to 45,000 years old."

"But the age and the fact that the migration had originated in the Levant [a geographical term referring to a large part of the Middle East] led us to link the migration to Africa to that occurring at the same time toward Europe from the same region," added Torroni, who led the research team.

The findings are reported in tomorrow's issue of the journal *Science*.

### **Single Dispersal**

The new study builds on the theory, laid out in two separate studies published in *Science* last year, that humans migrated from Africa in a single dispersal about 70,000 years ago.

(Read [Early Humans May Have Crossed Sea to Leave Africa](#) [May 13, 2005].)

That theory suggests that modern humans left East Africa by crossing the Red Sea, then journeyed south, following a coastal route along the Arabian Peninsula and on to India, Malaysia, and Australia (see a [map of human migration](#)).

Other models have suggested that humans left Africa in multiple waves of migration via northern and southern routes.

The single "out of Africa" dispersal is believed to have given rise to all modern non-African populations.

However, scientists have been puzzled by two genetic populations found only in northern and eastern Africa, whose ancestors appear to have been Asian.

(Get the basics on [human population genetics](#).)

In the new study, scientists sequenced the mitochondrial DNA, which is passed from mother to daughter, from 81 individuals in both of these genetic groups.

They found that the two populations must have arisen in southwestern Asia and returned to Africa about 40,000 to 45,000 years ago.

The groups did not, however, follow the same southern coastal route back that was used in the single dispersal out of Africa.

Instead, the study suggests, they arrived from the Middle East, the same area from which another genetic group typical among Europeans was at the same time moving toward Europe.

"It's a finding that supports the view that the first [Late Stone Age] cultures in North Africa and Europe had a common homeland in the Levant," Torroni said.

Vincent Macaulay, the lead author on one of the two single-dispersal studies published in *Science* last year, agrees with the findings.

"These results make perfect sense and wrap up some loose ends," said Macaulay, a genetic statistician at the University of Glasgow in Scotland.

## Changing Climate

The authors of the new study believe that before reaching the Levant, migrating humans may have paused at the Persian Gulf for some time because of a hostile climate.

Environmental evidence suggests that migrating north from southwestern Asia would have been impossible earlier than 50,000 years ago because of a vast desert that extended from northern Africa to central Asia.

"When weather conditions improved, the desert was fragmented and reduced in size," said Anna Olivieri, a geneticist in Torroni's lab and a co-author of the study.

"The human groups living in the coastal regions of southwestern Asia were able to move inland."

"Some of them colonized first the Levant and from there all surrounding regions including Europe and North Africa," she said.

"Consider also that the Sahara desert in North Africa was reducing its size. Thus, that region became interesting from a human colonization perspective."

- [Climate Change May Have Helped Humans Out of Africa, Study Says \(June 12, 2006\)](#)
- [The Genographic Project](#)
- [New Primate Fossils Support "Out of Africa" Theory \(October 17, 2005\)](#)

Forward Ever (by any means necessary)!

Karen C. Aboiralor

| 21235|2006-12-17 08:28:03|Mohammed.A.Ads|Fwd: Maadi Overstock Garage Sale! Friday 22nd Dec. till Thursday 28|

December 17<sup>th</sup> 2006

Hello Maadi Overstock *Members*,

We thought you would want to hear about this. The 2nd sale for December 2006 of Maadi\_Overstock Garage Sale will be in Maadi on Friday 22<sup>nd</sup> Dec. till Thursday 28<sup>th</sup> Dec. 2006 at the following hours:

ALL DAY OF:

**Friday 22<sup>nd</sup> December 2006**

**From 11:a.m. till 7:00 p.m.**

**& EVERYDAY**

**From Saturday 23<sup>rd</sup> December 2006 till Thursday 28<sup>th</sup> December 2006**

**From 10:00 a.m. till 1:00 p.m.**

The address is:

**24 Ahmed Kamel off el-Laselki St. , New Maadi Ground Floor**

In front of USAID office building (facing USAID Checkpoint)

50 meter from Metro Supermarket ( Laselki St .)

This is the address (in Arabic):

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Regards,

*Mona*

*(+2).012.32.55.195*

*Maadi Overstock Garage Sale*

*Email:Maadi\_Overstock-owner@yahoogroups.com*

*http://groups.yahoo.com/group/Maadi\_Overstock/*

*C photos: http://groups.yahoo.com/group/Maadi\_Overstock/Photos*

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| 21236|2006-12-17 08:30:09|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

identical? I would like to see the breakdown of your ifa and kemetic religion comparison.

---

From: *Herman Patton*

Reply-To: *Ta\_Seti@yahoogroups.com*

To: *Ta\_Seti@yahoogroups.com*

Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*

Date: *Sat, 16 Dec 2006 21:11:32 -0800 (PST)*

identical but with different names cristofori(note: meaning yoruba and km.t). Its interesting to not the simiarlities between the Olof/Wolof of Senegal. The Fulani of West Africa claim to be descendants of Jacob... the biblical character.

I have been studying the religious beliefs of the Fulani and I'm in question to where this teaching were the first form of Hebrewism.

**cristofori whitakara** wrote:

nope.? the yoruba theological system and the kemetic theology are very similar.

**Jaime Andres Pretell** wrote:

Nope. I was actually comparing druidic religion to that of ifa. In fact there was a whole conference that was made between druidic practitioners and ifa practitioners because of those similarities.

---

From: *cristofori whitakara*  
Reply-To: *Ta\_Seti@yahooogroups .com*  
To: *Ta\_Seti@yahooogroups .com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*  
Date: *Sat, 16 Dec 2006 08:49:43 -0800 (PST)*

---

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and were the druids with their sankes some sort of nile valley sect that left?

**Jaime Andres Pretell** wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?  
Date: Fri, 15 Dec:41:32 -0800 (PST)

One thing that I found to be interesting is that similarities of the Dravidians and that of ancient Sumer. I must say, there is a similarity between all religions of the world except that of Europeans. I brought up the Dravidians and sumer because they share things in common with those of Africans. This can also be said of the Native Americans and their ancient teaching.

What makes the Hebrews and the Egyptians so special is the fact that they according to biblical theology, they were living amongst each other for at least 400 years. Zoroastrianism wasn't the teaching of that geographical area.

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote:  
And the same can be said of Zoroastrianism. Influences and sources abound in that ancient time.

-----  
From: Joe Cockrum III <[joeccckrum@yahoo.com](mailto:joeccckrum@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemet  
Spiritual Concepts ?  
Date: Fri, 15 Dec:20:32 -0800 (PST)

I agree with you there. The Bible is filled with Khemetic influence. The New Testament "Satan" parallels with Set and Jesus parallels with Horus who were twin (Horus/Set) aspects in Ancient Kemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry. The Yin/Yang signifies the same (balance). The part in the Gospels where it talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Kemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Kemet to the god Akhen (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).  
~Xeper~

JASON WOODS <[elliottandelliottmt.g@yahoo.com](mailto:elliottandelliottmt.g@yahoo.com)> wrote:  
I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins.

Issaias

Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote: I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'

Orthodox painting of Jesus as "Black Bambino" with Mary

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bradenqp@... wrote:

>

> In the Appendix at the end of Volume II of his Ancient Egypt Light of the

> World, Gerald Massey gives the following list of proposed correspondences

> between Kemetic religion and Christian theology. Massey, along with

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> Higgins and Alvin Boyd Kuhn -who also deal with these suggested

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> Paul Braden

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| 21237|2006-12-17 08:31:26|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

druidism is but the latest maifestation of earth based religions in europe since neolithic times.

---

From: *Herman Patton*

Reply-To: *Ta\_Seti@yahooogroups.com*

To: *Ta\_Seti@yahooogroups.com*

Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*

Date: *Sat, 16 Dec 2006 21:01:48 -0800 (PST)*

Druidism is fairly new. This form of knowledge as been in Africa for over 10,000 years verse 1000b.c.e. which gives it a date of 3000 years.

**Jaime Andres Pretell** wrote:

Nope. I was actually comparing druidic religion to that of ifa. In fact there was a whole conference that was made between druidic practitioners and ifa practitioners because of those similarities.

---

From: *cristofori whitakara*  
Reply-To: *Ta\_Seti@yahooogroups .com*  
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Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
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Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
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Paul Kekai Manansala

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| 21238|2006-12-17 08:31:40|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

Not sure what you mean about a pure christian teaching. More of a gnostic mentality.

---

From: *Herman Patton*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *RE: [Ta\_Seti] Correspondences between Christian & Kemetic Spiritual Concepts ?*  
Date: *Sat, 16 Dec 2006 22:55:28 -0800 (PST)*

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Now I believe that there was a Yahshua but not the same way that you believe in this character. The Jews taught have a history of a character named Jesus/Yahshua ben Pandari who was stoned for being a magician. This man existed 200 years prior to the Jesus that Christians teach a religion about.

**Jaime Andres Pretell** wrote:

Any honest scholar would notice Christianity borrows from a lot of religions from the region. I beleive Jesus did exist and his message was good, then he died and in an attempt to sell his message ho followers borrowed heavily from religions all around them to deify him.

---

From: *Bradenqp@aol.com*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *[Ta\_Seti] Correspondences between Christian & Kemetic*

*Spiritual Concepts ?*

Date: Thu, 14 Dec 2006 11:32:14 EST

In the Appendix at the end of Volume II of his Ancient Egypt Light of the World, Gerald Massey gives the following list of proposed correspondences between Kemetic religion and Christian theology. Massey, along with Godfrey Higgins and Alvin Boyd Kuhn -who also deal with these suggested correspondences- are nontouted by either Christian scholars or mainstream Egyptologists, when it comes to these supposed links: <http://www.theosophical.ca/AncientEgyptAppendix.htm> Many African Centered scholars do admire their work, however. Can list members take a look at Massey's Kemetic examples and tell if his descriptions of certain concepts, particularly his linguistic renderings of alternative appellations of particular deities ( e.g. "**Horus (lu), the son of a beetle**") actually hold water.  
Paul Braden

---

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| 21239|2006-12-17 08:32:02|YY5192123@AOL.COM|Re: The Myth of a Cursed Race.|

What verse is that.. ?

| 21240|2006-12-17 08:32:40|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

I have read Clyde Winters debates with linguists and other scholars before. lets just say that after reading responses to his theories both on Google Groups and Egyptsearch, I take his claims with a whole bag of salt.

---

From: Herman Patton

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts

Date: Sat, 16 Dec 2006 22:42:37 -0800 (PST)

Anybody can learn and speak a language and I don't believe there should be a problem with that. It become a problem when they claim to be the inventors of the language. Now I believe that it was Dr. Clyde Winters who showed the similarities between the Mendes and the Dravidians. I've watched him debate this issues high and dry lol.

I stand by his position on the finding. The Aryan invasion of the Dravidians of India did influence or should I say change the purity of the language and because the language have been altered from its original state; aryan believe they have a claim on the language group.

Please be specific also when identifying what a european language is. Europeans are a mix of African and Asian genetics, so their language could very well be a mix of the two. Dr. Clyde Winters is excellent at linguistic research so I hope to hear his response on this subject.

**cristofori whitakara** wrote:

this may be off base but why are white europeans speaking the language of dark-skinned( black) asian indians? and then say well its an "european" language?

**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> Sometimes it helps if a third party contributes. Perhaps Jaime if you could show evidence of pre-Islamic Zoroastrian texts that are thought to have influenced Christianity. Then your evidence might be the equal of Paul`s. Or you could concede the point.

>

>

Or better yet, pre-Christian Zoroastrian texts.

Persian and Vedic "texts" are often treated with special "white privelege" by European scholars because they involve "Indo-European" languages. They don't use the same standard when judging different cultural materials.

Regards,  
Paul Kekai Manansala

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| 21241|2006-12-17 08:33:26|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Not according to the post that was posted earlier comparing various African cosmologies.

And if you look at the old earth religions, they were not all about sky gods only.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts

Date: Sat, 16 Dec:39:34 -0800 (PST)

Can you please explain because I've been researching this for several years and you will have to explain it to me. Europeans believe in sky gods with a human form while Africans are more animal and earth based ... animism.

Europeans have always believed in going up which is why they were more prone to burning their dead apposed to Africans who buried their dead believing in the Mother earth.

I will back up and allow you to do the anthropology on this subject.

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

One thing that I found to be interesting is that similarities of the Dravidians and that of ancient Sumer. I must say, there is a similarity between all religions of the world except that of Europeans. I brought up the Dravidians and sumer because they share things in common with those of Africans. This can also be said of the Native Americans and their ancient

teaching.

What makes the Hebrews and the Egyptians so special is the fact that they according to biblical theology, they were living amongst each other for at least 400 years. Zoroastrianism wasn't the teaching of that geographical area.

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote:

And the same can be said of Zoroastrianism. Influences and sources abound in that ancient time.

-----  
From: Joe Cockrum III <[joeccckrum@yahoo.com](mailto:joeccckrum@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?

Date: Fri, 15 Dec:20:32 -0800 (PST)

I agree with you there. The Bible is filled with Khemetic influence. The New

Testament "Satan" parallels with Set and Jesus parallels with Horus who were

twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry.

The Yin/Yang signifies the same (balance). The part in the Gospels where it

talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).

~Xeper~

JASON WOODS <[elliottandelliottmtg@yahoo.com](mailto:elliottandelliottmtg@yahoo.com)> wrote:

I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered

in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins.

Issaias  
Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote: I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'

Orthodox painting of Jesus as "Black Bambino" with Mary

Regards,  
Paul Kekai Manansala

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spacesapi.aspx?wx\\_action=create&wx\\_url=/friends.aspx&mk](http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)

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| 21242|2006-12-17 08:33:49|Jaime Andres Pretell|Re: Celtic and Iberian Connections|

[http://www.findarticles.com/p/articles/mi\\_qa3659/is\\_200110/ai\\_n8955294](http://www.findarticles.com/p/articles/mi_qa3659/is_200110/ai_n8955294)

also look at :

E3b2: Mediterranean origin. Mostly found in the Mediterranean, Southern Europe, the Middle East, North, West, and East Africa. The Berbers, the Carthaginians, and the Moors belong to this Haplogroup and they were among the earliest settlers of Spain. 10% of modern day Spaniards have E3b1, E3b2, or E3b3 origin.

[http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/hg/YCC\\_E3b.html](http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/hg/YCC_E3b.html)

---

From: *Herman Patton*  
Reply-To: *Ta\_Seti@yahoogroups.com*  
To: *Ta\_Seti@yahoogroups.com*  
Subject: *Re: [Ta\_Seti] Celtic and Iberian Connections*  
Date: *Sat, 16 Dec 2006 21:25:42 -0800 (PST)*

I am definitely interested in seeing this study.

Thanks G.O.R.E

**Fari Supiya** wrote:

Herman,  
Elements of the Iberian population are thought to have come from `Libya`. I'll see whether I can dig up a modern genetic study that concludes Saharan migrations into the Iberian. Ancient Britain is thought to have been connected with Iberia and the latter features quite strongly in Irish myth.  
G.O.R.E

**cristofori whitakara** wrote:

did the celts come from libya?

**Jaime Andres Pretell** wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

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Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?  
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~Xeper~

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| 21243|2006-12-17 11:27:26|anne|Re: The Myth of a Cursed Race.|

The curse of Ham...

[http://en.wikipedia.org/wiki/Curse\\_of\\_Ham](http://en.wikipedia.org/wiki/Curse_of_Ham)

**YYS192123@AOL.COM** wrote:

What verse is that.. ?



---

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| 21244|2006-12-17 15:46:57|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

I've also read his debate on Egyptsearch and I have to say that even on egyptsearch his finding has been greeted with much hostility, yet I think more that he has been labelled in that environment to a point that anything he post whether wrong or right has been found guilty despite evidence which suggest he is correct.

Many of the people who debate Dr. Clyde Winters are not experts in Linguistic or have any formal education in the field. Some except european scholarship on the area and but deny european scholarship in others. Dr. Clyde Winters in a known Afrocentric yet I am neither moved either way by that tho their are poster on that forum who are moved by that and he is greeted with prejudice. If a eurocentric say something that is true then I will accept it.

I for one don't allow people to dictate what I accept as the truth nor do I follow the crowd and let me tell you those guys on egypt search are truly scholars by right. On any occasion his debate on the linguistics of the Olmecs I am up for grabs on, yet I lean more toward his finding because it is documented that the Africans showed Columbus and other explores how to get to the Americas.

The american government has given land to African Indians because they were here before slavery and europeans but this is something that they have been extremely quite about. If we know that Africans were already here then let us examine what he has to say openly. It is for this reason that I have an open eye on what he has presented. Djehuty from Egyptsearch hasn't presented anything that really suggest that Dr. Clyde Winters is wrong and until then the link between the Wolof/Olof, Egyptian and possibly the Dravidians stand as is.

Do I believe that the Egyptians were Dravidians? PLEASE!!! NO! do they have certain in common this is possible. Where the Dravidians Sumerian I believe they were.

.To the post in dealing with 'Pure Christian', what was meant by that statement was; the belief that Jesus the christian character real existed as the NT scriptures suggest.

**Jaime Andres Pretell** wrote:

I have read Clyde Winters debates with linguists and other scholars before. lets just say that after reading responses to his theories both on Google Groups and Egyptsearch, I take his claims with a whole bag of salt.

---

From: *Herman Patton*  
Reply-To: *Ta\_Seti@yahooogroups .com*  
To: *Ta\_Seti@yahooogroups .com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*  
Date: *Sat, 16 Dec 2006 22:42:37 -0800 (PST)*

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Perhaps Jaime if  
you could show evidence of pre-Islamic Zoroastrian  
texts that are  
thought to have influenced Christianity. Then your  
evidence might be  
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>  
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Or better yet, pre-Christian Zoroastrian texts.

Persian and Vedic "texts" are often treated with special  
"white  
privelege" by European scholars because they involve  
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Regards,  
Paul Kekai Manansala

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| 21245|2006-12-17 15:52:44|Herman Patton|Re: Celtic and Iberian Connections|  
Thank you for the article.

As for the E3b and its subclades suggest the out of Africa theory.

**Jaime Andres Pretell** wrote:

[http://www.findarti.cles.com/p/articles/mi\\_qa3659/is\\_200110/ai\\_n8955294](http://www.findarti.cles.com/p/articles/mi_qa3659/is_200110/ai_n8955294)

also look at :

E3b2: Mediterranean origin. Mostly found in the Mediterranean, Southern Europe, the Middle East, North, West, and East Africa. The Berbers, the Carthaginians, and the Moors belong to this Haplogroup and they were among the earliest settlers of Spain. 10% of modern day Spaniards have E3b1, E3b2, or E3b3 origin.

[http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/hg/YCC\\_E3b.html](http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/hg/YCC_E3b.html)

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Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Celtic and Iberian Connections  
Date: Sat, 16 Dec 2006 21:25:42 -0800 (PST)

I am definitely interested in seeing this study.

Thanks G.O.R.E

**Fari Supiya** wrote:

Herman,  
Elements of the Iberian population are thought to have come from  
'Libya'. I'll see whether I can dig up a modern genetic study that  
concludes Saharan migrations into the Iberian. Ancient Britain is thought to  
have been connected with Iberia and the latter features quite strongly in  
Irish myth.  
G.O.R.E

**cristofori whitakara** wrote:

did the celts come from libya?

**Jaime Andres Pretell** wrote:

Actually, before the spread of Christianity, religion in  
Europe had more  
similarity to African religion than you think.

---Original Message Follows---

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between  
Christian & Kemetic  
Spiritual Concepts ?  
Date: Fri, 15 Dec:41:32 -0800 (PST)

One thing that I found to be interesting is that  
similarities of the  
Dravidians and that of ancient Sumer. I must say, there  
is a similarity  
between all religions of the world except that of  
Europeans. I brought up  
the Dravidians and sumer because they share things in  
common with those of  
Africans. This can also be said of the Native Americans  
and their ancient  
teaching.

What makes the Hebrews and the Egyptians so special  
is the fact that they  
according to biblical theology, they were living amongst  
each other for at  
least 400 years. Zoroastrianism wasn't the teaching of  
that geographical  
area.

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)>  
wrote:

And the same can be said of Zoroastrianism. Influences  
and sources abound  
in that ancient time.

-----  
From: Joe Cockrum III <[joeccrum@yahoo.com](mailto:joeccrum@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between  
Christian & Kemetic  
Spiritual Concepts ?  
Date: Fri, 15 Dec:20:32 -0800 (PST)

I agree with you there. The Bible is filled with Khemetic influence. The New Testament "Satan" parallels with Set and Jesus parallels with Horus who were twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry. The Yin/Yang signifies the same (balance). The part in the Gospels where it talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen (Khemetan) Enlil (Sumerian), Yahweh (Hebrew). ~Xeper~

JASON WOODS <[elliottandelliottmt.g@yahoo.com](mailto:elliottandelliottmt.g@yahoo.com)> wrote:  
I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins. Issaiah  
Paul Kekai Manansala <[pmanansala@sbcglobe.com](mailto:pmanansala@sbcglobe.com)> wrote: I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example,

there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'

Orthodox painting of Jesus as "Black Bambino" with Mary

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bradenqp@... wrote:

- >
- > In the Appendix at the end of Volume II of his Ancient Egypt Light of the
- > World, Gerald Massey gives the following list of proposed correspondences
- > between Kemetic religion and Christian theology.
- Massey, along with
- Godfrey
- > Higgins and Alvin Boyd Kuhn -who also deal with these suggested
- correspondences-
- > are not touted by either Christian scholars or mainstream Egyptologists,
- when
- > it comes to these supposed links:
- >
- > <http://www.theosophical.ca/AncientEgyptAppendix.htm>
- > (<http://www.theosophical.ca/AncientEgyptAppendix.htm>)
- >
- > Many African Centered scholars do admire their work, however. Can list
- > members take a look at Massey's Kemetic examples and tell if his
- descriptions of
- > certain concepts, particularly his linguistic renderings of alternative
- > appellations of particular deities ( e.g. "Horus (Iu), the son of a
- beetle" )
- > actually hold water.
- >
- >
- > Paul Braden
- >

-----  
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---

Stay up-to-date with your friends through the Windows  
Live Spaces friends  
list.  
[http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01?href=http://spaces.live.com/spacesapi.aspx?wx\\_action=create&wx\\_url=/friends.aspx&mk](http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01?href=http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)

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| 21246|2006-12-17 16:04:06|Djehuti Sundaka|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Yes, that would be correct. Check out <http://www.avesta.org/> and <http://www.avesta.org/timeline.htm> for access to the various scriptures and their time periods. For some reason, c. 390 CE

stands out in my mind as the date at which the newer writings were being produced. Since it's from memory, it may or may not be accurate and is probably based upon something I read at that site.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jaime Andres Pretell" wrote:

>  
> You could be right. So you are saying that there are religious

writings of  
> the same group pre-christianity that indicate their religious

beliefs at the  
> time, and afterwards, right? For further research could you

indicate which  
> texts those would be?

>

>

>

>

> ----Original Message Follows----

> From: "Djehuti Sundaka"

> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Correspondences between Christian & Kemetic

Spiritual

> Concepts ?

> Date: Sat, 16 Dec:23:33 -0000

>

> Actually, there are no discernable influences of Zarathustra's  
> religion upon either Judaism or Xristianity. The influences

usually

> claimed don't appear in Farsi scriptures until around 390 CE. For  
> instance, there is no concept of resurrection in the Gathas or any  
> other Farsi literature written before this time. Thus the evidence  
> for influence is actually the other way around.

>

> Djehuti Sundaka

>

>

---

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ocid=tagline&locale=en-us

>

| 21247|2006-12-17 17:49:08|Djehuti Sundaka|Re: Correspondences between Christian & Kemetic Spiritual Concepts ?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Herman Patton wrote:

>

> Kersey Graves 16 saviors of the world (link:

[http://www.infidels.org/library/historical/kersey\\_graves/16/](http://www.infidels.org/library/historical/kersey_graves/16/)). I've read the book and the book provides similarities which one would view as favorable evidence that the very foundation of Christianity could have come from many cultures but the problem is. Christianity have its foundation in Africa. This would include the trinitarian doctrine.

>

> As a side note I definitely like your response to my post:

>

> Now as far as proof to the ethnic of the first Church

fathers ... just look at old European painting of them plus read about them.

>

> <http://www.newadvent.org>

Unless old European paintings of them were painted within their lifetimes, they have no bearing on the matter. Even so, if the ethnic claim put forth about such people is such a well known fact, I stand by my previous response in that it should be easily substantiated. Directing one to unidentified paintings and readings for which no cites are made or quoted is proof of nothing.

>

> Djehuti wrote:

>

> No, it's not. Christianity, depending upon what stage of it one

is

> referring to, is based upon a variety of ancient beliefs, some of which to have originated from Kamat.

>

> My response:

>

> I was referring to the period prior to the Nicene creed.

As am I. In fact, at the very beginning of Christianity (i.e. 54 CE), the only thing that can be identified as ultimately originating from Kamat is the concept of the Logos. Other things with an ultimate origin from Kamat (e.g. stories of Lazarus, the trinity, etc.) come later.

>

> Djehuti wrote:

>

> The Dead Sea Scrolls have nothing to do with Christianity. They

are

> the product of a Jewish group that emerged from the Hasmonean period.

>

> My response:

>

> Aah! now were getting somewhere. It was this sect (essence) that

the fictitious Yahshua was a part of and that Paul was accused of being a part of that the bible proclaims to be the foundation of Christianity. Example:

>

> Jesus/Yahshua fed 5 thousand in the wilderness with fish, which is

the number of the suggested population of the essence. What's even more fascinating about this is Acts chapter 21:37-38 which speaks of this group of essence but they are called Egyptian which further my point dealing with the Hebrews and the Egyptians.

>

>

> 21:37

> And as Paul was to be led into the castle, he said unto the

chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

> 21:38

> Art not thou that Egyptian, which before these days madest an

uproar, and leddest out into the wilderness four thousand men that were murderers? Jesus/Yahshua was a revolutionary which many of us believe as well as biblical historians. So the belief in turning the other cheek is believed to be an addition to the scriptures for Africans in slavery. Note: slavery started in 1442 as the KJV was completed in 1611. What Jesus/Yahshua taught was to buy weapons and to get read for battle.

>

> Luke 22:

>

>

> 22:36

> Then said he unto them, But now, he that hath a purse, let him

take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. What is interesting to note is that biblically Jesus grew up in Egypt which is where he got his African centered teaching from. So biblically Jesus was a revolutionary who was raised in Egypt and was in a time before Paul. Paul was accused of being an Egyptian revolutionary who led about 4 thousand people into the wilderness, yet we know from biblical passages that it was Jesus who was preaching in the wilderness to a crowd of 5 thousand to be exact and we know that Jesus was raised in Egypt which is where he got his religious teaching from.

>

> The Dead Sea Scrolls come from a community of 5 thousand which

were called the Essenes (some call Zealots), so in this sense if the religion is based on the character Jesus and his followers then the Dead Sea Scrolls have a strong meaning in this topic.

>

> Jesus was a Hebrew and he was into his Hebrew culture yet this

Hebrew culture was an Egyptian culture.

>

> Proof: Jesus raised in Egypt which is where he learned his magic.

> The Septuagint is a translation of Egyptian scriptures and not

Hebrew. Why would they keep the Septuagint and many writings systems from around the world and not the original Hebrew that these men supposedly translated? We have to ask questions.

> Jesus fit the profile of what the Apostle Paul was accused of

being which brings to question; was this so-called historical Jesus still alive at which they didn't know if he was that man? It seem logical that if he was dead then such a question wouldn't have been proposed.

>

> I just presented a little argument which claims that the Egyptians

and Hebrews were one and the same while addressing Djehuti post.

The Dead Sea Scrolls were produced by a community that referred to itself as the Yamkhad (lit. "Community") to which neither Yeshw nor Paulos had belonged. It's still debated whether or not the Yamkhad and the Essenes were one and the same. Both Yeshw and later Paulos had belonged to the Nazorai ("Keepers"), not the Essenes. The Jewish group known as the Ebyowniym had been directly descended from the Nazorai and weren't in any way Essenes.

2Kings 4:42-44 is the inspiration behind Mark 8:1-9 and John 6:5-13. It is not a historical event.

Acts 21:37-38 mentions the sikarioi ("daggersmen"), not Essenes.

The character Iesus was not raised in Kamat (Matthew 2:19-23, Luke 2:39, 2:51). The historical revolutionary Yeshw was not a preacher and none of the words in the anonymous gospel accounts written over 2 generations after his death can be historically attributed to him.

Turning the other cheek (Matthew 5:39) was not added after 1442 and has nothing to do with slavery. It has to do with a Gentile people who were suffering persecution in the last decade of the first century (Matthew 5:44) and simply didn't possess the military strength to successfully resist their Roman rulers.

The LXX is indeed translated from Kna'aniy (i.e. "Hebrew"). Languages and scriptural traditions change over time and place and comparisons between the MS, LXX, and Sam. torahs reveal aspects of the "Hebrew" that is likely to have been "original" for all.

Djehuti Sundaka

>  
> Djehuti Sundaka

wrote: --- In  
[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Herman Patton wrote:

> >  
> > Actually I believe that writings do hold water up to a certain  
> point. To totally dismiss Massey's work as obsolete is misleading

as  
> best. When one looks at the etymology of the name it is obvious

that  
> the word has no bearing on the ancients of Mari-ta.  
>  
> Etymology deals with the origin and transformation of a word over  
> time. Either Massey was competent enough to get it right or he  
> wasn't. People of the same era such as Budge had no problem

getting  
> it right so it's not entirely a matter of modern knowledge verses  
> past knowledge. It's a matter of an individual's competence in  
> things he chose to write about.  
>  
> > in this I as you Djehuti about the name Kamat and why do

you  
> us the lettering choose of km.t the way that you choose to use it.  
> Wouldn't some European scholars suggest your Kamat to be and

example  
> of corrupt spelling which so-called Afrocentrics use?  
>  
> No.  
>  
> Couldn't Kam-at be taken as Kam-ta which means 'black land'. The  
> application of the 'at' seems to bring about a possible point of  
> corruption.  
>  
> No.  
>  
> > I am not implying that Massey's work should be the leading  
> reading when trying to decipher the relationship between X-

tainity

> and other African traditional cultural teaching which includes

Km.t -

> Marita but it makes for an interesting read because we all know  
> that X-tainty is based on African beliefs.

>

> No, it's not. Xristianity, depending upon what stage of it one

is

> referring to, is based upon a variety of ancient beliefs, some of  
> which to have originated from Kamat.

>

> > As a matter of fact it is a well known fact that the first  
> bishops of X-tainty were African men.

>

> If it's a well known fact, it should be able to be clearly  
> substantiated by showing the ethnicities of Church Fathers such

as

> Clement I of Rome, Ignatius of Antioch, Polycarp of Smyrna, etc.

>

> These men were before the Nicene Creed of 325a.d. which means X-  
> tainty had more of an African identity before this council. This  
> can be proven through many of the lost books such as the Nag

Hummadi

> Library, Dead Sea Scrolls (e.g. Gospel of the Egyptians) and the  
> hidden material within the Catholic Church.

>

> If it's hidden, how does anyone supposedly know about it?

>

> Xristianity has always had a Hellenic identity. Its name is  
> Hellenic, its first and majority believers were Hellenic, its  
> scriptures are Hellenic.

>

> The Dead Sea Scrolls have nothing to do with Xristianity. They

are

> the product of a Jewish group that emerged from the Hashmonian  
> period.

>

> Massey was on to something when providing information on the  
> Hottentot's and the similarities between Yacub's battle between

the

> angel and the wounded knee.

> >

> > Etymology is very important when view any documents but we have

to

> remember that Massey was a european man which lived in a european

> state. He had to convey his message over to the european populas

so

> that europeans could understand his debate.

>

> The issue of etymology is merely a single example of Massey's

> incompetence. The examples are simply too numerous to be

> recounted. This is evident to all who truly study the subjects

on

> which he wrote and the claims he made. When people truly want to

> know about past influences, they don't rely upon outdated texts

> shown to be erroneous even for their own time.

>

> Djehuti Sundaka

>

> >

> > Djehuti Sundaka

> wrote: No, they don't hold

water.

> The correspondences are either

> > superficial or totally imaginary. To get some bearing on

> Massey's

> > scholarly trustworthiness, here's a suggestion, research the

> > etymology of name "Egypt" and then see what etymology Massey

> > provides.

> >

> > There are aspects of Xristianity that have their origin in

Kamat

> and

> > other places but such aspects are not a product of direct

> > borrowing. For instance, the concept of Iesus as the Logos is

> > ultimately derived from the Kamy god Djhwtj but it comes by

way

> of

> > being adopted into Hellenic culture by Heraklitos (c. 500 BCE)

> and

> > modified by the Jewish philosopher Philon (c. 20 CE) and

finally

> > applied by Paulos (c. 54 CE) to a failed insurrectionist named

> Yeshw

> > to make him the Iesus of Xristianity.

> >

> > Djehuti Sundaka

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bradenqp@ wrote:

> > >

> > > In the Appendix at the end of Volume II of his Ancient Egypt

> Light

> > of the

> > > World, Gerald Massey gives the following list of proposed

> > correspondences

> > > between Kemetic religion and Christian theology. Massey,

along

> > with Godfrey

> > > Higgins and Alvin Boyd Kuhn -who also deal with these

suggested

> > correspondences-

> > > are not touted by either Christian scholars or mainstream

> > Egyptologists, when

> > > it comes to these supposed links:

> > >

> > > <http://www.theosophical.ca/AncientEgyptAppendix.htm>

> > > (<http://www.theosophical.ca/AncientEgyptAppendix.htm>)

> > >

> > > Many African Centered scholars do admire their work,

however.

> Can

> > list

> > > members take a look at Massey's Kemetic examples and tell if

> his

> > descriptions of

> > > certain concepts, particularly his linguistic renderings of

> > alternative

> > > appellations of particular deities ( e.g. "Horus (Iu), the

> son

> > of a beetle" )

> > > actually hold water.

> > >

> > >

> > > Paul Braden

> > >

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| 21248|2006-12-17 19:20:37|Jaime Andres Pretell|Re: Celtic and Iberian Connections|

Which is the most accepted.

Another interesting study:

### **Humans Migrated Out of Africa, Then Some Went Back, Study Says**

---

From: *Herman Patton*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *Re: [Ta\_Seti] Celtic and Iberian Connections*  
Date: *Sun, 17 Dec 2006 15:52:27 -0800 (PST)*

Thank you for the article.

As for the E3b and its subclades suggest the out of Africa theory.

**Jaime Andres Pretell** wrote:

[http://www.findarti.cles.com/p/articles/mi\\_qa3659/is\\_200110/ai\\_n8955294](http://www.findarti.cles.com/p/articles/mi_qa3659/is_200110/ai_n8955294)

also look at :

E3b2: Mediterranean origin. Mostly found in the Mediterranean, Southern Europe, the Middle East, North, West, and East Africa. The Berbers, the Carthaginians, and the Moors belong to this Haplogroup and they were among the earliest settlers of Spain. 10% of modern day Spaniards have E3b1, E3b2, or E3b3 origin.

[http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/hq/YCC\\_E3b.html](http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/hq/YCC_E3b.html)

---

From: *Herman Patton*  
Reply-To: *Ta\_Seti@yahooogroups .com*  
To: *Ta\_Seti@yahooogroups .com*  
Subject: *Re: [Ta\_Seti] Celtic and Iberian Connections*  
Date: *Sat, 16 Dec 2006 21:25:42 -0800 (PST)*

I am definitely interested in seeing this study.

Thanks G.O.R.E

***Fari Supiya*** wrote:

Herman,  
Elements of the Iberian population are thought to have come from `Libya`. I`ll see whether I can dig up a modern genetic study that concludes Saharan migrations into the Iberian. Ancient Britain is thought to have been connected with Iberia and the latter features quite strongly in Irish myth.  
G.O.R.E

***cristofori whitakara*** wrote:

did the celts come from  
libya?

***Jaime Andres Pretell***  
wrote:

Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

---Original Message

Follows---

From: Herman Patton  
<[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>  
Reply-To: [Ta\\_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com)  
To: [Ta\\_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?  
Date: Fri, 15 Dec:41:32 - 0800 (PST)

One thing that I found to be interesting is that similarities of the Dravidians and that of ancient Sumer. I must say, there is a similarity between all religions of the world except that of Europeans. I brought up the Dravidians and Sumer because they share things in common with those of

Africans. This can also be said of the Native Americans and their ancient teaching.

What makes the Hebrews and the Egyptians so special is the fact that they according to biblical theology, they were living amongst each other for at least 400 years. Zoroastrianism wasn't the teaching of that geographical area.

Jaime Andres Pretell  
<[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote:  
And the same can be said of Zoroastrianism.  
Influences and sources abound  
in that ancient time.

-----  
--

From: Joe Cockrum III  
<[joecckrum@yahoo.com](mailto:joecckrum@yahoo.com)>  
Reply-To:  
[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts ?  
Date: Fri, 15 Dec:20:32 - 0800 (PST)

I agree with you there. The Bible is filled with Khemetic influence. The New Testament "Satan" parallels with Set and Jesus parallels with Horus who were twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance. That's the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry. The Yin/Yang signifies the same (balance). The part in the Gospels where it talks about how Jesus "contended" with Satan in the desert for 40 days

parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).  
~Xeper~

JASON WOODS

<[elliottandelliottmtg@yahoo.com](mailto:elliottandelliottmtg@yahoo.com)>

wrote:

I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No

other place in the world  
can provide a tenth of the  
evidence needed to usurp  
the legitimate claim of the  
Hebrews Kemetian origins.  
Issaias  
Paul Kekai Manansala  
<[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote: I don't think  
there  
can be any doubt about  
Egyptian gnostic influence  
on Christianity.

On the linguistic side,  
etymologies are always  
inconclusive. For example,  
there are perfectly good  
Hebrew explanations for  
"Jesus" (Yeshua,  
Yehoshua,  
etc.), but it's also possible  
the name was borrowed  
and 'Hebrewized. '

Orthodox painting of Jesus  
as "Black Bambino" with  
Mary

Regards,  
Paul Kekai Manansala

--- In  
[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bradenqp@... wrote:  
>  
> In the Appendix at the  
end of Volume II of his  
Ancient Egypt Light of the  
> World, Gerald Massey  
gives the following list of  
proposed correspondences  
> between Kemetic religion  
and Christian theology.  
Massey, along with  
Godfrey  
> Higgins and Alvin Boyd  
Kuhn -who also deal with  
these suggested  
correspondences-  
> are not touted by either  
Christian scholars or  
mainstream Egyptologists,  
when  
> it comes to these  
supposed links:  
>  
> <http://www.theosophical.ca/AncientEgyptAppendix.htm>  
> (<http://www.theosophical.ca/AncientEgyptAppendix.htm>)

>  
> Many African Centered  
scholars do admire their  
work, however. Can list  
> members take a look at  
Massey's Kemetic examples  
and tell if his  
descriptions of  
> certain concepts,  
particularly his linguistic  
renderings of alternative  
> appellations of particular  
deities ( e.g. "Horus (Iu),  
the son of a  
beetle" )  
> actually hold water.  
>  
>  
> Paul Braden  
>

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friends through the  
Windows Live Spaces  
friends  
list.  
<http://clk.atdmt.com/MSN/go/msnnkwsp00700000>

[01msn/direct/01/?href=  
http://spaces.live.com/  
spacesapi.  
aspx?wx\\_action=  
create&wx\\_url=/friends.  
aspx&mk](http://01msn/direct/01/?href=http://spaces.live.com/spacesapi.aspx?wx_action=create&wx_url=/friends.aspx&mk)

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| 21249|2006-12-17 19:22:23|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Attachments :

---

Thanks. Will look into it.

---

From: "Djehuti Sundaka"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts  
Date: Mon, 18 Dec 2006 00:03:42 -0000

---

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| 21250|2006-12-17 19:23:00|Jaime Andres Pretell|Re: The Myth of a Cursed Race.|

Yeah, they had to rationalize their exploitation of Africans. Cognitive Dissonance.

---

From: "Sean"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] The Myth of a Cursed Race.  
Date: Sun, 17 Dec 2006 12:23:31 -0000

I recently discovered that both Arab Muslims and European Christians had used an obscure verse from the book of Genesis in the Bible to justify the enslavement and oppression of Africans. Both groups had interpreted this verse to mean that Africans were cursed with dark skin and condemned to a life of slavery, and that this myth of Africans being a cursed race still persists even down to this present day.

---

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| 21251|2006-12-17 19:24:25|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

notes in bold

---

From: *Herman Patton*  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts  
Date: Sun, 17 Dec 2006 15:44:53 -0800 (PST)

I've also read his debate on Egyptsearch and I have to say that even on egyptsearch his finding has been greeted with much hostility, yet I think more that he has been labelled in that environment to a point that anything he post whether wrong or right has been found guilty despite evidence which suggest he is correct.

**I disagree. When Djehuti, Ausar, Rasol et al, do agree with a CL claim, they state it.**

Many of the people who debate Dr. Clyde Winters are not experts in Linguistic or have any formal education in the field. Some except european scholarship on the area and but deny european scholarship in others. Dr. Clyde Winters in a known Afrocentric yet I am neither moved either way by

that tho their are poster on that forum who are moved by that and he is greeted with prejudice. If a eurocentric say something that is true then I will accept it.

**Oh I have seen him debated by profesional linguists and even some from those specific fields in linguistics. I too go by what is posted, not just credentials, but I endedup agreeing with the linguists because they poked sufficient holes in his theories.**

I for one don't allow people to dictate what I accept as the truth nor do I follow the crowd and let me tell you those guys on egypt search are truly scholars by right. On any occasion his debate on the linguistics of the Olmecs I am up for grabs on, yet I lean more toward his finding because it is documented that the Africans showed Columbus and other explores how to get to the Americas.

**I have yet to see one person present such evidence. The fact that Columbus was lost, and that he thought he had arrived to the Indies bellies such claims.**

The american govrnment has given land to African Indians because they were here before slavery and europeans but this is something that they have been extremely quite about.

**Again, evidence. No Afrodescent people without Indigenous admixture have been given any land claims that I know of. They all had to relate to some tribal roll.**

If we know that Africans were already here then let us examine what he has to say openly.

**Problem is we do not know that.**

It is for this reason that I have an open eye on what he has presented. Djehuty from Egyptsearch hasn't presented anything that really suggest that Dr. Clyde Winters is wrong and until then the link between the Wolof/Olof, Egyptian and possibly the Dravidians stand as is.

**He has pocked enough holes in CL's arguments as far as timeline and genetics. That, I would say is proving him wrong.**

Do I believe that the Egyptians were Dravidians? PLEASE!!! NO! do they have certain in common this is possible. Where the Dravidians Sumerian I believe they were.

**I haven't seen the connection. In fact, In the Harrapa origins debate, most evidence points to a Dravidian origin, but not to a Sumerian similarity. If both were Dravidian the clash wouldn't exist.**

.To the post in dealing with 'Pure Christian', what was meant by that statement was; the belief that Jesus the christian character real existed as the NT scriptures suggest.

**Which I do beleive he did. But as an ordinary human to which all type of older mythology was piled on.**

**Jaime Andres Pretell** wrote:

I have read Clyde Winters debates with linguists and other scholars before. lets just say that after reading responses to his theories both on Google Groups and Egyptsearch, I take his claims with a whole bag of salt.

---

From: *Herman Patton*  
Reply-To: *Ta\_Seti@yahooogroups .com*  
To: *Ta\_Seti@yahooogroups .com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian &*

*KemetiC Spiritual Concepts*

Date: Sat, 16 Dec 2006 22:42:37 -0800 (PST)

Anybody can learn and speak a language and I don't believe there should be a problem with that. It becomes a problem when they claim to be the inventors of the language. Now I believe that it was Dr. Clyde Winters who showed the similarities between the Mendes and the Dravidians. I've watched him debate this issue high and dry lol.

I stand by his position on the finding. The Aryan invasion of the Dravidians of India did influence or should I say change the purity of the language and because the language has been altered from its original state; Aryans believe they have a claim on the language group.

Please be specific also when identifying what a European language is. Europeans are a mix of African and Asian genetics, so their language could very well be a mix of the two. Dr. Clyde Winters is excellent at linguistic research so I hope to hear his response on this subject.

**cristofori whitakara** wrote:

this may be off base but why are white Europeans speaking the language of dark-skinned (black) Asian Indians? and then say well it's an "European" language?

**Paul Kekai Manansala** wrote:

--- In  
[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> Sometimes it helps if a third party contributes.

Perhaps Jaime if

you could show evidence of pre-Islamic Zoroastrian texts that are

thought to have influenced Christianity. Then your

evidence might be the equal of Paul's. Or you could concede the point.

>

>

Or better yet, pre-Christian Zoroastrian texts.

Persian and Vedic "texts" are often treated with special "white privilege" by European scholars because they involve "Indo-European" languages. They don't use the same standard when judging different cultural materials.

Regards,  
Paul Kekai Manansala

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| 21252|2006-12-18 00:22:19|Herman Patton|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Thank you for your quick response.

I'm extremely busy today and tomorrow but I will drop a link which we can go further into later but Ivan van Sertima shows strong evidence of Africans here prior to Europeans.

<http://www.hartford-hwp.com/archives/45a/010.html>

If this evidence is accepted and not viewed as afrocentric info then we can see the truth in these claims. Proof verse speculations which is what we are up against.

Ivan gives the public proof from recordings of the spanish in contact with Africans they traded with from Africa.

I will be back to in a few days to respond more.

***Jaime Andres Pretell*** wrote:

notes in bold

---

From: *Herman Patton*  
Reply-To: *Ta\_Seti@yahooogroups .com*  
To: *Ta\_Seti@yahooogroups .com*  
Subject: *Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*  
Date: *Sun, 17 Dec 2006 15:44:53 -0800 (PST)*

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---

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Reply-To: *Ta\_Seti@yahooogroups .com*  
To: *Ta\_Seti@yahooogroups .com*

Subject: *Re: [Ta\_Seti] Re: Correspondences between  
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***Paul Kekai Manansala*** wrote:

--- In  
[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari  
Supiya wrote:  
>  
> Sometimes it  
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party contributes.  
Perhaps Jaime if  
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evidence of pre-  
Islamic  
Zoroastrian texts  
that are  
thought to have  
influenced  
Christianity. Then  
your evidence  
might be  
the equal of  
Paul's. Or you  
could concede the  
point.  
>  
>

Or better yet,  
pre-Christian

Zoroastrian texts.

Persian and Vedic  
"texts" are often  
treated with  
special "white  
privelege" by  
European  
scholars because  
they involve  
"Indo-European"  
languages. They  
don't use the  
same standard  
when judging  
different  
cultural materials.

Regards,  
Paul Kekai  
Manansala

---

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| 21253|2006-12-18 06:53:35|Fari Supiya|Re: I'll Be Back!|

I'm afraid I'm off for a couple of days, lots of activity huh, I'll be back to answer my posts!

The Notorious G.O.R.E

**Jaime Andres Pretell** wrote:

Yes, the Basque show genetic relationship to the Imazhigen. So do the precursors of the Celts and the Anglo-Saxons in Britain which mixed in with the subsequent migrations.

-----Original Message Follows-----

From: Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Celtic and Iberian Connections

Date: Sat, 16 Dec:15:45 -0800 (PST)

Herman,

Elements of the Iberian population are thought to have come from `Libya`.

I'll see whether I can dig up a modern genetic study that concludes Saharan

migrations into the Iberian. Ancient Britain is thought to have been connected with Iberia and the latter features quite strongly in Irish myth.

G.O.R.E

cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)> wrote:  
did the celts come from libya?

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote: Actually, before the spread of Christianity, religion in Europe had more similarity to African religion than you think.

-----Original Message Follows-----

From: Herman Patton <[dpcaliboy@yahoo.com](mailto:dpcaliboy@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic

Spiritual Concepts ?

Date: Fri, 15 Dec:41:32 -0800 (PST)

One thing that I found to be interesting is that similarities of the Dravidians and that of ancient Sumer. I must say, there is a similarity between all religions of the world except that of Europeans. I brought up the Dravidians and Sumer because they share things in common with those of Africans. This can also be said of the Native Americans and their ancient teaching.

What makes the Hebrews and the Egyptians so special is the fact that they according to biblical theology, they were living amongst each other for at least 400 years. Zoroastrianism wasn't the teaching of that geographical area.

Jaime Andres Pretell <[jaime\\_pretell@hotmail.com](mailto:jaime_pretell@hotmail.com)> wrote:

And the same can be said of Zoroastrianism. Influences and sources abound in that ancient time.

-----  
From: Joe Cockrum III <[joeccckrum@yahoo.com](mailto:joeccckrum@yahoo.com)>

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Correspondences between Christian & Kemetic

Spiritual Concepts ?

Date: Fri, 15 Dec:20:32 -0800 (PST)

I agree with you there. The Bible is filled with Khemetic influence. The New

Testament "Satan" parallels with Set and Jesus parallels with Horus who were

twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance.

That's

the meaning of the Double-Headed Eagle of the Scottish Rite of Freemasonry.

The Yin/Yang signifies the same (balance). The part in the Gospels where it

talks about how Jesus "contended" with Satan in the desert for 40 days parallels with the battle between Horus and Set that lasted for 40 days in the desert. There's another parallel between Horus, Lucifer and Jesus as well. In Rev 16:22 Jesus is called "The Bright Morning Star." Lucifer is called "the son of the morning star." In Khemet Isis is the morning star and her son is Horus (Lucifer.) Matter of fact the word "Horizon" is a

conjunction of Horus Rising (Lucifer Rising). And yes the early Hebrews were Khemetans. Pharaoh Akhenaten established the Monotheistic faith in Khemet to the god Akhen (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).  
~Xeper~

JASON WOODS <[elliottandelliottmtg@yahoo.com](mailto:elliottandelliottmtg@yahoo.com)> wrote:  
I have studied this subject extensively and there is no doubt in my mind that Kemet is the actual political/religious homeland of the original Hebrews. There are many reasons for my conclusion including the fact that the vast majority of Hebraically inspired scriptures have been re-discovered in Kemet which also is the first place monotheism was practiced. Furthermore, the actual Hebrew language was created in Kemet. The Hebraically inspired concepts of divine kingship, a burial complex for the Kings and a variety of annual religious festivals can all be traced back to Kemet. Finally, the Bible states in several places the connection between the land of Kemet and the Hebrew people and it even states that Jesus was crucified in Kemet. No other place in the world can provide a tenth of the evidence needed to usurp the legitimate claim of the Hebrews Kemetian origins.

Issaias

Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote: I don't think there can be any doubt about Egyptian gnostic influence on Christianity.

On the linguistic side, etymologies are always inconclusive. For example, there are perfectly good Hebrew explanations for "Jesus" (Yeshua, Yehoshua, etc.), but it's also possible the name was borrowed and 'Hebrewized.'

Orthodox painting of Jesus as "Black Bambino" with Mary

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bradenqp@... wrote:

>

> In the Appendix at the end of Volume II of his Ancient Egypt Light of

the

> World, Gerald Massey gives the following list of proposed correspondences

> between Kemetic religion and Christian theology. Massey, along with Godfrey

> Higgins and Alvin Boyd Kuhn -who also deal with these suggested correspondences-

> are not touted by either Christian scholars or mainstream Egyptologists, when

> it comes to these supposed links:

>

> <http://www.theosophical.ca/AncientEgyptAppendix.htm>

> (<http://www.theosophical.ca/AncientEgyptAppendix.htm>)

>

> Many African Centered scholars do admire their work, however. Can list

> members take a look at Massey's Kemetic examples and tell if his descriptions of

> certain concepts, particularly his linguistic renderings of alternative

> appellations of particular deities ( e.g. "Horus (Iu), the son of a beetle" )

> actually hold water.

>

>

> Paul Braden

>

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| 21254|2006-12-18 07:22:36|Vernessa McVay|Re: Elders of the Americas Gathering at Lake Titicaca|  
Keep me posted on that event.

**Jaime Andres Pretell** wrote:

Yeah, and not exactly happy with the depiction of their history by Mel Gibson's Apocalypto

-----Original Message Follows-----

From: MessiahTwain

Reply-To: Ta\_Seti@yahoogroups.com

To: Ta\_Seti@yahoogroups.com

CC: LeagueOfTheLastDays@yahoogroups.com, PeaceCenterWithin@yahoogroups.com

Subject: RE: [Ta\_Seti] Elders of the Americas Gathering at Lake Titicaca

Date: Sat, 16 Dec:45:13 +0000 (GMT)

~~

~~~

I've yet to find the details of this Elders event ...
looking
forward to learning more about the Uro, Aymara
and Quecha ancestries.

I note that many 'historians' also speak of the Maya
in the past tense, citing the 2 million Mayan people
living at the time of the Spanish arrival 500 years
ago. Yet today, there remain 2 million Maya on
the Yucatan Peninsula.

http://www.culturefocus.com/guatemala_maya.htm
<http://mcclungmuseum.utk.edu/specex/maya/maya.htm>
<http://www.flmnh.ufl.edu/maya/maya2.htm>

Millennium Twain

~~

Jaime Andres Pretell wrote:

Interesting. What groups are organizing this in Peru? I
have visited the Uro islands in Peru. Some claim the Uros
no longer live on the islands. That those people are
actually Aymara and Quechua (my ancestors). Others claim
the Uros are actually descendants of the forefathers of both
the Aymara and Quechua. Who knows.

"Millennium Twain" wrote:

the Last Free Children of the Sun and of Lake Titicaca

<http://es.geocities.com/pueblouro/eng.html>

--- Fortunato Escobar wrote:

sugiero que lean lo que contine de los conflictos socio
ambientales en el peru

<http://es.geocities.com/pueblouro/>

atte

<http://groups.yahoo.com/group/DiosasAncianos2012/>

From Adam Yellowbird . . .

Elders Gathering at Lake Titicaca, Peru
March 16 ? 23, 2007

An incredible event will take place in Peru over the Spring Equinox 2007. Elders from Indigenous tribes of the Americas will gather at Lake Titicaca to council and listen to our Mother Earth, the Pachamama, and perform ceremony and ritual that will beckon in the prophesied Age of Peace, 500 years of unity and shared vision between peoples who have, for the last 500 years of Darkness, been scattered and oppressed. When the peoples of the Americas once again unite, the prophecy states, it will create worldwide transformation, allowing all of humanity to move from the depths of war into the light of peace.

Elders of Peru, keepers of this Incan vision, say that it is time for the Condor (South America) to reunite with the Eagle (North and Central America). Their mission is to formally and ritually bind the Indigenous tribes across the Americas together, for when these, the gatekeepers of our land, speak as One, the energy of their shared vision willspread to all of the tribes of Earth.

Rituals and ceremony for healing the suffering carried by the People is a vital aspect of this work, for only through forgiveness and deep healing can the Age of Darkness truly be released and the Age of Peace be welcomed in its place. When this is accomplished, the prize is a deeper and more lasting peace than many of us have ever known. It is world-changing when barriers of separation are dropped, the past is forgiven, and the People stand as One. It is the destiny of the Americas to begin this blessed transformation on the Spring Equinox 2007.

Elders from all tribes are being called to participate in this extraordinary, historic and profound event! Some will travel to Peru in March for Council and ceremony in person. Others will stay on their own land, using ritual and

ceremony to anchor the energies of healing and unity over all the power places on Earth. Many will offer bundles and resolutions, stating the fulfillment of their own tribal prophecies and pledging unity with those in Peru who are bringing this vision to life. All peoples are invited to pray and heal themselves during this time, wherever they may be.

The Elders, Wisdom Keepers, Medicine People and Historians need our support to bring about this sacred transition for Earth and Humanity. Prayers and intentions are the most important contribution anyone can make, and these are asked of anyone whose heart longs for peace and unity. The gathering will be supported by participants from around the world and will also serve as a forum for cultural exchange and teaching as well cultural arts performances, such as the Eagle and Condor dances.

...

Talk now to your Hotmail contacts with Windows Live Messenger.
<http://clk.atdmt.com/MSN/go/msnnkwme0020000001msn/direct/01/?href=http://get.live.com/messenger/overview>

Ta_Seti Repository
http://groups.yahoo.com/group/ta_seti2
Yahoo! Groups Links

To visit your group on the web, go to:
http://groups.yahoo.com/group/Ta_Seti/

Your email settings:
Individual Email | Traditional

To change settings online go to:
http://groups.yahoo.com/group/Ta_Seti/join
(Yahoo! ID required)

To change settings via email:
mailto:Ta_Seti-digest@yahoogroups.com
mailto:Ta_Seti-fullfeatured@yahoogroups.com

To unsubscribe from this group, send an email to:

Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to:
<http://docs.yahoo.com/info/terms/>

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>

| 21255|2006-12-18 09:22:12|crawberry|ALLL CENCORSHIP ASIDE,the past is ALWAYS present|

IF you can get a man to confess to what u KNOW he did ,HOW can u trust him on what CLAIMS to have did?

All the 20th century photos taken of WHITES lynching blacks, BUT nobody KNOWS were or WHO these folks are?

Well it's strange you have folks who want to claim YOUR house while LIVING in their own.

AS Malcom said it's TRICKY, so why waste your time with THE TRICKSTER? It keeps u tied down, when there are REAL issues to be addressed.

To the higher level

crawberry

| 21256|2006-12-18 09:27:56|Jaime Andres Pretell|Re: Correspondences between Christian & Kemetic Spiritual Concepts|

Oh, we can look at Ivan Sertima's claims point by point.

[Goodbye Columbus? The Pseudohistory of Who Discovered America](#)

[Robbing Native American Cultures: Van Sertima's Afrocentricity and the Olmecs](#)

[The Stoned Age?](#)

[Plant Evidence for Contact Between Africa and the New World](#)

[Fantastic Archeology : The Wild Side of North American Prehistory](#)

[Early America Revisited](#)

[Invisible Visitors: Explaining Archaeological Skepticism](#)

[Three Basic Principles of Archaeological Research](#)

Definition of Peer-Reviewed Journals: A Rebuttal to the Lunatic Fringe

The Absence of Evidence

From: *Herman Patton*

Reply-To: *Ta_Seti@yahoogroups.com*

To: *Ta_Seti@yahoogroups.com*

Subject: *Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*

Date: *Mon, 18 Dec 2006 00:21:42 -0800 (PST)*

Thank you for your quick response.

I'm extremely busy today and tomorrow but I will drop a link which we can go further into later but Ivan van Sertima shows strong evidence of Africans here prior to Europeans.

<http://www.hartford-hwp.com/archives/45a/010.html>

If this evidence is accepted and not viewed as afrocentric info then we can see the truth in these claims. Proof verse speculations which is what we are up against.

Ivan gives the public proof from recordings of the spanish in contact with Africans they traded with from Africa.

I will be back to in a few days to respond more.

Jaime Andres Pretell wrote:

notes in bold

From: *Herman Patton*

Reply-To: *Ta_Seti@yahoogroups .com*

To: *Ta_Seti@yahoogroups .com*

Subject: *Re: [Ta_Seti] Re: Correspondences between Christian & Kemetic Spiritual Concepts*

Date: *Sun, 17 Dec 2006 15:44:53 -0800 (PST)*

I've also read his debate on Egyptsearch and I have to say that even on egyptsearch his finding has been greeted with much hostility, yet I think more that he has been labelled in that environment to a point that anything he post whether wrong or right has bee found guilty dispite evidence which suggest he is correct.

I disagree. When Djehuti, Ausar, Rasol et al, do agree with a CL claim, they state it.

Many of the people who debate Dr. Clyde Winters are not experts in Linguistic or have any formal education in the field. Some except european scholarship on the area and but deny european scholarship in others. Dr. Clyde Winters in a known Afrocentric yet I am neither moved either way by that tho their are poster on that

forum who are moved by that and he is greeted with prejudice. If a eurocentric say something that is true then I will accept it.
Oh I have seen him debated by profesional linguists and even some from those specific fields in linguistics. I too go by what is posted, not just credentials, but I endedup agreeing with the linguists because they poked sufficient holes in his theories.

I for one don't allow people to dictate what I accept as the truth nor do I follow the crowd and let me tell you those guys on egypt search are truly scholars by right. On any occasion his debate on the linguistics of the Olmecs I am up for grabs on, yet I lean more toward his finding because it is documented that the Africans showed Columbus and other explores how to get to the Americas.
I have yet to see one person present such evidence. The fact that Columbus was lost, and that he thought he had arrived to the Indies bellies such claims.

The american government has given land to African Indians because they were here before slavery and europeans but this is something that they have been extremely quite about.

Again, evidence. No Afrodescent people without Indigenous admixture have been given any land claims that I know of. They all had to relate to some tribal roll.

If we know that Africans were already here then let us examine what he has to say openly.

Problem is we do not know that.

It is for this reason that I have an open eye on what he has presented. Djehuty from Egyptsearch hasn't presented anything that really suggest that Dr. Clyde Winters is wrong and until then the link between the Wolof/Olof, Egyptian and possibly the Dravidians stand as is.

He has poked enough holes in CL's arguments as far as timeline and genetics. That, I would say is proving him wrong.

Do I believe that the Egyptians were Dravidians? PLEASE!!! NO! do they have certain in common this is possible. Where the Dravidians Sumerian I believe they were.

I haven't seen the connection. In fact, In the Harrapa origins debate, most evidence points to a Dravidian origin, but not to a Sumerian similarity. If both were Dravidian the clash wouldn't exist.

.To the post in dealing with 'Pure Christian', what was meant by that statement was; the belief that Jesus the christian character real existed as the NT scriptures suggest.

Which I do beleive he did. But as an ordinary human to which all type of older mythology was piled on.

Jaime Andres Pretell wrote:

I have read Clyde Winters debates with linguists and other scholars before. lets just say that after reading responses to his theories both on Google Groups and Egyptsearch, I take his claims with a whole bag of salt.

From: *Herman Patton*
Reply-To:
Ta_Seti@yahooogroups .com
To: *Ta_Seti@yahooogroups .com*
Subject: *Re: [Ta_Seti] Re: Correspondences between*

*Christian & Kemetic Spiritual
Concepts*

Date: Sat, 16 Dec 2006
22:42:37 -0800 (PST)

Anybody can learn and speak a language and I don't believe there should be a problem with that. It become a problem when they claim to be the inventors of the language. Now I believe that it was Dr. Clyde Winters who showed the similarities between the Mendes and the Dravidians. I've watched him debate this issues high and dry lol.

I stand by his position on the finding. The Aryan invasion of the Dravidians of India did influence or should I say change the purity of the language and because the language have been altered from its original state; aryan believe they have a claim on the language group.

Please be specific also when identifying what a european language is. Europeans are a mix of African and Asian genetics, so their language could very well be a mix of the two. Dr. Clyde Winters is excellent at linguistic research so I hope to hear his response on this subject.

cristofori whitakara

wrote:

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be off
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***Paul
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Tired of spam? Yahoo! Mail
has the best spam
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[http://mail. yahoo.com](http://mail.yahoo.com)

[Share your latest news with your friends with
the Windows Live Spaces friends module.](#)

Do You Yahoo!?
Tired of spam? Yahoo! Mail has the best spam protection around
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| 21257|2006-12-18 11:36:52|Paul Kekai Manansala|Ancient Egyptian carving sheds light on Karnak temple|

Ancient Egyptian carving sheds light on Karnak temple

Sun Dec 17, 5:11 PM ET

CAIRO (AFP) - Egypt announced the discovery of a carving dating back to the 12th century BC which could hold the key to valuable information on Karnak temple, the largest ancient religious site in the world.



[AFP/File Photo:](#) Tourists walk in Karnak temple in Luxor, in 2005. Egypt announced the discovery of...

The large quartzite stone, carved with 17 lines of hieroglyphics, highlights the achievements of high priest Bak En Khonso and his contributions to the grand hall at Karnak.

The 170 cm by 80 cm carving (5.5 by 2.5 feet), unearthed by a team of archeologists in the southern Nile city of Luxor, also depicts the high priest's family tree.

"This is very important because we never knew anything about Bak En Khonso," the second most important man after the king, said Zahi Hawass, head of Egypt's Supreme Council of Antiquities.

"This is going to reconstruct history and will enrich our understanding of Karnak," he told AFP. The stone was found by a team of Egyptian archeologists.

Bak En Khonso lived during the reign of King Setnakhte, founder of Egypt's Twentieth Dynasty.

A high priest was considered to be the most important man after the king, performing duties, religious rituals and offerings on his behalf.

Karnak Temple in the southern city of Luxor is the largest ancient religious site in the world. Of its four main parts, only one is accessible to tourists.

"There are still so many treasures underground," said Hawass, who believes that 70 percent of Egypt's antiquities are yet to be discovered.

| 21258|2006-12-18 12:04:41|Mahari Mengistu|Re: Correspondences between Christian & Kemetic Spiritual Concepts|
That is not surprising at all.
Mahari

--- In Ta_Seti@yahoogroups.com, "Jaime Andres Pretell" wrote:

>

> Actually, before the spread of Christianity, religion in Europe had

more

> similarity to African religion than you think.

>

>

>

>

>

> ----Original Message Follows----

> From: Herman Patton

> Reply-To: Ta_Seti@yahoogroups.com

> To: Ta_Seti@yahoogroups.com

> Subject: Re: [Ta_Seti] Re: Correspondences between Christian &

Kemetic

> Spiritual Concepts ?

> Date: Fri, 15 Dec:41:32 -0800 (PST)

>

> One thing that I found to be interesting is that similarities of

the

> Dravidians and that of ancient Sumer. I must say, there is a

similarity

> between all religions of the world except that of Europeans. I

brought up

> the Dravidians and sumer because they share things in common with

those of

> Africans. This can also be said of the Native Americans and their

ancient

> teaching.

>

> What makes the Hebrews and the Egyptians so special is the fact

that they

> according to biblical theology, they were living amongst each other

for at

> least 400 years. Zoroastrianism wasn't the teaching of that

geographical

> area.

>

> Jaime Andres Pretell wrote:

> And the same can be said of Zoroastrianism. Influences and sources

abound

> in that ancient time.

>

> -----

> From: Joe Cockrum III

> Reply-To: Ta_Seti@yahoogroups.com

> To: Ta_Seti@yahoogroups.com

> Subject: Re: [Ta_Seti] Re: Correspondences between Christian &

Kemetic

> Spiritual Concepts ?

> Date: Fri, 15 Dec:20:32 -0800 (PST)

>

>

> I agree with you there. The Bible is filled with Khemetic

influence. The New

> Testament "Satan" parallels with Set and Jesus parallels with Horus

who were

> twin (Horus/Set) aspects in Ancient Khemet symbolizing the balance.

That's

> the meaning of the Double-Headed Eagle of the Scottish Rite of

Freemasonry.

> The Yin/Yang signifies the same (balance). The part in the Gospels

where it

> talks about how Jesus "contended" with Satan in the desert for 40

days

> parallels with the battle between Horus and Set that lasted for 40

days in

> the desert. There's another parallel between Horus, Lucifer and

Jesus as

> well. In Rev 16:22 Jesus is called "The Bright Morning Star."

Lucifer is

> called "the son of the morning star." In Khemet Isis is the

morning star

> and her son is Horus (Lucifer.) Matter of fact the word "Horizon"

is a

> conjunction of Horus Rising (Lucifer Rising). And yes the early

Hebrews

> were Khemetans. Pharaoh Akhenaten established the Monotheistic

faith in

> Khemet to the god Akhen

> (Khemetan) Enlil (Sumerian), Yahweh (Hebrew).

> ~Xeper~

>

> JASON WOODS wrote:

> I have studied this subject extensively and there is no doubt

in my

> mind that Kemet is the actual political/religious homeland of the

original

> Hebrews. There are many reasons for my conclusion including the

fact that

> the vast majority of Hebraically inspired scriptures have been re-

discovered

> in Kemet which also is the first place monotheism was

practiced. Furthermore,

> the actual Hebrew language was created in Kemet. The Hebraically

inspired

> concepts of divine kingship, a burial complex for the Kings and a

variety of

> annual religious festivals can all be traced back to Kemet.

Finally, the

> Bible states in several places the connection between the land of

Kemet and

> the Hebrew people and it even states that Jesus was crucified in

Kemet.No

> other place in the world can provide a tenth of the evidence needed

to usurp

> the legitimate claim of the Hebrews Kemetian origins.

> Issaias

> Paul Kekai Manansala wrote: I don't think there

> can be any doubt about Egyptian gnostic influence on Christianity.

>

> On the linguistic side, etymologies are always inconclusive. For

example,

> there are perfectly good Hebrew explanations for "Jesus" (Yeshua,

Yehoshua,

> etc.), but it's also possible the name was borrowed

and 'Hebrewized.'

>

>

>

> Orthodox painting of Jesus as "Black Bambino" with Mary

>

> Regards,

> Paul Kekai Manansala

>

> --- In Ta_Seti@yahoogroups.com, Bradenqp@ wrote:

>>

>> In the Appendix at the end of Volume II of his Ancient Egypt

Light of the

>> World, Gerald Massey gives the following list of proposed

correspondences

> > between Kemetic religion and Christian theology. Massey, along

with

> Godfrey

> > Higgins and Alvin Boyd Kuhn -who also deal with these suggested

> correspondences-

> > are not touted by either Christian scholars or mainstream

Egyptologists,

> when

> > it comes to these supposed links:

> >

> > <http://www.theosophical.ca/AncientEgyptAppendix.htm>

> > (<http://www.theosophical.ca/AncientEgyptAppendix.htm>)

> >

> > Many African Centered scholars do admire their work, however.

Can list

> > members take a look at Massey's Kemetic examples and tell if his

> descriptions of

> > certain concepts, particularly his linguistic renderings of

alternative

> > appellations of particular deities (e.g. "Horus (Iu), the son

of a

> beetle")

> > actually hold water.

> >

> >

> > Paul Braden

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> Any questions? Get answers on any topic at Yahoo! Answers. Try it

now.

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> Talk now to your Hotmail contacts with Windows Live Messenger.
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> list.
> <http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?>

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wx_action=create&wx_url=/friends.aspx&mk
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| 21259|2006-12-18 19:10:21|olmec982000|Re: Nubians and Olmecs|

The Nubians and Olmecs

by

Clyde Winters



Haslip-Viera, Ortiz de Montellano and Barbour (1997) have argued that Olmec civilization was not influenced by Africans and therefore Afrocentrism should have no standing in higher education, but in fact it can be illustrated that the facial types as sociated with the Olmec people and Meroitic people are identical; and that Olmec figurines such as the Tuxtla statuette

excavation are inscribed with African writing used by the Mande people of West Africa (Wiener, 1922; Winters, 1979), of Manding writing provide the "absolute proof" recovered by archaeologists from "controlled excavations in the New World" demanded by Haslip-Viera, Ortiz de Montellano and Barbour (1997: 419) to "proof"/confirm Olmec and African contact.

The failure of Haslip-Viera, Ortiz de Montellano and Barbour (1997) to realize an African presence in PreColumbian America, is the result of their ignorance of the normal science of ancient Afrocentric studies (Winters, 1996). Haslip-Viera, Ortiz de Montellano and Barbour (1997: 419) assume that ancient Afrocentric research is the result of the "cultural nationalism of the 1960's and 1970's. This view is false. The ancient Afrocentric studies research tradition was developed before the 1960's (Winters, 1994, 1996). The ancient Afrocentric studies research tradition reflects almost two hundred years of original research in the area of ancient Afrocentric studies (Winters, 1994, 1996). Contrary to the views of Haslip-Viera, Ortiz de Montellano and Barbour (1997) ancient Afrocentric historical research makes ancient Afrocentric area studies a valid field of research (Winters, 1994). Haslip-Viera, Ortiz de Montellano and Barbour (1997) criticized the view held by many Afrocentrist that the Olmec people were Africans, due to the research of Ivan van Sertima. Use of van Sertima (1976) by Haslip-Viera, Ortiz de Montellano and Barbour (1997: 419) to denigrate Afrocentrism is unfair, because this researcher has made it clear since the publication of his book *They came before Columbus* in 1976, that he is not an Afrocentrist. Although Haslip-Viera, Ortiz de Montellano and Barbour (1997: 431) acknowledge this truth in their rebuttal of van Sertima, the authors refer to Afrocentrist as purveyors of "racism", interested only in denying the authentic role of Native Americans in the rise of American civilizations.

Haslip-Viera, Ortiz de Montellano and Barbour (1997: 419, 423-25) argue that the claims of the Afrocentrists claims that the Olmecs were Africans, must be rejected because 1) the Olmecs do not look like Nubians, and 2) the absence of an African artifact recovered from an archaeological excavation. These authors are wrong on both counts, there are numerous resemblance between the ancient Olmec people and ancient Nubians, and an African artifact: Manding writing, is engraved on many Olmec artifacts discovered during archaeological excavation (Winters, 1979, 1997)

Haslip-Viera, Ortiz de Montellano and Barbour (1997) argue that the Olmecs could not have been Nubians or Kushites of the Napata-Meroe civilization, as claimed by van Sertima (1976) because the Olmec civilization preceded the civilization of the Kushites by hundreds of years. They also claim that the Olmecs had flat noses, while the Nubians had "thinner noses" because they lived in the desert (Haslip-Viera, Ortiz de Montellano & Barbour, 1997:423).

This view is false. The ancient Nubians like African-Americans today were not monolithic, they had different hues of skin, facial features and nose shapes (Keita, 1996: 104). This is evident in from the wall-painting from the tomb-chapel of Sebekhotep at Thebes, c.1400 BC, which show Nubians, of different types bringing rings of gold, incense and other luxury items to the Egyptian Pharaoh (Taylor, 1991).

One of the major Pharaohs of Egypt and Nubia/Kush was Taharqa. The Sphinx of Taharqa c. 690-664 BC, found in Temple 1 at Kawa and the shabti (tomb figure) of Taharqa in the Museum

of Fine Arts, Boston is strikingly similar in facial features, including, the short round face, thick lips and flat nose associated with the Olmec people (Taylor, 1991).



King Taharqa

Moreover a comparison of Olmec heads and a bust of Taharqa illustrated striking similarities when they were placed along side each other (Winters, 1984b:47). The iconographic evidence of the ancient Nubians clearly indicate that there were many round faced, thick lipped, flat nosed Nubians described in the Classical literature (Snowden, 1996: 106) that fit the archtypical Olmec ruler type (Haslip-Viera, Ortiz de Montellano and Barbour, 1997).



Although the Olmec and Meroitic iconographic documents share many analogous facial features , we must admit that the Nubian hypothesis for the Olmecs must be rejected. It must be rejected because the Kings of Meroitic Kush, and the Olmec Kings existed during different historical eras. The Haslip-Viera, Ortiz de Montellano and Barbour (1997) argument regarding van Sertima's Egypto-Nubian hypothesis has merit . It highlights the failure of van Sertima (1976) to critically read the sources of Africans in ancient America and study the archaeology of West Africa and the Sahara. A cursory reading of Wiener (1922) would have made it clear that the founders of the Olmec civilization were Mande/Manding speaking people.



Comparison of a Nuba and Olmec Head

I was misrepresented by Haslip-Viera, Ortiz de Montellano and Barbour (1997: 421). They claim that I support the Egypto- Nubian hypothesis of van Sertima, and belong to the so-called "extreme" Afrocentric position on Olmec civilization (Haslip- Viera, Ortiz de Montellano and Barbour, 1997: 421)

Granted, van Sertima (1976) was wrong about the identity of the Olmecs , but he was correct in claiming that the Olmecs were of African origin. And, there is no denying the fact that Africans early settled the Americas (Wiener, 1920-1922; von Wuthenau, 1980).

Never in any of my publications on Olmec and African contact have I ever claimed that the Egypto-Nubians had contact with the Olmecs (Winters, 1979, 1981/1982,1983, 1984a, 1984c, 1997). Following Wiener (1922) I have maintained all along the traditional Afrocentric view of Olmec and African paradigm that the Manding speaking West Africans had contact with the Olmec.

Wiener (1922) based his identification of the Manding influence over the Olmecs (eventhough he was unaware of this people at the time) through his identification of Manding writing on the Tuxtla statuette which was created by the Olmecs (Soustelle, 1984; Tate, 1995).

The major evidence for the African origin of the Olmecs comes from the writing of the Maya and Olmec people. As mentioned earlier most experts believe that the Mayan writing system came from the Olmecs (Soustelle, 1984). The evidence of African styl e writing among the Olmecs is evidence for Old World influence in Mexico. The Olmecs have left numerous symbols or signs inscribed on pottery, statuettes, batons/scepters, stelas and bas-reliefs that have been recognized as writing (Soustelle, 1984; von Wuthenau, 1980; Winters, 1979). The view that the Olmecs were the fir st Americans to 1) invent a complex system of chronology, 2) a method of calculating time, and 3) a hieroglyphic script which was later adopted by Izapan and Mayan civilizations, is now accepted by practically all Meso-American specialist (Soustelle, (1984).

In 1979, I announced the decipherment of the Olmec writing (Winters, 1979). It is generally accepted that the decipherment of an unknown language/script requires 1) bilingual texts and/or 2) knowledge of the cognate language(s). It has long been felt by many Meso-Americanist that the Olmec writing met non of these criteria because, no one knew exactly what language was spoken by the Olmec that appear suddenly at San Lorenzo and La Venta in Veracruz, around 1200 B.C.

The view that Africans originated writing in America is not new. Scholars early recognized the affinity between Amerindian scripts and the Mande script(s) (Wiener, 1922, v.3; Rafinesque, 1832). In 1832, Rafinesque noted the similarities between the Mayan glyphs and the Libyco-Berber writing. And Leo Wiener (1922, v.3), was the first researcher to recognize the resemblances between the Manding writing and the symbols on the Tuxtla statuette. In addition, Harold Lawrence (1962) noted that the "petroglyphic" inscriptions found throughout much of the southern hemisphere compared identically with the writing system of the Manding.

The second evidence pointing to the Manding origin of the Olmec writing was provided by Leo Wiener in *Africa and the Discovery of America* (1922,v.3). Wiener presented evidence that the High Civilizations of Mexico (Maya and Aztecs) had acquired many o f the cultural and religious traditions of the Malinke-Bambara (Manding people) of West Africa. In volume 3, of *Africa and the Discovery of America*, Wiener discussed the analogy between the glyphs on the Tuxtla statuette and the Manding glyphs engraved on rocks in Mandeland.

Up until 1995, there were only a few published Olmec inscriptions (Winters, 1979). Today there are many Olmec inscriptions published in Jill Gutherie (1995) catalogue for the exhibition "The Olmec World: Ritual and Rulership", organized by the Art Mu seum of Princeton University.

Manding Origin of Mayan term for Writing

The linguistic evidence (Brown, 1991), forces us to aknowledge that the Mayan term *c'ib is probably derived from Manding *Se'be. This provides the best hypothesis for the origin of the Mayan term for writing given the fact that the Mayan /c/ corr eponds to the Manding /s/, and the archaeological and linguistic evidence which indicate that the Maya did not have writing in Proto-Mayan times. And as a result, the term for writing had to have come into the Mayan

languages after the separation of Proto -Maya. This would explain the identification of the Olmec or Xi/Shi people as Manding speakers. In addition to the Manding origin of the Mayan term for writing, there are a number Mayan terms that are derived from the Olmec language .

In conclusion, the Manding speaking ancestors of the Olmecs came from the Saharan zone of North Africa (Winters, 1983, 1984c, 1986). Here the Proto-Olmecs left their earliest inscriptions at Oued Mertoutek (Winters, 1979,1983). They took a full fledged literate culture to Mexico.

This view is supported both by 1) our ability to read the Olmec inscriptions; 2) confirmation that the Mayan term for writing *c'ib, is of Manding origin; and 3) the symbols for Mayan writing are cognate to the Manding writing systems used in Africa . Moreover, the evidence presented in this paper makes it clear that the people who introduced writing to the Maya when they met at Nonoulco, may have been Manding speaking Olmecs.. Discovery at Olmec sites such as LaVenta Offering No.4 , of Manding writing provide the "absolute proof " of African and Olmec contact. The presence of readable African writing on Olmec celts, masks and statues, is the genuine African artifact found "in controlled excavations in the New World" demanded by Haslip-Viera, Ortiz de Montellano and Barbour (1997: 419) that confirms the Afrocentric claim of ancient African and Olmec contact.

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Olmec alternative origin speculations

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In part because the [Olmecs](#) developed the first [Mesoamerican](#) civilization and in part because so little is known of the Olmecs (relative, for example, to the [Maya](#) or [Aztec](#)), a wide number of **Olmec alternative origin speculations** have been put forth. Although several of these speculations, particularly "Olmec as Africans", have become well-known within [popular culture](#), they are not considered credible by the vast majority of Mesoamerican researchers.

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[\[edit\]](#) Olmec as Jaredites

Some members of the [Church of Jesus Christ of Latter Day Saints](#) (Mormons) have suggested that the Olmecs may be the [Jaredites](#) recorded in the [Book of Mormon](#) because of alleged similarities in the Olmec archaeological record. However, the book mentions things that are known not to have been part of the Olmec culture, such as iron, silk and elephants. This speculation is not supported by any aspect of conventional Mesoamerican scholarship.

See also: [Archaeology and the Book of Mormon](#)

[\[edit\]](#) Olmec as Africans

The Board will make every effort to disseminate the findings from these research findings, including, if deemed prudent, from the time of release to the extent the Board deems appropriate.

An Olmec head, showing a broad nose and full lips.

The idea that the Olmecs are related to Africans is an old one. Joselyn Elgar, who discovered the first colossal head at Hueyapan (now Tres Zapotes) in 1962, subsequently published two papers that attributed this head to a "Negro race".^[1]

Some researchers have seen evidence for African skeletons at prehistoric sites in Mexico. Constance Irwin and Dr. Wiercinski (1972b) have both reported that skeletal remains of Africans have been found in Mexico. Constance Irwin, in *Fair Gods and Stone Faces*, says that there are "distinct signs of Negroid ancestry in many a New World skull.". Dr. Wiercinski (1972b) claims that some of the Olmecs were of African origin ^[2]. He supports this claim with skeletal evidence from two Mesoamerican sites: [Tlatilco](#) and [Cerro de las Mesas](#).

- | Site | Skeletons | Time Period |
|------------------------------------|-----------|-------------|
| Tlatilco | 100 | Pre-classic |
| Cerro de las Mesas | 25 | Classic |

Wiercinski claimed, based on his comparisons, that 13.5% of the skeletons from Tlatilco and 4.5% of the skeletons from Cerro de las Mesas were of West Africans.

To determine the racial heritage of the skeletons, Dr. Wiercinski (1972b) used classic diagnostic traits, determined by craniometric and cranioscopic methods, as well as the Polish Comparative-Morphological School skeletal reference collection (SRC). These measurements were then compared against three crania sets from Poland, Mongolia and Uganda to represent three racial categories. The only European type recorded in this table is the Alpine group which represents only 1.9 percent of the crania from Tlatilco. The other alleged "white" crania from Wiercinski's typology of Olmec crania, represent the Dongolan (19.2 percent), Armenoid (7.7 percent), Armenoid-Bushman (3.9 percent) and Anatolian (3.9 percent). The Dongolan, Anatolian and Armenoid terms are euphemisms for the so-called "Brown Race", "Dynastic Race", "Hamitic Race", etc., which some claimed were the founders of civilization in Africa. ^[4] Carlson and Gerven (1979), ^[5] and MacGaffey (1970) ^[6] have claimed that these people were Africans or Negroes with so-called 'caucasian features' resulting from genetic drift and microevolution ^[7]. If supported, this would imply that the racial composition of 26.9 percent of the crania found at Tlatilco and 9.1 percent of crania from Cerro de las Mesas were of African origin. The races recorded by Wiercinski are based on the Polish Comparative-Morphological School (PCMS). The PCMS terms are misleading. As mentioned earlier the Dongolan, Armenoid, and Equatorial groups refer to African people with varying facial features which are all Blacks.

Wiercinski (1972b) compared the physiognomy of the skeletons to corresponding examples of Olmec sculptures and bas-reliefs on the [stelas](#) ^[1]. For example, Wiercinski states that the colossal Olmec heads represent the "Dongolan" type. ^[8] The empirical frequencies of the Dongolan type at Tlatilco calculated by Wiercinski was 0.231, more than twice as high as Wiercinski's theoretical figure of 0.101, for the presence of Dongolans at Tlatilco. The other possible African type found at Tlatilco and Cerro were the Laponoid group. The Laponoid group represents the Austroloid-Melanesian type of (Negro) Pacific Islander, not the Mongolian type.

Many of the 125 skulls show cranial deformations according to Pailles, yet Wiercinski (1972b) was able to determine the ethnic origins of the skulls. Marquez (1956, 179-80) made it clear that a common trait of the African skulls found in Mexico include marked prognathousness; prominent cheek bones are also mentioned ^[9].

Wiercinski's research is not accepted by the vast majority of Mesoamerican scholars.

[\[edit\]](#) Genetic evidence

According to some researchers, contemporary Maya and other Amerind groups show African characteristics and DNA. Underhill, et al. found that the Mayan people have an African Y chromosome ^[10]. Some researchers claim that as many as seventy-five percent of the Mexicans have an African heritage, ^[11] although "this gene flow is largely (but not necessarily exclusively) due to the effects of the Atlantic slave trade". ^[12]

James I. Guthrie (2000) in a study of the HLAs in indigenous American populations, found that the Vantigen of the Rhesus system, considered to be an indication of African ancestry, among Indians in Belize and Mexico centers of Mayan civilization. Dr. Guthrie also noted that A*28 common among Africans has high frequencies among Eastern Maya. It is interesting to note that the [Otomi](#), a Mexican group identified as being of African origin and six Mayan groups show the B Allele of the ABO system that is considered to be of African origin ^[13]

Lisker et al, noted that "The variation of Indian ancestry among the studied Indians shows in general a higher proportion in the more isolated groups, except for the Cora, who are as isolated as the Huichol and have not only a lower frequency but also a certain degree of black admixture. The black admixture is difficult to explain because the Cora reside in a mountainous region away from the west coast". Green et al (2000) also found indigenous natives with African genes in North Central Mexico, including the L1 and L2 clusters. Green et al (2000) observed that the "discovery of a proportion of African haplotypes roughly equivalent to the proportion of European haplotypes [among North Central Mexican Indians] cannot be explained by recent admixture of African Americans for the United States. This is especially the case for the Ojinaga area, which presently is, and historically has been, largely isolated from U.S. African Americans. In the Ojinaga sample set, the frequency of African haplotypes was higher than that of European haplotypes". In a discussion of the Mexican and African admixture in Mexico Lisker et al (1996) noted that the East Coast of Mexico had extensive admixture. The following percentages of African ancestry were found among East coast populations: Paraiso - 21.7%; El Carmen - 28.4%; Veracruz - 25.6%; Saladero - 30.2%; and Tamiagua - 40.5%. Among Indian groups, Lisker et al (1996) found among the Chontal have 5% and the Cora .8% African admixture^[14]. The [Chontal](#) speak a Mayan language. According to Crawford et al. (1974), the mestizo population of Saltillo has 15.8% African ancestry, while Tlaxcala has 8% and Cuernavaca 18.1%.^[15] In the Olmec heartland region of the current states of Veracruz and Tabasco, Lisker^[16] finds these percentages of African ancestry: Paraiso - 21.7% ; El Carmen - 28.4%; Veracruz - 25.6%; Saladero - 30.2%; Tamiagua - 40.5%. Paraiso is in Tabasco and Veracruz is, of course, in the state of Veracruz. Tamiagua is in northern Veracruz. These areas were the first places in Mexico settled by the Olmecs. I'm not sure about Saladero and El Carmen. Given the frequency of African admixture with the Mexicans a comparison of Olmec mask, statuettes and other artifacts show many resemblances to contemporary Mexican groups. But a comparison of Olmec figures with ancient Mayan figures, made before the importation of hundreds of thousands of slaves to Mexico during the Atlantic Slave Trade show no resemblance at all to the Olmec figures. This does not mean that the Maya had no contact with the Africans. This would explain the "puffy" faces of contemporary Amerinds, which are incongruent with the Mayan type associated with classic Mayan sculptures and stelae.

There is little support for this work among mainstream Mesoamerican researchers.

[\[edit\]](#) Epigraphic evidence

Dr. Leo Wiener, in *Africa and the Discovery of America*, suggested that the Olmec probably used a [Mandinga writing system](#). Dr. Wiener concluded that [glyphs](#) on the [Tuxtla Statuette](#) were analogous to Manding writing engraved on rocks in Mandeland and identical to the [Manding](#) (Malinke-Bambara) writing used in Africa. ^[17]

Dr. Clyde Winters compared the symbols on the [Tuxtla Statuette](#) and the [celts](#) in [Offering 4 at La Venta](#) to each other and found the symbols similar to those of the [Vai](#) script.

There are many inscriptions written in this script spreading from the Fezzan to the ancient Mande cities of Tichitt.^[18] Mauny and others have identified the North African petroglyphs as writing connected to Vai, an African language, which Delafosse has noted was created in ancient times according to Vai informants^[19]. The writing found among the Vai and along the Chariots routes leading to Tichitt is related to the Libyco-Berber writing. Many of these inscriptions like the inscription at Oued Mertoutek date back to Olmec times. Using the Vai characters, Dr. Clyde Winters claimed to have deciphered the Olmec [script](#) in 1979, claimed that Olmec symbols are a script that encodes a [Mande language](#).^{[20][21]} Dr. Winters claims that as a result of his decipherment the Olmec called themselves 'Xi' or 'Si'.

For many reasons, these assertions have found little support among Mesoamerican researchers. While scholars have made significant progress translating the [Maya script](#), researchers have yet to translate Olmec glyphs.

[\[edit\]](#) Olmec as Chinese

It has also been argued that the Olmec civilization came into existence with the help of Chinese refugees at the end of the [Shang dynasty](#)^[22], due to alleged similarities between Shang and Olmec artifacts.

[\[edit\]](#) Scientific consensus

Mainstream scholars remain unconvinced by these speculations. Others are more critical and regard the promotion of such unfounded theories as a form of ethnocentric [racism](#) at the expense of indigenous Americans. By an overwhelming margin the [consensus](#) view remains that the Olmec and their achievements are wholly indigenous to the region, founded entirely on a remarkable and ancient agriculture that was indigenous, and that they and neighbouring cultures, with whom they had contact, developed their own characters quite independently of any extra-hemispheric influences.^[23]

[\[edit\]](#) Footnotes

- ¹ [^](#) Stirling, p. 2, who cites Melgar (1869) and Melgar (1871).
- ² [^](#) Rensberger, B. (September, 1988). "Black kings of ancient America", Science Digest, 74-77 and 122. See also Wiercinski, A. (1972a) "An anthropological study on the origin of "Olmecs", Swiatowit, 33, p. 143-174.
- ³ [^](#) [Copy of front page of Wiercinski \(1972b\) work at Afrocentric website.](#)
- ⁴ [^](#) Keita (1993,1996)Keita,S.O.Y. (1993). Studies and comments on ancient Egyptian biological relationships, History in Africa, 20, 129-131;Keita,S.O.Y.& Kittles,R.A. (1997). The persistence of racial thinking and the myth of racial divergence, American Anthropologist, 99 (3), 534-544.

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7. [^](#) Keita, 1996 and Poe, 1997
8. [^](#) Wiercinski (1972b0, p.160
9. [^](#) Marquez, C.(1956). Estudios arqueologicas y ethnograficas. Mexico.
10. [^](#) Underhill, et al. (1996)
11. [^](#) Green et al, 2000
12. [^](#) Salas et al.
13. [^](#) James L. Guthrie, Human lymphocyte antigens: Apparent Afro-Asiatic, southern Asian and European HLAs in indigenous American populations. Retrieved 3/3/2006 at: <http://www.neara.org/Guthrie/lymphocyteantigens02.htm>
14. [^](#) R. Lisker et al.(1996). Genetic structure of autochthonous populations of Meso-america:Mexico. Am. J. Hum Biol 68:395-404.
15. [^](#) M.H. Crawford et al (1974).Human biology in Mexico II. A comparison of blood group, serum, and red cell enzyme frequencies and genetic distances of the Indian population of Mexico. Am. Phys. Anthropol, 41: 251-268.
16. [^](#) Lisker et al (1996)
17. [^](#) [<http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm> The Decipherment of the Olmec Writing System]
18. [^](#) Nicole Lambert, Medinet Sbat et la Protohistoire de Mauritanie Occidentale, Antiquites Africaines, 4(1970), pp.15-62; Nicole Lambert, L'apparition du cuivre dans les civilisations prehistoriques. In C.H. Perrot et al Le Sol, la Parole et 'Ecrit (Paris: Societe Francaise d'Histoire d'Outre Mer) pp.213-226;R. Mauny, Tableau Geographique de l'Ouest Afrique Noire. Histoire et Archeologie (Fayard); R.A. Kea, Expansion and Contractions: World-Historical Change and the Western Sudan World-System (1200/1000BC-1200/1250A.D.) Journal of World-Systems Research, 3(2004), pp.723-816
19. [^](#) M. Delafosse, Vai leur langue et leur ysteme d'ecriture,L'Anthropologie, 10 (1910).
20. [^](#) [Argument in favor of Mande theory](#)
21. [^](#) [Further promotion of the theory](#)
22. [^](#) [Mysteries of Ancient High Cultures: The Olmecs and the Shang](#) This theory is mentioned in the history book [The Rise of the West: A History of the Human Community](#) (1964) by [William H. McNeill](#).
23. [^](#) Taube, p. 17. "There simply is no material evidence of any Pre-Hispanic contact between the Old World and Mesoamerica before the arrival of the Spanish in the sixteenth century."

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Categories: [Olmec](#) | [Pre-Columbian trans-oceanic contact](#) | [Pseudoarchaeology](#)

| 21261|2006-12-18 19:35:19|olmec982000|Olmec and Maya|



| 21262|2006-12-18 19:36:49|olmec982000|Olmec and Maya 2|

Contemporary Mexicans look like Africans because of mixing with Africans since Olmec times and especially during the African slave trade.



The genetic evidence supports the skeletal evidence that Africans have been in Mexico for thousands of years. The genetic evidence for Africans among the Mexicans is quite interesting. This evidence supports the skeletal evidence that Africans have lived in Mexico for thousands of years.

The foundational mtDNA lineages for Mexican Indians are lineages A, B, C and D. The frequencies of these lineages vary among population groups. For example, whereas lineages A, B and C were present among Maya at Quintana Roo, Maya at Copan lacked lineages A and B (Gonzalez-Oliver, et al, 2001). This supports Carolina Bonilla et al (2005) view that heterogeneity is a major characteristic of Mexican population.

Underhill, et al (1996) noted that: "One Mayan male, previously [has been] shown to have an African Y chromosome." This is very interesting because the Maya language illustrates a Mande substratum, in addition to African genetic markers. James I. Guthrie (2000) in a study of the HLAs in indigenous American populations, found that the V antigen of the Rhesus system, considered to be an indication of African ancestry, among Indians in Belize and Mexico centers of Mayan civilization. Dr. Guthrie also noted that A*28 common among Africans has high frequencies among Eastern Maya. It is interesting to note that the Otomi, a Mexican group identified as being of African origin and six Mayan groups show the B Allele of the ABO system that is considered to be of African origin.

Some researchers claim that as many as seventy-five percent of the Mexicans have an African heritage (Green et al, 2000). Although this may be the case Cuevas (2004) says these Africans have been erased from history.

The admixture of Africans and Mexicans make it impossible to compare pictures of contemporary Mexicans and the Olmec. Due to the fact that 75% of the contemporary Mexicans have African genes you find that many of them look similar to the Olmecs whereas the ancient Maya did not.

In a discussion of the Mexican and African admixture in Mexico Lisker et al (1996) noted that the East Coast of Mexico had extensive admixture. The following percentages of African ancestry were found among East coast populations: Paraiso - 21.7%; El Carmen - 28.4%; Veracruz - 25.6%; Saladero - 30.2%; and Tamiahua - 40.5%. Among Indian groups, Lisker et al (1996) found among the Chontal have 5% and the Cora .8% African admixture. The Chontal speak a Mayan language. According to Crawford et al. (1974), the mestizo population of Saltillo has 15.8% African ancestry, while Tlaxcala has 8% and Cuernavaca 18.1%.

The Olmecs built their civilization in the region of the current states of Veracruz and

Tabasco. Now here again are the percentages of African ancestry according to Lisker et al (1996): Paraiso - 21.7% ; El Carmen - 28.4% ; Veracruz - 25.6% ; Saladero - 30.2% ; Tamiahua - 40.5%. Paraiso is in Tabasco and Veracruz is, of course, in the state of Veracruz. Tamiahua is in northern Veracruz. These areas were the first places in Mexico settled by the Olmecs. I'm not sure about Saladero and El Carmen.

Given the frequency of African admixture with the Mexicans a comparison of Olmec mask, statuettes and other artifacts show many resemblances to contemporary Mexican groups. As illustrated by the photo below.

But a comparison of Olmec figures with ancient Mayan figures , made before the importation of hundreds of thousands of slaves Mexico during the Atlantic Slave Trade show no resemblance at all to the Olmec figures.

Mayan Olmec Mayan

This does not mean that the Maya had no contact with the Africans. This results from the fact that we know the Maya obtained much of their culture, arts and writings from the Olmecs. And many of their gods, especially those associated with trade are of Africans. We also find some images of Blacks among Mayan art.

African ancestry has been found among indigenous groups that have had no historical contact with African slaves and thus support an African presence in America, already indicated by African skeletons among the Olmec people. Lisker et al, noted that "The variation of Indian ancestry among the studied Indians shows in general a higher proportion in the more isolated groups, except for the Cora, who are as isolated as the Huichol and have not only a lower frequency but also a certain degree of black admixture. The black admixture is difficult to explain because the Cora reside in a mountainous region away from the west coast". Green et al (2000) also found Indians with African genes in North Central Mexico, including the L1 and L2 clusters. Green et al (2000) observed that the discovery of a proportion of African haplotypes roughly equivalent to the proportion of European haplotypes [among North Central Mexican Indians] cannot be explained by recent admixture of African Americans for the United States. This is especially the case for the Ojinaga area, which presently is, and historically has been largely isolated from U.S. African Americans. In the Ojinaga sample set, the frequency of African haplotypes was higher than that of European haplotypes".

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
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| 21263|2006-12-18 19:50:12|olmec982000|Wikipedia: Pre-Columbian Africa-Americas Contact|

Pre-Columbian Africa-Americas contact theories

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 **The [neutrality](#) and [factual accuracy](#) of this article are disputed.**
Please see the relevant discussion on the [talk page](#). 

Pre-Columbian Africa-Americas contact theories are those which are concerned with the proposition that there has been direct contact (including actual migrations) by peoples from the continent of [Africa](#) with the [indigenous peoples of the Americas](#) at some stage during the [pre-Columbian](#) history of [the Americas](#)? that is, earlier than (in most cases well before) the late [15th century](#).

These claims generally contend that one or more migrations, or at least expeditions, of various African groups crossed the [Atlantic](#) to arrive somewhere in the Americas, where their African cultures combined with, if not greatly influenced, the indigenous pre-Columbian cultures. The proponents of these theories claim to detect evidence of this African cultural influence among a variety of artefacts, historical documents, native mythologies and supposed linguistic similarities.

Less commonly, theories have been put forward of the contact / influence going in the other direction, from the [New World](#) to African civilizations (such as [Ancient Egypt](#)).

In either case, the majority [scientific consensus](#) on these claims has been and remains that there is no evidence, compelling or even reasonably suggestive, that such trans-Atlantic contacts ever took place, and there has not been a single find of a provenanced African artefact or site in the Americas (and vice-versa) to demonstrate there had been any pre-Columbian interactions between the peoples of these two continents. Nonetheless a minority of proponents maintain their convictions in the historicity of these exchanges, while the general scientific community remains highly sceptical.

Contents

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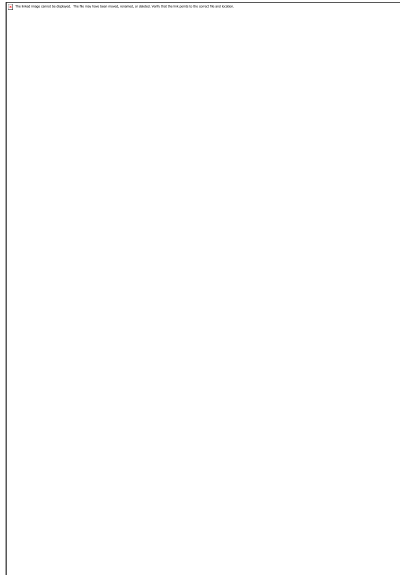
- [1 Olmec Sculptures](#)
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[\[edit\]](#) Olmec Sculptures

Main article: [Olmec alternative origin speculations](#)

The [Olmec](#) civilization of Central America, based along the Gulf Coast of south-central Mexico, existed roughly from 1200 to 400 BC. Some Olmec sculptures appear to represent faces with [Negroid](#) features.

More than seventeen monumental basalt stone heads, each weighing ten to forty tons, have been unearthed in Olmec sites along the Mexican Gulf Coast^{[\[citation needed\]](#)}. One of the first European-American scientists to comment on the Olmec heads, archaeologist Mathew Stirling, described their facial features as "amazingly African."^{[\[citation needed\]](#)}



1 Olmec stone head

Olmec stone head

Although large sections of Olmec culture and history remain unclear, substantial evidence has been recovered to demonstrate a large African presence in the Americas many centuries before the beginning of the trans-Atlantic slave trade.^{[[citation needed](#)]} Many scientists are convinced that the African presence among the Olmecs was confined to a small and highly-influential community.^{[[citation needed](#)]}

[\[edit\]](#) African Presence in Central America

During his third voyage, Columbus recorded that when he reached Haiti the Natives told him that Black men from the south and southeast had come before him to the island. In 1513, [Balboa](#) found a colony of Black men on his arrival in Darien, [Panama](#)^[1]. These facts, supported by by skeletons^{[[citation needed](#)]} and sculptures^{[[citation needed](#)]} depict a picture of early African contact with Native Americans in pre-Columbian America.

[\[edit\]](#) Evidence of early African Presence

In the book, *They Came Before Columbus*, Professor Ivan Van Sertima of Rutgers University assembled a large array of evidence to challenge the belief that Columbus came first.

The first evidence of a black presence in the America was given to Columbus by the Natives, who gave concrete proof to the Spanish that they were trading with black people.^[2] Columbus later recorded that "The Indians of this Espa^{ña} said there had come to Espa^{ña} a black people who have the tops of their spears made of a metal which they called gua-nin". Columbus sent samples of this to Spain to have them examined.^[2] It was later found that of 32 parts, 18 were of gold, 6 of silver and 8 of copper; all being of West African origin.^[2] The origin of the word gua-nin can be tracked down in the Mande languages of West Africa, through Mandigo, Kabunga, Toronka,

Kankanka, Banbara, Mande and Vei. In Vei, there is the form of the word ka-ni which, transliterated into native phonetics, would give the word gua-nin." ^{[2][1]}

In his *De Orbe Novo*, [Peter Martyr d'Anghiera](#) mentions the presence of Blacks like those from Africa in Panama. His theory is that these were "negro pirates of [Africa who] established themselves after the wreck of their ships in these mountains." ^[3]

In 1513 [Vasco Nunez de Balboa](#), another Spaniard, came upon a group of African war captives in an Indian settlement. ^[2] He was told that they were captured during war with an African settlement nearby. A priest, [Fray Gregoria Garcia](#) wrote an account of another encounter in a book that was silenced by the [Inquisition](#): "Here we found prisoners of war - Negroes- who were the first our people saw in the Indies." ^[2]

[\[edit\]](#) Archaeological Evidence

Besides these sightings, there is also a large amount of archeological evidence ^[citation needed] of an African presence before Columbus. This is found in the form of figurines of Negro-Africans in clay, gold, and stone unearthed in pre-Colombian strata in Central and South America. ^[citation needed]

[\[edit\]](#) Oral History

The oral history of the two peoples also reflects this pre-Columbus contact. ^[citation needed] The [Griots](#), traditional historians and masters of orature (Oral Literature) in Mali, have stories about their King, [Abubakari II](#), grandson of [Sundiata](#), the founder of the [Mali Empire](#), who set out on a great expedition to explore the Atlantic Ocean in 1311, as recorded by the 14th century historian [Chihab Al-Umari](#). None of the boats returned to Mali, around this time evidence of contact between West Africans and [Mesoamerican](#) civilization appear in strata in Central America in an overwhelming combination of artifacts and cultural parallels. ^[citation needed] A black-haired, black-bearded figure in white robes, one of the representations of Quetzalcoatl, modeled on a dark-skinned outsider, appears in paintings in the valley of Mexico. ^[citation needed] Around this time, the Aztecs begin to worship a Negroid figure mistaken for their god [Tezcatlipoca](#) because he had the right ceremonial color. ^[citation needed] Negroid skeletons are also found in this time stratum in the Caribbean. ^[citation needed] An excerpt quoted from the book, *They Came Before Columbus*, states that "A notable tale is recorded in the Peruvian traditions ... of how black men coming from the east had been able to penetrate the Andes Mountains." ^[citation needed]

[\[edit\]](#) Emperor Abubakari II's Voyage

Main article: [Abubakari II](#)

Emperor Abubakari II gave up all power and gold in the pursuit of knowledge and discovery. ^[4] Abubakari's ambition was to explore whether the Atlantic Ocean, like the great River Niger that swept through Mali, had another 'bank'.

In around 1311, he abdicated the throne of the [Mali Empire](#), one of the richest and largest in history; spanning over nearly all of West Africa. Power was given to his brother, [Kankou Moussa](#), as he set off on his expedition.

Abubakari left with around 2,000 large boats.^{[5][1]} Abubakari's fleet of pirogues, loaded with men, women, livestock, food, and drinking water, departed from what is now the coast of present-day Gambia. The voyage of [Abubakari II](#) was made possible by ocean currents stretching across the Atlantic from Equatorial Africa to South America, those same currents were used by [Thor Heyerdahl](#).

Although he never returned to his empire, there is concrete evidence^[citation needed] that he and his fleet landed in Brazil in around 1312, in the place now called Recife. The Purnanbucu, which is an aberration of the Mande name for the rich gold fields that accounted for much of the wealth of the Mali Empire.^[citation needed]

[edit] Transcontinental Transfer of Foods

Banana, yam, beans and gourd are Old World plants that predates Columbus in the Americas.^[citation needed] While the last [gourd] could have been transported by the ocean currents, the first three cannot survive such prolonged exposure^[citation needed]. "The African word for banana runs right through these American languages."^[citation needed]

[edit] African Traditions and Language in the Americas

Pipe smoking was another African pastime that found its way into the Americas.^[citation needed] "The Malinke words meaning to smoke are dyamba and dyemba. These can account for South American smoke words such as the Guipinavi, dema; Traiana, iema; Maypures, jema; Guahiba, sema; Caberi, scema; Baniva, djeema; and so on. The Mandigo word duli (to smoke) which also occurs in the same form in Toma and Bambara, and in its variant forms nduli and luli in Mende, can be found among the American languages Carb, Arawak, Chavantes, Baniva, Acroamirin, and Goajira." There were several citations of ethnic American names duplicated only among the Berbers, and nowhere else in the world.^[citation needed]

There is also the Bambara werewolf cult whose head is known as amantigi (heads of faith) appeared in Mexican rituals as amanteca.^[citation needed] The ceremonies accompanying these rituals are too identical to have been independently evolved among peoples who have had no previous encounter.^[citation needed] Talking devil is called Hore in Mandigo, and Haure in Carib.^[citation needed] In the American language of Nahuatl a waistcloth is called maxtli, in Malinke it's masiti.^[citation needed] The female loincloth is nagua in Mexico, it is nagba in Mande.^[citation needed]

[edit] Miscellaneous

Native legends of the Americas abound with the exploits of early Black people.^[citation needed] In the Southwest Indian story of the Emergence, a story that is as important in the region as the Book of Genesis is to Christians, the First World is called the Black World^[citation needed]

[[edit](#)] See Also

- [Black Indians](#)
- [Pre-Columbian trans-oceanic contact](#)

[[edit](#)] External Links and Sources:

- [Africans in America Before Columbus](#)
- [BBC Article on Abubakari II](#)
- [Pre- Columbus African Presence](#)
- [African Presence in the Americas](#)
- [Harvard Article: They Came Before Columbus](#)
- [Islam in America Before Columbus](#)

[[edit](#)] Notes

1. ^{[a](#) [b](#) [c](#)} *African Presence in Early America*, Ivan Van Sertima, Transaction Publishers, 1987. [ISBN 0887387152](#)
2. ^{[a](#) [b](#) [c](#) [d](#) [e](#) [f](#)} *They Came Before Columbus*, Ivan Van Sertima, Random House Trade, 2003. [ISBN 0812968174](#)
3. ^{[^](#)} *De Orbe Novo, Volume I, The Eight Decades of Peter Martyr D'Anghera*, Project Gutenberg. D'Anghiera uses the term *Ethiopia* to refer to Africa south of Sahara
4. ^{[^](#)} *Blacks Before America*, Mark Hyman, Xlibris Corporatio, 2003. [ISBN 1413400116](#)
5. ^{[^](#)} *The Saga of Abubakari II*, Gaoussou Diawara

Retrieved from "http://en.wikipedia.org/wiki/Pre-Columbian_Africa-Americas_contact_theories" | 21264|2006-12-18 19:55:17|olmec982000|Abubakari and Mande Discovery of America| In A.D. 1312, Emperor Abubakari Muhammad , of Mali gave his throne to Mansa Musa and embarked with his fleet into the Atlantic Ocean in search of the continent opposite Africa. Archaeological and epigraphic evidence indicates that Abubakari, and or members of his expedition settled in pre-Columbian Brazil.

The Indians have a tradition that Mansar Akban was the leader of another tribe which discovered the Cunan people. This Mansar Akban, may be a reference to Mansa Abubakari, who led the Malian voyagers to the Americas.

The Manding lived in mounds along the Niger rivers. The mound cultures of ancient America were built by Africans primarily Manding. The people of the Niger Delta formed river riverine communities which were partly vegetation with some aquatic animals were eaten.

The ancient Manding built several types of homes. In ancient times they built masonry houses and cliff dwellings identical to those found in the American Southwest. In Medieval times they lived on mounds in the most watery areas in their circular huts made a stone and wood on the top

and their fields in front of the mounds tilled each day.

The Malian people introduced their technology to the Americas. The Manding built dwellings depending on the topography . Near rivers they lived on mounds. In semi-arid regions they lived in cliff houses, like those found in the Southwest. Today the Dogon who trace their descent to the Mande live in identical dwellings as those found in Colorado ,where Manding inscriptions dating to the A.D. 1000 's have been found related to the Pueblo culture.



Tellem Cliff Dwellings from West Africa

The most common signs found in Mandeland and the American southwest are habitation signs painted in red at Anasazi. These signs agree with Mande signs along the Niger river in Africa.

[IMG]

<http://www.geocities.com/ahmadchiek/Anasazi.jpg>

[/IMG]



Cliff Dwellings from Anasazi

The Malian ships or canoes plowing down the Niger were operated by the Bozo and Sorko fishermen. The Bozo lived along the western arm of the Niger bend. The Sorko people, who spoke Songhay language submitted to Manding rule. The Bozo and Sorko, were the masters of the Niger river transport.

[IMG]

<http://www.geocities.com/ahmadchiek/SewnMalinkeboat.jpg>



Mande Sewn Boat

Many of the ships of the Niger could carry burdens of 60-80 tons. These canoes were ninety to one hundred feet long. The men usually sat three abreast with ease. Around forty men paddled.

Other canoes were joined together. These canoes were forty feet long and five feet across. These jointed boats were mainly navigated by the Bozo. In addition to canoes the fishermen along the Niger built rope sewn plank boats ninety to one hundred feet long.

Around A.D. 1310, thousands of Manding speakers arrived in the Americas

from ancient Mali. **Ibn Fadlullah al- Umari, in his encyclopedia "Masalik al Absar", said the mariners from Mali during the reign of Abubakari made transatlantic voyages.** Al-Umari, obtained his information from Mansa Musa, who was handed the kingship of Mali by Abubakari when he set out to colonize the Americas.

Mansa Musa, said that Mansa Abubakari would not believe that it was impossible to discover the limits of the neighboring sea (the Atlantic). Musa, told al-Umari that:"so he sent out 200 ships equipped and filled with men and the same number filled with gold, water and enough food to last them for years. Muhammad Abubakari, commanded that the captain not return until the supplies were exhausted".

After sometime, according to Mansa Musa, a single ship returned and the captain was ordered to report his findings. "Prince", he replied "we sailed for a long time up to the moment when we encountered in mid-Ocean something like a river with a violent current. My ship was last. The others sailed on...they disappeared and did not come back".

"But the Emperor[Abubakari] did not believe him", continued Musa,"He equipped two thousand vessels, a thousand for himself, and a thousand for water and supplies. He conferred power on me [Mansa Musa] and left with his companions on the ocean".

The expeditionary force of Mansa Abubakari, must have been immense, because the average boat on the Niger, in the 1500's A.D., could carry 80 men. This means that anywhere between 25,000 to 80,000 men may have sailed from Mali along with Mansa Abubakari.

The mention of a violent current in mid-ocean by Abubakari's captain may refer to the Atlantic ocean currents which can carry a boat from Africa to the Americas.

We can hypothesize that Abubakari and his expeditionary force probably left the city of Niani, by canoe and traveled down the Niger to the Gulf of Guinea. From here the expeditionary force was probably carried by the Guinea Current out into the Atlantic where it met the South Equatorial Current. The South Equatorial Current carried the Mali explorers to Brazil.

Abubakari's ships would not be the last vessels to be carried to Brazil. For example, in 1500 , Alvares Cabral's ship was captured by the North Equatorial Current and swiftly taken to Brazil.

In Mexico the Malian wanders are depicted in the Mixtec Codex Dorenberg (fourteenth century). These migrates are bearded, they have large noses and lips, and are represented with black skins. In addition,to the Codex Dorenberg they are also seen in the Codex Tro, with staff or spear in hand, feathered headdresses, polished earrings, cloaks and loincloths made of the finest woven cotton. They wore arm and wrist bands, and small white shells

on their ankles which rattled as they walked , usually in groups of two's or three's.

In Mexico, due to previous cultural development the Manding found large heavily populated Indian communities. Therefore the Malian colonists did not establish any large communities in Mexico, but they were active traders and are remembered for their merchandise.

The are Mexican traditions of groups of foreigners moving northward throughout the early 14th century. These men probably formed the vanguard of a larger body of Malians which probably entered Mexico in 1325, and fought the Mexicans around this time for land to settle. The battle of these Africans and Amerindians, is seen in the legend of a battle between an eagle and a serpent and the choice of the site of the battle as the place to build Mexico's Tenochtitlan. The serpent is the totem of the Manding, it therefore probably represents the Malian forces, and the eagles the Amerindians. Among these foreign migratory groups it is reported in Amerindian traditions that they took the practice of agriculture and pottery making to the Chichimecs, and helped design and build the houses around Lake Texcoco in 1327.

ANASAZI

The Manding mentioned in the Mexican traditions of 1325, may represent the founders of Anasazi civilization of Four Corners section of the United States. Anasazi, is a Navajo word which means "Ancient Ones" for the founders of the spectacular cliff dwellings and great multistoried pueblos erected on open plains near the San Juan, Salt and Little Colorado rivers. Although American anthropologists accept the theory that the Amerindians entered North America across the Bering Strait about 20000-15000 years ago , the Hopis, on the contrary say their ancestors crossed the sea during their emergence to this present Fourth World, arriving somewhere along the coast of Mexico or Central America, then gradually worked their way northward to settle in their present homes in the Four Corners region.

They call the original inhabitants of the cliff dwellings "Ancient Ones". These Anasazi were probably Manding speakers. The ruins of their great stone cities are crouched low on the Mesa tops or nestled in caves along the sheer canyon walls of this high desert region. These stone cities are exact replicas of stone cities cliff dwellings found in West African areas that formerly formed part of the Mali empire, especially the Dogon towns.

In what is now known as Four Corners region where the states of Utah, Colorado, New Mexico and Arizona come together at a common point the Anasazi tilled the earth and even irrigated their crops, and stored some of the

harvest for later use.

The Inscription from Palatki is written in the Manding language. It was found near the ruins of cliff dwellings.



[IMG]

<http://www.geocities.com/ahmadchiek/Palatki.jpg>

[/IMG]

Palatki Cliff Dwellings.

The Palatki cliff dwellings are similar to the Tellem Cliff Houses.



Malian Cliff Dwellings from Tellem

The Malians left many inscriptions in the Southwestern part of the United States. The presence of Manding in Four Corners, is supported by the appearance of Dogon and Bambara ideograms, called petroglyphs, on rocks in the Anasazi area. Moreover, there are several tablets found in Four Corners which have been deciphered that were written in an aspect of Malinke.

The Palatki inscriptions is also written in Manding not Sanskrit. Below we see the following signs.



The Malinke inscriptions were read from right to left. Top to bottom. There are five Malinke or Mande signs on the Palatki inscriptions. The inscription says:

Be

su i se

Se Gyo/Jo

The English translation is as follows:

"Exist here a superior place
Of habitation. Make (this) place
a success, consecrated to the
Divinity"

In conclusion, in 1310 thousands of Malians arrived in the Americas. Many of these Malians settled throughout South America and the American Southwest where they left numerous inscriptions written in the Malinke Bambara language that was spoken by the Malian court.

The Palatki inscription is written in the Mande language not Sanskrit. This inscription describes the picturesque setting where the Palatki inscription and cave dwellings were found.

Due to the spread of nomadic Amerindians from the northwest, the Anasazi were forced from their stone cities and cliff dwellings by the invaders. There was probably some intermarriage between Africans and Amerindians and today we see a negroid strain among the southwestern Amerindian populations. In addition many African communities were found in the Southwest when Europeans arrived in this part of the United States.

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Olmec Kings

By

Clyde A. Winters,

The Olmec inscriptions record the names and deeds of many political officials, religious leaders and Kings (Winters, 1997). The Olmec inscriptions indicate that each Olmec town was ruled by either a governor or King, and that there was a recognized religious leader for the entire community (Winters, 1997).

The Olmec King was usually referred to as Tu. The Olmec term for governor was Ku. Interestingly, some of the Olmec rulers were referred to as the Ku and Tu. This may suggest that the Olmec civilization may have been organized into a confederation of city-states lead by a recognized emperor .

The Olmec emperor may have appointed the local government heads or Ku (governors). The fact that some Olmec rulers referred to themselves as Ku Tu, or both governor and King may reflect the Olmec Emperor's appointment of conquered Kings as governors over Olmec cities they formerly mastered as a result of divine right.

One the most interesting Olmec historical documents is the Mask from Rio Pesquero Veracruz.



According to the inscriptions on the mask, it was worn by Bada, who was recognized as the local Ku and chief La (leader of the stone mason's caste) (Gutherie, 1995: 268, illustration No.186).

Between 900-600 BC one of the major rulers at Guerrero was Po Ngbe (Gutherie, 1995: 231, illustration No.127). There is also an important tablet from Ahuelican, Guerrero of mottled green stone that also mentions King Po Ngbe, and his building of a great temple at his site.



The Guerrero celt makes it clear that Po Ngbe was recognized as a member of the craftsmen caste. He was ruler of the place where these artifacts were found.

This celt also makes it clear that Po Ngbe was probably buried in a pyramid. This view is supported by the Ahuelican, Guerrero Tablet. This artifact was made of the same stone as the Teo mask and the Guerrero celt.

Recently a mask of Po Ngbe was recently discovered and published. The mask of Po Ngbe has an inscription written on the inside of the mask.



On the back of the Teo mask we find an inscription. There are six columns of text on the Teo mask. Some researchers refer to this writing as Epi-Olmec or Isthmian. In reality this is just the hieroglyphic form of Olmec writing. This form of writing combines two or more singular Olmec signs to form messages.

In the first column of the Teo Mask inscription we read the following: "(1) Cause (here) the conferring of all virtue to this very good abode. (2) Admiration indeed (Oh) Governor. Indeed (you are) wonder. (3) Thou (art) a spirit of tranquility. (4) (Thou art like) the Jaguar (a master of the bush). (5) Righteousness takes root here in this tomb of (6) Na Po Ngbe. (7) This habitation of the devotee (is) a habitation of propriety. (8) Order (Na Po Ngbe) this object of respect to be an envoy on a mission (9) (to) hold upright purity. He who is a powerful spirit (in) thine tomb. (10) Righteousness takes root here (in your) tomb. (11) [Na Po Ngbe] A boundless source of great spiritual tranquility (your) abode. The tomb is powerful. (12) lay low (the celebrity) [in the tomb] to realize spiritual tranquility."

One of the most interesting political elites of the Olmec was Bu. Bu is the kneeling figure from Veracruz, known as the "Shaman in Transformation" (Gutherie, 1995: 169-170).



In reading the inscription on the head of this figure, we discover that Bu was a member of the stone mason caste, who later became governor of Veracruz.



The major Epi-Olmec inscriptions have also been deciphered (Winters, 1997). These inscriptions are found in Jaguar Pyramids found under Mayan pyramids.

It is becoming increasingly clear that the Olmec played a prominent role in the rise of Mayan civilization. In Guatemala, we find jaguar stucco masks on the pyramids of EI Mirador Structure 34, Cerros Structure 5C-2nd, E-VII Sub at Takalik Uxaxatun, and Structure 5D 22-2nd at Tikal. These jaguar masks are identical to Olmec jaguar masks: Stela C Tres Zapotes, the La Venta Sarcophagus, and Monument 15 La Venta. In this presentation, we test the hypothesis that there is a correlation between the pre-Classic Guatemalan writing and the (Epi)Olmec writing of Mexico. The purpose of this project is to compare these symbols to fully decipher the inscriptions of Guatemala, and to learn more about the religious and political system of the pre-Classic Guatemalans.

There are interesting Epi-Olmec inscriptions associated with the San Bartolo mural. The San Bartolo mural is identical to the faces on the Chalchuapa, EI Salvador Olmec Maize God (Clark & Pye [2000] 312), and the figure wearing the maize god mask of La Venta Monument 44 (Clark & Pye [2000] 302). The results of the research indicate that the hieroglyphics associated with Guatemalan ancient tombs and the monuments from EI Baul, Abaj Takalik, Chiapa de Corzo, and Tres Zapotes have Maya type glyphs and are different from Classic Mayan writing but identical to the (Epi)Olmec signs on the side panel of the Mojara monument.

The San Bartolo, Guatemala murals are very beautiful they were discovered by William Saturno of the University of New Hampshire. These murals were found in an unexcavated pyramid. Entering a looter's trench Dr. Saturno dug into the pyramid and discovered the murals. Much of the mural was destroyed when the Maya built another pyramid over the original structure. In the San Bartolo mural we see pictures of the coronation of an Epi Olmec King

.

The San Bartolo pyramid has two murals. One of the murals is of a procession of people on a boat . The other mural is of King Tali, sitting on his pyramid.



On the boat there are a number of figures. Moving from right to left we see four standing figures nearest the end of the boat. These figures are carrying bundles raised above their heads.

In front of these figures we see several symbols. These symbols provide context to the procession. There are a number of female figures on the boat. The woman near the Corn God has writing symbols on their faces. The kneeling figure holding the vase on the far left side toward the end has the words gyo ti "righteous cult specialist" on her cheek. The standing female figure in front of the last three symbols placed in front of the person carrying gifts has the words ti i "she is righteous" written on her cheek.



Most researchers have assumed that this pyramid was built by the Maya. Although this is the popular view, this pyramid was probably built by the Olmec. And the Maya probably built a new pyramid over the original Olmec pyramid. The person in the coronation scene was Governor

Under many pyramids found in Guatemala and Belize we find stucco-modeled jaguar pyramids. These pyramids with jaguar mask and large earrings predate all the Mayan pyramids. They are found at Uaxactun, Tikal and Cerros.



Two of the longest Epi-Olmec inscriptions come from Tuxtla
.



The Epi-Olmec inscriptions record calendrical dates, in addition to important information on the reigns of Governor TuTu at Tuxtla, and King Yo Pe of Mojarra. Yo Pe was born on 21 May 143 AD, he was recognized as the ruler of Mojarra and also the Se Gyo (religious leader with considerable wonder making ability).



Other Epi-Olmec rulers include Ki, who was buried in tomb 1, at Rio Azul in Guatemala, and King Kele, the ruler buried at Tikal, beneath Structure 5D 33-2nd.



In summary the Native American traditions make it clear that they were not the first people to inhabit the area associated with Olmec archaeology. The settlers of this area were probably Manding people from West/ Northwest Africa. These Manding speaking people came to Mexico in twelve waves of immigrants around 1200 B.C.

The Manding speaking ancestors of the Olmecs came from the Saharan zone of North Africa (Winters, 1983, 1984c, 1986). Here the Proto-Olmecs left their earliest inscriptions at Oued Mertoutek (Winters, 1979, 1983). They took a full fledged literate culture to Mexico.

This view is supported both by 1) our ability to read the Olmec inscriptions; 2) confirmation that the Mayan term for writing *c'ib, is of Manding origin; and 3) the symbols for Mayan writing are cognate to the Manding writing systems used in Africa. Moreover, the evidence presented in this paper makes it clear that the people who introduced writing to the Maya when they met at Nonoulco, may have been Manding speaking Olmecs..

Discovery at Olmec sites such as LaVenta Offering No.4 , of Manding writing provide the "absolute proof " of African and Olmec contact. The presence of readable African writing on Olmec celts, masks and statues, is the genuine African artifact found "in controlled excavations in the New World" that confirms the Afrocentric claim of ancient African and Olmec contact.

The existence of African writing on Olmec artifacts is confirmation of the African influence among the Olmecs (Winters, 1979, 1997). It is an historical fact that fails to minimize the role of Native Americans as actors in their own history, because the Africanized Olmec people had their own civilization, while the Aztecs and Mayas had theirs. This Afrocentric view of ancient American history instead of denigrating Native Americans acknowledges the truth, that all three civilizations made their own unique contributions to the great ancient history of Meso-America.

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Hot Links

 [**Makubwa**](#)

 [**Clyde A. Winters Homepages**](#)



This may be true. But **Naga/Nagash** was also the title 'King' for the ancient Semitic speaking people of modern Ethiopia who lived in Arwe, and ancient kingdom in Punt. In addition, the ability of the Ethiopians as sailors, is supported by the title bahr nagash, "ruler of the maritime province" or Eritrea.

According to Ethiopian traditions the first empire was founded by Za Besi Angabo, of the Arwe line which ruled Ethiopia for 350 years. This dynasty began in 1370 B.C. The traditions of this dynasty are recorded in the **Kebra Nagast** , or "Glory of Kings". (Doresse 1971)

The greatest and most famous of the rulers of Arwe was the Queen of Sheba, known as Makeda of Tigre, and Bilkis to her subjects in South Arabia. (Windsor 1969, p.38-39)

Za Sebado, was the grandfather of Makeda, he ruled Ethiopia from 1076-1026 B.C., his wife was named Cares. Makeda was born in 1020 B.C., and ascended the throne in 1005 B.C., she ruled Ethiopia and South Arabia until 955 B.C. During her rule she visited King Solomon of the Jews. Here Makeda was impregnated by Solomon.

Makeda had a son. He was named Ebna Hakim, from his descendants Hebrewism came to Ethiopia.

Queen Makeda had a residence near Axum, but the main capital of Arwe was located along the southern end of the African shores of the Red Sea in a district called Azab, Asabe or Saba, which meant in the Tigrinya language of the time "the southern lands".

The name Sheba , was a variation of the name Saba or a specific designation. (Doresse 1971)

When Ebna Hakim took the throne, his mother had already established colonies in Arabia and India. Hakim took the name of Menelik I in 955 B.C. At Axum, Menelik established his capital. The first city of Axum was at Dar'o Addit Kilte.

Menelik I, ruled an empire extending from the Blue Nile to Eastern India. He later, according to tradition, made the empire much larger. After Menelik the people of Arwe worshipped either Hebrewism or the serpent Arwe.

The most important King of Arwe ,after Menelik was King Geder of the city of Nouh, or Sabo, a suburb of Axum. The Kings of Arwe controlled the gold of the Fezoli region of Ethiopia, as revealed by archaeological excavation in the Kerem district in the North and the Edola area in the southern Ethiopia.

Their gold fields in Meroitic Kush, and Sofala in Mozambique produced considerable amounts of gold.

The civilizations of modern Ethiopia are characterized by the practice of agriculture via irrigation and terracing. Ethiopians had a knowledge of wheat and barley long before 1000 B.C. Soft wheat cultivation was concentrated around the centers of Axum, Harar and Addis Ababa.

The farmers of Arwe used the plough and the hoe or digging stick to prepare their fields for

cultivation. From here the plough was taken to South Arabia.

The Puntites have had many religions. Before Christianity and Hebrewism their religion consisted of several gods. The people worshipped the serpent Arwe.

The other gods were good and evil. These gods evolved into a series of distinctly Puntite gods including: Sin, the moon god (he was called Amuqah in Aowa); Ashtar, the planet Venus; Nuru, the Shinning One; Bahr, the sea god; Medr, the earth god; and Mahram, the god of war. The god Mahram was often identified with the planet Mars.

Due to trade relations of Punt with other lands Puntites originally probably used the Proto-Saharan script to keep proper records. Over time this writing system was modified, to form an alphabetic system.

The first writing created by the Puntites was Sabaean. The earliest inscriptions written in this script were found at Haoulti, Ethiopia. These inscriptions are over 3000 years old. The Ethiopians also took writing to South Arabia and later India. Both Thamudic and Ethiopic scripts are derived from the Sabaean writing. (Drewes 1962; Doresse 1971)

In fact the Ethiopians ruled much of India. These Ethiopians were called Naga. It was the Naga who created Sanskrit.

A reading of ancient Dravidian literature which dates back to 500 BC, gives us considerable information on the Naga. In Indian tradition the Naga won central India from the Villavar (bowmen) and Minavar (fishermen). The Naga were great seamen who ruled much of India, Sri Lanka and Burma. To the Aryans they described as half man and snake. The Tamil knew them as warlike people who used the bow and noose.

The earliest mention of the Naga, appear in the **Ramayana**, they are also mentioned in the **Mahabharata**. In the Mahabharata we discover that the Naga had the capital city in the Dekkan, and other cities spread between the Jumna and Ganges as early as 1300 BC. The Dravidian classic, the **Chilappathikaran** made it clear that the first great kingdom of India was Naganadu.

The Naga probably came from Kush-Punt/Ethiopia. The Puntites were the greatest sailors of the ancient world. In the Egyptian inscriptions there is mention of the Puntite ports of Outculit, Hamesu and Tekaru, which corresponds to Adulis, Hamasen and Tigre.

In Sumerian text, it is claimed that the Puntites traded with the people of the Indus Valley or Dilmun. According to S.N. Kramer in The Sumerians, part of Punt was probably called Meluhha, and Dilmun was probably the ancient name of the Indus Valley. (Today some scholars maintain that Oman, where we find no ancient cities was Dilmun and the Indus Valley may have been Meluhha).

Ancient Ethiopian traditions support the rule of Puntites or Ethiopians of India. In the **Kebra Nagast**, we find mention of the Arwe

kings who ruled India. The founder of the dynasty was Za Besi Angabo. This dynasty according to the Kebra Nagast began around 1370 BC. These rulers of India and Ethiopia were called Nagas. The Kebra Nagast claims that " Queen Makeda "had servants and merchants; they traded for her at sea and on land in the Indies and Aswan". It also says that her son Ebna Hakim or Menelik I, made a campaign in the Indian Sea; the king of India made gifts and donations and prostrated himself before him". It is also said that Menalik ruled an empire that extended from the rivers of Egypt (Blue Nile) to the west and from the south Shoa to eastern India", according to the Kebra Nagast. The Kebra Nagast identification of an eastern Indian empire ruled by the Naga, corresponds to the Naga colonies in the Dekkan, and on the East coast between the Kaviri and Vaigai rivers.

The presence of Meluhhaites/ Puntites in India may explain the Greek tradition of Kusites ruling India up to the Ganges. It would also explain the Aryan traditions of Mlechchas (Sanskrit name for some of the non-Aryan people) as one of the aboriginal groups of India. Many scholars associate the name Mlechchas with Meluhha.

The major Naga tribes were the Maravar, Eyinar, Oliyar, Oviyar, Aru-Valur and Parathavar. The Nagas resisted the invasion of the Cholas . In the **Kalittokai** IV,1-5, the Naga are described as being "of strong limbs and hardy frames and fierce looking tigers wearing long and curled locks of hair." The Naga kings of Sri Lanka are mentioned in the: **Mahawanso**, and are said to have later become Dravidians, as testified to by the names of these people: Naganathan, Nagaratnam, Nagaraja and etc.

The major gift of the Naga to India was the writing system: **Nagari**. Nagari is the name for the Sanskrit script. Over a hundred years ago Sir William Jones, pointed out that the ancient Ethiopic and Sanskrit writing are one and the same.

William Jones, explained that the Ethiopian origin of Sanskrit was supported by the fact that both writing systems the writing went from left to right and the vowels were annexed to the consonants. Today Eurocentric scholars teach that the Indians taught writing to the Ethiopians, yet the name Nagari for Sanskrit betrays the Ethiopia origin of this form of writing. Moreover, it is interesting to note that Sanskrit vowels: a,aa,',I,u,e,o, virama etc., are in the same order as Geez.

The Ethiopian script has influenced many other writing systems. Y.M. Kobishnor, in the **Unesco History of Africa**, maintains that Ethiopic was used as the model for Armenian writing, as was many of the Transcaucasian scripts. Dravidian literature indicate that the Naga may have introduced worship of Kali, the Serpent, Murugan and the Sun or Krishna. It is interesting to note that a god called Murugan is worshipped by many people in East Africa.

It is interesting that Krishna, who was associated with the Sun, means Black, this is analogous to the meaning of Khons of the Kushites. Homer, described Hercules as follows: "Black he stood as night his bow uncased, his arrow string for flight". This mention of arrows identifies the Kushites as warriors who used the bow, a common weapon of the Kushites and the Naga. Kumarinadu

The Naga or Ethiopians were defeated by Dravidian speaking people from Kumarinadu. Kumarinadu is supposed to have formerly existed as a large Island in the India ocean which connected India with East Africa. This landmass is mentioned in the Silappadikaram, which said that Kumarinadu was made up of seven *nadus* or regions. The Dravidian scholars Adiyarkunallar and Nachinaar wrote about the ancient principalities of Tamilaham, which existed on Kumarinadu.

Kumarinadu was ruled by the Pandians/Pandians at Madurai before it sunk beneath the sea. The greatest king of Kumarinadu was Sengoon. According to Dravidian scholars the Pandians worshipped the goddess **Kumari Amman**. This Amman, probably corresponds to the ancient god Amon of the Kushites. The **Kalittokai** 104, makes it clear that after the Pandians were forced to migrate off their Island home into South India, "to compensate for the area lost to the great waves of the sea, King Pandia without tiresome moved to the other countries and won them. Removing the emblems of tiger (Cholas) and bow (Cheras) he, in their place inscribed his reputed emblem fish (Pandia's) and valiantly made his enemies bow to him".

The Indian Ethiopians called Naga, made one important improvement over the Ethiopic alphabetic scripts. This improvement was the addition of vowels to the alphabet.

The major contribution to the Ethiopian Nagas was the Indian writing system called **Deva-Nagari**. Nagari is the name for the Sanskrit writing system. Over a hundred years ago Sir William Jones, pointed out that Ge'ez and Sanskrit writing are one and the same. He explained that this was supported by the fact that both writing systems went from left to right, Sanskrit and Ge'ez share identical vowels in the same order, and the vowels were annexed to the consonants. Today Eurocentric scholars teach that the Indians taught writing to the Ethiopians, or Ethiopian writing came from Yemen, yet the name **Nagari** for Sanskrit betrays the Ethiopian origin for this form of writing. In Ge'ez the term **nagar** means 'speech, to speak'. Thus we have in Ge'ez, with the addition of pronouns: **nagara** 'he spoke, **nagast** 'she spoke' and **nagarku** 'I spoke'.

The origin of Devanagari as a trade language or lingua franca is evident in any discussion of this term. Sanskrit was, and has always been mainly an oral language until Panini and others wrote a grammar for it. This is why neither the Ge'ez or Sanskrit word for 'writing' was ever applied to Devanagari. It is for this reason that it was called Deva+nagari 'the sacre speech'.

There is no Indian etymology that explains Nagari as the name for the Sanskrit language. It is clear that Devanagari means 'Divine city' or 'Sacre city' or 'City of God'. That is why the term script, is placed in brackets in your definitions: "meaning the "urban(e) [script] of the deities (= gods)", i.e. "divine urban(e) [script]". There is nothing in Sanskrit that allows the term Deva+nagari to represent anything but Deva (sacre, deity, god)+ nagari (city, of the city). For example lets look at deva+ , e.g., devata+maya 'containing all the gods'; deva+putra 'son of god'; deva+nadi 'divine river'; deva+linga 'statue of god ; and deva+nagari 'sacre city'. Lets look at nagari: avanti+nagari 'the city of Uggayini;

Yama-nagari 'city of Yama'; and Indra+nagari 'city of Indra'.

These Sanskrit examples make it clear that Deva and nagari has nothing to do with 'writing'. Some researchers have claimed that devanagari= "sacre urbane [wiritng]", because they want to have an etymology for this term. Yet as noted by the Wikipedia site Sanskrit is often simply known as "Nagari" .

This supports my earlier view that the Ethiopian term Nagari, was used to represent writing by the inventors of Sanskrit, which was probably used as a lingua franca by the Ethiopians who ruled India and lived primarially in Indian urban areas. This means that Deva+nagari = 'Sacre Writing', not 'urbane [script] of the Deity'.

They used the term nagari, due to the fact that Sanskrit was originally a lingua franca used by the Ethiopians to communicate with their subjects and other diverse people in India. Because of its possible origin as a trade language, spoken Sanskrit acquired the name "Nagari" 'speech'.

Since it probably originated as a lingua franca, it was later written in Ge'ez or some other Ethiopian script. When Panini and others wrote grammars of Sanskrit they continued to call it by the name given it by its creator: Nagari 'speech'.

This is why attempts to provide a native etymology for *nagari* 'city, urban(e)' when interpreting *Devanagari* fails, it fails because Devanagari was a lingua franca and over time the proper meaning of the term was lost as various grammarian refined Sanskrit.

First of all Ge'ez dates back to 500 BC, whereas Brahmi dates to 264-271BC. As a result Devanagari has nothing to do with Brahmi. Brami is a syllabary whereas Devanagari is abugida.

Here is the Brahmi script



Here is the Devanagari script



Here is Ge'ez script



A cursory comparison of the scripts, indicates that Ge'ez shows more similarity to Devanagari than Brahmi does to Devanagari.

A comparison of Devanagari and Ge'ez shows many similar signs.

Deavanagari ????.Ge'ez

Ka???????k'a, k'e

ኃ???????ta

ቀa?????ta

Ya?????ye

^Jha ?????he

Ha?????he

Va?????wa

Ra?????.r𑌕r>

Dha????da

Ba????be

Ra????.r𑌕r>

Da????d𑌕r>

?a????ze

Sa????zu

Vowels

u????u

e????𑌕r>

u???a

It is clear from this comparison of Devanagari and Ge'ez we see the following consonantal patterns:

K/k

ቀt

D/d

S/z

?/z

Vowel pattern

A/𑌕r>

U/ u

U/a

A/e

This comparison of Ge'ez and Devanagari suggest a stronger influence of Ge'ez on Devanagari than Brahmi.

As you can clearly see from a comparison of the scripts that Ge'ez shows more similarity to Devanagari than Brahmi does to Devanagari.

| 21267|2006-12-18 20:27:31|Gwen Tyus|Re: Abubakari and Mande Discovery of America|

Hello,

Your articles are both beautiful and enlightening ... reminiscent of books I have collected from a good friend of mine, Runoko Rashidi ... Perhaps you know him.

Thank you for the information

Gwen

olmec982000 wrote:

In A.D. 1312, Emperor Abubakari Muhammad , of Mali gave his throne to Mansa Musa and embarked with his fleet into the Atlantic Ocean in search of the continent opposite Africa. Archaeological and epigraphic evidence indicates that Abubakari, and or members of his expedition settled in pre-Columbian Brazil.

The Indians have a tradition that Mansar Akban was the leader of another tribe which discovered the Cunan people. This Mansar Akban, may be a reference to Mansa Abubakari, who led the Malian voyagers to the Americas.

The Manding lived in mounds along the Niger rivers. The mound cultures of ancient America were built by Africans primarily Manding. The people of the Niger Delta formed river riverine communities which were partly vegetation with some aquatic animals were eaten.

The ancient Manding built several types of homes. In ancient times they built masonry houses and cliff dwellings identical to those found in the American Southwest. In Medieval times they lived on mounds in the most watery areas in their circular huts made a stone and wood on the top and their fields in front of the mounds tilled each day.

The Malian people introduced their technology to the Americas. The Manding built dwellings depending on the topography . Near rivers they lived on mounds. In semi-arid regions they lived in cliff houses, like those found in the Southwest. Today the Dogon who trace their descent to the Mande live in identical dwellings as those found in Colorado ,where Manding inscriptions dating to the A.D. 1000 's have been found related to the Pueblo culture.



Tellem Cliff Dwellings from West Africa

The most common signs found in Mandeland and the American southwest are habitation signs painted in red at Anasazi. These signs agree with Mande signs along the Niger river in Africa.

[IMG]

<http://www.geocities.com/ahmadchiek/Anasazi.jpg>

[/IMG]



Cliff Dwellings from Anasazi

The Malian ships or canoes plowing down the NIger were operated by the Bozo and Sorko fishermen. The Bozo lived along the western arm of the Niger bend. The Sorko people, who spoke Songhay language submitted to Manding rule. The Bozo and Sorko, were the masters of the Niger river transport.

[IMG]

<http://www.geocities.com/ahmadchiek/SewnMalinkeboat.jpg>



Mande Sewn Boat

Many of the ships of the NIger could carry burdens of 60-80 tons. These canoes were ninety to one hundred feet long. The men usually sat three abreast with ease. Around forty men paddled.

Other canoes were joined together. These canoes were forty feet long and five feet across. These jointed boats were mainly navigated by the Bozo. In addition to canoes the fishermen along the Niger built rope sewn

plank boats ninety to one hundred feet long.

Around A.D. 1310, thousands of Manding speakers arrived in the Americas from ancient Mali. **Ibn Fadlullah al- Umari, in his encyclopedia "Masalik al Absar", said the mariners from Mali during the reign of Abubakari made transatlantic voyages.** Al-Umari, obtained his information from Mansa Musa, who was handed the kingship of Mali by Abubakari when he set out to colonize the Americas.

Mansa Musa, said that Mansa Abubakari would not believe that it was impossible to discover the limits of the neighboring sea (the Atlantic). Musa, told al-Umari that: "so he sent out 200 ships equipped and filled with men and the same number filled with gold, water and enough food to last them for years. Muhammad Abubakari, commanded that the captain not return until the supplies were exhausted".

After sometime, according to Mansa Musa, a single ship returned and the captain was ordered to report his findings. "Prince", he replied "we sailed for a long time up to the moment when we encountered in mid-Ocean something like a river with a violent current. My ship was last. The others sailed on...they disappeared and did not come back".

"But the Emperor[Abubakari] did not believe him", continued Musa, "He equipped two thousand vessels, a thousand for himself, and a thousand for water and supplies. He conferred power on me [Mansa Musa] and left with his companions on the ocean".

The expeditionary force of Mansa Abubakari, must have been immense, because the average boat on the Niger, in the 1500's A.D., could carry 80 men. This means that anywhere between 25,000 to 80,000 men may have sailed from Mali along with Mansa Abubakari.

The mention of a violent current in mid-ocean by Abubakari's captain may refer to the Atlantic ocean currents which can carry a boat from Africa to the Americas.

We can hypothesize that Abubakari and his expeditionary force probably left the city of Niani, by canoe and traveled down the Niger to the Gulf of Guinea. From here the expeditionary force was probably carried by the Guinea

Current out into the Atlantic where it met the South Equatorial Current. The South Equatorial Current carried the Mali explorers to Brazil.

Abubakari's ships would not be the last vessels to be carried to Brazil. For example, in 1500, Alvares Cabral's ship was captured by the North Equatorial Current and swiftly taken to Brazil.

In Mexico the Malian wanderers are depicted in the Mixtec Codex Dorenberg (fourteenth century). These migrants are bearded, they have large noses and lips, and are represented with black skins. In addition, to the Codex Dorenberg they are also seen in the Codex Tro, with staff or spear in hand, feathered headdresses, polished earrings, cloaks and loincloths made of the finest woven cotton. They wore arm and wrist bands, and small white shells on their ankles which rattled as they walked, usually in groups of two's or three's.

In Mexico, due to previous cultural development the Manding found large heavily populated Indian communities. Therefore the Malian colonists did not establish any large communities in Mexico, but they were active traders and are remembered for their merchandise.

There are Mexican traditions of groups of foreigners moving northward throughout the early 14th century. These men probably formed the vanguard of a larger body of Malians which probably entered Mexico in 1325, and fought the Mexicans around this time for land to settle. The battle of these Africans and Amerindians, is seen in the legend of a battle between an eagle and a serpent and the choice of the site of the battle as the place to build Mexico's Tenochtitlan. The serpent is the totem of the Manding, it therefore probably represents the Malian forces, and the eagles the Amerindians. Among these foreign migratory groups it is reported in Amerindian traditions that they took the practice of agriculture and pottery making to the Chichimecs, and helped design and build the houses around Lake Texcoco in 1327.

ANASAZI

The Manding mentioned in the Mexican traditions of 1325, may represent the founders of Anasazi civilization of Four Corners section of the United States. Anasazi, is a Navajo word which means "Ancient Ones" for the founders of the spectacular cliff dwellings and great multistoried pueblos erected on open plains near the San Juan, Salt and Little Colorado rivers. Although American anthropologists accept the theory that the Amerindians

entered North America across the Bering Strait about 20000-15000 years ago

, the Hopis, on the contrary say their ancestors crossed the sea during their emergence to this present Fourth World, arriving somewhere along the

coast of Mexico or Central America, then gradually worked their way northward to settle in their present homes in the Four Corners region.

They call the original inhabitants of the cliff dwellings "Ancient Ones". These Anasazi were probably Manding speakers. The ruins of their

great stone cities are crouched low on the Mesa tops or nestled in caves along the sheer canyon walls of this high desert region. These stone cities are exact replicas of stone cities cliff dwellings found in West African areas that formerly formed part of the Mali empire, especially the Dogon towns.

In what is now known as Four Corners region where the states of Utah, Colorado, New Mexico and Arizona come together at a common point the Anasazi

tilled the earth and even irrigated their crops, and stored some of the harvest for later use.

The Inscription from Palatki is written in the Manding language. It was found near the ruins of cliff dwellings.



[IMG]

<http://www.geocities.com/ahmadchiek/Palatki.jpg>

[/IMG]

Palatki Cliff Dwellings.

The Palatki cliff dwellings are similar to the Tellem Cliff Houses.



Malian Cliff Dwellings from Tellem

The Malians left many inscriptions in the Southwestern part of the United States. The presence of Manding in Four Corners, is supported by the appearance of Dogon and Bambara ideograms, called petroglyphs, on rocks in the Anasazi area. Moreover, there are several tablets found in Four Corners which have been deciphered that were written in an aspect of Malinke.

The Palatki inscriptions is also written in Manding not Sanskrit. Below we see the following signs.



The Malinke inscriptions were read from right to left. Top to bottom. There are five Malinke or Mande signs on the Palatki inscriptions. The inscription says:

Be

su i se

Se Gyo/Jo

The English translation is as follows:

"Exist here a superior place
Of habitation. Make (this) place
a success, consecrated to the
Divinity"

In conclusion, in 1310 thousands of Malians arrived in the Americas. Many of these Malians settled throughout South America and the American Southwest where they left numerous inscriptions written in the Malinke Bambara language that was spoken by the Malian court.

The Palatki inscription is written in the Mande language not Sanskrit. This inscription describes the picturesque setting where the Palatki inscription and cave dwellings were found.

Due to the spread of nomadic Amerindians from the northwest, the Anasazi were forced from their stone cities and cliff dwellings by the invaders. There was probably some intermarriage between Africans and Amerindians and today we see a negroid strain among the southwestern Amerindian populations. In addition many African communities were found in the Southwest when Europeans arrived in this part of the United States.

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| 21268|2006-12-18 20:33:02|olmec982000|Olmec Kings|

Olmec Kings

By

Clyde A. Winters,

The Olmec inscriptions record the names and deeds of many political officials, religious leaders and Kings (Winters, 1997). The Olmec inscriptions indicate that each Olmec town was ruled by either a governor or King, and that their was a recognized religious leader for the entire community (Winters, 1997).

The Olmec King was usually referred to as Tu. The Olmec term for governor was Ku. Interestingly, some of the Olmec rulers were referred to as the Ku and Tu. This may suggest that the Olmec civilization may have been organized into a confederation of city-states lead by a recognized emperor .

The Olmec emperor may have appointed the local government heads or Ku (governors). The fact that some Olmec rulers referred to themselves as Ku Tu, or both governor and King may reflect the Olmec Emperor's appointment of conquered Kings as governors over Olmec cities they formerly mastered as a result of divine right.

One the most interesting Olmec historical documents is the Mask from Rio Pesquero Veracruz.



According to the inscriptions on the mask, it was worn by Bada, who was recognized as the local Ku and chief La (leader of the stone mason's caste) (Gutherie, 1995: 268, illustration No.186).

Between 900-600 BC one of the major rulers at Guerrero was Po Ngbe (Gutherie, 1995: 231, illustration No.127). There is also an important tablet from Ahuelican, Guerrero of

mottled green stone that also mentions King Po Ngbe, and his building of a great temple at his site.



The Guerrero celt makes it clear that Po Ngbe was recognized as a member of the craftsmen caste. He was ruler of the place where these artifacts were found.

This celt also makes it clear that Po Ngbe was probably buried in a pyramid. This view is supported by the Ahuelican, Guerrero Tablet. This artifact was made of the same stone as the Teo mask and the Guerrero celt.

Recently a mask of Po Ngbe was recently discovered and published. The mask of Po Ngbe has an inscription written on the inside of the mask.



On the back of the Teo mask we find an inscription. There are six columns of text on the Teo mask. Some researchers refer to this writing as Epi-Olmec or Isthmian. In reality this is just the hieroglyphic form of Olmec writing. This form of writing combines two or more singular Olmec signs to form messages.

In the first column of the Teo Mask inscription we read the following: "(1) Cause (here) the conferring of all virtue to this very good abode. (2) Admiration indeed (Oh) Governor. Indeed (you are) wonder. (3) Thou (art) a spirit of tranquility. (4) (Thou art like) the Jaguar (a master of the bush). (5) Righteousness takes root here in this tomb of (6) Na Po Ngbe. (7) This habitation of the devotee (is) a habitation of propriety. (8) Order (Na Po Ngbe) this object of respect to be an envoy on a mission (9) (to) hold upright purity. He who is a powerful spirit (in) thine tomb. (10) Righteousness takes root here (in your) tomb. (11) [Na Po Ngbe] A boundless source of great spiritual tranquility (your) abode. The tomb is powerful. (12) lay low (the celebrity) [in the tomb] to realize spiritual tranquility. "

One of the most interesting political elites of the Olmec was Bu. Bu is the kneeling figure from Veracruz, known as the "Shaman in Transformation" (Gutherie, 1995: 169-170).



In reading the inscription on the head of this figure, we discover that Bu was a member of the stone mason caste, who later became governor of Veracruz.



The major Epi-Olmec inscriptions have also been deciphered (Winters, 1997). These inscriptions are found in Jaguar Pyramids found under Mayan pyramids.

It is becoming increasingly clear that the Olmec played a prominent role in the rise of Mayan civilization. In Guatemala, we find jaguar stucco masks on the pyramids of EI Mirador Structure 34, Cerros Structure 5C-2nd, E-VII Sub at Takalik Uxaxatun, and Structure 5D 22-2nd at Tikal. These jaguar masks are identical to Olmec jaguar masks: Stela C Tres Zapotes, the La Venta Sarcophagus, and Monument 15 La Venta. In this presentation, we test the hypothesis that there is a correlation between the pre-Classic Guatemalan writing and the (Epi)Olmec writing of Mexico. The purpose of this project is to compare these symbols to fully decipher the inscriptions of Guatemala, and to learn more about the religious and political system of the pre-Classic Guatemalans.

There are interesting Epi-Olmec inscriptions associated with the San Bartolo mural. The San Bartolo mural is identical to the faces on the Chalchuapa, EI Salvador Olmec Maize God (Clark & Pye [2000] 312), and the figure wearing the maize god mask of La Venta Monument 44 (Clark & Pye [2000] 302). The results of the research indicate that the hieroglyphics associated with Guatemalan ancient tombs and the monuments from EI Baul, Abaj Takalik, Chiapa de Corzo, and Tres Zapotes have Maya type glyphs and are different from Classic Mayan writing but identical to the (Epi)Olmec signs on the side panel of the Mojara monument.

The San Bartolo, Guatemala murals are very beautiful they were discovered by William Saturno of the University of New Hampshire. These murals were found in an unexcavated pyramid. Entering a looter's trench Dr. Saturno dug into the pyramid and discovered the murals. Much of the mural was destroyed when the Maya built another pyramid over the original structure. In the San Bartolo mural we see pictures of the coronation of an Epi Olmec King

.

The San Bartolo pyramid has two murals. One of the murals is of a procession of people on a boat . The other mural is of King Tali, sitting on his pyramid.



On the boat there are a number of figures. Moving from right to left we see four standing figures nearest the end of the boat. These figures are carrying bundles raised above their heads.

In front of these figures we see several symbols. These symbols provide context to the procession. There are a number of female figures on the boat. The woman near the Corn God has writing symbols on their faces. The kneeling figure holding the vase on the far left side toward the end has the words gyo ti "righteous cult specialist" on her cheek. The standing female figure in front of the last three symbols placed in front of the person carrying gifts has the words ti i "she is righteous" written on her cheek.



Most researchers have assumed that this pyramid was built by the Maya. Although this is the popular view, this pyramid was probably built by the Olmec. And the Maya probably built a new pyramid over the original Olmec pyramid. The person in the coronation scene was Governor

Under many pyramids found in Guatemala and Belize we find stucco-modeled jaguar pyramids. These pyramids with jaguar mask and large earrings predate all the Mayan pyramids. They are found at Uaxactun, Tikal and Cerros.



Two of the longest Epi-Olmec inscriptions come from Tuxtla .



The Epi-Olmec inscriptions record calendrical dates, in addition to important information on the reigns of Governor TuTu at Tuxtla, and King Yo Pe of Mojarra. Yo Pe was born on 21 May 143 AD, he was recognized as the ruler of Mojarra and also the Se Gyo (religious leader with considerable wonder making ability).



Other Epi-Olmec rulers include Ki, who was buried in tomb 1, at Rio Azul in Guatemala, and King Kele, the ruler buried at Tikal, beneath Structure 5D 33-2nd.



In summary the Native American traditions make it clear that they were not the first people to inhabit the area associated with Olmec archaeology. The settlers of this area were probably Manding people from West/ Northwest Africa. These Manding speaking people came to Mexico in twelve waves of immigrants around 1200 B.C.

The Manding speaking ancestors of the Olmecs came from the Saharan zone of North Africa (Winters, 1983, 1984c, 1986). Here the Proto-Olmecs left their earliest inscriptions at Oued Mertoutek (Winters, 1979,1983). They took a full fledged literate culture to Mexico.

This view is supported both by 1) our ability to read the Olmec inscriptions; 2) confirmation that the Mayan term for writing *c'ib, is of Manding origin; and 3) the symbols for Mayan writing are cognate to the Manding writing systems used in Africa. Moreover, the evidence presented in this paper makes it clear that the people who

introduced writing to the Maya when they met at Nonoulco, may have been Manding speaking Olmecs..

Discovery at Olmec sites such as LaVenta Offering No.4 , of Manding writing provide the "absolute proof " of African and Olmec contact. The presence of readable African writing on Olmec celts, masks and statues, is the genuine African artifact found "in controlled excavations in the New World" that confirms the Afrocentric claim of ancient African and Olmec contact.

The existence of African writing on Olmec artifacts is confirmation of the African influence among the Olmecs (Winters, 1979, 1997). It is an historical fact that fails to minimize the role of Native Americans as actors in their own history, because the Africanized Olmec people had their own civilization, while the Aztecs and Mayas had theirs. This Afrocentric view of ancient American history instead of denigrating Native Americans acknowledges the truth, that all three civilizations made their own unique contributions to the great ancient history of Meso-America.

| 21269|2006-12-18 20:38:21|clyde winters|Re: Abubakari and Mande Discovery of America|
Thanks for your support. Yes I know Rashidi. A few years ago we did a joint lecture at the DuSable Museum in Chicago on the Olmecs and Ancient African Civilizations.

Clyde

--- Gwen Tyus <gwen_tyus@yahoo.com> wrote:

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- > be carried to

- > Brazil. For example, in 1500 , Alvares Cabral's ship
- > was captured by the
- > North Equatorial Current and swiftly taken to
- > Brazil.
- >
- > In Mexico the Malian wanders are depicted in the
- > Mixtec Codex Dorenberg
- > (fourteenth century). These migrates are bearded,
- > they have large noses and
- > lips, and are represented with black skins. In
- > addition, to the Codex
- > Dorenberg they are also seen in the Codex Tro, with
- > staff or spear in hand,
- > feathered headdresses, polished earrings, cloaks and
- > loincloths made of the
- > finest woven cotton. They wore arm and wrist bands,
- > and small white shells
- > on their ankles which rattled as they walked ,
- > usually in groups of two's or
- > three's.
- >
- > In Mexico, due to previous cultural development the
- > Manding found
- > large heavily populated Indian communities.
- > Therefore the Malian colonists
- > did not establish any large communities in Mexico,
- > but they were active
- > traders and are remembered for their merchandise.
- >
- > The are Mexican traditions of groups of foreigners
- > moving northward
- > throughout the early 14th century. These men
- > probably formed the vanguard of
- > a larger body of Malians which probably entered
- > Mexico in 1325, and fought
- > the Mexicans around this time for land to settle.
- > The battle of these
- > Africans and Amerindians, is seen in the legend of a
- > battle between an eagle
- > and a serpent and the choice of the site of the
- > battle as the place to build
- > Mexico's Tenochtitlan. The serpent is the totem of
- > the Manding, it
- > therefore probably represents the Malian forces, and
- > the

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| 21270|2006-12-18 21:05:48|olmec982000|Casajal Tablet: Obituary of King BiPoPo of San Lorenzo [Olmec] Mexi|

The article by Martinez et al in the 15 September issue of Science was very interesting. Although the authors maintain that the inscription can not be read this is untrue.

I deciphered Olmec writing and can read the writing on the tablet. The Olmec writing on the Casajal tablet is an obituary for a King Bi Po. This writing is written in Hieroglyphic Olmec (Winters,2006). Hieroglyphic Olmec includes multiple linear Olmec signs which are joined together to make pictures of animals, faces and other objects.



Some researchers have recognized insects and other objects in the signs. In reality these signs are made up several different Olmec linear signs (Winters,1998).

To read the Olmec writing I use the Vai script. The Vai script includes a number of syllabic signs that have been used to engrave rocks in the Sahara for the past 4000 years. I read the signs in Malinke-Bambara which was the spoken language of the Olmec.



The Olmec writing is read right to left top to bottom. Each segment of the Olmec sign has to be broken down into its individual syllabic sign. In most cases the Olmec signs includes two or more syllabic characters. The Olmec signs can be interpreted as follows:

1. La fe ta gyo
2. Bi yu
3. Pa po yu
4. Se ta I su
5. Ta kye
6. Beb be

7. Bi Po Yu to
8. Tu fa ku
9. Tu pa pot u
10. Ta gbe pa
11. i-tu
12. Bi Yu yo po
13. Kye gyo
14. Po lu
15. Fe ta yo i
16. Be kye
17. Fe gina
18. Po bi po tu
19. Lu kye gyo to
20. Kye tu a pa
21. Yu gyo i
22. Pa ku pa
23. Po yu
24. Day u kye da
25. Po ta kye tap o
26. Ta gbe
27. Bi Fa yu
28. Bi Yu / Paw

Translation

Reading the Cascajal Tablet from right to left we have the following:

(8) Bi Po lays in state in the tomb, (7) desiring to be endowed with mysterious faculties.

(6) This abode is possessed by the Governor . (5)?. (4) Bi Po Po .

(3) Bi (was), (2) an Artisan desires to be consecrated to the divinity. (1) (and He) merits thou offer of libations.

(14). Admiration (for) the cult specialist's hemisphere tomb. (13) The inheritance of thou vital spirit is consecration to the divinity.

(12) In a place of righteous admiration, (11) Pure Bi (in a) pure abode

(10) A pure mark of admiration (is) this hemispheric tomb.

(9) [Here] lays low (the celebrity) [he] is gone.

(22) The place of righteousness, [is] (21) the pure hemispheric tomb

(20)

(19) Thou (art) obedient to the Order. (18) Hold upright the Order (and) the divinity of the sacred cult.

(17) Pure Admiration this place of, (16) Bi the Vital Spirit. (15) [Truly this is] a place consecrated to the divinity and propriety.

(27) Lay low (the celebrity) to go to , (26) love the mystic order?thou vivid image of the race, (25) The pure Govenor and (24) Devotee [of the Order lies in this] hemispheric tomb ,desires [to be] a talisman effective in providing one with virtue, (23) [He] merits thou offer of Libations.

(34) Command Respect. (33)?.this place of admiration. (32) Thou sacred inheritance is propriety. (31) The Govenor commands existence in a unique state, (31) [in] this ruler's hemispheric tomb. (29) The Royal (28) [was] a vigorous man.

(36) The pure habitation (35) [of a]Ruler obedient to the Order.

(37) This abode is possessed by the governor. (38) Admiration to you [who art] obedient to the Order.

(49) Pure admiration [for this] tomb.

(48) Thou hold upright the pure law.

(47). Pure admiration [for this tomb].

(46) [It] acts [as] a talisman effective in providing one with virtue.

(45) Bi Po, (44) a pure man, (43) of wonder, (42) [whose] inheritance is consecration to the Divinity.

(41) Bi Po lays in state in the tomb, (40) desiring to be endowed with mysterious faculties.

(62) Bi Po lays in state in the tomb.

(61) [This] tomb [is a] sacred object, (60) a place of righteous wonder.

(59) Bi's tomb (58) [is in] accord [with] the law (57)[\[1\]](#) Bi exist in a unique (and) pure state the abode of the Govenor is pure..

(56) The inheritance of [this] Ruler is joy.

(55) [In] this tomb of King Bi (54) lays low a celebrity, [he] is gone.

(53) The tomb of Bi (52) is a dormitory [of] love. A place consacreted to the divinity.

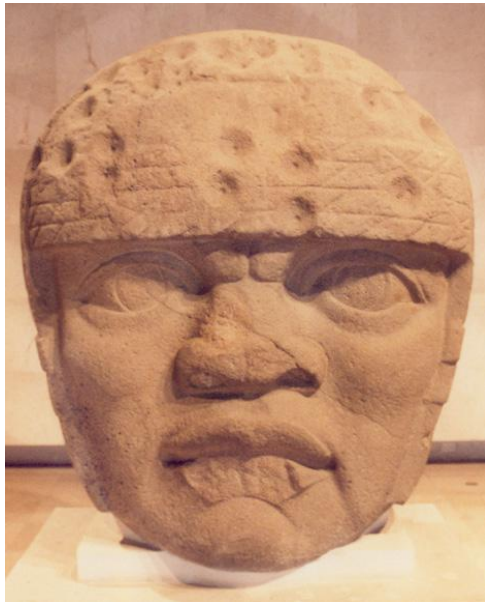
(51) Thou the vivid image of the race love(d) the mystic order.

(50) [He] merits [your] offer of Libations.

This translation of the Cascajal tablet makes it clear that the tablet was written for a local ruler at San Lorenzo called Bi Po. This tablet indicates that Bi Po's tomb was recognized as a sacred site. It also indicates that the Olmecians believed that if they offered libations at the tombs of their rulers they would gain blessings.

The Cascajal Tablet according to the road builders at the village was found in a mound. The fact that a mound existed where the tablet was found offers considerable support to the idea that the mound where the tablet was found is the tomb of **BiPoPo**.

The obituary on the Cascajal Tablet may be written about one of the Royals among Olmec heads found at San Lorenzo . The Cascajal Tablet may relate to the personage depicted in San Lorenzo monument 3.



We have found that the names of these rulers is probably found among the symbols associated with the individual Olmec heads. The headband on monument 3 is made up of four parallel ropes encircling the head. In the parallel ropes there are two serrated figures that cross the ropes diagonally.



There is also a plaited diadem or four braids on the back of the figure covered with serrated element. On the side of the head of monument 3, two serrated elements on four parallel lines hang. This element ends with a three-tiered element hanging.

In the Olmec writing the serrated elements means Bi, while the boxes under the serrated element within the four parallel lines would represent the words PoPo. This suggest that the name for monument 3 was probably **BiPoPo**.

The hanging element on monument 3 is similar to one of the signs on the Cascajal

tablet. Although symbol 57 on the Cascajal monument is hard to recognize it appears to include the Bi sign on the top of the symbol. This finding indicates that the BiPoPo of monument 3, is most likely the BiPo(Po) mentioned in the Cascajal Tablet.

Stirling said that monument 3 was found at the bottom of a deep ravine half-a-mile southwest of the principal mound of San Lorenzo, along with ceramic potsherds. This is interesting because the village of Cascajal is situated southwest of San Lorenzo.

According to reports of the discovery of the road builders who found the Cascajal Tablet, the tablet came from a mound at Cascajal which was located about a mile from San Lorenzo. The coincidence of finding San Lorenzo Monument 3 in the proximity of the Cascajal mound where the Cascajal Tablet was found suggest that these artifacts concern the same personage. This leads to the possibility that the Cascajal mound was the tomb of **BiPoPo**.

In conclusion the Cascajal Tablet is an obituary for a Olmec ruler named BiPoPo. Given the presence of similar signs on the Olmec head called San Lorenzo monument 3, which also read BiPoPo suggest that the Cascajal Tablet was written for the personage depicted in Olmec head 3.

If the Cascajal Tablet really corresponds to one of the Olmec heads suggest that Cascajal may have been a royal burial site. If this is the case it is conceivable that other tablets relating to Olmec rulers may also be found at this locale, since some of these other mounds may be the "hemispheric" tombs of other Olmec rulers

[\[1\]](#) This sign reads **Bi ta po tu po ku**

| 21271|2006-12-18 21:31:48|olmec982000|African Origin of Dravidian speaking People|

There are two mtDNA and Y-Chromosome models used to explain the origin of Dravidian speakers in India. One model postulates a Pleistocene heritage for the Dravidian speakers based on the diversity of haplogroup M, in India (Barnabas et al ,2005; Kivisild et al 2003; Thangaraj et al, 2006). Other researchers have claimed a Middle East origin for the Dravidian speaking people (Quintana-Murci et al, 2004; Renfrew,1996), eventhough Kivisild et al (1999a) has confirmed that there is a low-frequency of Eurasian mtDNA among Indians.

Although these origin models are popular in the literature there is another model for Dravidian origins that proposes that Dravidians originated in Africa and migrated to India during the Neolithic. This model is supported by archaeological, linguistic and mtDNA and Y-chromosome data.

African and Indian Skeletal Data

Using craniometric data researchers have made it clear that the Dravidian speakers of South India and the Indus valley were primarily related to the ancient Caspian or Mediterranean population (Gates,1961; Guha, 1936-37; Lahavory, 1963; Sastri, 1955; Schaffer,1954; Wheeler,1959; Winters,1985) . Lahovary (1963) and Sastri (1955) maintains that this population was unified over an extensive zone from Africa, across Eurasia into South India. Some researchers maintain that the Caspian civilization originated in East Africa (Cole,1954; Lahovary, 1963) .

Shared Archaeological Data

According to Sargent (1992), the [Dravidian](#) populations are not autochthonous to India either, but of [African](#) origin. The archaeological evidence also appears to support an African origin for the Dravidian speaking people (Lal,1963; Winters,1985) .

Researchers have conclusively proven that the Dravidians are related to the C-group of Nubia (Lal, 1963), given the fact that both groups used 1) a common BRW (Sastri,1955; Lal, 1963); 2) a common burial complex incorporating megaliths and circular rock enclosures (Lahovary, 1963; Lal,1963; Sastri,1955) and 3) a common type of rock cut sepulcher (Lal, 1963; Lahovary,1963) . The BRW industry diffused from Nubia, across West Asia into Rajasthan, and thence to East Central and South India (Rao 1972:34) .

Singh (1982) made it clear that he believes that the BRW radiated from Nubia through Mesopotamia and Iran southward into India. BRW is found at the lowest levels of Harappa and Lothal dating to 2400BC. T.B. Nayar in The problem of Dravidian Origins (1977) proved that the BRW of Harappa has affinities to predynastic Egyptian and West Asian pottery dating to the same time period. After 1700 BC, with the end of the Harappan civilization spread BRW southward into the Chalcolithic culture of Malwa and Central India down to Northern Deccan and eastward into the Gangetic Basin. The BRW of the Malwa culture occupied the Tapi Valley Pravara Godavari and the Bhima Valleys. In addition we find that the pottery used by the at Gilund(2006), Rajasthan on the banks of the Bana River, was also BRW.

Archaeologists agree that Black and red ware (BRW) was unearthed on many South India sites are related to Dravidian speaking people. The BRW style has been found on the lower levels of Madurai and Tirukkampuliyur.

Haplogroup sharing between African and Dravidian Populations

Some researchers attempt to portray the Dravidians as Caucasoid people and try to link these people to western Eurasian people. Other researchers in India attempt to postulate an Indian origin for Dravidians because they mainly belong to the M haplogroup (HG) (Kivisild, 1999a, 1999b).

Thangaraj et al (2006) recognize a Paleolithic origin of the M HG. The majority of Dravidian speaking people belong to the M haplogroup. Most geneticists agree that the M haplogroup is derived from L3. Kivisild et al (1999a) made it clear that all Indian mtDNA lineages "coalesce finally to the African L3a".

Metspalu (2005) argues that the earliest offshoots for L3, were HGs M and N developed in Arabia. Metspalu (2005) believes the MRCA for the M HG entered Asia 60-65 kya.

Metspalu (2005) maintains that "all the basal trunks of M, N and R have diversified in situ" (p.24). He makes it clear that in his opinion the M HGs are different from the subhaplogroup M of East Asia (Metspalu, 2005). The most frequent HG in India is M2 (Metspalu et al, 2004).

Sixty percent of of the Indian mtDNA lineages are M HGs (Thangaraj et al 2006). Kivisild et al (1999b) maintains that there are five M HGs in India: M1, M2, M3, M4, and M5. Thanaraj et al (2006) has revised the classification of HGs M3, M18 and M31 and defined the novel HG M41. Sun et al (2005) identified another 5 M HGs (M34-M40) in addition to the Indian mtDNA macrohaplogroup N.

The diversity of M HGs in India has led many researchers to suggest that the M clades have an in-situ origin (Metspalu et al, 2004; Thangaraj et al, 2006). These researchers speculate that although L3 originated in Africa, the M1 HG in Ethiopia and Egypt, may be the result of a back migration to Africa from India (Metspalu et al, 2004; Thangaraj et al, 2006).

These researchers base this theory for a back migration to Africa from India, on 1) HG M1 is not found in India; and 2) the M HG's are only found in East Africa (Metspalu et al, 2004;

Thangaraj et al, 2006). Both of these theories have little support when we look at the mtDNA data for Africa and India.

Barnabas et al (2005) noted that N,M and F lineages found in India could have originated in Africa (pp.13-14). He speculated these people migrated to India from Africa during the Upper Paleolithic.

Most researchers make it appear that the M1 haplogroup is only found in Ethiopia (Barnabas et al 20005; Metspalu et al, 2004; Thangaraj et al, 2006). These researchers maintain that the M1 HG is restricted to the Afro-Asiatic linguistic phylum (Metspalu et al, 2004). This is false M HGs are found in other parts of Africa where people speak non-Afro-Asiatic languages.

The M lineages are not found only in East Africa. Rosa et al (2004) found a low frequency of the M1 HG among West Africans who speak the Niger Congo languages, such as the Balanta-Djola. Gonzalez et al (2006) found N, M and M1 HGs among Niger-Congo speakers living in Cameroon, Senegambia and Guinea Bissau.

It is also not true that HG M1 is absent in India. Kivisild et al (1999b) found five M HGs in India: M1, M2, M3, M4 and M5. It is interesting to note that the M4 HG has the same 16311 coding region as the African M1 HG (Sun et al, 2005)

Kivisild et al(1999b) provides the first detailed discussion of the M subclusters in India and suggested an autochthonous development of these lineages in India. The researchers suggest that there were multiple M lineages when this haplogroup migrated to Asia (Kivisild et al, 1999). These researchers claimed that the expansion date for the five M subclusters expanded into India between 17,000-32,000 bp.

Kivisild et al (1999b) noted that 26 of the subjects in his study belonged to the M1 haplogroup. It clear from this study that sub-cluster M1 was found mainly in Kerala and Karnataka (Kivisild et al, 1999b). An interesting finding in the study was that most of the Indians with the M1 HG were members of upper caste.

Haplotype Sharing between Populations

The H1 haplotype is found among many Dravidians. Sengupta et al (2006) noted that the subclades H1 and H2 was found among 26% of the Dravidian speakers in their study, especially in Tamil Nadu.

Ramana et al (2001) claims that the discovery of H1 and H2 haplotypes among the Siddis is a "signature" of their African ancestry. The frequency of the H1 subclade among Dravidian speakers is also an indicator of an African-Dravidian connection.

Another common haplotype in India is M2. This haplotype is also found in Africa. Luis et al (2004) observed that "There exists a west to east as well as a south to-north clinal distribution with respect to E3a-M2. Bamileke and Benin display the highest frequencies (100% and 95.0% respectively)". (p.4). According to Luis et al (2004) the E2a-M2 is also present among East Africans in Rwanda, Kenya and Tanzania.

Semino et al (2002) noted that sedentary populations in Egypt like the Gurma fall into the M2 and M35 subclades. Semino et al (2002) found that 81% of Senegalese in his study fall into the M2 subclade.

In addition to haplotypes H1 and M2 in South India we also find the African 9-bp deletion. Watkins et al (1999) found the 9bp motif among four Indian tribal populations: Irula, Yanadi, Siddi and Maria Gond.

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| 21272|2006-12-19 05:41:22|olmec982000|Minoans spoke Niger-Congo Languages ?|

(CHRISTCHURCH, New Zealand) -- In a groundbreaking new work by Graham Campbell-Dunn, "Who Were the Minoans? An African Answer" (now available through AuthorHouse), he presents an in-depth assessment of the origins of the Minoans of prehistoric Crete, solving a mystery that has lingered for more than 100 years. His application of archaeology, anthropology, comparative linguistics and genetics leads to the nomadic Fulani and Yoruba tribes of Africa.

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| 21273|2006-12-19 07:36:02|olmec982000|Re: Minoans spoke Niger-Congo Languages ?
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Hi
Correct Site:

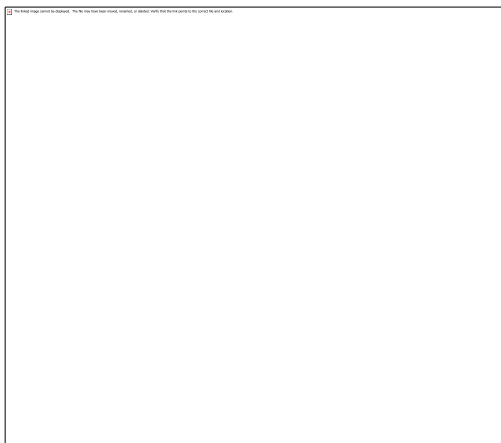
<http://www.upstagemagazine.com/articles/getarticle-new.php?ID=4142&wherefrom=latestnews-literature>



Keftiu



Keftiu



Egyptian squadrons composed of speedy *keftiu*^[3], *kebentiu* from Byblos and Egyptian transports patrolled the eastern Mediterranean.



Keftiu Boat

Every since Arthur Evans discovered the Hieroglyphic and Linear A writing of Crete there has been a search for the authors of this writing.

Some Grecian traditions indicate that Libyans (called Garamante) formerly lived on Crete. This suggest that some of the Eteocretans may have spoken one of the ancient languages of Libya.

A major group from Libya that settled Crete were the Garamante. Robert Graves in (Vol.1,

pp.33-35) maintains that the Garamante who originally lived in the Fezzan fused with the inhabitants of the Upper Niger region of West Africa.

This theory is interesting because the chariot routes from the Fezzan terminated at the Niger river. In addition, the Cretan term for king "Minos", agrees with the MandeManding word for ruler "Mansa". Both these terms share consonantal agreement : M N S.

The name Garamante, illustrates affinity to Mande morphology and grammar. The Mande language is a member of the Niger-Congo group of languages. The name for the Manding tribe called "Mande", means Ma 'mother, and nde 'children', can be interpreted as "Children of Ma", or "Mothers children " (descent among this group is matrilineal). The word Garamante, can be broken down into Malinke-Bambara into the following monosyllabic words Ga 'hearth', arid, hot'; Mante/Mande , the name of the Mande speaking tribes. This means that the term: Garamante, can be interpreted as "Mande of the Arid lands" or "Arid lands of the children of Ma". This last term is quite interesting because by the time the Greeks and Romans learned about the Garamante, the Fezzan was becoming increasingly arid.



The Egyptians called the Cretans Keftiu. There is agreement between the Keftiu names recorded by Egyptian scribes (T.E. Peet, "The Egyptian writing board BM5647 bearing Keftiu names". In , (ed.) by S Casson (Oxford, 1927, 90-99)), and Manding names.

The root kef-, in Keftiu, probably is Ke'be, the name of a Manding clan , plus the locative suffix {i-} used to give the affirmative sense, plus the plural suffix for names {u-}, and the {-te} suffixial element used to denote place names, nationalities and to form words.

On the Egyptian writing board there are eight Keftiu names. These names agree with Manding names:

Keftiu Manding

sh h.r Sye

Nsy Nsy

'ksh Nkyi

Pnrt Pe, Beni (name for twins)

'dm Demba

Rs Rsa

This analogy between Keftiu and Manding names is startling.

In conclusion, the evidence of similarity between Keftiu names and names from the Manding languages appear to support Graves view that the Eteocretans, who early settled Crete may have spoken a language similar to the Mande people who live near the Niger. Consequently, there is every possibility that the Linear A script used by the Keftiu, which is analogous to the Libyco Berber writing used by the Proto-Mande .This is further support to Cambell-Dunn's hypothesis that the Minoans spoke a Niger-Congo language.

see:

C. A. Winters, "The influence of the Mande scripts on ancient America", de l'IFAN>, t59, serB, no.1, (1977) pp.941-967.

C.A. Winters, "The ancient manding Script", In , (ed.) by Ivan van Sertima, (London: Rutgers University Press Transaction Press , 1981) pp.208-214), may be written in an aspect of the Manding (Malinke/Bambara) language.



Clyde Winters

--- olmec982000 <olmec982000@yahoo.com> wrote:

>
>
> (CHRISTCHURCH, New Zealand) -- In a groundbreaking
> new work by Graham
> Campbell-Dunn, "Who Were the Minoans? An African
> Answer" (now available
> through AuthorHouse), he presents an in-depth
> assessment of the origins
> of the Minoans of prehistoric Crete, solving a
> mystery that has
> lingered for more than 100 years. His application
> of archaeology,
> anthropology, comparative linguistics and genetics
> leads to the nomadic
> Fulani and Yoruba tribes of Africa.
>
> See full article at:
>
> <http://www.upstagemagazine.com/articles/addpost.php>
> <<http://www.upstagemagazine.com/articles/addpost.php>>
>
> Clyde Winters
>

>
>

| 21274|2006-12-19 08:02:44|Bradenqp@aol.com|Re: Minoans spoke Niger-Congo Languages ?
Keftiu=Minoans|

Dr. Williams,

Thanks for the article.

This shortened link should work, as it avoids problems caused by the wrap:

<http://www.upstagemagazine.com/articles/getarticle-new.php?ID=4142>

Paul braden

In a message dated 12/19/2006 10:42:37 AM Eastern Standard Time, olmec982000@yahoo.com writes:

Hi

Correct Site:

<http://www.upstagemagazine.com/articles/getarticle-new.php?ID=4142&wherefrom=latestnews-literature>

| 21275|2006-12-19 09:46:34|jaimepretell|Re: Questions raised in a new African history book
WHEN WE RULED|

And Supiya here is saying that ProtoBantu and Sumerian only show possibility of contact not same origins or one originating from the other. So unless he changed his tune...

> Robin wrote: Dear Jaime

>

> It was Supiya who wrote the part in When We Ruled concerning

> Sumerian and PB.

>

> Peace

>

> Robin

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> wrote:

>>

>> OK I was looking on the ANE site, and all I can say is the

> claim "NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO REFUTE

> HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!" is

> quite flawed. One, the linguists pointed quite a few flaws in his

> methodology and flaws in his lexicon. Even Supiya which offered

> support pointed this out. There is a difference between a language

> that is akin as in grammatically similar, etc and a language that

> has had linguistic borrowing from contact as in borrowing of nouns.

>>

>> Posts from Fari Supiya goredema_99@

>>

>> Dear Mr Hermstein

> >

> > I have recently read a paper, by a linguist at the UCLA, which

you

> would benefit much from reading. It is called The Use and Misuse of

> Language in the Study of African History, by Russell Schuh. In it

he

> deals with the claims of one Cheikh Anta Diop who erroneously

> claimed that Wolof, a Niger-Congo language, was related to Ancient

> Egyptian, an Afro-Asiatic language.

> >

> > One of the interesting issues Schuh raises can be applied to your

> unproved theory that Ancient Sumerian can be linked to Bantu. Why if

> such a link exists have neither Bantuists, of which I am one, nor

> Sumerologists detected this prior to the present?

> >

> > I notice that you do not give references for your Proto-Bantu

> reconstructions. Why not? What were your sources? Although I am not

> a Sumerologist I cannot help noticing there are no sources given

for

> your Sumerian etymons. When we add to this the limited nature of

> your comparanda you do not have much of a hypothesis. I can vouch

> for the Bantu side of your evidence being inaccurate and I am sure

> there are those familiar with Sumerian who can vouch for

> inaccuracies on that side too.

> >

> > In future I suggest you direct your efforts towards a more

> fruitful exercise.

> >

> > Yours

> >

> > Fari Supiya

> >

> > ps the link for the Schuh article is

> <http://www.linguistics.ucla.edu>

> >

> > Dear Hermel Hermstein

> >

> > In order to excel in any area of linguistics it pays to become

> deeply familiar with the works of certain scholars. Those scholars

> who have delved into the subject of probability and genetic

> relationships such as Ringe and Nichols. The latter's technique's

> are easier to reproduce.

> > Nichols argues that the Proto-Indo-European item *widehwa is

- > complex enough to identify an individual ancestral language to
- > which all languages which possess the cognate can be traced. She
- > calls this `individual-identifying` evidence. It has this status
- > because it has four consonants. The statistical grounds for
- > considering a 4-consonant recurrence as individual-identifying is

as

- > follows. The average number of consonants in the world`s languages
- > is 20 (her latest estimate is 25). The chance of a consonant
- > appearing in the same position in two different languages is 1 in

20

- > or 0.05. The chances of two consonants appearing in equivalent
- > positions is (0.05×0.05) 0.0025. Hence if a word which shares two
- > identical or corresponding consonants occurring in similar order is

1

- > in 400. There are around 7000 languages in the world which means
- > approximately 18 languages can be expected to have this
- > configuration, assuming that the linguistic sign is non-iconic.
- > Noone can claim to have found a
- > > cognate or borrowing on the basis of a 2-consonant word. A three-
- > cons. word would have a probability of 0.000125 or 1 in 8000 chance
- > of occurring. It is unlikely such a word would occur in two
- > languages independently but since probability is a broad indicator
- > and not an exact science one must be more certain. A 4-cons.
- > recurrence would have a probability of 0.0000063 or 1 in 160 000.
- > Even as a broad indicator probability can usefully inform us that a
- > 4-cons. word is unlikely to arise by chance in two languages

without

- > there either being a genetic relationship or borrowing. The same
- > applies to pronominal systems where similar consonants appear in
- > 1st, 2nd, 3rd anim. and inanim. in the same position. Those four
- > consonants would be `individual-identifying` or `genetic markers`
- > because it is unlikely that a pronominal system would be borrowed.
- > > I have devised a cross-application of this simple but informative
- > method for CVC languages such as Bantu and Sumerian where there are
- > few stems with 4-cons. but quite a few stems with more than one
- > unrelated meaning. The consonant /d/ and /m/ in PB carries the
- > meanings `heavy, honoured` and `to create`. By remarkable
- > coincidence these same consonants in the same order in Sumerian

mean

- > `heavy, important` and `to create`. The two-cons. must be counted
- > twice for the two meanings squaring a 2-cons. probability hence

> $0.0025 \times 0.0025 = 0.0000063$ or 1 in 160 000. I'm not particularly
 > comfortable with this but I'm afraid the meanings can be checked at
 > the Upenn. Sumerian Dictionary, the site for which has been given,
 > and Guthrie's Common Bantu(1967-71).
 >> To make matters worse there is another shared homonym. The PB *-
 > dong meaning `clay` from which derives *-dongo `pot` and *-dong `to
 > arrange` from which derives *-dongo `to speak, to order`. The Upenn
 > glosses for dug4 `(clay) pot` and dug `to speak` would appear to be
 > perfect correspondences. Hermstein you are are correct that despite
 > their derived status their distribution, which I had not checked,
 > makes it very likely they were part of the original PB and must
 > therefore be derivations from a pre-Bantu stage. They certainly

were

> not Bantu period innovations. The Sumerian dug4 appears to be the
 > verbal root with suppletive stems /di/ and /e/. The exact nature of
 > the suppletive stem /di/ is not known to me but PERHAPS it is
 > related to the pb *-tI `to say, quote`. It is possible that the
 > verbal plurals and suppletives can be found within N-C. It is also
 > possible that this system arose after separation, if it is genetic.
 > Anyway it is difficult to decide without a Sumerologist explaining
 >> the nature of some of these verbal plurals etc. are they derived
 > from the root? Are they separate in origin? This, however, has no
 > bearing on the issue of statistics because the probability has
 > already reached a significant degree of unlikelihood twice.
 >> The third shared homonym is more problematic:
 >> *-tek to draw (water) corresponds plausibly with sig to load up;
 > to draw water
 >> *-tika cold weather also shares a gloss with sheg snow, sleet,
 > cold weather. An /s/ correspondence followed by a /sh/
 > correspondence is not unknown in Bantu:
 >> *-cana back -sana back
 >> *-cana sunlight -shana sunlight all in the same language. This
 > would appear to be yet a third case of a 1 in 160 000 probability

of

> independent arising.
 >> There is another angle one could use with the calculations. What
 > are the chances of five items with exact meanings having the same
 > initial consonant and matching second consonants. All shared
 > correspondences are part of a paradigm or recurrence hence
 >> *-do sleep udi sleep
 >> *-dem be heavy idim heavy
 >> *-dem create dim to create
 >> *-dong speak dug to speak
 >> *-dongo pot dug pot

> > One could argue this is a 5-cons. paradigm with a probability of

1

> in 3 million or 0.00000032.

> >

> > What does this mean. I think we can all see were chance features
> in all of this, or rather, it doesn't. Anyone wanting to disagree
> should feel most welcome providing their own examples of shared
> homonyms in unrelated languages. I am under no scientific obligation
> to take anything short of this seriously. Unless of course one
> can show Upenn to be wrong (an attack on Tinney). So we are left
> with borrowing, or a relationship. I feel much more at ease with
> borrowing because we can automatically say there is a better chance
> that it has been proved than that it hasn't. Genetic relationship I
> can only accept pending fulfilment of the requirements of the last
> post. Why would borrowing show up in basic vocabulary and with
> shared homonyms? My suspicion is that a significant body of N-C
> speakers at some pre-Bantu level arrived in Mesopotamia and were
> absorbed by the Sumerians. How they arrived is suggested by
> Hermstein's interesting proposed cognate pair:
> > *-jato canoe and wooden raft, plank of a boat
> > suggesting this word entered Mesopotamia before the building of
> large boats. Is it possible to get to Mesopotamia from Africa in a
> canoe. If one can cross the Bab-el Mandeb Straits (about 40 km)
> separating Arabia and Africa then one could coast hug into the
> Persian Gulf. Van Sina (1995) dates the first part of the Bantu
> expansion to 3000BC and identifies an island-bound language that
> separated from the rest of Bantu during the initial expansion. The
> island is 35km off the nearest West African coast. They are thought
> to have arrived by canoe. The journey to East Africa only presents

a

> problem in that it left behind no trace of pre-Bantu languages on
> the route. Perhaps it happened in one lifetime. We can
> archaeologically infer navigational capacity as early as 4200BC

from

> boulders that were being transported across a 25km wide estuary in
> the Nigeria-Cameroon border area. A preserved dugout was retrieved
> from Dafuna in Nigeria dating to at least 6000BC. Compare with the
> following from
> > Chris Ehret (2002):
> > "Before 6000BC, Niger-Congo peoples had become skilled
> boatbuilders, carving out from single large logs they needed for
> fishing and for travelling by stream through forested areas."
> > Barbera Barich, the source for the Dafuna dugout believes

- > navigation had been developed by this time to cope with the large
- > waterways present in West Africa. Evidence suggests the ability and
- > know-how to travel can be explained but not the motive. But then

who

- > can be sure about the motive for the PIE expansion?
- >> Another interesting proposed cognate was :
- >> *-cad to incise, cut, tatoo sar to write
- >> This is the very etymology we would expect if the PB item or it's
- > ancestor was the source of the Sumerian verb. Compare Proto-

Germanic

- > *writan `to wear, tear, scratch, cut`; Old Frisian writa `to score,
- > write`; Old Norse rita `to score, write`. A similar etymology can

be

- > shown for the word `scribe` from Latin scribo or some such form.
- >> Hermel if you want to see this through I suggest you sign up
- > for two modules at a university of your convenience, Introductory
- > Sumerian and Historical linguistics. I would also advise you to

read

- > up on areas around historical linguistics like Phonology for example
- > (a seperate module at college). You can be an occassional student
- > and still work full-time.
- >> Use my tips and data to strengthen your work and eventually get
- > something published. You have a good foundation to build on. Anyone
- > who says otherwise should be asked to prove it. And if you don't
- > hear anything you know what that means. Good luck
- >>
- >> Yours
- >> Fari Supiya
- >>
- >> Dear Mr. Hermstein
- >>
- >> You asked me about PB inaccuracies. Knowing the history of Bantu
- > reconstructions makes it simple to trace your source. I must

commend

- > you for using such a reputable source and resisting the temptation
- > to alter the meanings as you see fit(I know, slight change of
- > tone). The fact remains, however, that your use of the site has one
- > major fault.
- >> *-dong means `to order` or `arrange` from which *-dong `to

speak`,

> `to order` is derived.
>> *-dongo means `clay` from which is derived the word `pot`.

Neither

> of these are original.
>> I suspect if you were to use original instead of derived meanings
> your seemingly impressive PB-Sumerian links would vanish.
>> It is time to spend your energy more wisely. While I deplore the
> indirect(and irrelevant) swipes from people who lack the relevant
> expertise or honesty to confront you directly, you have placed
> yourself in this position.
>>
>> Fari Supiya
>> ps my intention is to help not make you feel bad.
>>
>> Dear Hermel Hermstein
>>
>> You should be aware that when you `discover` a new correspondence
> it might cancel out some of your previous work. If 1st degree /i/
> before /d/ maintains the /d/ correspondence in Sumerian then your
> equation of *-jadi `oil` with Sumerian li `oil` is in violation of
> the sound law. The data you have provided, however, makes sense so
> far.
>>
>> In Bantu also initial /b-/ often under goes lenition as in the
> following:
>> *-bod to rot wora to rot
>> *-bodo penis mboro penis
>> It is hardly surprising that initial /b-/ correspondence between
> Sumerian and Bantu shows deletion (or lenition, might there be a
> Sumerian phoneme /w/?) at times. In Niger-Congo there were two sets
> of plosives; lenis and fortis (lax and tense articulation) which is
> the likely source of the variation.
>> Keep up the research.
>>
>> Yours
>> Fari Supiya
>>
>> Dear Hermel Hermstein
>>
>> Peter Daniels` post challenges you to demonstrate similarity in
> inflectional morphology. If I may add. The proof of Niger-Congo
> genetic relationship is based on an elaborate system of gender
> and number marking, the reasonably consistent noun classes of
> certain nouns across the N-C geographic zone, and the system of
> verbal extensions which include causatives, reciprocals etc, which

> can be reconstructed to N-C level. The lexical evidence, which

often

> numbers around 50 items, is looked at in perspective. You should be
> aware that the extent of noun class useage varies in N-C branches
> from full(Atlantic) to remnant (Mande where tone alternation marks
> sing-plur) to absent in some Kwa languages along the coast. I

think

> you mentioned the latter in a previous post.

> >

> > You should also give due study to the phenomenon of

`pluractional`

> verbs which occur in N-C and, according to both yourself and Thomas
> Marik, in Sumerian too. Of course this is only if you want to show

a

> genetic relationship. If you are arguing borrowing, for which you
> appear to have evidence, then this is not an issue.

> >

> > I thoroughly disagree with the notion of having to show how the
> contact took place. Even if you showed this if the linguistic
> evidence is not strong enough it means nothing. On the other hand

if

> you can show strong evidence of recurring correspondences then the
> burden of proof is not with you to show how the migration took
> place. I hold this to be self evident, however Greenberg maintained
> a similar position, in relation to Guthrie who argued Greenberg`s
> hypothesis (of Bantu dispersal) did not take account of
> `geographical realities`. To be fair to Mr. Daniels given the
> distances involved it seems far more likely that West Africans
> reached America (for which there appears to be no evidence), which
> is simply on the opposite coast, than to suggest that they ventured
> to Mesopotamia. This is assuming Proto- N-C arose in West Africa
> (Kordofanian, a branch of N-C, is spoken in Sudan).

> >

> > Yours

> > Fari Supiya

> >

> > Dear Hermel Hermstein

> >

> >

> > This is my first response to what you have sent.

> >

> > You have an uneven accumulation of knowledge concerning

diachronic

> linguistics hence you know plenty in one area and almost nothing in

> others. It also shows in your responses to critics. At the level

you

> are at now you would not be able to get anything published in this

> field and ultimately that is where research should be heading.

> >

> > Problem areas include 1) knowing the difference between

historical

> linguistics of the textbook and the actual practice within the

> context of a family, 2) Ability to adequately explain to critics

the

> difference between lookalikes that occur between unrelated

languages

> and cognates, 3) a profound familiarity with the scholarship of

> various individual experts, 4) knowledge of the most effective ways

> to carry out step 1 of the comparative method, and lastly 5) an

> undeveloped linguistic instinct. I will briefly explain the various

> points so you understand.

> >

> > In historical linguistics you are taught that the comparative

> method is heuristic(see Nichols 1996, in The Comparative Method

> Reviewed, ed. Durie,M...; and Kathleen Hubbard at

> <http://www.utexas.edu/depts/classics/documents/PIE.html>). In actual

> practice within a family such as Bantu you find out first hand what

> that actually is. In reconstructing PB, Coupez and Bastin (1999)

> used systematic sound changes already known to affect each

language,

> from the research of Guthrie(1967-71) and Meeussen(1980), to

> determine which items were reflexes. However they included items

> which showed minor variation of the sound rules because of how

> regular correspondences are known to work in Bantu. Here is an

> example:

> >

> > *-dUad be ill -ruara be ill

> >

> > *-dUba flower -ruwa flower

> >

> > *-dUdU be bitter(shift to) gall -nduru gall

> >
> > *-dUmI male, husband -rume male, husband
> >
> > *-dI eat -dya, dyga, rya eat, consume
> >
> > *-dIa that, those -ria that one, far demons.
> >
> > *-dImI tongue -rimi tongue
> >
> > *-dId weep, shout -rira to ring (tr)
> >
> > -ridza to ring (intr)
> >
> > I present 4 examples each of /d-/ followed by second degree /U/
> followed by labial and alveolar plosives, labial nasals etc. and
> there is at least one party-booper in each set. If you seriously
> want to compare Bantu with anything you will have to understand
> these allophonic variations which appear to be unpredictable. There
> is an even worse example:
> >
> > *-gUdUbe pig -nguruwe pig
> >
> > *-gUdo evening; yesterday -uro evening
> >
> > -zuro yesterday
> >
> > A velar plosive acquiring an initial nasal (possibly an
> assimilated noun class) in one case, deletion of the plosive in
> another and a shift to an alveolar fricative in the last with the
> latter two occurring in two reflexes of the same PB item yet all
> these reflexes belong to the same language. Clearly there is
> regularity in theory and in practice. Yet noone would question that
> these are indeed reflexes. The problem for you is if Sumerian was
> related to Bantu how would you identify the Sumerian cognates? You
> wouldn't have the expertise but it could be done.
> >
> > Now the difference between lookalikes and real cognates is easier
> to explain when you have real examples. The Sumerian eme, tongue
> would appear to be only a lookalike of the PB*-dImI. That is,

unless

> you can show other examples of initial position dental stop

deletion

> in words of the same meaning first, then inexact but close senses
> afterwards. Lookalikes rarely repeat the same corresponding

> differences (there is one case of a once-recurring difference in
 > Ringe 1992, Transactions of the Philosophical Society...). This is
 > where the evidence of cognacy lies. To use the words of Campbell
 > (1998):
 > >
 > > `It is important to attempt to avoid potential sound
 > correspondences which are due merely to chance. For example,
 > languages may have words which are similar only by accident, by
 > sheer coincidence, as the case of Kaqchikel (Mayan) mes mess,
 > disorder, garbage : English mess (disorder, untidiness). To
 > determine whether a sound correspondence is real (reflecting sounds
 > inherited from a proto-language) rather than perhaps just an
 > accidental similarity, we need to determine whether the
 > correspondence recurs in other cognate sets...If we were to attempt
 > to find recurrences of the seeming m-:m- correspondence between
 > Kaqchikel and English, we would soon discover that there are no
 > other instances of it, that it does not recur.`p113 Historical
 > Linguistics
 > >
 > > In this respect Mr Hermstein some of your examples are

interesting

> because you have shown recurrent differences.
 > >
 > > *-bad-Uk be split (intr) bar to split, open
 > >
 > > *-tad to cut open tar to cut
 > >
 > > *-mUd-Ik to shine, give light mul to shine, radiate (light)
 > >
 > > from this derives mUdI torch from this derives mul star
 > >
 > > *-gUdU sky ul sky
 > >
 > > *-jadi oil li oil
 > >
 > > *-mido throat, gullet meli neck
 > >
 > > *-tadI long tal (to be) broad
 > >
 > > *-jIda path (becomes road in modern lang.) sila street
 > >
 > > *-cad to incise, cut, tatoo sar to write
 > >
 > > *-gad-Ik put on the back g~ar to put, place, lay down
 > >

> > *-bodo penis bur crotch

> >

> > Three exact meaning correspondences, two hair-splittingly close,

> and six close meaning correspondences of the PB voiced alveolar

stop

> to the Sumerian liquids. Both the deletion of the /g/ and it's

> nasalization we have already seen in the shift from PB to

descendant

> languages. The phoneme /j/ either becomes a fricative or is deleted

> along, sometimes, with the following vowel. There is nothing here

> inconsistent with Bantu phonological principles in practice. As for

> the Sumerian I can only say I have checked the meanings in the

Upenn

> dictionary and they are consistent with your glosses. I checked the

> Akkadian equivalents for these and they were not similar. These are

> good candidates for cognates. They are not just eleven stems out of

> basic vocabulary of a few hundred but eleven stems with the same

> correspondence recurring. You have not proved a genetic

relationship

> yet but chance is highly unlikely to be an option.

> >

> > Your other problem is a poor technique of cognate searching.

There

> are also correspondences of PB */d-/ : Sum./r-, -l/ that you did

not

> find.

> >

> > *-dUmI male, husband urum male

> >

> > *-dI eat rig to eat, drink, sup

> >

> > *-dI be iri to make manifest, to become

> >

> > *-dIa that, those RI far demons.; that, yonder

> >

> > Of which the Sumerologists, I am told, are not sure about the

> reading of the last hence given in capitals. Here Bantu would

appear

> to furnish a reading. If the similarity can help with providing a
> reading then this shows even more that you need assistance from a
> Sumerologist, if you are to continue your research, because what

you

> have presented gives no such examples. The additional vowel of the
> Sumerian example for `male` can be explained by prothesis. The

extra

> segment in the next example can be explained in a Niger-Congo
> context where in the Atlantic family Wolof has leka `to eat`.
> >
> > The proportion of inexact or skewed meanings depends on the

length

> of time from the split. Bantu reflexes tend to have far less number
> of skewed items amongst them. With Benue-Congo, the next up, it
> increases and finally with Niger-congo the proportion of skewed
> meanings is highest. Niger-Congo is far older than Indo-European as
> evidenced by the complex branching and the dissimilarity degree of
> the most distant branches.
> >
> > The last problem I identified was an undeveloped linguistic
> instinct on your part. I don't know how you came to study this
> particular issue but you have done well by sensing that there is
> something going on here. Your problem, however, is that you miss
> certain warning signs. Since you are not a Sumerologist when you

see

> an item like ushu `sunset`, written u4-shu2 alarm bells should

ring.

> U4 is also used to write `sun` presumably pronounced ud. I could

not

> find a meaning for ush2 but if one postulates something like `to
> sink, or submerge` then your exact meaning comparison is out of the
> window. You are really comparing shu2 with PB *-co sunset. You need
> to find out from a Sumerologist whether ushu is unanalysable

because

> all etyma in a basic comparison should be monomorphemic. The
> instinct is not in the being right or wrong. It is in the sense of
> unease that makes you exclude an item until it is checked. That's
> what being a linguist does for you.
> >

> > The remaining problem of intimate familiarity with individual
> scholar`s research will be dealt with in another posting. You
> mentioned that mathematical calculations could back up your case

but

> you provided no actual examples. Such calculations have actually
> been carried out by a few linguists. They can be cross-applied but

I

> will deal with that in another posting.

> >

> > At the moment Hermstein your`e out of your depth! You need
> professional help to make a solid case that can be advanced. Unless
> a Sumerologist can show that most of your Sumerian etymons are
> analysable, Semitic borrowings, incorrect morphological forms (but
> the evidence as I have arranged it is mostly nouns) or that the
> Upenn dictionary is simply wrong on those points(how likely?),

your

> hypothesis needs seroius consideration.

> >

> > Since a number of people seem to appreciate jokes (yourself
> included) let me sign of with Russell Schuh`s joke of Wolof and
> English cognates:

> >

> > Wolof English

> >

> > bey goat buck

> >

> > dee die die

> >

> > fan when? when

> >

> > goor man guard

> >

> > lekk to eat lick

> >

> > man me, I me

> >

> > ndox water dock

> >

> > nit person native

> >

> > nopp ear lobe

> >

> > What part of regular correspondence don`t some people get?

>>
>>
>> Yours
>>
>> Fari Supiya
>>
>> Geographical separation-yes. Chronological separation- again, if
> people can't be bothered to read the posts why should I take them
> seriously? Either you have regular correspondences which defy

chance

> or you don't. Herstein does and when you fail to show other
> otherwise you start to talk about anything other than the evidence
> you can't dispose of. As for possible means of contact I've shown
> just how possible it was in a previous post. It's up to you -read

it

> or not. Whether you believe is your choice. All I'm saying is that
> the evidence itself is difficult to attack. Please- let's not
> rewrite the rules of linguistics.
>>
>> Herstein it's time you started defending your own thesis. Where
> are you?

>>

>> ----- Original Message -----

>> From: Robin

>> To: Ta_Seti@yahoogroups.com

>> Sent: Monday, November 13, 2006 4:50 AM

>> Subject: [Ta_Seti] Re: Questions raised in a new African history
> book WHEN WE RULED

>>

>>

>>

>>

>> Dear Jaime

>>

>> Some of the evidence was posted on ANE. I copied them on to the
> Yahoo Group - africanclassicalhistory, messages 815, 820, 822, 823
> and 829. Below I repost my introduction to the debate from
> africanclassicalhistory and some of the first of the posts (taken
> from ANE).

>>

>> Greetings from the Moderator

>>

>> On the Ancient Near East site there was a internet debate
> concerning

> > whether or not the Sumerians (the first civilised inhabitants of
> the
> > Middle East) spoke Bantu, a language family of Central and
> Southern
> > Africa. The site is aimed at professional linguists and other
> experts
> > to strut their stuff. Mr Hermel Hermstein started and ended the
> > debate. By the way PB means Proto Bantu.
> >
> > Robin
> >
> >
> >
> > On the 14 May, Mr Hermstein posted the following
> >
> > To Mr.Adams
> >
> > Thanks. Your response was most informative. I'll stick to what
> I'm
> > best at. Did Sumerian cause language death in the south? You're
> > right. Without written records it's speculation. Were the
> Sumerian
> > readings of the determinatives once pronounced in that language?
> > Again it could have been scribal errors. Now to the area I'm most
> > comfortable in.
> >
> > I was not trying to say Sumerian is the ancestor of Bantu or even
> > vice-versa. I believe, tentatively(until corrected), that
> Sumerian
> > and Proto-Bantu share an ancestor not in the distant
> epipalaeolithic
> > but in the much more recent past. Recent enough to be proved by
> > stage 1 of the comparative method (the identification of regular
> > phonemic similarities and differences in words of the same
> meaning).
> > The best place to start is with the Swadesh-type list of 100
> words
> > thought to be the most basic of vocabulary and common to all
> > languages regardless of material culture. They are believed to
> last
> > longer in the language because they are less likely to be
> borrowed
> > or replaced. Words like "arm", "leg", "head", "ground", "fish"
> etc.
> > One can also compare the number of similarities between Swadesh
> list

> > items between two languages and compare between those of known
 > > relationships. Indo-European languages (from different branches
 > tend
 > > to have a 25-35% cognacy rate while Uralic languages, 10-20%.
 > >
 > > Now these ideas are not without controversy. Some items
 > like "head"
 > > have had their legitimacy for being on the list questioned.
 > > Languages also borrow basic list items though they are less
 > likely
 > > to. English borrowed 10% of it's Swadesh words from Norman
 > French.
 > > The uses of list results for glottochronology have caused a still
 > > raging controversy. The fact still remains, however, that
 > unrelated
 > > languages and lang. that have never been in contact show a
 > degree of
 > > similarity within the chance range. Languages are estimated to
 > share
 > > under 7% of their basic vocabulary by chance(Campbell 1998 one of
 > > many who cite this statistic). In reality some language families
 > are
 > > known to have distant branches with a 5% cognacy rate
 > > (Austronesian?). If we can find say 8 similarities then it's a
 > > descent argument for non-chance (borrowing or genetic
 > > relationship). Can we find 8 similarities between Swadesh PB and
 > > Sumerian?
 > >
 > > I = second degree i
 > > i = first degree i previously called super-closed high vowel
 > > U= second " " u
 > > u= first degree u prev. called " " "...
 > > c= phoneme /s/ acc. most Bantuists
 > >
 > > Proto-Bantu Sumerian
 > > *-badI liver bar liver (kabattu)
 > > *-beede breast ubur breast (tulu)
 > > *-cUkI hair siki hair (shartu,
 > > shipatu ?)
 > > *-gend walk, go g~en to go (alaku)
 > > *-gego molar tooth, tooth gug tooth (shinnu)
 > > *-kUdU adult, big kur (to be)big (rabu)
 > > *-kUto skin, garment kush skin, leather (mashku)
 > > *-piip be black gig be black (tsalmu)
 > >
 > > The evidence is not without issue. The Akkadian bracketed

> > equivalents are there to show that these are not likely to be
 > > Semitic borrowings into Sumerian. They do not have pronunciation
 > > markers over the phonemes for typographical reasons and really
 > they
 > > are not the issue. The Sumerian bar indicates the "liver" as the
 > > seat of emotion and not the organ for which they would write ur.
 > The
 > > semantic latitude in this case is negligible as one can be
 > compared
 > > to the other without abusing common sense. Also the relationship
 > of
 > > bar "liver" to bar "to split, open" ; "outside, (other)side is not
 > > clear to me. If there is a relationship between the two that
 > could
 > > affect my argument. They are all written with the same sign. It
 > would
 > > be a remarkable coincidence if PB had the forms *-bad
 > meaning "rib,
 > > side" and "liver" while Sumerian had the forms bar
 > meaning "(other)
 > > side, outside", "shoulder" and "liver" and they were not related.
 > > Also items for "big" and "black" should properly be adjectives
 > > and not verbs but I couldn't find any Sumerian adjectives not
 > derived
 > > from the verbs. Some of the items have a range of meanings
 > > like "walk" and "go". The partial match will do for me as they
 > have
 > > the same general sense. In any case they seem to bear the mark of
 > > cognacy : the regular correspondences. The /b/ in PB
 > corresponding
 > > to the /b/ in Sumerian while the /d/ in PB corresponds to
 > the /r/ in
 > > Sumerian. The difference in the velar and nasal velar initial
 > > consonants in the Sumerian correspondent of items "go"
 > and "tooth"
 > > is not unusual in Bantu itself with some /g/ becoming /g/ and
 > other
 > > times /ng/ in similar phonetic environments as in PB to KiLega
 > sound-
 > > shifts. Also compare the KiLega mw-igi, "darkness" from the PB *-
 > > piipi.
 > > And yes it's just eight words but the Swadesh 100 from which
 > > they were taken is designed to be a sample of the basic
 > vocabulary
 > > of the language as a whole.
 > > So, I reiterate my position. Sumerian was a Niger-Congo language

> > probably of the Benue-Congo sub-branch. The chances of borrowing
> > decrease with distance and there are thousands of miles
> separating
> > West Africa from S. Mesopotamia. It is still possible but one
> would
> > need to explain why no languages in-between have been affected by
> > the areal diffusion or by the borrowing. Furthermore some of these
> > items have a clear Niger-Congo context so the loaning would have
> had
> > to be from PB to Sumerian. Explaining how PB-speakers got to
> > Mesopotamia is as difficult for borrowing as it is for genetic
> > relationship. There is no easy way out. Except to provide
> evidence
> > that convincingly destroys the embryonic thesis.
> >
> > Yours
> > Hermel Hermstein
> >
> >
> >
> >
> > On the 9 June 2004 Hermstein truly concluded the following after
> a
> > gruelling 4 weeks of debate . . .
> >
> > 9 June 2004
> >
> > To those of you who have encouraged me to continue my research,
> full
> > marks. If I am wrong no harm done. If I am right then the
> evidence
> > will only grow and has been growing before your eyes.
> >
> > Special thanks to Fari Supiya for his helpful references and for
> > understanding the significance of shared homonymous stems. Maybe
> > it's because you work with CVC languages. I can't believe just
> how
> > ignorant some linguists are- goes to show that if non-linguists
> are
> > not equal then certainly those with qualifications differ in
> their
> > performance. Don't be too hard on them though. People only
> perform
> > to capacity.
> >
> > Thanks to T Marik for his initial input before falling silent. He

> > tried. Thanks to Miguel Carrasquer for the relevant input. I
> don`t
> > think either of you brothers will ever agree with me but your
> > contributions were valued.
> >
> > Thanks to Mr Adams. Without you I wouldn`t have come here. Your
> last
> > major posting was full of insights. I would appreciate if you
> could
> > send me the attachment of the posts concerning other linguistic
> > comparisons you mentioned with Sumerian.
> >
> > Thanks to all the participants who sent private posts. I can see
> why
> > you didn`t want to support me in the open.
> >
> > I`m off to continue the research and to give you all one less
> thing
> > to write about. Remember that I stood my own ground from day one.
> > Answered all and every point. Never twisted a criticism to suit
> my
> > own end.
> >
> > I say tomatoy to you say tomato
> > I say goodbye Daniels says goodriddance
> > tomatoy tomato goodbye goodriddance
> > let`s call the whole thing ooooooooooff
> >
> > ps like Arnie I`ll be back!!
> >
> >
> > MODERATOR CONCLUSION
> >
> > The key point is where Mr Hermstein stated that: "Remember that I
> > stood my own ground from day one. Answered all and every point."
> The
> > significance is that NOT ONE OF THE LINGUISTS OR OTHER EXPERTS
> WAS
> > ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE
> AKIN
> > TO BANTU!!!
> >
> > Robin
> >
> > I will post the debate on here in a few days.
> >

> >
> > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
> wrote:
> > >
> > > Gotcha. So what is the evidence that a Proto-Niger-Congo
> language such as Proto-Bantu/ Proto-Potou-Akanic-Bantu is the
> ancestor of both Sumerian?
> > >
> > > ----- Original Message -----
> > > From: Robin
> > > To: Ta_Seti@yahoogroups.com
> > > Sent: Sunday, November 12, 2006 6:43 AM
> > > Subject: [Ta_Seti] Re: Questions rasied in a new African
> history book WHEN WE RULED
> > >
> > >
> > > Dear Jaime
> > >
> > > Proto Bantu is a reconstructed language. It is a scholarly
> attempt
> > > to find the linguistic ancestor of Swahili, KiKongo,
> ChiShona, etc.
> > > The source that we used for all PB items was
> > > <http://linguistics.africamuseum.be/BLR3.html>
> > >
> > > Peace
> > >
> > > Robin
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
>
> > > wrote:
> > > >
> > > > In which country where proto Bantu writings found?
> > > > ----- Original Message -----
> > > > From: Robin
> > > > To: Ta_Seti@yahoogroups.com
> > > > Sent: Friday, November 10, 2006 12:09 AM
> > > > Subject: [Ta_Seti] Re: Questions rasied in a new African
> history
> > > book WHEN WE RULED
> > > >
> > > >
> > > > Dear Asar
> > > >
> > > > The theory presented is not that the Sumerians were Bantu

>>> speakers
 >>>> but that Sumerian and Proto-Bantu shared a common
 > linguistic
 >>>> ancestor Niger-Congo. The linguistic comparisons between
 >>> Sumerian
 >>>> and Proto-Bantu were given to illustrate this point.
 >>>>
 >>>> Peace
 >>>>
 >>>> Robin
 >>>>
 >>>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
 >>>> wrote:
 >>>>>
 >>>>> I plan on getting this work soon. I hope the author can
 >>> address the
 >>>>> question as I think he's on this list as well.
 >>>>>
 >>>>> Asar Imhotep
 >>>>> <http://www.mochasuite.com>
 >>>>>
 >>>>>
 >>>>>
 >>>>> --- In Ta_Seti@yahoogroups.com, "Amanda"
 >
 >>> wrote:
 >>>>>>
 >>>>>> Htp
 >>>>>>
 >>>>>> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .
 >>>>>>
 >>>>>> What do you guys think of the way that When We Ruled
 >>>> reconstructs the
 >>>>>> Egyptian Kings list from 5660 BC down to the Persian
 > Period?
 >>>>>>
 >>>>>> Do you think the writer is correct to argue that the
 >>> Sumerians
 >>>> were
 >>>>>> not Cushites but Bantus?
 >>>>>>
 >>>>>> Htp
 >>>>>>
 >>>>>> Amanda
 >>>>>>
 >>>>>>

>>>>

>>>

>>

>

| 21276|2006-12-19 09:46:50|Jaime Andres Pretell|Black Warrior Dynasts: Afrocentricity and the New World|

"BLACK WARRIOR DYNASTS":L'AFROCENTRISME ET LE NOUVEAU MONDE.

In Fauvelle, F.-X., Chretien, J.-P., Perrot, C.-H. (eds.). Afrocentrismes. L'histoire des Africains entre ?gypte et Am?rique, 249-270 Paris: Karthala (2000)

?Black Warrior Dynasts?: Afrocentricity and the New World [eng rev]

By Bernard R. Ortiz de Montellano

The Olmec civilization with its colossal basalt heads and massive earthen works has always attracted pseudoscientific diffusionist claims. A traffic policeman would have been needed to keep the waves of Libyans, Phoenicians, Romans, Carthaginians, Shang Chinese, Polynesians, Mandingos, Irish monks, Mande speakers, Egyptians, Nubians, and aliens from outer space from crashing into each other on their way to the Gulf of Mexico. Ivan Van Sertima?s claims of Egypto/Nubian influence on the Olmecs, and thus on subsequent Mesoamerican and New World civilizations, have almost achieved the status of dogma. They are widely taught, not only in Afrocentrically oriented schools, but also in many ?multicultural? curricula and cultural sensitivity classes. Olmec heads are prominently displayed in African American History Museums, appear in murals on the African American heritage, and in exhibits for Black History month. Van Sertima?s book, They Came Before Columbus, first printed in 1976, has had 21 editions, and is, typographical errors and all, still in print. Van Sertima has repeated his claims, with minor variations, in non-peer reviewed outlets a number of times since then (1992a, 1992b, 1992c, 1994, 1995, 1998). However, in contrast to the acknowledged Viking presence in Newfoundland around A.D. 1044 (Ingstad 1964, 1969; Davies 1979:229-30), no authentic artifact of African origin has been found in a controlled archaeological excavation.

Van Sertima?s books and articles make a multitude of claims which would require volumes to refute in detail. To deal with adequately with a single paragraph of an undocumented and unreferenced claim takes weeks of work and many pages of text. Clearly there is not enough space here to do a point-by-point discussion. More detailed, though not exhaustive, rebuttals are Ortiz de Montellano, Barbour, and Haslip Viera (1997), Haslip Viera, Ortiz de Montellano, and

Barbour (1997) and Ortiz de Montellano (1995). This chapter will sketch out Van Sertima's principal claims, point out the flaws in a few, and look at the methods and strategies he uses so that readers will be able to compare them with those used by other Afrocentrics.

Why are these ideas so attractive to African-Americans? Racism and decades of Eurocentric dominance of school curricula and the media have taken their toll on the self-esteem of African-Americans. I have great sympathy for efforts to improve this self-esteem and to correct the imbalance in coverage of world history. Unfortunately, Afrocentrics feel a need to assert that their ancestors were, not only equal, but actually superior to Europeans and other ethnic groups. Afrocentrics have taken obsolete racist European notions of history and anthropology and turned them upside down. According to many Afrocentrists, all of the world's early civilizations: ancient Egypt, ancient Mesopotamia, India, China, Europe and those in the New World were created or inspired by racially "Black" peoples.⁽¹⁾ Van Sertima claims not to be an Afrocentric, but his claims for African influence everywhere (Van Sertima, ed. 1985, 1989, 1991, 1992, and Van Sertima and Rashidi, eds. 1988 among other works) belie his protestations.

Van Sertima postulates two principal contacts between Africa and the New World--approximately 650 B.C. and A.D. 1311.

1. Egypto/Nubians

According to Van Sertima's original proposal (1976: 123-138), the Nubian rulers of ancient Egypt (25th dynasty)⁽²⁾ organized an expedition to obtain various commodities, including iron, from sources on the Atlantic coast of North Africa, Europe and the British isles during the late 8th or early 7th century B.C. The vessel would have had a mixed crew of Nubian troops in command, a Phoenician navigator, a couple of Hittites, Egyptian sailors, and a number of Negroid Egyptian women (Van Sertima 1976: 137-138). This expedition sailed from the Nile Delta, across the Mediterranean, and down the Atlantic coast of North Africa, where it became caught in some current or storm that sent it across the Atlantic to an eventual landing on the Gulf Coast of Mexico where it came into contact with the receptive, but inferior, Olmecs. At this point, the Olmecs presumably accepted the leaders of the Nubian/Egyptian expedition as their rulers ("Black warrior dynasts"), and these individuals, in turn, created, inspired or influenced the

creation of the Olmec civilization, which influenced Monte Alban, Teotihuacan, the Maya, and all the other Mesoamerican civilizations that followed (Van Sertima 1976: 261, 264, 267-69).

According to Van Sertima, the Nubians became the models for the famous colossal stone heads which the Olmecs produced in the years that followed the alleged contact. The Nubians also provided the impetus for the building of pyramids and ceremonial centers, and introduced a number of technological innovations and practices (mummification, cire-perdue metallurgy, the symbolic use of purple murex dye, weaving, etc.) which influenced Mesoamerican religion, mythology, customs and even the Mesoamerican calendar. Van Sertima also claims that Egyptians influenced South American cultures by introducing the vertical loom to Peru (1976: 167), mummification (1976: 158-160), and burial practices (1976: 200) among others. Exactly when and how these contacts with civilizations on the Pacific coast of South America came about is never spelled out.

2. Bambara/Mandingo A.D. 1310-1311

On the sole basis of a hearsay report written in the 14th Century (al-ʿUmari 1927), Van Sertima (1976: 37-107, 1998: 1-28) claims that these 'Black Africans' introduced mythological and religious beliefs about Quetzalcoatl and other Aztec gods and particularly those associated with the Aztec long-distance traders, the pochteca, to the New World.(3) Al-ʿUmari (1927: 74-75) was told by Mansa Musa that his predecessor, Abu-Bakari II, the Mandingo ruler of Mali, had set out from some unspecified location on the western coast of his dominions with 2000 vessels on an expedition with 2000 vessels to find a 'river in the sea' and had never been seen again.(4)

Given the limited space available there is little need for an extensive discussion of this claim. Even if this voyage had taken place, it was much too late to have much influence on Aztec civilization because the Aztecs are the final chapter of a 3000-year-old basic cultural tradition in Mesoamerica. Examples of traits supposedly brought over in A.D. 1300 can be found in Mesoamerican cultures ancestral to the Aztecs before the supposed African trip. Claims about influence on the Aztecs are much more difficult to sustain than those about the Olmecs, because we have a large amount of textual and historical information about Aztec culture. The interconnectedness, context, and historical development of Aztec religion, mythology, and iconography are easily demonstrated. Our discussion will focus on some of Van Sertima's

claims dating from periods when diffusion might have actually influenced Mesoamerican culture. An exception is a claim for the existence of an artifact proving New World contact with Africa.

guan?n

Van Sertima (1995; 1998:3-4) claims that Columbus described an African artifact in the journals of his 3rd voyage.(5)

Columbus wanted to find out what the Indians of Espa?ola had told him, that there had come from the south and the southeast, Negro people, who brought those spear points made of a metal which they call guanin, of which he had sent samples to the king and queen for assay which [sic] was found to have 32 parts- 18 of gold, 6 of silver, and 8 of copper (Thacher 1903-1904: vol. 2, 380).(6)

Van Sertima continues, ?The proportion of gold, silver, and copper alloys were found to be identical with spears being forged at that time in African Guinea. Apart from the eyewitness testimony of the Native Americans, here is incontestable metallurgical evidence from Europeans themselves (their meticulous assays establishing the identical proportions of metal alloys in the spears found in the Caribbean and the spears made in Guinea) (Van Sertima 1998: 3).?

Even though our primary focus is on the Olmec period, we need to briefly deal with Van Sertima?s claims that guan?n is an artifact. Van Sertima presents the claim of identity between African and New World alloy spears as if it were a continuing paraphrase of the quote from Columbus. In fact, neither Thacher, Las Casas, Columbus nor anyone else says anything about African gold spears, their analysis, or their identity with the gold alloy from the New World.(7) Van Sertima asserts this identity with no evidence whatsoever. This complete lack of evidence disposes of his claim, but we will discuss the matter briefly. Copper/gold and copper/gold/silver alloys are not distinguished from each other and are referred to generically as tumbaga.(8) Guan?n is a word in Arawak, the language of the inhabitants of Hispaniola, not Mandingo and was, therefore, not imported. Rivet and Arsandaux (1946: 60 ff.) show that in many Arawakan languages words like guan?n or guani and words resembling karakoli, in Carib languages, designate tumbaga alloys. In his discussion of this issue, Van Sertima relies on the Afrocentric

hyperdiffusionist Harold Lawrence, not on Columbus and the early chroniclers. Lawrence (1987) claims that "Mandinga traders" from West Africa made "several" voyages to the Americas after 1300 and established colonies in Honduras, Nicaragua, Panama, Venezuela, and the island of St. Vincent. In any case alloys in Africa were not the same as Columbus' guan?n. Lawrence, Van Sertima's source, cites Bosman (1967) for the composition of gold alloy objects (though not spear heads). For comparison, Moche tumbagas are also provided (Lechtman 1988). The composition is given in percentages to facilitate comparison.

	gold	copper	silver
Columbus-guanin	56%	25%	19%
Guinea	50%	25%	25%
Guinea	65%	17.2%	17.2%
Mochica	31%	60%	10%
Moche	68%	13%	19%
Moche	67%	11%	22%

The proportions of this ternary alloy vary so widely that a particular composition is not an identifying marker.(9) Columbus found natives trading all kinds of objects (not just spear points) made from guan?n in the whole region of Central America and Venezuela (Morison 1942: 265, 589). This was to be expected, because copper/gold and copper/silver/gold alloys were first made by the Moche culture of Peru about A.D. 100 (Lechtman, Erlij, and Barry 1982) and eventually diffused through the New World reaching Western Mexico about A.D. 1200 (Hosler 1994: 127). There is no need to posit diffusion of this alloy to the circum-Caribbean region from Africa because gold/copper/silver alloys were being made in neighboring South America 1400 years before Columbus' journey.

Botanical claims

Van Sertima makes a number of claims about human interchange of plants between Africa and the New World (cotton, bananas, jack bean, and maize). Here we will only discuss cotton and jack bean.

1. Van Sertima claims that Africans in the fourth millennium B.C. brought Gossipium herbaceum, the African diploid (AA) ancestor of the tetraploid (AADD) New World cottons (G. hirsutum and G. barbadense) to the New World enabling the hybridization to occur (Van Sertima 1976:190; 1992b; 1998:142). Even though this claim can be refuted by the fact that domesticated New World cotton has been found archaeologically earlier than any domesticated African cotton (Haslip-Viera, Ortiz de Montellano and Barbour 1997), there is much more compelling evidence. As shown by DNA analysis, the hybridization of diploid African cottons and diploid New World cottons took place 1 to 2 million years ago before the emergence of modern humans (Wendel 1989, Percy and Wendel 1990, Wendel and Albert 1992).

2. Van Sertima (1976:205-207, 1988:132) claims that African fisherman brought the jack bean to the New World because: "Red seeds from Africa (canavalia [sic] virosa) hybridized around 4000 B.C. with white seeds (canavalia [sic] plagiosperma). These "mottled" seeds, when carried into the Amazon lowland, a habitat like that of the ancestral red seeds of Africa (c.[sic] virosa), gave rise through repeated backcrossing to brown seeds (c.[sic] piperi) (Schwerin 1970:22)."(10) Although Van Sertima asserts this claim with great authority, he relies exclusively on Schwerin and presents no independent evidence for it. Schwerin, however, did no independent original research, cites no botanical data supporting his claims, and admits that what he proposes is merely a hypothesis: "This paper presents a hypothesis... Critics will note that there are numerous points which cannot yet be verified by firm data. The hypothesis is offered, however, as a stimulus to further scientific research. Obviously it will stand or fall on the basis of future genetic, botanical, ethnographic, and especially archaeological findings. This paper may be taken as an invitation to those best qualified to pursue such research.... (Schwerin 1970:23)."

Schwerin's sole botanical source of information on Canavalia is Sauer (1964), who says nothing whatever about hybridization of these species all of which are diploid with 22 chromosomes. Sauer (1964: 110) states that the four cultivated species of Canavalia were domesticated independently in pre-historic times, and provides no support whatever to Schwerin's hypothesis.

A computerized literature search found no applicable further data on Canavalia, and Van Sertima provides none.

Mummification

Van Sertima (1976: 156-162, 1995: 86-87) claims that the Egyptians brought mummification to the New World. His sources for this are the discredited hyper-diffusionist authors of the early 20th century, whom he quotes third hand from Mackenzie (1923). All of his citations (except for those that refer to Palenque, below) ultimately derive from Grafton Elliot Smith or his disciple W. J. Perry (see note 1). Elliot Smith believed that the 'Heliolithic' culture had first spread to Asia and from there to the New World. The diffusion of mummification from Egypt to the rest of the world was central to Smith's thesis. The Smith-Perry thesis, particularly the role of mummification, was thoroughly demolished in 1928 by Roland B. Dixon's The Building of Cultures (Wauchope 1962: 21-25; Davies 1979: 159-160).

Van Sertima's (1976: 157) attempt to update this outmoded hypothesis is equally fallacious. Citing no original sources, he claims that:

We have indisputable proof of Mexican mummification... one of the best examples is the mummified figure in the sarcophagus at Palenque. Three features of this Palenque burial indicate an Egyptian influence. The jade mask on the face of the dead, the fact of mummification itself, and the flared base of the sarcophagus... Egyptians made sarcophagi with a flared base to enable them to stand it up because their burials were vertical... The Mexicans, like the Nubians, buried in a horizontal position, yet at Palenque the flared base is retained, although it serves no function. The retention of such a non-functional element... is among the clearest indications of an influence. A borrowed artifact often goes through an initial period of "slavish imitation" before it is restructured to suit local needs (Van Sertima 1976: 157).

Van Sertima is wrong on all counts. Any basic text on the Maya, none of which are cited, states that the sarcophagus contained a skeleton, not a mummy (Thompson 1954: 77-80). Anyone can verify this by looking at the photograph of Pacal's (11) skeleton in the sarcophagus (Morley, Brainerd and Sharer 1983: 125, fig. 4.22, the photograph has been published in this text since

1956). Looking at this, or any other picture of the open sarcophagus, it is clear that the "flared base" is, in fact, a broadening of the interior of the slab rather than the bottom of the sarcophagus, and is not a "slavish imitation" of an Egyptian prototype. In this, as in many other cases, Van Sertima asserts influences over enormous periods of time. For this claim to be true, it would have required the Mesoamericans to "slavishly imitate" the Egyptians from 1200 B.C. until A.D. 683 (almost 1800 years) without any evidence of any intervening cultures transmitting these traits. It should also be noted that jade death masks were never used by the ancient Egyptians in their funerary practices. Finally, because in diffusion theory, traits diffuse from the place of earliest use to the later users, perhaps mummification came from Chile (in a reed boat?) to Egypt, rather than the reverse. The oldest mummies in the world are those associated with the Chinchorro culture of Chile (Arriaza 1995). The oldest artificial mummy there is dated 5050 B.C. +/- 255 yr (Arriaza 1995:43). This is more than two thousand years earlier than Egypt, which began artificial preservation of corpses in the Old Kingdom (c. 2686-2181 B.C.) (Davis 1993).(12)

Colossal heads

The massive basalt Olmec heads, even though carved hundreds of years before the supposed arrival of Egypt/Nubians as pointed out in note 2, make Van Sertima's thesis appealing for African Americans. An African American, given a cursory frontal view of an Olmec head, sees a black stone with thick lips and a flat nose and immediately thinks, "it looks like me." Van Sertima (1976: 23-24, 1995: 72-74), like most Afrocentrists, takes advantage of the ambiguity of terms like "African," "Black," or "Negroid." Most Americans think of "Africans" or "Blacks" in terms of stereotypical sub-Saharan West Africans, and these are the images conjured up by Van Sertima's use of these terms.(13) The crucial point to remember, however, is that Van Sertima is not claiming that the models for the Olmec heads were the tropical, West African, genetic ancestors of African Americans, but Egyptians. These populations are very different and do not look alike.(14) Nose shape is particularly inappropriate as a racial marker because the shape of the nose evolves primarily as a function of climatic factors such as ambient temperature and moisture content of the air. One of the functions of the nose is to moisten the air before it goes to the lungs. In areas where the air is very dry, such as deserts, a larger mucous area is required to moisten inspired air; this necessitates a long and narrow nose (Molnar 1983: 71-73). Both the

Olmecs and the genetic West African ancestors of African-Americans have wide, flat noses because they both lived in wet tropical areas. Nubians and Egyptians have longer, higher noses, because they have lived in a desert. Egyptians resemble neither West Africans nor Olmecs, and did not pose as models for the colossal heads.(15) The Olmec heads were images of native Olmec rulers, and people living in the area today could have posed for them (see illustrations in Haslip-Viera, Ortiz de Montellano, and Barbour 1997).

Methodology

An alternate approach, for checking Van Sertima's numerous claims, is to look generally at his sources and his methods. He takes most of his claims and evidence from Wiener (1920-22). His descriptions of myths, customs, and iconography are copied from the writings of late 19th and early 20th century authors, such as Donald Mackenzie (1923), and Grafton Elliot-Smith (1915, 1916, 1923). Van Sertima relies to a great extent on outdated sources, particularly when dealing with Mesoamerica.(16) There is little up-to-date material from recognized authorities on Mesoamerica, who have actually conducted archaeological or primary text research. Information comes from secondary, or even tertiary sources rather than from primary sources about the Mayas and the Aztecs such as the Florentine Codex (Sahag'n 1950-1982), the works of Diego Dur'n or Bishop Diego de Landa who are crucial to an accurate understanding of these cultures. We do not find any reference to Nahuatl dictionaries (eg. Molina 1944 [1571], Sime'n 1885) or to Mande dictionaries (Delafosse 1929, 1955), nor do we see any reference to recognized authorities in Mesoamerican, Egyptian or West African linguistics. Van Sertima usually obtains his information 2nd, 3rd or even 4th hand from amateurs, dilettantes and early 20th century writers, such as Wiener and Mackenzie. These authors could be excused because the Florentine Codex, and the works of Dur'n, Molina and de Landa were still unpublished. Wiener and Mackenzie also wrote at a time when no absolute dates were available for the existing archeological sites and when the temporal sequence of cultures in the Americas was only vaguely or poorly understood. The Olmec sites at La Venta, San Lorenzo and Tres Zapotes had not yet been discovered, and nothing was known about the Olmec culture. As a consequence, writers such as Wiener and Mackenzie used the Mayas and the Aztecs, not the Olmecs, in their arguments about presumed contacts with the Old World. However, by 1976, and certainly by 1998, a wealth of research had been done in Mesoamerican archeology and culture. It is

therefore quite astonishing for Van Sertima and his supporters to ignore recent evidence and pretend that works written in the 1920's are still relevant and authoritative in the 1990's.(17)

Van Sertima's arguments show a complete disregard for temporal sequences. He claims cultural influences between cultures that are hundreds or thousands of years apart, such as Pacal's the 'Nubian' style burial discussed above. Similarly, Van Sertima (1995: 79-80) claims that Egyptian use of Tyrian purple influenced the use of purple by Mixtec nobles in the 15th Century A.D. but no examples of uses in cultures in the intervening period such as the Maya. This kind of argument was erroneous, but perhaps understandable, in the 1920's before absolute dating with radiocarbon, but it is indefensible in the 1970's or in 1990's.

Another technique in common with other Afrocentrics such as Cheik Anta Diop, who tried to show a genetic connection between Wolof and Egyptian, is the use of simple word comparisons. Given the laws of probability and the limited number of human phonemes, random words that are similar can be found in any two languages. Wiener's erroneous methodology in this was pointed out by Dixon (1920: 179), 'Etymology is a fascinating but precarious pastime, and if we select one of a series of variants, assume a certain amount of misspelling or misreading together with phonetic equivalences for which there is no proof, we may achieve almost anything.' Modern historical and comparative linguistics are quite sophisticated and systematic (see Baldi 1991; Trask 1996). Van Sertima makes no use of them. Responding to criticism, Van Sertima (1992b: 53) has acknowledged that Wiener's 'linguistics' were 'very poor,' but he continues to use Wiener's word comparisons as evidence, for example: to prove the pre-Columbian presence of bananas in South America, the African origin of guan?n, and the influence of the 1311 expedition from Mali on Aztec pochteca (long distance traders). An example combining both temporal and linguistic errors is Van Sertima's attempt to show a connection between Middle Egyptian (1200-700 B.C.) and the language of the ancient Olmecs, (which is poorly understood), by using words that were spoken by Nahuatl speakers in A.D. 1500 (a difference of 2700 years!). Van Sertima (1992b: 45, 1995:82) claims that the Egyptians and the Aztecs both had a sacred bark and that it had the same name sibak in Egyptian and cipac in Nahuatl. What makes this claim even more amusing is that sibak is not the name for the sacred bark in Egyptian, it is wrt (weret), dpt ntr (depet neter) (Faulkner 1962), and the word cipac does not exist in Nahuatl (for more details and examples see Ortiz de Montellano, Haslip-Viera, and Barbour 1997).

Van Sertima also relies on a number of other hyper-diffusionists for support, but omits the part of their thesis that does not support the Afrocentric view. For example, Van Sertima (1995: 91-95, 1998:155) says that Barry Fell has identified an inscription in Libyan script in the Virgin Islands. He neglects to mention that Fell, a notorious crank, has also claimed that Polynesians discovered America and has found Carthaginian, Basque, Norse, Ogam, Roman, Palmyrian, Iberian, Moroccan, Arabic, Celtic, Minoan, and Punic presences in the New World (see cites in Sorenson and Raish 1996: vol. 2, 295-305); see Feder 1999: 111-119). Van Sertima (1995: 77-79, 1998: 89-94) makes much of Alexander Von Wuthenau's collection of unprovenienced terracotta figurines, which supposedly portray the presence of diverse Negroid types in Mexico. He does not mention Von Wuthenau's other claims that there was an ancient connection between the Olmecs and the Japanese, and a strong Asian presence in pre-Columbian America which included Chinese with pigtailed (1985: 80, 86-87, 92, 93). Von Wuthenau also claims that the Mayan ruling class and the ruling elites of Mesoamerica in general were Caucasians from the Classical period onwards (1985: 174-178).

African Americans are predisposed to accept Van Sertima's message. The colossal Olmec heads seem self-evident proof of an Black African presence, there is a yearning for documenting that their ancestors to have done great things, and Afrocentrists have convinced many African Americans that the Egyptians looked like them. Van Sertima writes in an easy accessible style for a popular audience. This predisposition, and the fact that Van Sertima does not publish in academic presses or peer reviewed venues, means that he is used to writing for the consumption of "true believers" and has a readership unaccustomed to checking sources. The anthropological and archeological establishment has largely ignored or summarily dismissed his claims, allowing his ideas to diffuse unchecked through the African American community (our 1997 papers were the first extended critique of these claims). It is clear that Van Sertima's claims cannot withstand close scrutiny. Given the doubtful and obsolete sources used, the unreliability of Van Sertima's quotations, the dubious methodology employed, and the numerous unsupported assertions, readers of Van Sertima's works should apply the principle of caveat emptor.

POSTSCRIPT (2001)

Notes

(1) This is a revised version of the old "Heliolithic Hypothesis" which was so popular among racist scholars in Western society during the late 19th and early 20th century. In essence, the Heliolithics believed that civilization arose only once, in a "white" ancient Egypt and diffused from there to the other parts of the world. The Heliolithics also believed that the "non Caucasian" peoples of the world were incapable of creating their own "advanced civilizations" because of their biological inferiority (Smith 1915, 1923, 1929; Perry 1923, 1937; Massey 1907; Churchward 1913, 1921). Appiah (1994) points out that, in taking this approach, Afrocentrics mimic Eurocentric racism and prejudice against those cultures below the Sahara that have no writing. Culture and biology are conflated, but in a reversal of the 19th Century, the biologically superior people are now defined as "Black" (Ortiz de Montellano 1993).

(2) An interesting progression has occurred. In 1976, the great Afrocentric push to declare Egyptians generally to be "Black," Negroid? and/or resembling West Africans had not yet taken hold. Van Sertima's objective was to prove that "Black Africans" had influenced the Olmecs. Thus it was necessary that "Blacks" be in command of these expeditions rather than participate as slaves or mercenaries. He therefore proposed the 25th Dynasty (712-657 B.C.), when Egypt was ruled by Nubians, as the time of contact (1976: 145-147). This allowed Van Sertima to claim, among other things, that 1) the colossal Olmec heads, with presumably "Negroid" features, were portraits of the Nubian captains of the boats (slaves or mercenaries would not have rated this treatment) and 2) that Egypt/Nubians introduced pyramid building into the New World, on the basis that there had been a revival of pyramid building in Nubia in the 8th Century B.C., despite the fact that no pyramids had been erected in Egypt for a thousands years.

This date for first contact is clearly untenable because there is proof that the supposedly "Negroid" Olmec heads were made in the Early Formative (1793-1011 B.C.) (Coe, Diehl and Struiver 1967, Coe and Diehl 1980: v. 1, 395-396; Cyphers 1995a, 1995b), hundreds of years before the supposed arrival of the Nubian led expedition.

Van Sertima has reluctantly changed this position in the last few years (948-680 B.C. 1992a:14; 1200 B.C. or 948-680 B.C. 1995:74; 1200 B.C. 1998:75-88 based on Jairazbhoy 1974). As Van Sertima acknowledges (1995:75-76), the prevailing Afrocentric dogma that Egyptians were "Black" no longer requires that Nubians from the 25th Dynasty command the expeditions. The

new contact date he proposes accommodates the dating of colossal heads, but it poses another dilemma-- why would Egyptians, who had not built a pyramid since 1777 B.C., consider it essential to teach the Olmecs how to build one at La Venta, and how would Egyptian sailors know how to build a pyramid in any case?

(3) As is the case with most of Van Sertima's claims, arguments, and evidence, this presumed contact with the New World were first put forth by Leo Wiener (1920-22).

(4) This is not the place for an extended discussion of the maritime ability of Egyptians or West Africans. However, sails were unknown on the West coast of Africa until the Portuguese arrived in the 15th Century (Mauny, 1969). If Abu-Bakari had departed from the mouth of the Senegal River (16.5oN lat. 7oW long.), he would have had to reach the Canary Current passing northwest of the Cape Verde Islands at approximately 20oN latitude, 30oW longitude. This would have required that the expedition row some 900 km straight out into an unknown sea before encountering a favorable current. The Cape Verde Islands lie directly along this path, and we know that they were still uninhabited when they were discovered by the Portuguese (Mauny 1969). Van Sertima (1976: 190-191, 1994, 1998: 7), claims that returning voyages brought maize and long-staple cotton to Africa before Columbus. He blithely ignores the problem of showing exactly how dugouts without sails would drift back across the Atlantic. The only feasible returning current is the Gulf Stream, and we have no reports of New World Mandingos landing on the shores of Ireland.

(5) Morison (1963: 259) says that Bartolom? de Las Casas made an abstract of the journal of the Third Voyage. This manuscript was first printed in full by De Lolis in Raccolta I ii 1-25 and ?so far as I can ascertain, the only English translation published is an unreliable one in Thacher... [This is the source used by Van Sertima].? An abstract of a scribe's report of statements from Christopher Columbus is not quite the equivalent of a ?controlled archaeological dig? in evaluating an artifact.

(6) Thacher is not quoted correctly- it should read- ?... he thought to investigate the report of the Indians of this Espa?ola who said that there had come to Espa?ola from the south and south-east, a black people, who have the tops of their spears made of a metal which they call ?guanin? of which he had sent samples to the Sovereigns to have them assayed, when it was found that of 32

parts, 18 were of gold, 6 of silver, and 8 of copper.? It is also problematic that Thacher was used (presumably because that is what Wiener used) when a better and more accessible translation (Morison 1963: 263) was available.

(7) Why Africans would limit themselves to bring soft gold tipped spears to the New World is beyond us. Africans smelted iron and steel by 600 B.C. in Tanzania (Schmidt and Childs 1995; Schmidt 1996), and iron tools reached West Africa 2000 years ago, fueling the Bantu explosion that populated Central Africa (Diamond 1994). Columbus and his editor, Bartolom? de Las Casas, were convinced that Africans had not come to the Americas because the two continents were too distant from each other (Morison 1963: 271; Thacher 1903-04: vol. 2, 392-393).

(8) Tumbaga is a Sanskrit loan word for copper which came to the New World via Tagalog (Philippines) and Spanish, and in turn, copper/gold alloys taken to the Far East by the Spanish were called tumbaga (Blust 1992).

(9) Rivet and Arsandaux (1946: 48-59) found tumbaga objects with a gold content ranging from 11% to 81% and copper ranging from 18% to 87%>

(10) Van Sertima confuses the species involved in the initial crossing. Schwerin (1970:22) actually says: ?Canavalia regalis (red seeds) or its ancestor of 4000 B.C. (perhaps C. virosa) hybridized with the endemic C. brasiliensis (white seeds) of northern South America, giving rise to the form known as C. plagioperma (mottled seeds) [BOM underline].

(11) We now know this ruler's name, the date of his birth (A.D 603), his death (A.D. 683) and other biographical details.

(12) Van Sertima (1988:125) says that, ?The oldest mummy so far found is an infant mummy buried in Nubia... the infant mummy of Uan Muhuggiag is dated 7,438 B.C. plus or minus 220.... The mummy was so named because it was unearthed beneath the Uan Muhuggiag natural rock shelter located in the Tagzelt Valley.? The original source (Cockburn and Cockburn 1980: 224-226) tells a different story. The Uan Muhuggiag site is not in Nubia, but in Western Libya, 1200 miles from the Nile. Two different radiocarbon dates were obtained, 7438 +/- 220 or 5405 +/- 180 years ago (i.e. the zero date of A.D. 1950 must be subtracted to convert years before the present to years B.C.). The actual dates are either 5488 +/- 220 B.C. or 3455 +/- 180 B.C. Also

this Libyan mummy was not embalmed or dried with natron in the classic Egyptian manner. It had been naturally dehydrated and wrapped in animal skins after the removal of its viscera (The oldest natural Chinchorro mummy dates to 7020 +/- 255 B.C.).

(13) Scientists agree that there are no biological races associated with particular physical or mental attributes (Latter 1980). However, "social races" exist, and the public believes that they are biologic. If one is going to use a "Negroid" racial stereotype to claim an African identity for Olmec iconography, why should thick lips and flat noses be privileged over other equally characteristic stereotypical traits such as dolichocephalism (long headedness) and prognathism (projecting jaws), which the Olmec heads do not have? Most of the 18 colossal Olmec heads are round and short, rather than long; the profiles are flat rather than prognathous; have flat, wide noses; and epicanthic folds over the eyes. They resemble neither Egypto/Nubians (round heads, flat noses, flat profiles, epicanthic folds), nor the ancestors of African Americans (flat profiles, round heads, epicanthic folds).

(14) Morphological analysis using a number of trivially adaptive cranial measurements show that Egyptian and Nubian populations differ significantly from sub-Saharan West Africans (Brace, et al 1993; Froment 1992, 1994 ; Howells 1989, 1995). These conclusions are supported by dental analysis (Irish 1998) and a variety of different genetic analyses: Y-chromosome (Hammer, et al. 1997), microsatellites (Bowcock, et al. 1994; Scozzari, et al. 1997), and classical genetic polymorphisms (Cavalli-Sforza, et al. 1988).

(15) Van Sertima (1998: 31-39) argues both that Haslip-Viera, Ortiz de Montellano, and Barbour are racist because they deny the "Negroidness" of Egyptians, and that, modern Egyptians do not look like ancient Egyptians, due to repeated invasions by "Caucasian" groups. Trigger (1978), El-Batrawi (1946) and Berry and Berry (1987) point to a "remarkable degree of homogeneity and continuity" in this area for 5,000 years (4,500 B.C- A.D. 300) a period encompassing most of the invasions referred to by Van Sertima. Furthermore, most conquests of Egypt were political and cultural rather than demographic. Brace, Howells, and Froment used ancient populations in their studies. Froment (1994: 55) demonstrates that the nasal index (height/width x100) of Egyptians has varied little over 6000 years and has always been much closer to that of European than to that of the West African Bantu ancestors of African Americans.

(16) Sixty percent of the citations in Van Sertima's 1976 book come from references prior to

(Message over 64 KB, truncated)

| 21277|2006-12-19 10:19:45|olmec982000|Re: African origin of olmecs|

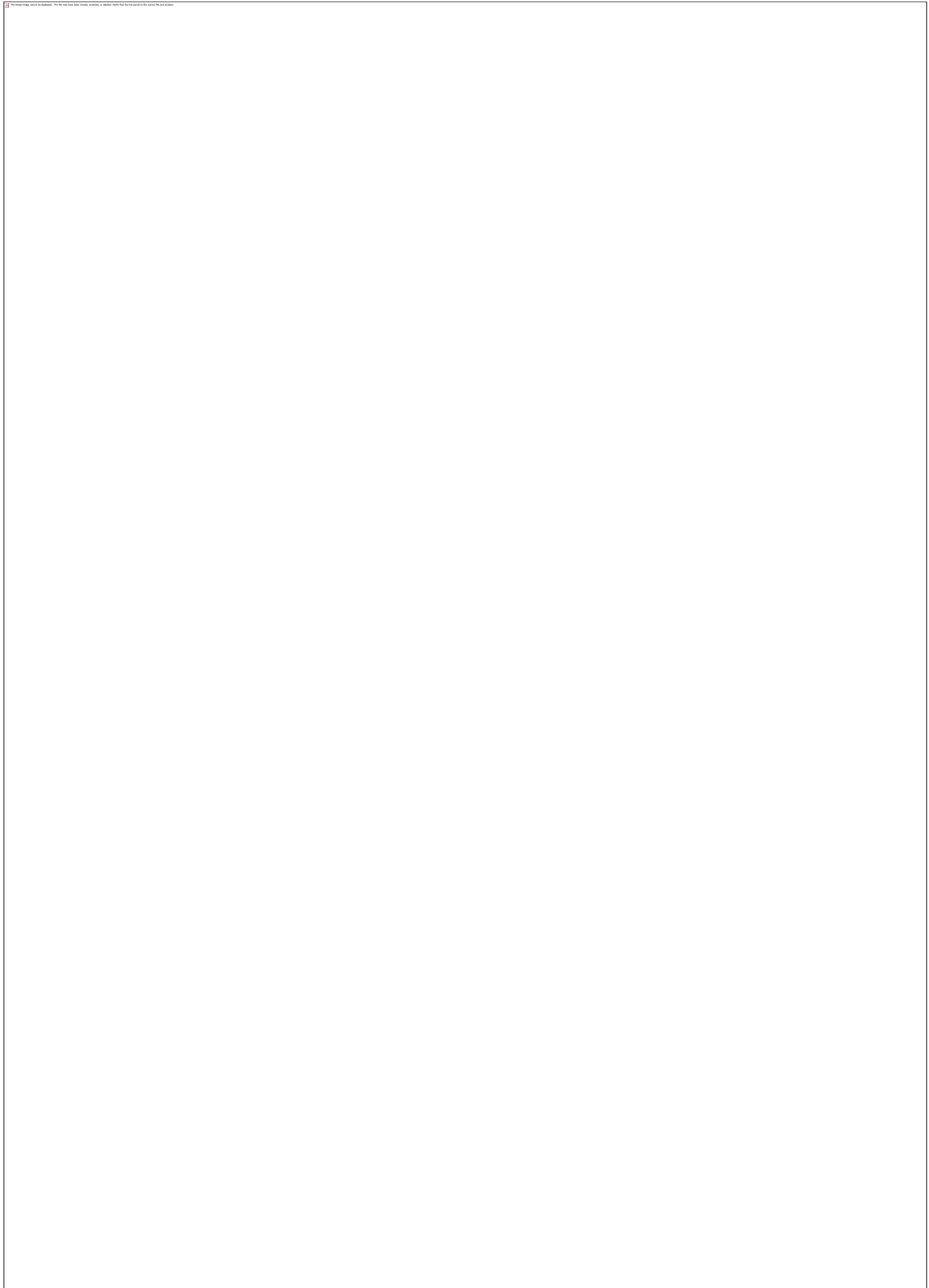
Hi Jaime, you have not presented any evidence disputing my reseach into the origin of Olmec civilization and writing.-

Olmec and African Heads



In 1982 Professor Alexander Von Wuthenau compared the Olmec heads to the Head of King Taharka, a Nubian-Kushite ruler of ancient Egypt. Herein is a copy of this interesting photograph.





This picture says a thousand words and illustrates the fact that you are wrong.

We have already discussed these issues before. I for one have no intention of discussing them further. If you want to discuss some of the recent post on the Olmecs fine.

You can find Wiercinski paper entire paper discussing African skeletons found among the Olmecs at the following site:

<http://www.geocities.com/Tokyo/Bay/7051/content.html>

Below is an analysis of Wiercinski's paper:

<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

You can find my response to Montellano at the following site:

<http://geocities.com/olmec982000/ortiz1.htm>

Below is a paper discussing the origin of writing in Middle Africa

<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>

Below you can find information on the ancient origin of the Vai script:

<http://www.geocities.com/Athens/Academy/8919/libyco.htm>

and

<http://www.geocities.com/Tokyo/Bay/7051/oued.htm>

Below is a paper on my decipherment of Olmec writing:

<http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>

In these papers I present specific evidence supporting the African origin of Olmec civilization.

If you disagree with any points in these papers please cite specific points you disagree with and provide a narrative with counter evidence, and citations, not just websites. If you do this then I may reply if you are specific and present supporting counter evidence.

Clyde

| 21278|2006-12-19 10:20:15|olmec982000|Mande and Olmec Religion|

The Olmec religion or cult associations provide the best example of Mande: Malinke-Bambara cultural influences among the Olmecs. The best source of information on the Malinke-Bambara religion is **G. Dieterlen (1957) Essai sur le religion Bambara**. Dieterlen makes it clear that the

Mande culture was transmitted within the **Komow** : traditional secret society of the Mande.

The two main deities of the Mande were Bemba and Faro. Bemba was the invisible Creator of mankind. Faro, was the visible god who was recognized as androgynous (male-female). The symbol of faro was twins. As a result, in traditional Malinke-Bambara society twins represented the two fold nature of Faro

We learn from the Dieterlen that the first Bambara-Malinke ancestors transformed into Birds and hyenas (Felines). This tradition led to the origin of the two major Mande cult associations **Kuno (Bird)** and **Nama (Feline)**, **gyo/jo`cult associations**

The Nama (feline) initiatory society was organized to maintain order within society. The members of this **jo** were to insure ceremonial unity and defeat sorcery The leader of the **Nama Jo** , wear mask which combine totems of **komo**, horns and the mask represented immense spiritual power according to **Zahan Dominique (1974), The Bambara** .

The **Komo** was administered by sculptor-smiths. Their role was to guard society from people committing antisocial acts and protect people from malevolent spirits.

The leader of the **Jo** cult association was the **Komo-tigi`chief of the komo'** . The Komo, teaches initiates `leadership', self-sufficiency, military prowess and scientific knowledge.

The komo acculturated the Mande children. Thusly the children in the komo were called **tigi-denw: `children of the tigi'** . The children often served as tigi-tuguw "carriers of the torches'.

The children belonged to the **ntomo or n'domo** . The **ntomo** association was charged with making the initiates "noble".

And understanding of the traditional, pre-Islamic religion of the Malinke-Bambara allows us an intimate understanding of the Olmec religion.

The principal Olmec cult associations was that of the bird and the feline. This religious tradition of the Olmec, passed on to the Maya, are mentioned in the Book of Chumayel, which maintains that the three main cult associations that are suppose to have existed in ancient times were (1) the stone (cutters) cult, (2) the jaguar cult and (3) the bird cult. In lines 4-6 of the Book of Chumayel , we read that "Those with their sign in the bird, those with their sign in the stone, flat worked stone, those with their sign in the Jaguar-three emblems-".(Brotherston 1979).



The Olmec left testimony to this religious tradition in their art. These documents in stone indicate that the Olmec had to cult associations that of the Bird Mask and that of the Feline Mask. The Book of Chumayel, corresponds to the glyphs depicted on Monument 13 at La Venta .

. On Monument 13, at La Venta a personage in profile, he has a headress on his head and wears a

breechcloth, jewels and sandals, along with four glyphs listed one above the other. The glyphs included the stone, the jaguar, and the bird emblems. Monument 13, at La Venta also has a fourth sign to the left of the personage a foot glyphs. This monument has been described as an altar or a low column.

The foot in Olmec is called "se", this symbols means to "lead or advance toward knowledge, or success". The "se" (foot) sign of the komow (cults) represent the beginning of the Olmec initiates pursuit of knowledge.

The meaning of Monument 13, reading from top to bottom, are a circle kulu/ kaba (the stone), nama (jaguar) and the kuno (bird). The interpretation of this column reading from left to right is "The advance toward success--power--for the initiate is obedience to the stone cutters cult, jaguar cult and the bird cult". The Jaguar mask association dominated the Olmec Gulf region.

In the central and southern Olmec regions we find the bird mask association predominate as typified by the Xoc bas relief of Chiapas, and the Bas Relief No.2, of Chalcatzingo. Another bird mask cult association was located in the state of Guerrero as evidenced by the humano-bird figure of the Stelae from San Miguel Amuco.

The religious orders spoken of in this stela are the Bird and Jaguar cults. These Olmec cults were Nama or the Humano-Jaguar cult; and Kuno or Bird cult. The leader of the Nama cult was called the Nama-tigi (see Nama chief Illustration 7 Stela No.5 Izapa) , or Amatigi (head of the faith). The leader of the Kuno cult was the Kuno-tigi (Kuno chief see Illustration 6 Stela No.5). These cult leaders initiated the Olmec into the mysteries of the cult.



Among the Olmecs this flame signified the luminous character of knowledge. The Kuno priest wears a conical hat(see Illustration No.6). The evidence of the conical hat on the Kuno priest is important evidence of the Manding in ancient America. The conical hat in Meso-America is associated with Amerindian priesthood and as a symbol of political and religious authority . Leo Wiener (1922, v.II: p.321) wrote that:

"That the kingly and priestly cap of the Magi should have been preserved in America in the identical form, with the identical decoration, and should, besides, have kept the name current for it among the Mandingo [Malinke-Bambara/Manding] people , makes it impossible to admit any other solution than the one that the Mandingoes established the royal offices in Mexico".



Acculturation of children was an important part duty of the Olmec priesthood. As a result we find many examples of children being provided knowledge by the priest.

The Olmec child is very evident in Olmec art. To the Olmec childhood represent the primitive state of mankind, when man was pure and ignorant of nature. Thus the child in Olmec art represents the human being when he left his creator's hands: uncircumcised and androgynous.

Adults respected children very much. This view is supported by the motifs on Altar No.5 of LaVenta. On this monument we see a personage emerging from the stone altar with the glyph **po gbe `Pure Righteousness'** on his headdress. He is carrying a babe in his arms resting on his lap.



On the other side of the monument we see two personages, each with a different helmet style. These scenes suggest that the Olmec child was to learn wisdom, this is illustrated by the animated conversation between the child and the priest.



On the right-hand side we see a priest and a child again. This time the priest has a snake on his helmet. Instead of carrying the child on his lap in this scene, the child is carried on the personage's side and wearing a jaguar mask. This indicates that once the child completed the initiation he was recognized a individual to be respected capable of giving advise to adults.



These examples from Olmec iconography make it clear that the Olmec religion is exactly the same as the pre-Islamic religion of the Malinke Bambara.

| 21279|2006-12-19 10:36:04|clyde winters|Re: Black Warrior Dynasts: Afrocentricity and the New World|

Hi Jaime

Maybe I missed something???This post is interesting but it does not discuss any of the evidence I presented in my claims for an African origin for the Olmecs.

Clyde Winters

--- Jaime Andres Pretell <jaime_pretell@hotmail.com> wrote:

"BLACK WARRIOR DYNASTS":L'AFROCENTRISME ET LE NOUVEAU MONDE.

In Fauvelle, F.-X., Chretien, J.-P., Perrot, C.-H.
(eds.). *Afrocentrismes. L'histoire des Africains entre
l'Égypte et l'Amérique*, 249-270 Paris: Karthala (2000)

?'Black Warrior Dynasts?': Afrocentricity and the New
World [eng rev]

By Bernard R. Ortiz de Montellano

The Olmec civilization with its colossal
basalt heads and massive earthen works has always
attracted pseudoscientific diffusionist claims. A
traffic policeman would have been needed to keep the
waves of Libyans, Phoenicians, Romans, Carthaginians,
Shang Chinese, Polynesians, Mandingos, Irish monks,
Mande speakers, Egyptians, Nubians, and aliens from
outer space from crashing into each other on their way
to the Gulf of Mexico. Ivan Van Sertima's claims of
Egypto/Nubian influence on the Olmecs, and thus on
subsequent Mesoamerican and New World civilizations,
have almost achieved the status of dogma. They are
widely taught, not only in Afrocentrically oriented
schools, but also in many 'multicultural' curricula
and cultural sensitivity classes. Olmec heads are
prominently displayed in African American History
Museums, appear in murals on the African American
heritage, and in exhibits for Black History month. Van
Sertima's book, *They Came Before Columbus*, first
printed in 1976, has had 21 editions, and is,
typographical errors and all, still in print. Van
Sertima has repeated his claims, with minor
variations, in non-peer reviewed outlets a number of
times since then (1992a, 1992b, 1992c, 1994, 1995,
1998). However, in contrast to the acknowledged Viking
presence in Newfoundland around A.D. 1044 (Ingstad
1964, 1969; Davies 1979:229-30), no authentic artifact
of African origin has been found in a controlled
archaeological excavation.

Van Sertima's books and articles make a
multitude of claims which would require volumes to
refute in detail. To deal with adequately with a
single paragraph of an undocumented and unreferenced
claim takes weeks of work and many pages of text.
Clearly there is not enough space here to do a

point-by-point discussion. More detailed, though not exhaustive, rebuttals are Ortiz de Montellano, Barbour, and Haslip Viera (1997), Haslip Viera, Ortiz de Montellano, and Barbour (1997) and Ortiz de Montellano (1995). This chapter will sketch out Van Sertima's principal claims, point out the flaws in a few, and look at the methods and strategies he uses so that readers will be able to compare them with those used by other Afrocentrics.

Why are these ideas so attractive to African-Americans? Racism and decades of Eurocentric dominance of school curricula and the media have taken their toll on the self-esteem of African-Americans. I have great sympathy for efforts to improve this self-esteem and to correct the imbalance in coverage of world history. Unfortunately, Afrocentrics feel a need to assert that their ancestors were, not only equal, but actually superior to Europeans and other ethnic groups. Afrocentrics have taken obsolete racist European notions of history and anthropology and turned them upside down. According to many Afrocentrists, all of the world's early civilizations: ancient Egypt, ancient Mesopotamia, India, China, Europe and those in the New World were created or inspired by racially "Black" peoples.(1) Van Sertima claims not to be an Afrocentric, but his claims for African influence everywhere (Van Sertima, ed. 1985, 1989, 1991, 1992, and Van Sertima and Rashidi, eds. 1988 among other works) belie his protestations.

Van Sertima postulates two principal contacts between Africa and the New World--approximately 650 B.C. and A.D. 1311.

1. Egypto/Nubians

According to Van Sertima's original proposal (1976: 123-138), the Nubian rulers of ancient Egypt (25th dynasty)(2) organized an expedition to obtain various commodities, including iron, from sources on the Atlantic coast of North Africa, Europe and the British isles during the late 8th or early 7th century B.C. The vessel would have had a mixed crew of Nubian troops in command, a Phoenician navigator, a couple of Hittites, Egyptian sailors, and a number of Negroid

Egyptian women (Van Sertima 1976: 137-138). This expedition sailed from the Nile Delta, across the Mediterranean, and down the Atlantic coast of North Africa, where it became caught in some current or storm that sent it across the Atlantic to an eventual landing on the Gulf Coast of Mexico where it came into contact with the receptive, but inferior, Olmecs. At this point, the Olmecs presumably accepted the leaders of the Nubian/Egyptian expedition as their rulers ("Black warrior dynasts"), and these individuals, in turn, created, inspired or influenced the creation of the Olmec civilization, which influenced Monte Alban, Teotihuacan, the Maya, and all the other Mesoamerican civilizations that followed (Van Sertima 1976: 261, 264, 267-69).

According to Van Sertima, the Nubians became the models for the famous colossal stone heads which the Olmecs produced in the years that followed the alleged contact. The Nubians also provided the impetus for the building of pyramids and ceremonial centers, and introduced a number of technological innovations and practices (mummification, *cire-perdue* metallurgy, the symbolic use of purple murex dye, weaving, etc.) which influenced Mesoamerican religion, mythology, customs and even the Mesoamerican calendar. Van Sertima also claims that Egyptians influenced South American cultures by introducing the vertical loom to Peru (1976: 167), mummification (1976: 158-160), and burial practices (1976: 200) among others. Exactly when and how these contacts with civilizations on the Pacific coast of South America came about is never spelled out.

2. Bambara/Mandingo A.D. 1310-1311

On the sole basis of a hearsay report written in the 14th Century (al-ʿUmari 1927), Van Sertima (1976: 37-107, 1998: 1-28) claims that these "Black Africans" introduced mythological and religious beliefs about Quetzalcoatl and other Aztec gods and particularly those associated with the Aztec long-distance traders, the *pochteca*, to the New World.⁽³⁾ Al-ʿUmari (1927: 74-75) was told by Mansa Musa that his predecessor, Abu-Bakari II, the Mandingo ruler of Mali, had set out from some unspecified

location on the western coast of his dominions with 2000 vessels on an expedition with 2000 vessels to find a "river in the sea" and had never been seen again.(4)

Given the limited space available there is little need for an extensive discussion of this claim. Even if this voyage had taken place, it was much too late to have much influence on Aztec civilization because the Aztecs are the final chapter of a 3000-year-old basic cultural tradition in Mesoamerica. Examples of traits supposedly brought over in A.D. 1300 can be found in Mesoamerican cultures ancestral to the Aztecs before the supposed African trip. Claims about influence on the Aztecs are much more difficult to sustain than those about the Olmecs, because we have a large amount of textual and historical information about Aztec culture. The interconnectedness, context, and historical development of Aztec religion, mythology, and iconography are easily demonstrated. Our discussion will focus on some of Van Sertima's claims dating from periods when diffusion might have actually influenced Mesoamerican culture. An exception is a claim for the existence of an artifact proving New World contact with Africa.

guan
>

Van Sertima (1995; 1998:3-4) claims that Columbus described an African artifact in the journals of his 3rd voyage.(5)

Columbus wanted to find out what the Indians of Espa^ña had told him, that there had come from the south and the southeast, Negro people, who brought those spear points made of a metal which they call guanin, of which he had sent samples to the king and queen for assay which [sic] was found to have 32 parts- 18 of gold, 6 of silver, and 8 of copper (Thacher 1903-1904: vol. 2, 380).(6)

Van Sertima continues, "The proportion of gold, silver, and copper alloys were found to be identical with spears being forged at that time in African Guinea. Apart from the eyewitness testimony of the Native Americans, here is incontestable metallurgical

evidence from Europeans themselves (their meticulous assays establishing the identical proportions of metal alloys in the spears found in the Caribbean and the spears made in Guinea) (Van Sertima 1998: 3).?

Even though our primary focus is on the Olmec period, we need to briefly deal with Van Sertima's claims that guanín is an artifact. Van Sertima presents the claim of identity between African and New World alloy spears as if it were a continuing paraphrase of the quote from Columbus. In fact, neither Thacher, Las Casas, Columbus nor anyone else says anything about African gold spears, their analysis, or their identity with the gold alloy from the New World.(7) Van Sertima asserts this identity with no evidence whatsoever. This complete lack of evidence disposes of his claim, but we will discuss the matter briefly. Copper/gold and copper/gold/silver alloys are not distinguished from each other and are referred to generically as tumbaga.(8) Guanín is a word in Arawak, the language of the inhabitants of Hispaniola, not Mandingo and was, therefore, not imported. Rivet and Arsandaux (1946: 60 ff.) show that in many Arawakan languages words like guanín or guani and words resembling karakoli, in Carib languages, designate tumbaga alloys. In his discussion of this issue, Van Sertima relies on the Afrocentric hyperdiffusionist Harold Lawrence, not on Columbus and the early chroniclers. Lawrence (1987) claims that "Mandinga traders" from West Africa made "several" voyages to the Americas after 1300 and established colonies in Honduras, Nicaragua, Panama, Venezuela, and the island of St. Vincent. In any case alloys in Africa were not the same as Columbus' guanín. Lawrence, Van Sertima's source, cites Bosman (1967) for the composition of gold alloy objects (though not spear heads). For comparison, Moche tumbagas are also provided (Lechtman 1988). The composition is given in percentages to facilitate comparison.

gold

copper

silver

Columbus-guanin

56%

25%

19%

Guinea

50%

25%

25%

Guinea

65%

17.2%

17.2%

Mochica

31%

60%

10%

Moche

68%

13%

19%

Moche

67%

11%

22%

The proportions of this ternary alloy vary so widely that a particular composition is not an identifying marker.(9) Columbus found natives trading all kinds of objects (not just spear points) made from guanín in the whole region of Central America and Venezuela (Morison 1942: 265, 589). This was to be expected, because copper/gold and copper/silver/gold alloys were first made by the Moche culture of Peru about A.D. 100 (Lechtman, Erlij, and Barry 1982) and eventually diffused through the New World reaching Western Mexico about A.D. 1200 (Hosler 1994: 127). There is no need to posit diffusion of this alloy to the circum-Caribbean region from Africa because gold/copper/silver alloys were being made in neighboring South America 1400 years before Columbus' journey.

Botanical claims

Van Sertima makes a number of claims about human interchange of plants between Africa and the New World (cotton, bananas, jack bean, and maize). Here we will only discuss cotton and jack bean.

1. Van Sertima claims that Africans in the fourth millennium B.C. brought *Gossypium herbaceum*, the African diploid (AA) ancestor of the tetraploid (AADD) New World cottons (*G. hirsutum* and *G. barbadense*) to the New World enabling the hybridization to occur (Van Sertima 1976:190; 1992b; 1998:142). Even though this claim can be refuted by the fact that domesticated New World cotton has been found archaeologically earlier than any domesticated African cotton (Haslip-Viera, Ortiz de Montellano and Barbour 1997), there is much more compelling evidence. As shown by DNA analysis, the hybridization of diploid African cottons and diploid New World cottons took place 1 to 2 million years ago before the emergence of modern humans (Wendel 1989, Percy and Wendel 1990, Wendel and Albert 1992).

2. Van Sertima (1976:205-207, 1988:132)

claims that African fisherman brought the jack bean to the New World because: 'Red seeds from Africa (*canavalia* [sic] *virosa*) hybridized around 4000 B.C. with white seeds (*canavalia* [sic] *plagiosperma*). These 'mottled' seeds, when carried into the Amazon lowland, a habitat like that of the ancestral red seeds of Africa (*c.*[sic] *virosa*), gave rise through repeated backcrossing to brown seeds (*c.*[sic] *piperi*) (Schwerin 1970:22).'(10) Although Van Sertima asserts this claim with great authority, he relies exclusively on Schwerin and presents no independent evidence for it. Schwerin, however, did no independent original research, cites no botanical data supporting his claims, and admits that what he proposes is merely a hypothesis: 'This paper presents a hypothesis... Critics will note that there are numerous points which cannot yet be verified by firm data. The hypothesis is offered, however, as a stimulus to further scientific research. Obviously it will stand or fall on the basis of future genetic, botanical, ethnographic, and especially archaeological findings. This paper may be taken as an invitation to those best qualified to pursue such research.... (Schwerin 1970:23).'

Schwerin's sole botanical source of information on *Canavalia* is Sauer (1964), who says nothing whatever about hybridization of these species all of which are diploid with 22 chromosomes. Sauer (1964: 110) states that the four cultivated species of *Canavalia* were domesticated independently in pre-historic times, and provides no support whatever to Schwerin's hypothesis. A computerized literature search found no applicable further data on *Canavalia*, and Van Sertima provides none.

Mummification

Van Sertima (1976: 156-162, 1995: 86-87) claims that the Egyptians brought mummification to the New World. His sources for this are the discredited hyper-diffusionist authors of the early 20th century, whom he quotes third hand from Mackenzie (1923). All of his citations (except for those that refer to Palenque, below) ultimately derive from Grafton Elliot Smith or his disciple W. J. Perry (see note 1). Elliot Smith believed that the 'Heliolithic' culture had

first spread to Asia and from there to the New World. The diffusion of mummification from Egypt to the rest of the world was central to Smith's thesis. The Smith-Perry thesis, particularly the role of mummification, was thoroughly demolished in 1928 by Roland B. Dixon's *The Building of Cultures* (Wauchope 1962: 21-25; Davies 1979: 159-160).

Van Sertima's (1976: 157) attempt to update this outmoded hypothesis is equally fallacious. Citing no original sources, he claims that:

We have indisputable proof of Mexican mummification... one of the best examples is the mummified figure in the sarcophagus at Palenque. Three features of this Palenque burial indicate an Egyptian influence. The jade mask on the face of the dead, the fact of mummification itself, and the flared base of the sarcophagus... Egyptians made sarcophagi with a flared base to enable them to stand it up because their burials were vertical... The Mexicans, like the Nubians, buried in a horizontal position, yet at Palenque the flared base is retained, although it serves no function. The retention of such a non-functional element... is among the clearest indications of an influence. A borrowed artifact often goes through an initial period of "slavish imitation" before it is restructured to suit local needs (Van Sertima 1976: 157).

Van Sertima is wrong on all counts. Any basic text on the Maya, none of which are cited, states that the sarcophagus contained a skeleton, not a mummy (Thompson 1954: 77-80). Anyone can verify this by looking at the photograph of Pacal's (11) skeleton in the sarcophagus (Morley, Brainerd and Sharer 1983: 125, fig. 4.22, the photograph has been published in this text since 1956). Looking at this, or any other picture of the open sarcophagus, it is clear that the "flared base" is, in fact, a broadening of the interior of the slab rather than the bottom of the sarcophagus, and is not a "slavish imitation" of an Egyptian prototype. In this, as in many other cases, Van Sertima asserts influences over enormous periods of time. For this claim to be true, it would have required the Mesoamericans to "slavishly imitate" the

Egyptians from 1200 B.C. until A.D. 683 (almost 1800 years) without any evidence of any intervening cultures transmitting these traits. It should also be noted that jade death masks were never used by the ancient Egyptians in their funerary practices. Finally, because in diffusion theory, traits diffuse from the place of earliest use to the later users, perhaps mummification came from Chile (in a reed boat?) to Egypt, rather than the reverse. The oldest mummies in the world are those associated with the Chinchorro culture of Chile (Arriaza 1995). The oldest artificial mummy there is dated 5050 B.C. +/- 255 yr (Arriaza 1995:43). This is more than two thousand years earlier than Egypt, which began artificial preservation of corpses in the Old Kingdom (c. 2686-2181 B.C.) (Davis 1993).(12)

Colossal heads

The massive basalt Olmec heads, even though carved hundreds of years before the supposed arrival of Egypto/Nubians as pointed out in note 2, make Van Sertima's thesis appealing for African Americans. An African American, given a cursory frontal view of an Olmec head, sees a black stone with thick lips and a flat nose and immediately thinks, "it looks like me." Van Sertima (1976: 23-24, 1995: 72-74), like most Afrocentrists, takes advantage of the ambiguity of terms like "African," "Black," or "Negroid." Most Americans think of "Africans" or "Blacks" in terms of stereotypical sub-Saharan West Africans, and these are the images conjured up by Van Sertima's use of these terms.(13) The crucial point to remember, however, is that Van Sertima is not claiming that the models for the Olmec heads were the tropical, West African, genetic ancestors of African Americans, but Egyptians. These populations are very different and do not look alike.(14) Nose shape is particularly inappropriate as a racial marker because the shape of the nose evolves primarily as a function of climatic factors such as ambient temperature and moisture content of the air. One of the functions of the nose is to moisten the air before it goes to the lungs. In areas where the air is very dry, such as deserts, a larger mucous area is required to moisten inspired air; this necessitates a long and narrow nose (Molnar

1983: 71-73). Both the Olmecs and the genetic West African ancestors of African-Americans have wide, flat noses because they both lived in wet tropical areas. Nubians and Egyptians have longer, higher noses, because they have lived in a desert. Egyptians resemble neither West Africans nor Olmecs, and did not pose as models for the colossal heads.(15) The Olmec heads were images of native Olmec rulers, and people living in the area today could have posed for them (see illustrations in Haslip-Viera, Ortiz de Montellano, and Barbour 1997).

Methodology

An alternate approach, for checking Van Sertima's numerous claims, is to look generally at his sources and his methods. He takes most of his claims and evidence from Wiener (1920-22). His descriptions of myths, customs, and iconography are copied from the writings of late 19th and early 20th century authors, such as Donald Mackenzie (1923), and Grafton Elliot-Smith (1915, 1916, 1923). Van Sertima relies to a great extent on outdated sources, particularly when dealing with Mesoamerica.(16) There is little up-to-date material from recognized authorities on Mesoamerica, who have actually conducted archaeological or primary text research. Information comes from secondary, or even tertiary sources rather than from primary sources about the Mayas and the Aztecs such as the Florentine Codex (Sahagn 1950-1982), the works of Diego Dur   or Bishop Diego de Landa who are crucial to an accurate understanding of these cultures. We do not find any reference to Nahuatl dictionaries (eg. Molina 1944 [1571], Sime  r 1885) or to Mande dictionaries (Delafosse 1929, 1955), nor do we see any reference to recognized authorities in Mesoamerican, Egyptian or West African linguistics. Van Sertima usually obtains his information 2nd, 3rd or even 4th hand from amateurs, dilettantes and early 20th century writers, such as Wiener and Mackenzie. These authors could be excused because the Florentine Codex, and the works of Dur   Molina and de Landa were still unpublished. Wiener and Mackenzie also wrote at a time when no absolute dates were available for the existing archeological sites and when the temporal sequence of cultures in the Americas was only

vaguely or poorly understood. The Olmec sites at La Venta, San Lorenzo and Tres Zapotes had not yet been discovered, and nothing was known about the Olmec culture. As a consequence, writers such as Wiener and Mackenzie used the Mayas and the Aztecs, not the Olmecs, in their arguments about presumed contacts with the Old World. However, by 1976, and certainly by 1998, a wealth of research had been done in Mesoamerican archeology and culture. It is therefore quite astonishing for Van Sertima and his supporters to ignore recent evidence and pretend that works written in the 1920's are still relevant and authoritative in the 1990's.(17)

Van Sertima's arguments show a complete disregard for temporal sequences. He claims cultural influences between cultures that are hundreds or thousands of years apart, such as Pacal's the "Nubian" style burial discussed above. Similarly, Van Sertima (1995: 79-80) claims that Egyptian use of Tyrian purple influenced the use of purple by Mixtec nobles in the 15th Century A.D. but no examples of uses in cultures in the intervening period such as the Maya. This kind of argument was erroneous, but perhaps understandable, in the 1920's before absolute dating with radiocarbon, but it is indefensible in the 1970's or in 1990's.

Another technique in common with other Afrocentrics such as Cheik Anta Diop, who tried to show a genetic connection between Wolof and Egyptian, is the use of simple word comparisons. Given the laws of probability and the limited number of human phonemes, random words that are similar can be found in any two languages. Wiener's erroneous methodology in this was pointed out by Dixon (1920: 179), "Etymology is a fascinating but precarious pastime, and if we select one of a series of variants, assume a certain amount of misspelling or misreading together with phonetic equivalences for which there is no proof, we may achieve almost anything." Modern historical and comparative linguistics are quite sophisticated and systematic (see Baldi 1991; Trask 1996). Van Sertima makes no use of them. Responding to criticism, Van Sertima (1992b: 53) has acknowledged that Wiener's "linguistics" were "very poor," but he

continues to use Wiener's word comparisons as evidence, for example: to prove the pre-Columbian presence of bananas in South America, the African origin of guano and the influence of the 1311 expedition from Mali on Aztec pochteca (long distance traders). An example combining both temporal and linguistic errors is Van Sertima's attempt to show a connection between Middle Egyptian (1200-700 B.C.) and the language of the ancient Olmecs, (which is poorly understood), by using words that were spoken by Nahuatl speakers in A.D. 1500 (a difference of 2700 years!). Van Sertima (1992b: 45, 1995:82) claims that the Egyptians and the Aztecs both had a sacred bark and that it had the same name *sibak* in Egyptian and *cipac* in Nahuatl. What makes this claim even more amusing is that *sibak* is not the name for the sacred bark in Egyptian, it is *wrt* (weret), *dpt ntr* (depet neter) (Faulkner 1962), and the word *cipac* does not exist in Nahuatl (for more details and examples see Ortiz de Montellano, Haslip-Viera, and Barbour 1997).

Van Sertima also relies on a number of other hyper-diffusionists for support, but omits the part of their thesis that does not support the Afrocentric view. For example, Van Sertima (1995: 91-95, 1998:155) says that Barry Fell has identified an inscription in Libyan script in the Virgin Islands. He neglects to mention that Fell, a notorious crank, has also claimed that Polynesians discovered America and has found Carthaginian, Basque, Norse, Ogam, Roman, Palmyrian, Iberian, Moroccan, Arabic, Celtic, Minoan, and Punic presences in the New World (see cites in Sorenson and Raish 1996: vol. 2, 295-305); see Feder 1999: 111-119). Van Sertima (1995: 77-79, 1998: 89-94) makes much of Alexander Von Wuthenau's collection of unprovenienced terracotta figurines, which supposedly portray the presence of diverse Negroid types in Mexico. He does not mention Von Wuthenau's other claims that there was an ancient connection between the Olmecs and the Japanese, and a strong Asian presence in pre-Columbian America which included Chinese with pigtailed (1985: 80, 86-87, 92, 93). Von Wuthenau also claims that the Mayan ruling class and the ruling elites of Mesoamerica in general were Caucasians from the Classical period onwards (1985: 174-178).

African Americans are predisposed to accept Van Sertima's message. The colossal Olmec heads seem self-evident proof of an Black African presence, there is a yearning for documenting that their ancestors to have done great things, and Afrocentrists have convinced many African Americans that the Egyptians looked like them. Van Sertima writes in an easy accessible style for a popular audience. This predisposition, and the fact that Van Sertima does not publish in academic presses or peer reviewed venues, means that he is used to writing for the consumption of 'true believers' and has a readership unaccustomed to checking sources. The anthropological and archeological establishment has largely ignored or summarily dismissed his claims, allowing his ideas to diffuse unchecked through the African American community (our 1997 papers were the first extended critique of these claims). It is clear that Van Sertima's claims cannot withstand close scrutiny. Given the doubtful and obsolete sources used, the unreliability of Van Sertima's quotations, the dubious methodology employed, and the numerous unsupported assertions, readers of Van Sertima's works should apply the principle of caveat emptor.

POSTSCRIPT (2001)

Notes

(1) This is a revised version of the old "Heliolithic Hypothesis" which was so popular among racist scholars in Western society during the late 19th and early 20th century. In essence, the Heliolithics believed that civilization arose only once, in a "white" ancient Egypt and diffused from there to the other parts of the world. The Heliolithics also believed that the "non Caucasian" peoples of the world were incapable of creating their own "advanced civilizations" because of their biological inferiority (Smith 1915, 1923, 1929; Perry 1923, 1937; Massey 1907; Churchward 1913, 1921). Appiah (1994) points out that, in taking this approach, Afrocentrics mimic Eurocentric racism and prejudice against those cultures below the Sahara that have no writing. Culture and biology are conflated, but in a reversal

of the 19th Century, the biologically superior people are now defined as "Black" (Ortiz de Montellano 1993).

(2) An interesting progression has occurred. In 1976, the great Afrocentric push to declare Egyptians generally to be "Black," "Negroid" and/or resembling West Africans had not yet taken hold. Van Sertima's objective was to prove that "Black Africans" had influenced the Olmecs. Thus it was necessary that "Blacks" be in command of these expeditions rather than participate as slaves or mercenaries. He therefore proposed the 25th Dynasty (712-657 B.C.), when Egypt was ruled by Nubians, as the time of contact (1976: 145-147). This allowed Van Sertima to claim, among other things, that 1) the colossal Olmec heads, with presumably "Negroid" features, were portraits of the Nubian captains of the boats (slaves or mercenaries would not have rated this treatment) and 2) that Egypt/Nubians introduced pyramid building into the New World, on the basis that there had been a revival of pyramid building in Nubia in the 8th Century B.C., despite the fact that no pyramids had been erected in Egypt for a thousands years.

This date for first contact is clearly untenable because there is proof that the supposedly "Negroid" Olmec heads were made in the Early Formative (1793-1011 B.C.) (Coe, Diehl and Struiver 1967, Coe and Diehl 1980: v. 1, 395-396; Cyphers 1995a, 1995b), hundreds of years before the supposed arrival of the Nubian led expedition.

Van Sertima has reluctantly changed this position in the last few years (948-680 B.C. 1992a:14; 1200 B.C. or 948-680 B.C. 1995:74; 1200 B.C. 1998:75-88 based on Jairazbhoy 1974). As Van Sertima acknowledges (1995:75-76), the prevailing Afrocentric dogma that Egyptians were "Black" no longer requires that Nubians from the 25th Dynasty command the expeditions. The new contact date he proposes accommodates the dating of colossal heads, but it poses another dilemma-- why would Egyptians, who had not built a pyramid since 1777 B.C., consider it essential to teach the Olmecs how to build one at La Venta, and how would Egyptian sailors know how to build a pyramid in any case?

(3) As is the case with most of Van Sertima's claims, arguments, and evidence, this presumed contact with the New World were first put forth by Leo Wiener (1920-22).

(4) This is not the place for an extended discussion of the maritime ability of Egyptians or West Africans. However, sails were unknown on the West coast of Africa until the Portuguese arrived in the 15th Century (Mauny, 1969). If Abu-Bakari had departed from the mouth of the Senegal River (16.5oN lat. 7oW long.), he would have had to reach the Canary Current passing northwest of the Cape Verde Islands at approximately 20oN latitude, 30oW longitude. This would have required that the expedition row some 900 km straight out into an unknown sea before encountering a favorable current. The Cape Verde Islands lie directly along this path, and we know that they were still uninhabited when they were discovered by the Portuguese (Mauny 1969). Van Sertima (1976: 190-191, 1994, 1998: 7), claims that returning voyages brought maize and long-staple cotton to Africa before Columbus. He blithely ignores the problem of showing exactly how dugouts without sails would drift back across the Atlantic. The only feasible returning current is the Gulf Stream, and we have no reports of New World Mandingos landing on the shores of Ireland.

(5) Morison (1963: 259) says that Bartolome Las Casas made an abstract of the journal of the Third Voyage. This manuscript was first printed in full by De Lolis in *Raccolta I* ii 1-25 and "so far as I can ascertain, the only English translation published is an unreliable one in Thacher... [This is the source used by Van Sertima].? An abstract of a scribe's report of statements from Christopher Columbus is not quite the equivalent of a "controlled archaeological dig" in evaluating an artifact.

(6) Thacher is not quoted correctly- it should read- "... he thought to investigate the report of the Indians of this Espa^a who said that there had come to Espa^a from the south and south-east, a black people, who have the tops of their spears made of a metal which they call "guanin" of which he had sent

samples to the Sovereigns to have them assayed, when it was found that of 32 parts, 18 were of gold, 6 of silver, and 8 of copper. ? It is also problematic that Thacher was used (presumably because that is what Wiener used) when a better and more accessible translation (Morison 1963: 263) was available.

(7) Why Africans would limit themselves to bring soft gold tipped spears to the New World is beyond us. Africans smelted iron and steel by 600 B.C. in Tanzania (Schmidt and Childs 1995; Schmidt 1996), and iron tools reached West Africa 2000 years ago, fueling the Bantu explosion that populated Central Africa (Diamond 1994). Columbus and his editor, Bartolom e Las Casas, were convinced that Africans had not come to the Americas because the two continents were too distant from each other (Morison 1963: 271; Thacher 1903-04: vol. 2, 392-393).

(8) Tumbaga is a Sanskrit loan word for copper which came to the New World via Tagalog (Philippines) and Spanish, and in turn, copper/gold alloys taken to the Far East by the Spanish were called tumbaga (Blust 1992).

(9) Rivet and Arsandaux (1946: 48-59) found tumbaga objects with a gold content ranging from 11% to 81% and copper ranging from 18% to 87%>

(10) Van Sertima confuses the species involved in the initial crossing. Schwerin (1970:22) actually says: ?*Canavalia regalis* (red seeds) or its ancestor of 4000 B.C. (perhaps *C. virosa*) hybridized with the endemic *C. brasilensis* (white seeds) of northern South America, giving rise to the form known as *C. plagiosperma* (mottled seeds) [BOM underline].

(11) We now know this ruler's name, the date of his birth (A.D 603), his death (A.D. 683) and other biographical details.

(12) Van Sertima (1988:125) says that, ?The oldest mummy so far found is an infant mummy buried in Nubia... the infant mummy of Uan Muhuggiag is dated 7,438 B.C. plus or minus 220.... The mummy was so named because it was unearthed beneath the Uan

Muhuggiag natural rock shelter located in the Tagzelt Valley.? The original source (Cockburn and Cockburn 1980: 224-226) tells a different story. The Uan Muhuggiag site is not in Nubia, but in Western Libya, 1200 miles from the Nile. Two different radiocarbon dates were obtained, 7438 +/- 220 or 5405 +/- 180 years ago (i.e. the zero date of A.D. 1950 must be subtracted to convert years before the present to years B.C.). The actual dates are either 5488 +/- 220 B.C. or 3455 +/- 180 B.C. Also this Libyan mummy was not embalmed or dried with natron in the classic Egyptian manner. It had been naturally dehydrated and wrapped in animal skins after the removal of its viscera (The oldest natural Chinchorro mummy dates to 7020 +/- 255 B.C.).

(13) Scientists agree that there are no biological races associated with particular physical or mental attributes (Latter 1980). However, "social races" exist, and the public believes that they are biologic. If one is going to use a "Negroid" racial stereotype to claim an African identity for Olmec iconography, why should thick lips and flat noses be privileged over other equally characteristic stereotypical traits such as dolichocephalism (long headedness) and prognathism (projecting jaws), which the Olmec heads do not have? Most of the 18 colossal Olmec heads are round and short, rather than long; the profiles are flat rather than prognathous; have flat, wide noses; and epicanthic folds over the eyes. They resemble neither Egypto/Nubians (round heads, flat noses, flat profiles, epicanthic folds), nor the ancestors of African Americans (flat profiles, round heads, epicanthic folds).

(14) Morphological analysis using a number of trivially adaptive cranial measurements show that Egyptian and Nubian populations differ significantly from sub-Saharan West Africans (Brace, et al 1993; Froment 1992, 1994 ; Howells 1989, 1995). These conclusions are supported by dental analysis (Irish 1998) and a variety of different genetic analyses: Y-chromosome (Hammer, et al. 1997), microsatellites (Bowcock, et al. 1994; Scozzari, et al. 1997), and classical genetic polymorphisms (Cavalli-Sforza, et al. 1988).

(15) Van Sertima (1998: 31-39) argues both that Haslip-Viera, Ortiz de Montellano, and Barbour are racist because they deny the "Negroidness" of Egyptians, and that, modern Egyptians do not look like ancient Egyptians, due to repeated invasions by "Caucasian" groups. Trigger (1978), El-Batrawi (1946) and Berry and Berry (1987) point to a "remarkable degree of homogeneity and continuity" in this area for 5,000 years (4,500 B.C- A.D. 300) a period encompassing most of the invasions referred to by Van Sertima. Furthermore, most conquests of Egypt were political and cultural rather than demographic. Brace, Howells, and Froment used ancient populations in their studies. Froment (1994: 55) demonstrates that the nasal index (height/width x100) of Egyptians has varied little over 6000 years and has always been much closer to that of European than to that of the West African Bantu ancestors of African Americans.

(16) Sixty percent of the citations in Van Sertima's 1976 book come from references prior to 1940 (64 overt citations from Wiener). The pattern holds because 80% of the citations from Van Sertima (1985) are more than 35 years old (see Ortiz de Montellano, Haslip-Viera, and Barbour 1997).

(17) Even in 1920, a review of Wiener's book states that "[there is doubt] whether the author intended his work to be taken as a serious contribution or has attempted to perpetrate a rather elaborate jest" and "... there is... so much... unsubstantiated assumption, hasty correlation, false reasoning, misunderstanding and misrepresentation of sources and evident lack of familiarity with the results of American archaeology, that it is difficult to take the volume seriously (Dixon 1920).? The identical words could be applied to Van Sertima's work. Williams (1991: 251-254) criticizes the methodology of the "self-made, self taught" Wiener, a professor of Slavic literatures, and decries Van Sertima's word-for-word repetition of Wiener's claims 50 years later.

Thabile Obenga

Thabile Obenga (2001) published a strong critique of

this book. He dealt with my chapter in a short mocking ad hominem passage. Mr. Obenga merits a response because it will illustrate the Afrocentric approach to academic discourse.

Obenga (2001: 52-54) makes much of an off-hand remark criticizing Cheik Anta Diop's approach to linguistics. I refer readers to Henry Torneux's chapter in this volume for an evaluation of Diop's and Obenga's linguistic competence.

Obenga (p. 54) accuses me of "rude and racist attacks" on Van Sertima. This is a common tactic used to intimidate potential critics. Apparently, any criticism of an African-American scholar is racist by definition. Readers can judge whether this chapter or my other writings deal with serious issues in an academic manner. As I have pointed out (Haslip-Viera, Ortiz de Montellano, and Barbour 1997), what is racist is to claim that Indians in the New World needed the impetus of Egypto/Nubian infusion in order to be able to build pyramids or to develop culturally.

It is amusing that Obenga accuses me of using outdated references (1885, 1907, 1915, 1942, 1946, 1954) since one of the serious problems with Van Sertima's work is his extreme reliance in totally outdated materials. (See note 16 and Ortiz de Montellano, Barbour, and Haslip-Viera 1997, note 14). In fact, two of the citations Obenga complains about: Massey (1907) and Smith (1915) are works often cited by Van Sertima. The other works criticized by Obenga are 1) Simeon (1885), which is still the best Nahuatl dictionary available; 2) Rivet (1946), whose data is still valid; 3) Morison (1942, 1963), which is much more accurate and corrects errors in the source used by Van Sertima - Thacher 1903-1904; and 4) Thompson (1954), which is contemporaneous with the article by Aguirre Beltr n (1955) that Obenga cites as proof of Van Sertima's thesis.

Obenga does not deal with any of the data presented in my article. He purports to cite Olmec scholars who supposedly claimed that Olmec art depicted "Negroid" features and thus "proved" that

Africans influenced the Olmecs. Two points need to be made: 1) Van Sertima argues that the visitors to the Olmecs were Egypto/Nubians, but Egyptians do not have the flat, broad noses of the stereotypical Negroids, as I have shown (Haslip-Viera, Ortiz de Montellano, and Barbour 1997: figs. 3,4,5); and 2) I (1995) have pointed out that Afrocentrics use the same technique as 'scientific creationists' of misquoting or distorting statements by reputable scholars as 'proof' of their assertions. Obenga provides some excellent examples.

Obenga (pp. 54-55) claims that: 'On his part, another great scholar, Gonzalo Aguirre Beltrán does not reject the 'Afrocentric' idea of 'Negroids' or 'Blacks' among the Olmec population (Aguirre Beltrán 1955). Aguirre Beltrán in actuality clearly rejected the idea (1955: 13):

'At first glance, the physical characteristics of the god, Colossal Head, seem to be Negroid. In particular the wide, flat nose and the sensual bold thick lips seem an attempt to represent the somatic characteristics of Negroes. However, this is only an illusion. We have previously said that the migration of individuals belonging to the great Black race into the Papaloapan, in Mexico and in America occurred after the Conquest. Elsewhere, we have written at length the reasons why we concluded that Negroid migrations prior to the Conquest were impossible. The flat nose and the thick mouth with prominent lips of the god, Colossal Head, only signify the typical gesture of the snarling jaguar, which we shall later see depicted with all his realistic symbolism in the small carved jade Olmec figurines. Even further, as Toscano accurately pointed out, in some of these colossal heads, the smile, which will in the future enliven the smiling masks of the potters of Mixtequilla, can be made out through the grotesque gesture. The swollen eyelids of the god, Colossal Head, reappear in classic Olmec votive axes, but with a clearly Mongoloid appearance. Unfortunately, the scalps of the colossal heads is totally covered by a helmet that does not allow us to see the characteristics of the hair, which might be a definitive index. None of the contemporaneous

sculptures with an uncovered head exhibits anything that might resemble or symbolize the woolly or curly hair of the Negro. Thus, without a doubt, the physical characteristics of the god, Colossal Head, are indigenous.? [All translations by the author]

Earlier, Aguirre Beltr  (1955: 2) speaking of the physical characteristics of Olmec monuments stated that:

 Covarrubias said that he had seen this type [physical aspect] with great frequency among the current Mixtecs, Zapotecs, Totonacs, and Popolocas, and he affirms that Weitlaner has seen it among the Mazatecs and the Chinantecs. That is, the physical prototype of their remote ancestors still persists among the inhabitants of the Papaloapan. 

Obenga (p. 55) argues that Gay's (1972: 53) statement,  The early Xochipala figures seem to indicate that the Olmec ancestry was probably not Mongoloid  supports an African presence among the Olmecs. Obenga, however, has distorted the sense of Gay's sentence. The full paragraph reads as follows:

 The Xochipala typology is characterized by a more or less pronounced naturalism at every level of development, whereas the Olmec repertory of ceramic figures from other Mexican provinces reflects an inclination to create an impersonal and at times unrealistic image of man, which can easily generate a false impression as to the actual physiognomy of the Olmec people. Because of certain facial figures such as slanting eyelids, which typify a number of Olmec figures, face panels, and masks, there has been a tendency to relate the people with the Mongoloid branch of mankind. This is perhaps an oversimplification that stems from a literal acceptance of a stylistic convention, which may have been dictated by factors other than the actual somatic traits of the people. The early Xochipala figures seem to indicate that the Olmec ancestry was probably not Mongoloid. 

Gay has nothing to say about Negroes. In this case, Obenga is guilty of the logical fallacy of

the excluded middle.? The range of possibilities is not ?if not Mongoloid, then Negroid,? but a multitude of other more likely alternatives- such as ?the Olmec monuments look like the present and past inhabitants of the region? as Aguirre Beltr  pointed out above or as shown in Haslip-Viera, Ortiz de Montellano (1997 figs. 10,11). This possibility is supported by recent analysis of the DNA of Mazatecs in the Olmec region (Arnaiz-Villena, et al 2001) that shows that the Olmecs were indigenous, are related to the Maya and have not had ?significant genetic input from outside.

Obenga (p. 54) claims that: ?Ortiz de Montellano... forgot to mention the work of a scholar such as Alfonso Medell Zenil [1960], no doubt, because this author asserts the presence of ?true Negroes? speaking of the physical type of the Olmecs.? It is true that Medell Zenil asserts that it is possible that a few Black men may have accidentally arrived on the shores of Veracruz and served as models. He gives no evidence other than esthetics and dates the event to the end of the Pre-Classic (ca 200 B.C.), some 800 years after the carving of the colossal heads. As I have pointed out, this would not support Van Sertima because Egyptians do not have the broad flat noses on which Medell Zenil bases his statement.

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Dave vs. Carl: The Insignificant Championship Series.
Who will win?

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| 21280|2006-12-19 11:50:19|Mahari Mengistu|Re: 'Black Warrior Dynasts': Afrocentricity and the New World|

Hang in there, Dr. Winters, we are supporting you.

These various attacks are just more of the same racist BS begun with Egyptology and the boundless lies by eurocentric 'racism on a continuum.

This brings me to this point. There has been 200 years of lies and misinterpretation in the field of Egyptology. Now that it appears the white scholarly world 'at least' has begun to accept an Afrikan origin of Egypt's civilization how will new researchers, scholars and writers list the 200 years of racist Eurocentric scholarship in their references? Will they include a disclaimer in the footnotes that these references were written by Eurocentric racists and therefore at least portions of it are suspect? If these 200 years of racist scholarship are utilized such a disclaimer should be added 'if euro scholarship is to be taken as valid worthy work.

This racist perspective impacts the whole of Egyptology: the artifacts 'their true meaning, the iconography, the language 'its correct use, the history 'when it began, its religion and philosophy 'how it began, its social structure and significance. In this regard, the euro belief, that persisted for these 200 years,

that there was this huge use of slave labor simply because that is the history and mindset of the European is just one example. If they are serious about the desire that their scholarship be taken as something other than racist lies I think such a disclaimer is required in their footnotes referencing white scholars over the past 200 years.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
> Hi Jaime
>
> Maybe I missed something???This post is interesting
> but it does not discuss any of the evidence I
> presented in my claims for an African origin for the
> Olmecs.
>
> Clyde Winters
>
>
> --- Jaime Andres Pretell
> wrote:
>
>
> -----
>
>
> "BLACK WARRIOR DYNASTS":L'AFROCENTRISME ET LE NOUVEAU
> MONDE.
>
> In Fauvelle, F.-X., Chretien, J.-P., Perrot, C.-H.
> (eds.). Afrocentrismes. L'histoire des Africains entre
> l'egypte et l'amerique, 249-270 Paris: Karthala (2000)
>
> "Black Warrior Dynasts": Afrocentricity and the New
> World [eng rev]
>
> By Bernard R. Ortiz de Montellano
>
> The Olmec civilization with its colossal
> basalt heads and massive earthen works has always
> attracted pseudoscientific diffusionist claims. A
> traffic policeman would have been needed to keep the
> waves of Libyans, Phoenicians, Romans, Carthaginians,

> Shang Chinese, Polynesians, Mandingos, Irish monks,
> Mande speakers, Egyptians, Nubians, and aliens from
> outer space from crashing into each other on their way
> to the Gulf of Mexico. Ivan Van Sertima's claims of
> Egypto/Nubian influence on the Olmecs, and thus on
> subsequent Mesoamerican and New World civilizations,
> have almost achieved the status of dogma. They are
> widely taught, not only in Afrocentrically oriented
> schools, but also in many "multicultural" curricula
> and cultural sensitivity classes. Olmec heads are
> prominently displayed in African American History
> Museums, appear in murals on the African American
> heritage, and in exhibits for Black History month. Van
> Sertima's book, *They Came Before Columbus*, first
> printed in 1976, has had 21 editions, and is,
> typographical errors and all, still in print. Van
> Sertima has repeated his claims, with minor
> variations, in non-peer reviewed outlets a number of
> times since then (1992a, 1992b, 1992c, 1994, 1995,
> 1998). However, in contrast to the acknowledged Viking
> presence in Newfoundland around A.D. 1044 (Ingstad
> 1964, 1969; Davies 1979:229-30), no authentic artifact
> of African origin has been found in a controlled
> archaeological excavation.

>
> Van Sertima's books and articles make a
> multitude of claims which would require volumes to
> refute in detail. To deal with adequately with a
> single paragraph of an undocumented and unreferenced
> claim takes weeks of work and many pages of text.
> Clearly there is not enough space here to do a
> point-by-point discussion. More detailed, though not
> exhaustive, rebuttals are Ortiz de Montellano,
> Barbour, and Haslip Viera (1997), Haslip Viera, Ortiz
> de Montellano, and Barbour (1997) and Ortiz de
> Montellano (1995). This chapter will sketch out Van
> Sertima's principal claims, point out the flaws in a
> few, and look at the methods and strategies he uses so
> that readers will be able to compare them with those
> used by other Afrocentrics.

>
> Why are these ideas so attractive to
> African-Americans? Racism and decades of Eurocentric
> dominance of school curricula and the media have taken
> their toll on the self-esteem of African-Americans. I
> have great sympathy for efforts to improve this

- > self-esteem and to correct the imbalance in coverage
- > of world history. Unfortunately, Afrocentrics feel a
- > need to assert that their ancestors were, not only
- > equal, but actually superior to Europeans and other
- > ethnic groups. Afrocentrics have taken obsolete racist
- > European notions of history and anthropology and
- > turned them upside down. According to many
- > Afrocentrists, all of the world's early civilizations:
- > ancient Egypt, ancient Mesopotamia, India, China,
- > Europe and those in the New World were created or
- > inspired by racially "Black" peoples.(1) Van Sertima
- > claims not to be an Afrocentric, but his claims for
- > African influence everywhere (Van Sertima, ed. 1985,
- > 1989, 1991, 1992, and Van Sertima and Rashidi, eds.
- > 1988 among other works) belie his protestations.
- >
- > Van Sertima postulates two principal
- > contacts between Africa and the New World--
- > approximately 650 B.C. and A.D. 1311.
- >
- > 1. Egypto/Nubians
- >
- > According to Van Sertima's original proposal (1976:
- > 123-138), the Nubian rulers of ancient Egypt (25th
- > dynasty)(2) organized an expedition to obtain various
- > commodities, including iron, from sources on the
- > Atlantic coast of North Africa, Europe and the British
- > isles during the late 8th or early 7th century B.C.
- > The vessel would have had a mixed crew of Nubian
- > troops in command, a Phoenician navigator, a couple of
- > Hittites, Egyptian sailors, and a number of Negroid
- > Egyptian women (Van Sertima 1976: 137-138). This
- > expedition sailed from the Nile Delta, across the
- > Mediterranean, and down the Atlantic coast of North
- > Africa, where it became caught in some current or
- > storm that sent it across the Atlantic to an eventual
- > landing on the Gulf Coast of Mexico where it came into
- > contact with the receptive, but inferior, Olmecs. At
- > this point, the Olmecs presumably accepted the leaders
- > of the Nubian/Egyptian expedition as their rulers
- > ("Black warrior dynasts"), and these individuals, in
- > turn, created, inspired or influenced the creation of
- > the Olmec civilization, which influenced Monte Alban,
- > Teotihuacan, the Maya, and all the other Mesoamerican
- > civilizations that followed (Van Sertima 1976: 261,
- > 264, 267-69).

>
> According to Van Sertima, the Nubians
> became the models for the famous colossal stone heads
> which the Olmecs produced in the years that followed
> the alleged contact. The Nubians also provided the
> impetus for the building of pyramids and ceremonial
> centers, and introduced a number of technological
> innovations and practices (mummification, cire-perdue
> metallurgy, the symbolic use of purple murex dye,
> weaving, etc.) which influenced Mesoamerican religion,
> mythology, customs and even the Mesoamerican calendar.
> Van Sertima also claims that Egyptians influenced
> South American cultures by introducing the vertical
> loom to Peru (1976: 167), mummification (1976:
> 158-160), and burial practices (1976: 200) among
> others. Exactly when and how these contacts with
> civilizations on the Pacific coast of South America
> came about is never spelled out.

>
> 2. Bambara/Mandingo A.D. 1310-1311

>
> On the sole basis of a hearsay report
> written in the 14th Century (al-'Umari 1927), Van
> Sertima (1976: 37-107, 1998: 1-28) claims that these
> "Black Africans" introduced mythological and religious
> beliefs about Quetzalcoatl and other Aztec gods and
> particularly those associated with the Aztec
> long-distance traders, the pochteca, to the New
> World.(3) Al-'Umari (1927: 74-75) was told by Mansa
> Musa that his predecessor, Abu-Bakari II, the Mandingo
> ruler of Mali, had set out from some unspecified
> location on the western coast of his dominions with
> 2000 vessels on an expedition with 2000 vessels to
> find a "river in the sea" and had never been seen
> again.(4)

>
> Given the limited space available there is
> little need for an extensive discussion of this claim.
> Even if this voyage had taken place, it was much too
> late to have much influence on Aztec civilization
> because the Aztecs are the final chapter of a
> 3000-year-old basic cultural tradition in Mesoamerica.
> Examples of traits supposedly brought over in A.D.
> 1300 can be found in Mesoamerican cultures ancestral
> to the Aztecs before the supposed African trip. Claims
> about influence on the Aztecs are much more difficult

> to sustain than those about the Olmecs, because we
> have a large amount of textual and historical
> information about Aztec culture. The
> interconnectedness, context, and historical
> development of Aztec religion, mythology, and
> iconography are easily demonstrated. Our discussion
> will focus on some of Van Sertima's claims dating from
> periods when diffusion might have actually influenced
> Mesoamerican culture. An exception is a claim for the
> existence of an artifact proving New World contact
> with Africa.

>

> guan□br> >

> Van Sertima (1995; 1998:3-4) claims that
> Columbus described an African artifact in the journals
> of his 3rd voyage.(5)

>

> Columbus wanted to find out what the Indians of
> Espa□ had told him, that there had come from the
> south and the southeast, Negro people, who brought
> those spear points made of a metal which they call
> guanin, of which he had sent samples to the king and
> queen for assay which [sic] was found to have 32
> parts- 18 of gold, 6 of silver, and 8 of copper
> (Thacher 1903-1904: vol. 2, 380).(6)

>

> Van Sertima continues, "The proportion of gold,
> silver, and copper alloys were found to be identical
> with spears being forged at that time in African
> Guinea. Apart from the eyewitness testimony of the
> Native Americans, here is incontestable metallurgical
> evidence from Europeans themselves (their meticulous
> assays establishing the identical proportions of metal
> alloys in the spears found in the Caribbean and the
> spears made in Guinea) (Van Sertima 1998: 3)."

>

> Even though our primary focus is on the Olmec period,
> we need to briefly deal with Van Sertima's claims that
> guan□ is an artifact. Van Sertima presents the claim
> of identity between African and New World alloy spears
> as if it were a continuing paraphrase of the quote
> from Columbus. In fact, neither Thacher, Las Casas,
> Columbus nor anyone else says anything about African
> gold spears, their analysis, or their identity with
> the gold alloy from the New World.(7) Van Sertima
> asserts this identity with no evidence whatsoever.

> This complete lack of evidence disposes of his claim,
> but we will discuss the matter briefly. Copper/gold
> and copper/gold/silver alloys are not distinguished
> from each other and are referred to generically as
> tumbaga.(8) Guan□ is a word in Arawak, the language
> of the inhabitants of Hispaniola, not Mandingo and
> was, therefore, not imported. Rivet and Arsandaux
> (1946: 60 ff.) show that in many Arawakan languages
> words like guan□ or guani and words resembling
> karakoli, in Carib languages, designate tumbaga
> alloys. In his discussion of this issue, Van Sertima
> relies on the Afrocentric hyperdiffusionist Harold
> Lawrence, not on Columbus and the early chroniclers.
> Lawrence (1987) claims that "Mandinga traders" from
> West Africa made "several" voyages to the Americas
> after 1300 and established colonies in Honduras,
> Nicaragua, Panama, Venezuela, and the island of St.
> Vincent. In any case alloys in Africa were not the
> same as Columbus' guan□ Lawrence, Van Sertima's
> source, cites Bosman (1967) for the composition of
> gold alloy objects (though not spear heads). For
> comparison, Moche tumbagas are also provided (Lechtman
> 1988). The composition is given in percentages to
> facilitate comparison.

>

>

>

> gold

>

> copper

>

> silver

>

> Columbus-guanin

>

> 56%

>

> 25%

>

> 19%

>

> Guinea

>

> 50%

>

> 25%

>

> 25%

>

> Guinea

>

> 65%

>

> 17.2%

>

> 17.2%

>

> Mochica

>

> 31%

>

> 60%

>

> 10%

>

> Moche

>

> 68%

>

> 13%

>

> 19%

>

> Moche

>

> 67%

>

> 11%

>

> 22%

>

> The proportions of this ternary alloy vary so widely

> that a particular composition is not an identifying

> marker.(9) Columbus found natives trading all kinds of

> objects (not just spear points) made from guanín in

> the whole region of Central America and Venezuela

> (Morison 1942: 265, 589). This was to be expected,

> because copper/gold and copper/silver/gold alloys were

> first made by the Moche culture of Peru about A.D. 100

> (Lechtman, Erlij, and Barry 1982) and eventually

> diffused through the New World reaching Western Mexico

> about A.D. 1200 (Hosler 1994: 127). There is no need

- > to posit diffusion of this alloy to the
- > circum-Caribbean region from Africa because
- > gold/copper/silver alloys were being made in
- > neighboring South America 1400 years before Columbus'
- > journey.
- >
- > Botanical claims
- >
- > Van Sertima makes a number of claims about
- > human interchange of plants between Africa and the New
- > World (cotton, bananas, jack bean, and maize). Here we
- > will only discuss cotton and jack bean.
- >
- > 1. Van Sertima claims that Africans in the
- > fourth millennium B.C. brought *Gossypium herbaceum*,
- > the African diploid (AA) ancestor of the tetraploid
- > (AADD) New World cottons (*G. hirsutum* and *G.*
- > *barbadense*) to the New World enabling the
- > hybridization to occur (Van Sertima 1976:190; 1992b;
- > 1998:142). Even though this claim can be refuted by
- > the fact that domesticated New World cotton has been
- > found archaeologically earlier than any domesticated
- > African cotton (Haslip-Viera, Ortiz de Montellano and
- > Barbour 1997), there is much more compelling evidence.
- > As shown by DNA analysis, the hybridization of diploid
- > African cottons and diploid New World cottons took
- > place 1 to 2 million years ago before the emergence of
- > modern humans (Wendel 1989, Percy and Wendel 1990,
- > Wendel and Albert 1992).
- >
- > 2. Van Sertima (1976:205-207, 1988:132)
- > claims that African fisherman brought the jack bean to
- > the New World because: "Red seeds from Africa
- > (*canavalia* [sic] *virosa*) hybridized around 4000 B.C.
- > with white seeds (*canavalia* [sic] *plagiosperma*). These
- > "mottled" seeds, when carried into the Amazon lowland,
- > a habitat like that of the ancestral red seeds of
- > Africa (*c.*[sic] *virosa*), gave rise through repeated
- > backcrossing to brown seeds (*c.*[sic] *piperi*) (Schwerin
- > 1970:22)." (10) Although Van Sertima asserts this claim
- > with great authority, he relies exclusively on
- > Schwerin and presents no independent evidence for it.
- > Schwerin, however, did no independent original
- > research, cites no botanical data supporting his
- > claims, and admits that what he proposes is merely a
- > hypothesis: "This paper presents a hypothesis...

> Critics will note that there are numerous points which
> cannot yet be verified by firm data. The hypothesis is
> offered, however, as a stimulus to further scientific
> research. Obviously it will stand or fall on the basis
> of future genetic, botanical, ethnographic, and
> especially archaeological findings. This paper may be
> taken as an invitation to those best qualified to
> pursue such research.... (Schwerin 1970:23)."

>

> Schwerin's sole botanical source of information on
> Canavalia is Sauer (1964), who says nothing whatever
> about hybridization of these species all of which are
> diploid with 22 chromosomes. Sauer (1964: 110) states
> that the four cultivated species of Canavalia were
> domesticated independently in pre-historic times, and
> provides no support whatever to Schwerin's hypothesis.
> A computerized literature search found no applicable
> further data on Canavalia, and Van Sertima provides
> none.

>

> Mummification

>

> Van Sertima (1976: 156-162, 1995: 86-87)
> claims that the Egyptians brought mummification to the
> New World. His sources for this are the discredited
> hyper-diffusionist authors of the early 20th century,
> whom he quotes third hand from Mackenzie (1923). All
> of his citations (except for those that refer to
> Palenque, below) ultimately derive from Grafton Elliot
> Smith or his disciple W. J. Perry (see note 1). Elliot
> Smith believed that the 'Heliolithic' culture had
> first spread to Asia and from there to the New World.
> The diffusion of mummification from Egypt to the rest
> of the world was central to Smith's thesis. The
> Smith-Perry thesis, particularly the role of
> mummification, was thoroughly demolished in 1928 by
> Roland B. Dixon's *The Building of Cultures* (Wauchope
> 1962: 21-25; Davies 1979: 159-160).

>

> Van Sertima's (1976: 157) attempt to
> update this outmoded hypothesis is equally fallacious.
> Citing no original sources, he claims that:

>

> We have indisputable proof of Mexican mummification...
> one of the best examples is the mummified figure in
> the sarcophagus at Palenque. Three features of this

> Palenque burial indicate an Egyptian influence. The
> jade mask on the face of the dead, the fact of
> mummification itself, and the flared base of the
> sarcophagus... Egyptians made sarcophagi with a flared
> base to enable them to stand it up because their
> burials were vertical... The Mexicans, like the
> Nubians, buried in a horizontal position, yet at
> Palenque the flared base is retained, although it
> serves no function. The retention of such a
> non-functional element... is among the clearest
> indications of an influence. A borrowed artifact often
> goes through an initial period of "slavish imitation"
> before it is restructured to suit local needs (Van
> Sertima 1976: 157).

>

> Van Sertima is wrong on all counts. Any basic text on
> the Maya, none of which are cited, states that the
> sarcophagus contained a skeleton, not a mummy
> (Thompson 1954: 77-80). Anyone can verify this by
> looking at the photograph of Pacal's (11) skeleton in
> the sarcophagus (Morley, Brainerd and Sharer 1983:
> 125, fig. 4.22, the photograph has been published in
> this text since 1956). Looking at this, or any other
> picture of the open sarcophagus, it is clear that the
> "flared base" is, in fact, a broadening of the
> interior of the slab rather than the bottom of the
> sarcophagus, and is not a "slavish imitation" of an
> Egyptian prototype. In this, as in many other cases,
> Van Sertima asserts influences over enormous periods
> of time. For this claim to be true, it would have
> required the Mesoamericans to "slavishly imitate" the
> Egyptians from 1200 B.C. until A.D. 683 (almost 1800
> years) without any evidence of any intervening
> cultures transmitting these traits. It should also be
> noted that jade death masks were never used by the
> ancient Egyptians in their funerary practices.
> Finally, because in diffusion theory, traits diffuse
> from the place of earliest use to the later users,
> perhaps mummification came from Chile (in a reed
> boat?) to Egypt, rather than the reverse. The oldest
> mummies in the world are those associated with the
> Chinchorro culture of Chile (Arriaza 1995). The oldest
> artificial mummy there is dated 5050 B.C. +/- 255 yr
> (Arriaza 1995:43). This is more than two thousand
> years earlier than Egypt, which began artificial
> preservation of corpses in the Old Kingdom (c.

> 2686-2181 B.C.) (Davis 1993).(12)

>

> Colossal heads

>

> The massive basalt Olmec heads, even

> though carved hundreds of years before the supposed

> arrival of Egypto/Nubians as pointed out in note 2,

> make Van Sertima's thesis appealing for African

> Americans. An African American, given a cursory

> frontal view of an Olmec head, sees a black stone with

> thick lips and a flat nose and immediately thinks, "it

> looks like me." Van Sertima (1976: 23-24, 1995:

> 72-74), like most Afrocentrists, takes advantage of

> the ambiguity of terms like "African," "Black," or

> "Negroid." Most Americans think of "Africans" or

> "Blacks" in terms of stereotypical sub-Saharan West

> Africans, and these are the images conjured up by Van

> Sertima's use of these terms.(13) The crucial point to

> remember, however, is that Van Sertima is not claiming

> that the models for the Olmec heads were the tropical,

> West African, genetic ancestors of African Americans,

> but Egyptians. These populations are very different

> and do not look alike.(14) Nose shape is particularly

> inappropriate as a racial marker because the shape of

> the nose evolves primarily as a function of climatic

> factors such as ambient temperature and moisture

> content of the air. One of the functions of the nose

> is to moisten the air before it goes to the lungs. In

> areas where the air is very dry, such as deserts, a

> larger mucous area is required to moisten inspired

> air; this necessitates a long and narrow nose (Molnar

> 1983: 71-73). Both the Olmecs and the genetic West

> African ancestors of African-Americans have wide, flat

> noses because they both lived in wet tropical areas.

> Nubians and Egyptians have longer, higher noses,

> because they have lived in a desert. Egyptians

> resemble neither West Africans nor Olmecs, and did not

> pose as models for the colossal heads.(15) The Olmec

> heads were images of native Olmec rulers, and people

> living in the area today could have posed for them

> (see illustrations in Haslip-Viera, Ortiz de

> Montellano, and Barbour 1997).

>

> Methodology

>

> An alternate approach, for checking Van

> Sertima's numerous claims, is to look generally at his
 > sources and his methods. He takes most of his claims
 > and evidence from Wiener (1920-22). His descriptions
 > of myths, customs, and iconography are copied from the
 > writings of late 19th and early 20th century authors,
 > such as Donald Mackenzie (1923), and Grafton
 > Elliot-Smith (1915, 1916, 1923). Van Sertima relies to
 > a great extent on outdated sources, particularly when
 > dealing with Mesoamerica.(16) There is little
 > up-to-date material from recognized authorities on
 > Mesoamerica, who have actually conducted
 > archaeological or primary text research. Information
 > comes from secondary, or even tertiary sources rather
 > than from primary sources about the Mayas and the
 > Aztecs such as the Florentine Codex (Sahagn
 > 1950-1982), the works of Diego Dur  or Bishop Diego
 > de Landa who are crucial to an accurate understanding
 > of these cultures. We do not find any reference to
 > Nahuatl dictionaries (eg. Molina 1944 [1571], Sime  r > 1885) or to Mande dictionaries
 (Delafosse 1929, 1955),
 > nor do we see any reference to recognized authorities
 > in Mesoamerican, Egyptian or West African linguistics.
 > Van Sertima usually obtains his information 2nd, 3rd
 > or even 4th hand from amateurs, dilettantes and early
 > 20th century writers, such as Wiener and Mackenzie.
 > These authors could be excused because the Florentine
 > Codex, and the works of Dur   Molina and de Landa
 > were still unpublished. Wiener and Mackenzie also
 > wrote at a time when no absolute dates were available
 > for the existing archeological sites and when the
 > temporal sequence of cultures in the Americas was only
 > vaguely or poorly understood. The Olmec sites at La
 > Venta, San Lorenzo and Tres Zapotes had not yet been
 > discovered, and nothing was known about the Olmec
 > culture. As a consequence, writers such as Wiener and
 > Mackenzie used the Mayas and the Aztecs, not the
 > Olmecs, in their arguments about presumed contacts
 > with the Old World. However, by 1976, and certainly by
 > 1998, a wealth of research had been done in
 > Mesoamerican archeology and culture. It is therefore
 > quite astonishing for Van Sertima and his supporters
 > to ignore recent evidence and pretend that works
 > written in the 1920's are still relevant and
 > authoritative in the 1990's.(17)
 >
 > Van Sertima's arguments show a complete

- > disregard for temporal sequences. He claims cultural
- > influences between cultures that are hundreds or
- > thousands of years apart, such as Pacal's the "Nubian"
- > style burial discussed above. Similarly, Van Sertima
- > (1995: 79-80) claims that Egyptian use of Tyrian
- > purple influenced the use of purple by Mixtec nobles
- > in the 15th Century A.D. but no examples of uses in
- > cultures in the intervening period such as the Maya.
- > This kind of argument was erroneous, but perhaps
- > understandable, in the 1920's before absolute dating
- > with radiocarbon, but it is indefensible in the 1970's
- > or in 1990's.
- >
- > Another technique in common with other
- > Afrocentrics such as Cheik Anta Diop, who tried to
- > show a genetic connection between Wolof and Egyptian,
- > is the use of simple word comparisons. Given the laws
- > of probability and the limited number of human
- > phonemes, random words that are similar can be found
- > in any two languages. Wiener's erroneous methodology
- > in this was pointed out by Dixon (1920: 179),
- > "Etymology is a fascinating but precarious pastime,
- > and if we select one of a series of variants, assume a
- > certain amount of misspelling or misreading together
- > with phonetic equivalences for which there is no
- > proof, we may achieve almost anything." Modern
- > historical and comparative linguistics are quite
- > sophisticated and systematic (see Baldi 1991; Trask
- > 1996). Van Sertima makes no use of them. Responding to
- > criticism, Van Sertima (1992b: 53) has acknowledged
- > that Wiener's "linguistics" were "very poor," but he
- > continues to use Wiener's word comparisons as
- > evidence, for example: to prove the pre-Columbian
- > presence of bananas in South America, the African
- > origin of guanābana and the influence of the 1311
- > expedition from Mali on Aztec pochteca (long distance
- > traders). An example combining both temporal and
- > linguistic errors is Van Sertima's attempt to show a
- > connection between Middle Egyptian (1200-700 B.C.) and
- > the language of the ancient Olmecs, (which is poorly
- > understood), by using words that were spoken by
- > Nahuatl speakers in A.D. 1500 (a difference of 2700
- > years!). Van Sertima (1992b: 45, 1995:82) claims that
- > the Egyptians and the Aztecs both had a sacred bark
- > and that it had the same name sibak in Egyptian and
- > cipac in Nahuatl. What makes this claim even more

- > amusing is that sibak is not the name for the sacred
- > bark in Egyptian, it is wrt (weret), dpt ntr (depet
- > neter) (Faulkner 1962), and the word cipac does not
- > exist in Nahuatl (for more details and examples see
- > Ortiz de Montellano, Haslip-Viera, and Barbour 1997).
- >
- > Van Sertima also relies on a number of
- > other hyper-diffusionists for support, but omits the
- > part of their thesis that does not support the
- > Afrocentric view. For example, Van Sertima (1995:
- > 91-95, 1998:155) says that Barry Fell has identified
- > an inscription in Libyan script in the Virgin Islands.
- > He neglects to mention that Fell, a notorious crank,
- > has also claimed that Polynesians discovered America
- > and has found Carthaginian, Basque, Norse, Ogam,
- > Roman, Palmyrian, Iberian, Moroccan, Arabic, Celtic,
- > Minoan, and Punic presences in the New World (see
- > cites in Sorenson and Raish 1996: vol. 2, 295-305);
- > see Feder 1999: 111-119). Van Sertima (1995: 77-79,
- > 1998: 89-94) makes much of Alexander Von Wuthenau's
- > collection of unprovenanced terracotta figurines,
- > which supposedly portray the presence of diverse
- > Negroid types in Mexico. He does not mention Von
- > Wuthenau's other claims that there was an ancient
- > connection between the Olmecs and the Japanese, and a
- > strong Asian presence in pre-Columbian America which
- > included Chinese with pigtails (1985: 80, 86-87, 92,
- > 93). Von Wuthenau also claims that the Mayan ruling
- > class and the ruling elites of Mesoamerica in general
- > were Caucasians from the Classical period onwards
- > (1985: 174-178).
- >
- > African Americans are predisposed to
- > accept Van Sertima's message. The colossal Olmec heads
- > seem self-evident proof of an Black African presence,
- > there is a yearning for documenting that their
- > ancestors to have done great things, and Afrocentrists
- > have convinced many African Americans that the
- > Egyptians looked like them. Van Sertima writes in an
- > easy accessible style for a popular audience. This
- > predisposition, and the fact that Van Sertima does not
- > publish in academic presses or peer reviewed venues,
- > means that he is used to writing for the consumption
- > of "true believers" and has a readership unaccustomed
- > to checking sources. The anthropological and
- > archeological establishment has largely ignored or

> summarily dismissed his claims, allowing his ideas to
> diffuse unchecked through the African American
> community (our 1997 papers were the first extended
> critique of these claims). It is clear that Van
> Sertima's claims cannot withstand close scrutiny.
> Given the doubtful and obsolete sources used, the
> unreliability of Van Sertima's quotations, the dubious
> methodology employed, and the numerous unsupported
> assertions, readers of Van Sertima's works should
> apply the principle of caveat emptor.

>

> POSTSCRIPT (2001)

>

> Notes

>

> (1) This is a revised version of the old "Heliolithic
> Hypothesis" which was so popular among racist
> scholars in Western society during the late 19th and
> early 20th century. In essence, the Heliolithics
> believed that civilization arose only once, in a
> "white" ancient Egypt and diffused from there to the
> other parts of the world. The Heliolithics also
> believed that the "non Caucasian" peoples of the world
> were incapable of creating their own "advanced
> civilizations" because of their biological inferiority
> (Smith 1915, 1923, 1929; Perry 1923, 1937; Massey
> 1907; Churchward 1913, 1921). Appiah (1994) points out
> that, in taking this approach, Afrocentrics mimic
> Eurocentric racialism and prejudice against those
> cultures below the Sahara that have no writing.
> Culture and biology are conflated, but in a reversal
> of the 19th Century, the biologically superior people
> are now defined as "Black" (Ortiz de Montellano 1993).

>

>

> (2) An interesting progression has occurred. In 1976,
> the great Afrocentric push to declare Egyptians
> generally to be "Black," "Negroid" and/or resembling
> West Africans had not yet taken hold. Van Sertima's
> objective was to prove that "Black Africans" had
> influenced the Olmecs. Thus it was necessary that
> "Blacks" be in command of these expeditions rather
> than participate as slaves or mercenaries. He
> therefore proposed the 25th Dynasty (712-657 B.C.),
> when Egypt was ruled by Nubians, as the time of
> contact (1976: 145-147). This allowed Van Sertima to

- > claim, among other things, that 1) the colossal Olmec
- > heads, with presumably "Negroid" features, were
- > portraits of the Nubian captains of the boats (slaves
- > or mercenaries would not have rated this treatment)
- > and 2) that Egypto/Nubians introduced pyramid building
- > into the New World, on the basis that there had been a
- > revival of pyramid building in Nubia in the 8th
- > Century B.C., despite the fact that no pyramids had
- > been erected in Egypt for a thousands years.
- >
- > This date for first contact is clearly untenable
- > because there is proof that the supposedly "Negroid"
- > Olmec heads were made in the Early Formative
- > (1793-1011 B.C.) (Coe, Diehl and Struiver 1967, Coe
- > and Diehl 1980: v. 1, 395-396; Cyphers 1995a, 1995b),
- > hundreds of years before the supposed arrival of the
- > Nubian led expedition.
- >
- > Van Sertima has reluctantly changed this position in
- > the last few years (948-680 B.C. 1992a:14; 1200 B.C.
- > or 948-680 B.C. 1995:74; 1200 B.C. 1998:75-88 based on
- > Jairazbhoy 1974). As Van Sertima acknowledges
- > (1995:75-76), the prevailing Afrocentric dogma that
- > Egyptians were "Black" no longer requires that Nubians
- > from the 25th Dynasty command the expeditions. The new
- > contact date he proposes accommodates the dating of
- > colossal heads, but it poses another dilemma-- why
- > would Egyptians, who had not built a pyramid since
- > 1777 B.C., consider it essential to teach the Olmecs
- > how to build one at La Venta, and how would Egyptian
- > sailors know how to build a pyramid in any case?
- >
- > (3) As is the case with most of Van Sertima's claims,
- > arguments, and evidence, this presumed contact with
- > the New World were first put forth by Leo Wiener
- > (1920-22).
- >
- > (4) This is not the place for an extended discussion
- > of the maritime ability of Egyptians or West Africans.
- > However, sails were unknown on the West coast of
- > Africa until the Portuguese arrived in the 15th
- > Century (Mauny, 1969). If Abu-Bakari had departed from
- > the mouth of the Senegal River (16.5oN lat. 7oW
- > long.), he would have had to reach the Canary Current
- > passing northwest of the Cape Verde Islands at
- > approximately 20oN latitude, 30oW longitude. This

> would have required that the expedition row some 900
> km straight out into an unknown sea before
> encountering a favorable current. The Cape Verde
> Islands lie directly along this path, and we know that
> they were still uninhabited when they were discovered
> by the Portuguese (Mauny 1969). Van Sertima (1976:
> 190-191, 1994, 1998: 7), claims that returning voyages
> brought maize and long-staple cotton to Africa before
> Columbus. He blithely ignores the problem of showing
> exactly how dugouts without sails would drift back
> across the Atlantic. The only feasible returning
> current is the Gulf Stream, and we have no reports of
> New World Mandingos landing on the shores of Ireland.

>
> (5) Morison (1963: 259) says that Bartolomé Las
> Casas made an abstract of the journal of the Third
> Voyage. This manuscript was first printed in full by
> De Lolis in *Raccolta I* ii 1-25 and "so far as I can
> ascertain, the only English translation published is
> an unreliable one in Thacher... [This is the source
> used by Van Sertima]." An abstract of a scribe's
> report of statements from Christopher Columbus is not
> quite the equivalent of a "controlled archaeological
> dig" in evaluating an artifact.

>
> (6) Thacher is not quoted correctly- it should read-
> "... he thought to investigate the report of the
> Indians of this España who said that there had come
> to España from the south and south-east, a black
> people, who have the tops of their spears made of a
> metal which they call 'guanin' of which he had sent
> samples to the Sovereigns to have them assayed, when
> it was found that of 32 parts, 18 were of gold, 6 of
> silver, and 8 of copper." It is also problematic that
> Thacher was used (presumably because that is what
> Wiener used) when a better and more accessible
> translation (Morison 1963: 263) was available.

>
> (7) Why Africans would limit themselves to bring soft
> gold tipped spears to the New World is beyond us.
> Africans smelted iron and steel by 600 B.C. in
> Tanzania (Schmidt and Childs 1995; Schmidt 1996), and
> iron tools reached West Africa 2000 years ago, fueling
> the Bantu explosion that populated Central Africa
> (Diamond 1994). Columbus and his editor, Bartolomé
> Las Casas, were convinced that Africans had not come

> to the Americas because the two continents were too
> distant from each other (Morison 1963: 271; Thacher
> 1903-04: vol. 2, 392-393).

>

> (8) Tumbaga is a Sanskrit loan word for copper which
> came to the New World via Tagalog (Philippines) and
> Spanish, and in turn, copper/gold alloys taken to the
> Far East by the Spanish were called tumbaga (Blust
> 1992).

>

> (9) Rivet and Arsandaux (1946: 48-59) found tumbaga
> objects with a gold content ranging from 11% to 81%
> and copper ranging from 18% to 87%>

>

> (10) Van Sertima confuses the species involved in the
> initial crossing. Schwerin (1970:22) actually says:
> "Canavalia regalis (red seeds) or its ancestor of 4000
> B.C. (perhaps *C. virosa*) hybridized with the endemic
> *C. brasilensis* (white seeds) of northern South
> America, giving rise to the form known as *C.*
> *plagiosperma* (mottled seeds) [BOM underline].

>

> (11) We now know this ruler's name, the date of his
> birth (A.D 603), his death (A.D. 683) and other
> biographical details.

>

> (12) Van Sertima (1988:125) says that, "The oldest
> mummy so far found is an infant mummy buried in
> Nubia... the infant mummy of Uan Muhuggiag is dated
> 7,438 B.C. plus or minus 220.... The mummy was so
> named because it was unearthed beneath the Uan
> Muhuggiag natural rock shelter located in the Tagzelt
> Valley." The original source (Cockburn and Cockburn
> 1980: 224-226) tells a different story. The Uan
> Muhuggiag site is not in Nubia, but in Western Libya,
> 1200 miles from the Nile. Two different radiocarbon
> dates were obtained, 7438 +/- 220 or 5405 +/- 180
> years ago (i.e. the zero date of A.D. 1950 must be
> subtracted to convert years before the present to
> years B.C.). The actual dates are either 5488 +/- 220
> B.C. or 3455 +/- 180 B.C. Also this Libyan mummy was
> not embalmed or dried with natron in the classic
> Egyptian manner. It had been naturally dehydrated and
> wrapped in animal skins after the removal of its
> viscera (The oldest natural Chinchorro mummy dates to
> 7020 +/- 255 B.C.).

>

> (13) Scientists agree that there are no biological
> races associated with particular physical or mental
> attributes (Latter 1980). However, "social races"
> exist, and the public believes that they are biologic.
> If one is going to use a "Negroid" racial stereotype
> to claim an African identity for Olmec iconography,
> why should thick lips and flat noses be privileged
> over other equally characteristic stereotypical traits
> such as dolichocephalism (long headedness) and
> prognathism (projecting jaws), which the Olmec heads
> do not have? Most of the 18 colossal Olmec heads are
> round and short, rather than long; the profiles are
> flat rather than prognathous; have flat, wide noses;
> and epicanthic folds over the eyes. They resemble
> neither Egypto/Nubians (round heads, flat noses, flat
> profiles, epicanthic folds), nor the ancestors of
> African Americans (flat profiles, round heads,
> epicanthic folds).

>

> (14) Morphological analysis using a number of
> trivially adaptive cranial measurements show that
> Egyptian and Nubian populations differ significantly
> from sub-Saharan West Africans (Brace, et al 1993;
> Froment 1992, 1994 ; Howells 1989, 1995). These
> conclusions are supported by dental analysis (Irish
> 1998) and a variety of different genetic analyses:
> Y-chromosome (Hammer, et al. 1997), microsatellites
> (Bowcock, et al. 1994; Scozzari, et al. 1997), and
> classical genetic polymorphisms (Cavalli-Sforza, et
> al. 1988).

>

> (15) Van Sertima (1998: 31-39) argues both that
> Haslip-Viera, Ortiz de Montellano, and Barbour are
> racist because they deny the "Negroidness" of
> Egyptians, and that, modern Egyptians do not look like
> ancient Egyptians, due to repeated invasions by
> "Caucasian" groups. Trigger (1978), El-Batrawi (1946)
> and Berry and Berry (1987) point to a "remarkable
> degree of homogeneity and continuity" in this area for
> 5,000 years (4,500 B.C- A.D. 300) a period
> encompassing most of the invasions referred to by Van
> Sertima. Furthermore, most conquests of Egypt were
> political and cultural rather than demographic. Brace,
> Howells, and Froment used ancient populations in their
> studies. Froment (1994: 55) demonstrates that the

> nasal index (height/width x100) of Egyptians has
> varied little over 6000 years and has always been much
> closer to that of European than to that of the West
> African Bantu ancestors of African Americans.

>

> (16) Sixty percent of the citations in Van Sertima's
> 1976 book come from references prior to 1940 (64 overt
> citations from Wiener). The pattern holds because 80%
> of the citations from Van Sertima (1985) are more than
> 35 years old (see Ortiz de Montellano, Haslip-Viera,
> and Barbour 1997).

>

> (17) Even in 1920, a review of Wiener's book states
> that "[there is doubt] whether the author intended his
> work to be taken as a serious contribution or has
> attempted to perpetrate a rather elaborate jest" and
> "... there is... so much... unsubstantiated
> assumption, hasty correlation, false reasoning,
> misunderstanding and misrepresentation of sources and
> evident lack of familiarity with the results of
> American archaeology, that it is difficult to take the
> volume seriously (Dixon 1920)." The identical words
> could be applied to Van Sertima's work. Williams
> (1991: 251-254) criticizes the methodology of the
> "self-made, self taught" Wiener, a professor of Slavic
> literatures, and decries Van Sertima's word-for-word
> repetition of Wiener's claims 50 years later.

>

> Thénhile Obenga

>

> Thénhile Obenga (2001) published a strong critique of
> this book. He dealt with my chapter in a short mocking
> ad hominem passage. Mr. Obenga merits a response
> because it will illustrate the Afrocentric approach to
> academic discourse.

>

> Obenga (2001: 52-54) makes much of an
> off-hand remark criticizing Cheik Anta Diop's approach
> to linguistics. I refer readers to Henry Torneux'
> chapter in this volume for an evaluation of Diop's and
> Obenga's linguistic competence.

>

> Obenga (p. 54) accuses me of "rude and
> racist attacks" on Van Sertima. This is a common
> tactic used to intimidate potential critics.
> Apparently, any criticism of an African-American

> scholar is racist by definition. Readers can judge
 > whether this chapter or my other writings deal with
 > serious issues in an academic manner. As I have
 > pointed out (Haslip-Viera, Ortiz de Montellano, and
 > Barbour 1997), what is racist is to claim that Indians
 > in the New World needed the impetus of Egypto/Nubian
 > infusion in order to be able to build pyramids or to
 > develop culturally.
 >
 > It is amusing that Obenga accuses me of
 > using outdated references (1885, 1907, 1915, 1942,
 > 1946, 1954) since one of the serious problems with Van
 > Sertima's work is his extreme reliance in totally
 > outdated materials. (See note 16 and Ortiz de
 > Montellano, Barbour, and Haslip-Viera 1997, note 14).
 > In fact, two of the citations Obenga complains about:
 > Massey (1907) and Smith (1915) are works often cited
 > by Van Sertima. The other works criticized by Obenga
 > are 1) Simeon (1885), which is still the best Nahuatl
 > dictionary available; 2) Rivet (1946), whose data is
 > still valid; 3) Morison (1942, 1963), which is much
 > more accurate and corrects errors in the source used
 > by Van Sertima - Thacher 1903-1904; and 4) Thompson
 > (1954), which is contemporaneous with the article by
 > Aguirre Beltr   (1955) that Obenga cites as proof of
 > Van Sertima's thesis.
 >
 > Obenga does not deal with any of the data
 > presented in my article. He purports to cite Olmec
 > scholars who supposedly claimed that Olmec art
 > depicted "Negroid" features and thus "proved" that
 > Africans influenced the Olmecs. Two points need to be
 > made: 1) Van Sertima argues that the visitors to the
 > Olmecs were Egypto/Nubians, but Egyptians do not have
 > the flat, broad noses of the stereotypical Negroids,
 > as I have shown (Haslip-Viera, Ortiz de Montellano,
 > and Barbour 1997: figs. 3,4,5); and 2) I (1995) have
 > pointed out that Afrocentrics use the same technique
 > as "scientific creationists" of misquoting or
 > distorting statements by reputable scholars as "proof"
 > of their assertions. Obenga provides some excellent
 > examples.
 >
 > Obenga (pp. 54-55) claims that: "On his
 > part, another great scholar, Gonzalo Aguirre Beltr  br> > does not reject the "Afrocentric" idea
 of "Negroids"

> or "Blacks" among the Olmec population (Aguirre
 > Beltran 1955). Aguirre Beltr   in actuality clearly
 > rejected the idea (1955: 13):
 >
 > "At first glance, the physical characteristics of the
 > god, Colossal Head, seem to be Negroid. In particular
 > the wide, flat nose and the sensual bold thick lips
 > seem an attempt to represent the somatic
 > characteristics of Negroes. However, this is only an
 > illusion. We have previously said that the migration
 > of individuals belonging to the great Black race into
 > the Papaloapan, in Mexico and in America occurred
 > after the Conquest. Elsewhere, we have written at
 > length the reasons why we concluded that Negroid
 > migrations prior to the Conquest were impossible. The
 > flat nose and the thick mouth with prominent lips of
 > the god, Colossal Head, only signify the typical
 > gesture of the snarling jaguar, which we shall later
 > see depicted with all his realistic symbolism in the
 > small carved jade Olmec figurines. Even further, as
 > Toscano accurately pointed out, in some of these
 > colossal heads, the smile, which will in the future
 > enliven the smiling masks of the potters of
 > Mixtequilla, can be made out through the grotesque
 > gesture. The swollen eyelids of the god, Colossal
 > Head, reappear in classic Olmec votive axes, but with
 > a clearly Mongoloid appearance. Unfortunately, the
 > scalps of the colossal heads is totally covered by a
 > helmet that does not allow us to see the
 > characteristics of the hair, which might be a
 > definitive index. None of the contemporaneous
 > sculptures with an uncovered head exhibits anything
 > that might resemble or symbolize the woolly or curly
 > hair of the Negro. Thus, without a doubt, the physical
 > characteristics of the god, Colossal Head, are
 > indigenous." [All translations by the author]
 >
 > Earlier, Aguirre Beltr   (1955: 2)
 > speaking of the physical characteristics of Olmec
 > monuments stated that:
 >
 > "Covarrubias said that he had seen this type [physical
 > aspect] with great frequency among the current
 > Mixtecs, Zapotecs, Totonacs, and Popolocas, and he
 > affirms that Weitlaner has seen it among the Mazatecs
 > and the Chinantecs. That is, the physical prototype of

> their remote ancestors still persists among the
> inhabitants of the Papaloapan."

>

> Obenga (p. 55) argues that Gay's (1972:
> 53) statement, "The early Xochipala figures seem to
> indicate that the Olmec ancestry was probably not
> Mongoloid" supports an African presence among the
> Olmecs. Obenga, however, has distorted the sense of
> Gay's sentence. The full paragraph reads as follows:
>

> "The Xochipala typology is characterized by a more or
> less pronounced naturalism at every level of
> development, whereas the Olmec repertory of ceramic
> figures from other Mexican provinces reflects an
> inclination to create an impersonal and at times
> unrealistic image of man, which can easily generate a
> false impression as to the actual physiognomy of the
> Olmec people. Because of certain facial figures such
> as slanting eyelids, which typify a number of Olmec
> figures, face panels, and masks, there has been a
> tendency to relate the people with the Mongoloid
> branch of mankind. This is perhaps an
> oversimplification that stems from a literal
> acceptance of a stylistic convention, which may have
> been dictated by factors other than the actual somatic
> traits of the people. The early Xochipala figures seem
> to indicate that the Olmec ancestry was probably not
> Mongoloid."

>

> Gay has nothing to say about Negroes. In
> this case, Obenga is guilty of the logical fallacy of
> "the excluded middle." The range of possibilities is
> not "if not Mongoloid, then Negroid," but a multitude
> of other more likely alternatives- such as "the Olmec
> monuments look like the present and past inhabitants
> of the region" as Aguirre Beltr   pointed out above or
> as shown in Haslip-Viera, Ortiz de Montellano (1997
> figs. 10,11). This possibility is supported by recent
> analysis of the DNA of Mazatecs in the Olmec region
> (Arnaiz-Villena, et al 2001) that shows that the
> Olmecs were indigenous, are related to the Maya and
> have not had "significant genetic input from outside."

>

> Obenga (p. 54) claims that: "Ortiz de
> Montellano... forgot to mention the work of a scholar
> such as Alfonso Medell   Zenil [1960], no doubt,

- > because this author asserts the presence of "true
- > Negroes" speaking of the physical type of the Olmecs."
- > It is true that Medell□Zenil asserts that it is
- > possible that a few Black men may have accidentally
- > arrived on the shores of Veracruz and served as
- > models. He gives no evidence other than esthetics and
- > dates the event to the end of the Pre-Classic (ca 200
- > B.C.), some 800 years after the carving of the
- > colossal heads. As I have pointed out, this would not
- > support Van Sertima because Egyptians do not have the
- > broad flat noses on which Medell□Zenil bases his
- > statement.
- >
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> -----

> Dave vs. Carl: The Insignificant Championship Series.
> Who will win?
>
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>
| 21281|2006-12-19 12:23:47|clyde winters|Re: Black Warrior Dynasts: Afrocentricity and the
New World|
Mahari

Thanks for the support.

Clyde

--- Mahari Mengistu <mahari@myway.com> wrote:

>
> Hang in there, Dr. Winters, we are supporting you.
> These various attacks are just more of the same
> racist BS begun with
> Egyptology and the boundless lies by eurocentrics ?
> racism on a
> continuum.
> This brings me to this point. There has been 200
> years of lies and
> misinterpretation in the field of Egyptology. Now
> that it appears
> the white scholarly world ? at least ? has begun to
> accept an Afrikan
> origin of Egypt's civilization how will new
> researchers, scholars and
> writers list the 200 years of racist Eurocentric
> scholarship in their
> references? Will they include a disclaimer in the
> footnotes that
> these references were written by Eurocentric racists
> and therefore at
> least portions of it are suspect? If these 200
> years of racist
> scholarship are utilized such a disclaimer should be
> added ? if euro
> scholarship is to be taken as valid worthy work.

> This racist perspective impacts the whole of
> Egyptology: the
> artifacts ? their true meaning, the iconography, the
> language ? its
> correct use, the history ? when it began, its
> religion and
> philosophy ? how it began, its social structure and
> significance. In
> this regard, the euros belief, that persisted for
> these 200 years,
> that there was this huge use of slave labor simply
> because that is
> the history and mindset of the European is just one
> example.
> If they are serious about the desire that their
> scholarship be taken
> as something other than racist lies I think such a
> disclaimer is
> required in their footnotes referencing white
> scholars over the past
> 200 years.
> HTP,
> Mahari
>
>
> --- In Ta_Seti@yahoogroups.com, clyde winters
> wrote:
>
>
>> Hi Jaime
>>
>> Maybe I missed something???This post is
> interesting
>> but it does not discuss any of the evidence I
>> presented in my claims for an African origin for
> the
>> Olmecs.
>>
>> Clyde Winters
>>
>>
>> --- Jaime Andres Pretell
>> wrote:
>>
>>
>> -----
>>

> >
 > > "BLACK WARRIOR DYNASTS":L'AFROCENTRISME ET LE
 > NOUVEAU
 > > MONDE.
 > >
 > > In Fauvelle, F.-X., Chretien, J.-P., Perrot, C.-H.
 > > (eds.). Afrocentrismes. L'histoire des Africains
 > entre
 > > Égypte et Amérique, 249-270 Paris: Karthala (2000)
 >
 > >
 > > "Black Warrior Dynasts": Afrocentricity and the
 > New
 > > World [eng rev]
 > >
 > > By Bernard R. Ortiz de Montellano
 > >
 > > The Olmec civilization with its
 > colossal
 > > basalt heads and massive earthen works has always
 > > attracted pseudoscientific diffusionist claims. A
 > > traffic policeman would have been needed to keep
 > the
 > > waves of Libyans, Phoenicians, Romans,
 > Carthaginians,
 > > Shang Chinese, Polynesians, Mandingos, Irish
 > monks,
 > > Mande speakers, Egyptians, Nubians, and aliens
 > from
 > > outer space from crashing into each other on their
 > way
 > > to the Gulf of Mexico. Ivan Van Sertima's claims
 > of
 > > Egypto/Nubian influence on the Olmecs, and thus on
 > > subsequent Mesoamerican and New World
 > civilizations,
 > > have almost achieved the status of dogma. They are
 > > widely taught, not only in Afrocentrically
 > oriented
 > > schools, but also in many "multicultural"
 > curricula
 > > and cultural sensitivity classes. Olmec heads are
 > > prominently displayed in African American History
 > > Museums, appear in murals on the African American
 > > heritage, and in exhibits for Black History month.
 > Van

> > Sertima's book, *They Came Before Columbus*, first
> > printed in 1976, has had 21 editions, and is,
> > typographical errors and all, still in print. Van
> > Sertima has repeated his claims, with minor
> > variations, in non-peer reviewed outlets a number
> of
> > times since then (1992a, 1992b, 1992c, 1994, 1995,
> > 1998). However, in contrast to the acknowledged
> Viking
> > presence in Newfoundland around A.D. 1044 (Ingstad
> > 1964, 1969; Davies 1979:229-30), no authentic
> artifact
> > of African origin has been found in a controlled
> > archaeological excavation.
> >
> > Van Sertima's books and articles make
> a
> > multitude of claims which would require volumes to
> > refute in detail. To deal with adequately with a
> > single paragraph of an undocumented and
> unreferenced
> > claim takes weeks of work and many pages of text.
> > Clearly there is not enough space here to do a
> > point-by-point discussion. More detailed, though
> not
> > exhaustive, rebuttals are Ortiz de Montellano,
> > Barbour, and Haslip Viera (1997), Haslip Viera,
> Ortiz
> > de Montellano, and Barbour (1997) and Ortiz de
> > Montellano (1995). This chapter will sketch out
> Van
> > Sertima's principal claims, point out the flaws in
> a
> > few, and look at the methods and strategies he
> uses so
> > that readers will be able to compare them with
> those
> > used by other Afrocentrics.
> >
> > Why are these ideas so attractive to
> > African-Americans? Racism and decades of
> Eurocentric
> > dominance of school curricula and the media have
> taken
> > their toll on the self-esteem of
> African-Americans. I

> > have great sympathy for efforts to improve this
> > self-esteem and to correct the imbalance in
> coverage
> > of world history. Unfortunately, Afrocentrics feel
> a
> > need to assert that their ancestors were, not only
> > equal, but actually superior to Europeans and
> other
> > ethnic groups. Afrocentrics have taken obsolete
> racist
> > European notions of history and anthropology and
> > turned them upside down. According to many
> > Afrocentrists, all of the world's early
> civilizations:
> > ancient Egypt, ancient Mesopotamia, India, China,
> > Europe and those in the New World were created or
> > inspired by racially "Black" peoples.(1) Van
> Sertima
> > claims not to be an Afrocentric, but his claims
> for
> > African influence everywhere (Van Sertima, ed.
> 1985,
> > 1989, 1991, 1992, and Van Sertima and Rashidi,
> eds.
> > 1988 among other works) belie his protestations.
> >
> > Van Sertima postulates two principal
> > contacts between Africa and the New World--
> > approximately 650 B.C. and A.D. 1311.
> >
> > 1. Egypt/Nubians
> >
> > According to Van Sertima's original proposal
> (1976:
> > 123-138), the Nubian rulers of ancient Egypt (25th
> > dynasty)(2) organized an expedition to obtain
> various
>

==== message truncated ====

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Dental variation among four prehispanic Mexican populations.

[Haydenblit R.](#)

Department of Biological Anthropology, University of Cambridge, United Kingdom.

In this paper, the dental morphology of prehispanic Meso-american populations is described, compared, and examined within the context of New World dental variation. Twenty-eight morphological dental traits were studied and compared in four samples of prehispanic Mexican populations. After eliminating intra- and interobserver error, the dental morphological characteristics observed show evidence of heterogeneity among the populations. In particular, the oldest population, Tlatilco (1300-800 BC), was significantly different from the other three groups, Cuicuilco (800-100 BC), Monte Alban (500 BC-700 AD) and Cholula (550-750 AD). When the four samples were compared to other Mongoloid populations, either univariately or multivariately, it was observed that the Mexican groups did not follow a strict Sinodont (characteristic of Northeast Asia)/Sundadont (characteristic of Southeast Asia) classification (Turner [1979] Am. J. Phys. Anthropol. 51:619-636). From the traits examined, 27% presented frequencies consistent with Sinodont variation, while 73% of the traits showed similar incidence to Southeast Asian groups. Multivariately, the Mexican populations were found to fit an overall Sundadont classification. These results indicate that there is more dental morphological variation among American Indian populations than previously shown.

Note that ALL Tlatilco (Wiercinski) skeletons were either sinodont or sundadont. Not ONE modern African population is sundadont or sinodont. So much for the Nubian or Mande theories.

Wiercinski. Supposed claim that he proved Africans were in the Americas.

Let's forget his methodology was obsolete. What exactly did he say?

In Tlatilco 21.2% (31.8 at Cerro de las Mesas) were (supposedly) Lapponoid:



18.3 % (4.5% CDLM) were (s) Armenoid



10.6 % (13.6 % CDLM) were (s) Ainuid + Arctic



36.5 % (45.3 % CDLM) were (s) Pacific



13.5 (4.5 % CDLM) (s) Equatorial + Bushmenoid



Now, I can find all those old world looks right in the Native American populations. Furthermore. Clyde Winters never mentions the fact that the studies showed that it was mostly the females that supposedly had the more "Black" looking traits in the skeletons, yet 0 mtDNA from Africa has been found in Native American populations.

Yamana populations that match closely that of other populations like Luzia, the Fueguians, etc. show the typical "African" look.



Yet, their mtDNA is a subset of the standard Native American haplogroups, and does NOT match African. Their dental patterns are Sundadont (matching SE Asia, or less closely to Australasia, but NOT matching Africa).

"Craniometric data from the three extinct tribes that inhabited Tierra del Fuego (Selk'nam, Yamana, and Kawaskar) were gathered following Howells's measurement technique"....."A principal component analysis (PCA) generated from the correlation matrix shows that Fueguians fall as outliers with respect to the typical Mongoloid morphology"..... "Fueguian groups have a morphological pattern that is very distinct from that of other present-day Amerindian groups, with the exception of the Eskimos".

[Negritos, Australian aborigines, and the "proto-sundadont" dental pattern: the basic populations in east Asia, V.](#)

[The Peopling of the New World: Present Evidence, New Theories, and ...](#)

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| 21283|2006-12-19 14:00:56|Octavia Snowden|Winter Solstice|

Just wondering if anyone on here is aware of what activities/ceremonies are scheduled for the Winter Solstice in the Chicagoland area?

I know the Auser Auset Society usually has one. Any more?

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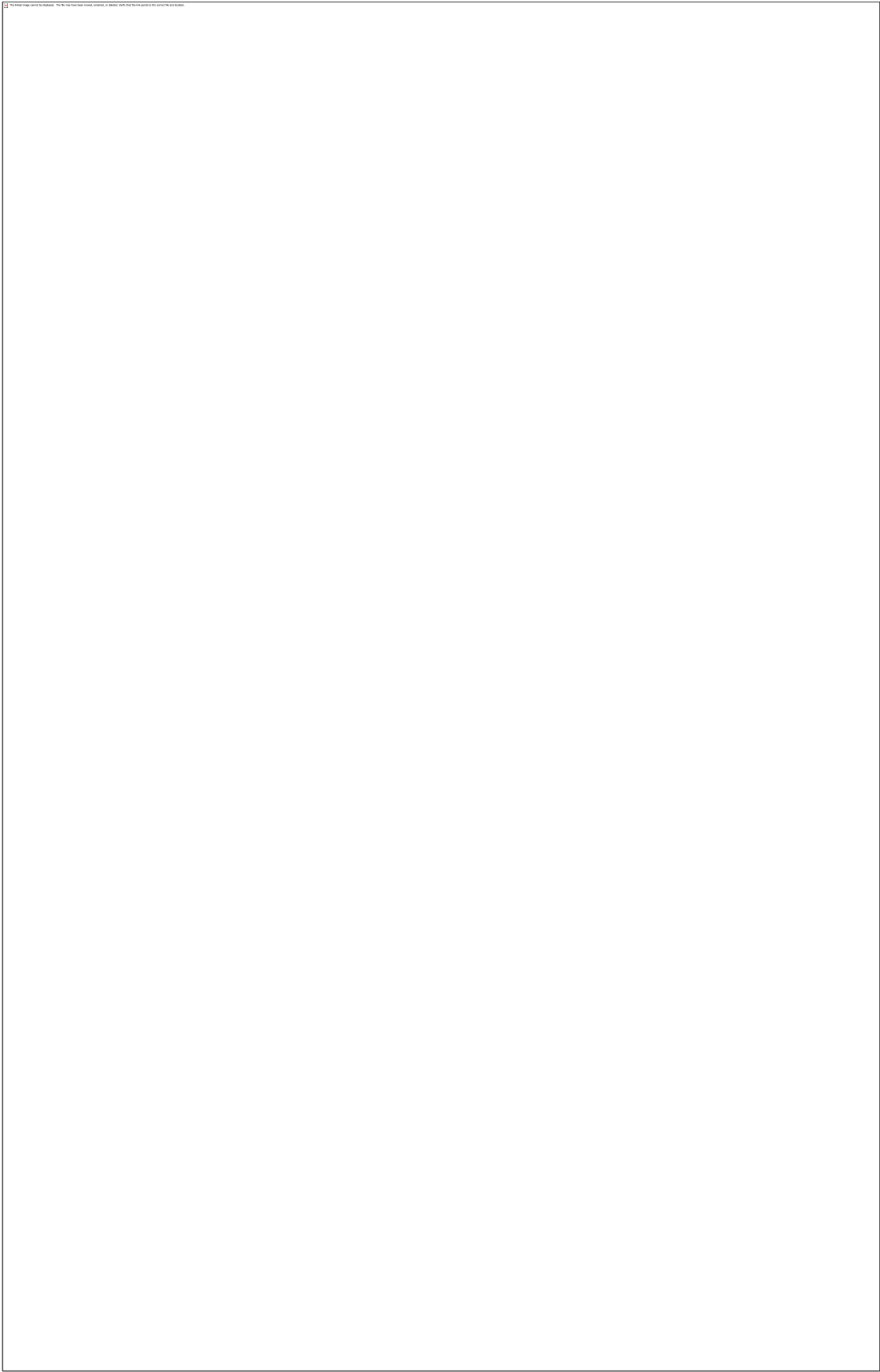
| 21284|2006-12-19 14:21:52|olmec982000|Re: African origin of olmecs According to

Wiercinski|

Jaime the people you presented in your earlier post has nothing to do with the archaeological populations noted by Wiercinski in his paper. Below are the people he described in his own words and examples:

Sub Pacific Type



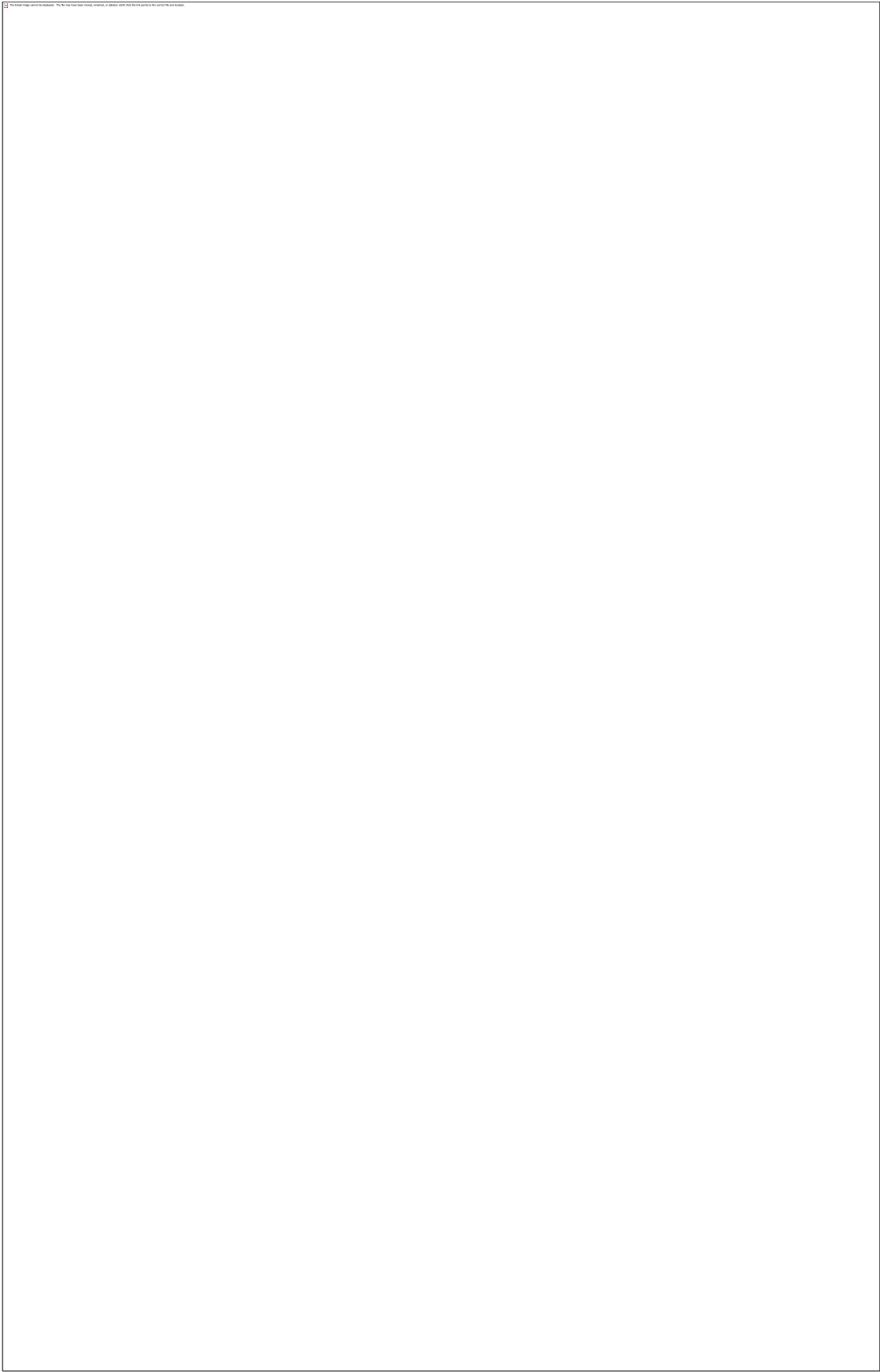




Anatolian Type

by





Armenoid

An Equatorial Types



Armenoid

Clyde Winters

| 21285|2006-12-19 14:34:56|olmec982000|Pacific and Chinese Dental patterns|

The African type can be traced to the African type that lived in China. This Negro type was characterized by sindonty. The earliest examples of sindonty date back to the Choukoudian/Zhoudian Upper Cave type not the sindonty pattern which arrived in the Pacific with the classical mongoloid people found in Indonesia. This classical mongoloids entered Southeast Asia and the Pacific after African speaking Manding and Dravidian speaking people had already settled much of the Pacific. This is supported by the Sindonty pattern found among the Japanese who have a Dravidian and African substratum in their language.

Secondly, archaeological research makes it clear that Negroids were very common to ancient China. F. Weidenreich (in Bull. Nat. Hist. Soc. Peiping 13, (1938-30) noted that the one of the earliest skulls from north China found in the Upper Cave of Chou-k'ou-tien, was of a Oceanic Negroid/Melanesoid " (p.163).

These blacks were the dominant group in South China. Kwang-chih Chang, writing in the 4th edition of Archaeology of ancient China (1986) wrote that: " by the beginning of the Recent (Holocene) period the population in North China and that in the southwest and in Indochina had become sufficiently differentiated to be designated as Mongoloid and OCEANIC NEGROID races respectively?." (p.64). By the Upper Pleistocene the Negroid type was typified by the Liu-chiang skulls from Yunnan (Chang, 1986, p.69).

Many researchers believe that the Yi of Southern China were the ancestors of the Polynesian and Melanesian people.

Negroid skeletons dating to the early periods of Southern Chinese history have been found in Shangdong, Jiantung, Sichuan, Yunnan, Pearl River delta and Jiangxi especially at the initial sites of Chingliengang (Ch'ing-lien-kang) and Mazhiabang (Ma chia-pang) phases (see: K.C. Chang, The archaeology of ancient China, (Yale University Press:New Haven,1977) p.76) . The Chingliengang culture is often referred to as the Ta-wen-k'ou (Dawenkou) culture of North China. The presence of Negroid skeletal remains at Dawenkou sites make it clear that Negroes were still in the North in addition to South China. The Dawenkou culture predates the Lung-shan culture which is associated with the Xia civilization.

The founder of the Xia civilization was Yu. The Great Yu was the regulator of the waters and the builder of canals. He is also alleged

to be the inventor of wetfield adiculture. Wolfram Eberhard, in *The Local culture of South and East China* (Leiden,1968), maintained that Yu came from the south and established the Xia dynasty in Shansi.

Archaeological evidence supports this view. The foreunner of the Xia civilization was the Lung-shan (Longshan) culture. The Taosi ruins , a Longshan between the Fenhe and Chongshan ranges is considered a middle and late Xia period site. Another important Longshanoid site is Qingliangang. The Qingliangang culture is a descendant of the Hemudu culture and dates to the fifth millennium B.C.(K.C. Chang, "In search of China's beginnings new light on an old civilization", *American Scientist*, 69 (1981) pp.148-160:154).

The oldest neolithic culture in China is the Hemudu culture in northern Zhejiang province. This culture group had incised and cord-impressed pottery, rice and domesticated water buffalo, dog and pig (Chang, 1981: p.152). The Hemudu pottery is reminiscent of pottery found along the coastal areas of southeastern China and Taiwan (Chang, 1981: p.154). This indicates that southern Chinese, who were predominantly Black early settled those parts of China associated with the Xia and Shang civilizations.

In the Chinese literature the Blacks were called li-min, Kunlung, Ch'iang (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the Shang Dynasties were blacks. These blacks were called Yueh and Qiang. The modern Chinese are descendants of the Zhou. The second Shang Dynasty (situated at Anyang) was founded by the Yin. As a result this dynasty is called Shang-Yin. The Yin or Oceanic Mongoloid type is associated with the Austronesian speakers (Kwang-chih Chang, "Prehistoric and early historic culture horizons and traditions in South China", *Current Anthropology*, 5 (1964) pp.359-375 :375). The Austronesian or Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and Lun Yi.

During the Anyang-Shang period, the Qiang lived in Ch'iang Fang, a country to the west of Yin-Shang . The Qiang people were often referred to as the Ta Qiang "many Qiang", they were used as agricultural workers, and used in Yin-Shang ancestral rites as sacrifice victims.

In Southeast Asia and southern China, ancient skeletal remains represented the earliest inhabitants as identical to the Oceanic type (Kwang-chih Chang, *The archareology of ancient China*, (New Haven,1977) p.42; G.H.R. von Koenigswald, A giant fossil hominoid from the pleistocene of Southern China, *Anthropology Pap. Am Museum of Natural History*, no.43, 1952, pp.301-309). Although Negritos were

also established in north and southern China by the beginning of the Recent (Holocene) period the populations in North China and that in southern China and IndoChina had become sufficiently differentiated to be designated as Mongoloid and Negroid-Oceanic respectively, both having evolved out of a common Upper Pleistocene substratum as represented by the Tzu-yang and Liu-Chiang skulls.

In addition to Oceanic Blacks in Southeast Asia and southern China shortly before the Christian era Africoids of the Mediterranean type entered these areas by way of India. Much of the archaeology in southern China is related to the Southeast Asian patterns, with numerous finds of chipped stone of the type found in Szechewan, Kwangsi, Yunan and in the western part of Kwangtung as far as the Pearl River delta. (Chang, 1977, p.76.) Neolithic culture of southern China as the people were parallel to southeastern development. It seems from the evidence that in China there were several major areas where the Neolithic way of life characterized by farming for food, use of pottery and the making of stone instruments.

In Southern China the most well known early cultures were the Ta-p'en-K'eng culture of the southeastern coast, cultures dating to the 5th millennium. The Ta-p'en-K'eng sites have a characteristic cord-marked pottery dating to before their millennium. A radio-carbon date is available for this culture of 4450-4350 BC. The color of the pottery ranges from buff to dark brown, the principal shapes of the vessels are large globular jars and bowls. The people of this culture also made many stone sinkers and dugout canoes. There is believed to have been an early horticultural revolution in the tropical regions of southeast Asia, with the domestication of several cultigens. As in Africa this culture was Aqualithic with most of the people living on mounds and piled houses. These horticulturalists ate aquatic animals such as fish and shellfish, and grew root crops such as yam and taro. The Ta-p'en-K'eng site has provided much insight into their agricultural origins as indicated by the great variety of cord marks on the pottery demonstrates. The habit of the ancient people who made this ware at Ta-p'en-K'eng, was widespread in IndoChina and even in southern China and Japan. The Hoabinhian culture of Vietnam and that of Ta-p'en-K'eng, were characterized by cord-marked pottery which is identical in both places, and it is possible that the Yang-shao site at Huang Ho basin in North China may have also been founded by blacks in southern China who probably began the cultivation of rice. In the southeast southerners began at Hupeh and Kwangsi the cultivation of means of artificial irrigation and by terracing of the mountain slopes. These same Austronesians were already using bronze before the Chinese. The woman's standing was high, she participated

in the worship which consisted of a mountain and snake cults. There is evidence from the physical anthropologist that skeletons from Shantung and Kiangsu show resemblances to the Negroid type of southern Chinese rather than Mongoloid, especially at the initial Ch'ing-lien -Kang and Ma chia-pang phases. As a result of this evidence it seems that agriculture was widely practiced in Southeast Asia and China long before the full impact of farming was felt in the North among the Chinese.

Neolithic technology in south China is typified by hunting with the bow and arrow. The stone inventories include shoulder axes, as those found at Ya-an in Sikang, and the island of Hainan. The ceramics are characterized by the long persistence of corded red ware. There was also painted pottery, black pottery, stone knives and sickles and pottery tripods, styles that later were duplicated in bronze. The people practiced single burials the appearance of decapitated heads at many sites in China suggest war and the expansion of the Chinese southward.

In ancient times due to the Chinese being a nomadic group, they probably cremated their dead and learned to bury their dead from the Blacks. The southern Chinese probably had their own writing system at an early date considering the fact that they were well known traders and most trader-groups developed a script to keep records, yet we can not be sure of this fact. Moreover, the appearance of similar pottery signs on South Chinese pottery and North Chinese pottery indicate a common ideology for both groups.

Many of the elements of southern Chinese cultures and the implements found in this area and Southeast Asia show an interrelationship. The people who live in Southeast Asia today speak the Austro-Asiatic languages, which are closely related to the Austronesian group. As indicated by the languages of the aborigines Ta-p'en-K'eng sites are found spoke Austronesian languages, the cultures of these groups were also Austronesian according to Dr. Shun-sheng Ling.

As in the African aqualithic, an extensive mound culture existed in China, an area stretching from its plateau in the west to the Western coast of the Pacific ocean, it includes the Huang-Huai(the Yellow River and the Huai River) plain of North China and the plain of the lower valley of the Yangtze River of central China, these mounds lie in the Ancient line of the Austronesian habitation. In accordance with oral tradition and Chinese proto-history mounds were in existence during the time of Huangti, and Fu-Hsi as reflected in the legendary narrative of the burial of Tai-Hao at Wan Chiul - chiu.

The mound culture began around 3,000 BC in China 7,000 years after a similar culture had developed in central and North Africa, which moved step by step to the lower valley of the Yangtze River, starting originally from the lower valley of the Yellow River. By about 1200 BC, the people practiced agriculture and ate aquatic animals. At the Kiangsu Province mound site called the Hu Shu culture, the mounds were man-made knolls called 'terraced sites'. The mounds are flat on the top, here the people placed their dwellings. These mounds served three purposes i) burial mounds, ii) religious places (i.e., high ground) and iii) habitation. The mounds are believed to have been introduced by the people to China from the Euphrates-Tigris valley who are believed to have introduced the arts.

In conclusion, the mound pattern had nothing to do with the rise of man in the New World or the Pacific. C.G. Turner's research makes it clear that the early Americans were mound not mound (see: Turner, "Teeth and prehistory in Asia, Scientific American, (Feb. 1989) 88-96), in fact he places the origin of these mound people in Northern China at Zhoukoudian Upper Cave. An African influence in the rise of man in this area is clearly supported by the archaeological, toponymic and linguistic evidence.

Clyde Winters

| 21286|2006-12-20 04:15:07|Robin|Re: Questions raised in a new African history book WHEN WE RULED|

Dear Jaime

The best way to find out exactly what Supiya is saying about Sumerian and PB is to

(i) read the complete ANE debate or the messages copied from that debate on to the Yahoo Group - africanclassicalhistory, messages 815, 820, 822, 823 and 829.

OR

(ii) read When We Ruled - The Afterword.

Peace

Robin

--- In Ta_Seti@yahoogroups.com, "jaimepretell"
wrote:

>
>
> And Supiya here is saying that ProtoBantu and Sumerian only show
> possibility of contact not same origins or one originating from

the

> other. So unless he changed his tune...
>> Robin wrote: Dear Jaime
>>
>> It was Supiya who wrote the part in When We Ruled concerning
>> Sumerian and PB.

>>

>> Peace

>>

>> Robin

>>

>> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

>> wrote:

>>>

>>> OK I was looking on the ANE site, and all I can say is the
>> claim "NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO

REFUTE

>> HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!"

is

>> quite flawed. One, the linguists pointed quite a few flaws in

his

>> methodology and flaws in his lexicon. Even Supiya which offered
>> support pointed this out. There is a difference between a

language

>> that is akin as in grammatically similar, etc and a language

that

>> has had linguistic borrowing from contact as in borrowing of

nouns.

>>>

>>> Posts from Fari Supiya goredema_99@

>>>

>>> Dear Mr Hermstein

>>>

> > > I have recently read a paper, by a linguist at the UCLA, which
> you
> > would benefit much from reading. It is called The Use and Misuse

of

> > Language in the Study of African History, by Russell Schuh. In

it

> he

> > deals with the claims of one Cheikh Anta Diop who erroneously

> > claimed that Wolof, a Niger-Congo language, was related to

Ancient

> > Egyptian, an Afro-Asiatic language.

> > >

> > > One of the interesting issues Schuh raises can be applied to

your

> > unproved theory that Acienc Sumerian can be linked to Bantu. Why

if

> > such a link exists have neither Bantuists, of which I am one,

nor

> > Sumerologists detected this prior to the present?

> > >

> > > I notice that you do not give references for your Proto-Bantu

> > reconstructions. Why not? What were your sources? Although I am

not

> > a Sumerologist I cannot help noticing there are no sources given

> for

> > your Sumerian etymons. When we add to this the limited nature of

> > your comparanda you do not have much of a hypothesis. I can

vouch

> > for the Bantu side of your evidence being inaccurate and I am

sure

> > there are those familiar with Sumerian who can vouch for

> > inaccuracies on that side too.

> > >

> > > In future I suggest you direct your efforts towards a more

> > fruitful exercise.

> > >

> > > Yours

> > >

> > > Fari Supiya

> > >

> > > ps the link for the Schuh article is

> > <http://www.linguistics.ucla.edu>

> > >

> > > Dear Hermel Hermstein

> > >

> > > In order to excel in any area of linguistics it pays to become

> > deeply familiar with the works of certain scholars. Those

scholars

> > who have delved into the subject of probability and genetic

> > relationships such as Ringe and Nichols. The latter's

technique's

> > are easier to reproduce.

> > > Nichols argues that the Proto-Indo-European item *widehwa is

> > complex enough to identify an individual ancestral language to

> > which all languages which possess the cognate can be traced. She

> > calls this 'individual-identifying' evidence. It has this status

> > because it has four consonants. The statistical grounds for

> > considering a 4-consonant recurrence as individual-identifying

is

> as

> > follows. The average number of consonants in the world's

languages

> > is 20 (her latest estimate is 25). The chance of a consonant

> > appearing in the same position in two different languages is 1

in

> 20

> > or 0.05. The chances of two consonants appearing in equivalent

> > positions is $(0.05 \times 0.05) = 0.0025$. Hence if a word which shares two

> > identical or corresponding consonants occurring in similar order

is

> 1

> > in 400. There are around 7000 languages in the world which means

> > approximately 18 languages can be expected to have this

> > configuration, assuming that the linguistic sign is non-iconic.

> > Noone can claim to have found a

> > > cognate or borrowing on the basis of a 2-consonant word. A

three-

> > cons. word would have a probability of 0.000125 or 1 in 8000

chance

> > of occurring. It is unlikely such a word would occur in two

> > languages independently but since probability is a broad

indicator

> > and not an exact science one must be more certain. A 4-cons.

> > recurrence would have a probability of 0.0000063 or 1 in 160

000.

> > Even as a broad indicator probability can usefully inform us

that a

> > 4-cons. word is unlikely to arise by chance in two languages

> without

> > there either being a genetic relationship or borrowing. The same

> > applies to pronominal systems where similar consonants appear in

> > 1st, 2nd, 3rd anim. and inanim. in the same position. Those four

> > consonants would be `individual-identifying` or `genetic

markers`

> > because it is unlikely that a pronominal system would be

borrowed.

> > > I have devised a cross-application of this simple but

informative

> > method for CVC languages such as Bantu and Sumerian where there

are

> > few stems with 4-cons. but quite a few stems with more than one

> > unrelated meaning. The consonant /d/ and /m/ in PB carries the

> > meanings `heavy, honoured` and `to create`. By remarkable

> > coincidence these same consonants in the same order in Sumerian

> mean

> > `heavy, important` and `to create`. The two-cons. must be

counted

> > twice for the two meanings squaring a 2-cons. probability hence

> > $0.0025 \times 0.0025 = 0.0000063$ or 1 in 160 000. I'm not particularly

> > comfortable with this but I'm afraid the meanings can be checked

at

> > the Upenn. Sumerian Dictionary, the site for which has been

given,

> > and Guthrie's Common Bantu(1967-71).

> > > To make matters worse there is another shared homonym. The PB

*_

> > dong meaning `clay` from which derives *-dongo `pot` and *-dong

`to

> > arrange` from which derives *-dongo `to speak, to order`. The

Upenn

> > glosses for dug4 `(clay) pot` and dug `to speak` would appear to

be

> > perfect correspondences. Hermstein you are correct that

despite

> > their derived status their distribution, which I had not

checked,

> > makes it very likely they were part of the original PB and must

> > therefore be derivations from a pre-Bantu stage. They certainly

> were

> > not Bantu period innovations. The Sumerian dug4 appears to be

the

> > verbal root with suppletive stems /di/ and/e/. The exact nature

of

> > the suppletive stem /di/ is not known to me but PERHAPS it is

> > related to the pb *-tI `to say, quote`. It is possible that the

> > verbal plurals and suppletives can be found within N-C. It is

also

> > possible that this system arose after separation, if it is

genetic.

> > Anyway it is difficult to decide without a Sumerologist

explaining

> > > the nature of some of these verbal plurals etc. are they

derived

> > from the root? Are they separate in origin? This, however, has

no

> > bearing on the issue of statistics because the probability has

> > already reached a significant degree of unlikelihood twice.

> > > The third shared homonym is more problematic:

> > > *-tek to draw (water) corresponds plausibly with sig to load

up;

> > to draw water

> > > *-tika cold weather also shares a gloss with sheg snow, sleet,

> > cold weather. An /s/ correspondence followed by a /sh/

> > correspondence is not unknown in Bantu:

> > > *-cana back -sana back

> > > *-cana sunlight -shana sunlight all in the same language. This

> > would appear to be yet a third case of a 1 in 160 000

probability

> of

> > independent arising.

> > > There is another angle one could use with the calculations.

What

> > are the chances of five items with exact meanings having the

same

> > initial consonant and matching second consonants. All shared

> > correspondences are part of a paradigm or recurrence hence

> > > *-do sleep udi sleep

> > > *-dem be heavy idim heavy

> > > *-dem create dim to create

> > > *-dong speak dug to speak

> > > *-dongo pot dug pot

> > > One could argue this is a 5-cons. paradigm with a probability

of

> 1

> > in 3 million or 0.00000032.

> > >

> > > What does this mean. I think we can all see were chance

features

> > in all of this, or rather, it doesn't. Anyone wanting to disagree

> > should feel most welcome providing their own examples of shared

> > homonyms in unrelated languages. I am under no scientific

obligat-

> > ion to take anything short of this seriously. Unless of course

one

> > can show Upenn to be wrong(an attack on Tinney). So we are left

> > with borrowing, or a relationship. I feel much more at ease with

> > borrowing because we can automatically say there is a better

chance

> > that it has been proved than that it hasn't. Genetic

relationship I

> > can only accept pending fulfilment of the requirements of the

last

> > post. Why would borrowing show up in basic vocabulary and with

> > shared homonyms? My suspicion is that a significant body of N-C

> > speakers at some pre-Bantu level arrived in Mesopotamia and were

> > absorbed by the Sumerians. How they arrived is suggested by

> > Hermstein's interesting proposed cognate pair:

> > > *-jato canoe ata wooden raft, plank of a boat

> > > suggesting this word entered Mesopotamia before the building

of

> > large boats. Is it possible to get to Mesopotamia from Africa in

a

> > canoe. If one can cross the Bab-el Mandeb Straits (about 40 km)

> > seperating Arabia and Africa then one could coast hug into the

> > Persian Gulf. Van Sina (1995) dates the first part of the Bantu

> > expansion to 3000BC and identifies an island-bound language that

> > seperated from the rest of Bantu during the initial expansion.

The

> > island is 35km of the nearest West African coast. They are

thought

> > to have arrived by canoe. The journey to East Africa only

presents

> a

> > problem in that it left behind no trace of pre-Bantu languages

on

> > the route. Perhaps it happened in one lifetime. We can

> > archaeologically infer navigational capacity as early as 4200BC

> from
> > boulders that were being transported across a 25km wide estuary

in
> > the Nigeria-Cameroon border area. A preserved dugout was

retrieved
> > from Dafuna in Nigeria dating to at least 6000BC. Compare with

the
> > following from
> > > Chris Ehret (2002):
> > > "Before 6000BC, Niger-Congo peoples had become skilled
> > boatbuilders, carving out from single large logs they needed for
> > fishing and for travelling by stream through forested areas."
> > > Barbera Barich, the source for the Dafuna dugout believes
> > navigation had been developed by this time to cope with the

large
> > waterways present in West Africa. Evidence suggests the ability

and
> > know-how to travel can be explained but not the motive. But then
> who
> > can be sure about the motive for the PIE expansion?
> > > Another interesting proposed cognate was :
> > > *-cad to incise, cut, tattoo sar to write
> > > This is the very etymology we would expect if the PB item or

it's
> > ancestor was the source of the Sumerian verb. Compare Proto-
> Germanic
> > *writan `to wear, tear, scratch, cut`; Old Frisian writa `to

score,
> > write`; Old Norse rita `to score, write`. A similar etymology

can
> be
> > shown for the word `scribe` from Latin scribo or some such form.
> > > Hermel if you want to see this through I suggest you sign up
> > for two modules at a university of your convenience,

Introductory
> > Sumerian and Historical linguistics. I would also advise you to
> read

> > up on areas around historical linguistics like Phonology for

example

> > (a seperate module at college). You can be an occassional

student

> > and still work full-time.

> > > Use my tips and data to strengthen your work and eventually

get

> > something published. You have a good foundation to build on.

Anyone

> > who says otherwise should be asked to prove it. And if you don't

> > hear anything you know what that means. Good luck

> > >

> > > Yours

> > > Fari Supiya

> > >

> > > Dear Mr. Hermstein

> > >

> > > You asked me about PB inaccuracies. Knowing the history of

Bantu

> > reconstructions makes it simple to trace your source. I must

> commend

> > you for using such a reputable source and resisting the

temptation

> > to alter the meanings as you see fit(I know, slight change of

> > tone). The fact remains, however, that your use of the site has

one

> > major fault.

> > > *-dong means `to order` or `arrange` from which *-dong `to
> speak`,

> > `to order` is derived.

> > > *-dongo means `clay` from which is derived the word `pot`.

> Neither

> > of these are original.

> > > I suspect if you were to use original instead of derived

meanings

> > your seemingly impressive PB-Sumerian links would vanish.

> > > It is time to spend your energy more wisely. While I deplore

the

> > indirect(and irrelevant) swipes from people who lack the

relevant

> > expertise or honesty to confront you directly, you have placed

> > yourself in this position.

> > >

> > > Fari Supiya

> > > ps my intention is to help not make you feel bad.

> > >

> > > Dear Hermel Hermstein

> > >

> > > You should be aware that when you `discover` a new

correspondence

> > it might cancel out some of your previous work. If 1st

degree /i/

> > before /d/ maintains the /d/ correspondence in Sumerian then

your

> > equation of *-jadi `oil` with Sumerian li `oil` is in violation

of

> > the sound law. The data you have provided, however, makes sense

so

> > far.

> > >

> > > In Bantu also initial /b-/ often under goes lenition as in the

> > following:

> > > *-bod to rot wora to rot

> > > *-bodo penis mboro penis

> > > It is hardly surprising that initial /b-/ correspondence

between

> > Sumerian and Bantu shows deletion (or lenition, might there be a

> > Sumerian phoneme /w/?) at times. In Niger-Congo there were two

sets

> > of plosives; lenis and fortis (lax and tense articulation) which

is

> > the likely source of the variation.

> > > Keep up the research.

> > >

>>> Yours
>>> Fari Supiya
>>>
>>> Dear Hermel Hermstein
>>>
>>> Peter Daniels` post challenges you to demonstrate similarity

in

>> inflectional morphology. If I may add. The proof of Niger-Congo
>> genetic relationship is based on an elaborate system of gender
>> and number marking, the reasonably consistent noun classes of
>> certain nouns across the N-C geographic zone, and the system of
>> verbal extensions which include causatives, reciprocals etc,

which

>> can be reconstructed to N-C level. The lexical evidence, which
> often
>> numbers around 50 items, is looked at in perspective. You should

be

>> aware that the extent of noun class useage varies in N-C

branches

>> from full(Atlantic) to remnant (Mande where tone alternation

marks

>> sing-plur) to absent in some Kwa languages along the coast. I
> think
>> you mentioned the latter in a previous post.
>>>
>>> You should also give due study to the phenomenon of
> `pluractional`
>> verbs which occur in N-C and, according to both yourself and

Thomas

>> Marik, in Sumerian too. Of course this is only if you want to

show

> a
>> genetic relationship. If you are arguing borrowing, for which

you

>> appear to have evidence, then this is not an issue.
>>>
>>> I thoroughly disagree with the notion of having to show how

the

> > contact took place. Even if you showed this if the linguistic
> > evidence is not strong enough it means nothing. On the other

hand

> if

> > you can show strong evidence of recurring correspondences then

the

> > burden of proof is not with you to show how the migration took
> > place. I hold this to be self evident, however Greenberg

maintained

> > a similar position, in relation to Guthrie who argued

Greenberg`s

> > hypothesis (of Bantu dispersal) did not take account of
> > `geographical realities`. To be fair to Mr. Daniels given the
> > distances involved it seems far more likely that West Africans
> > reached America (for which there appears to be no evidence),

which

> > is simply on the opposite coast, than to suggest that they

ventured

> > to Mesopotamia. This is assuming Proto- N-C arose in West Africa
> > (Kordofanian, a branch of N-C, is spoken in Sudan).

> > >

> > > Yours

> > > Fari Supiya

> > >

> > > Dear Hermel Hermstein

> > >

> > >

> > > This is my first response to what you have sent.

> > >

> > > You have an uneven accumulation of knowledge concerning

> diachronic

> > linguistics hence you know plenty in one area and almost nothing

in

> > others. It also shows in your responses to critics. At the level

> you

> > are at now you would not be able to get anything published in

this

> > field and ultimately that is where research should be heading.
> > >
> > > Problem areas include 1) knowing the difference between
> historical
> > linguistics of the textbook and the actual practice within the
> > context of a family, 2) Ability to adequately explain to critics
> the
> > difference between lookalikes that occur between unrelated
> languages
> > and cognates, 3) a profound familiarity with the scholarship of
> > various individual experts, 4) knowledge of the most effective

ways

> > to carry out step 1 of the comparative method, and lastly 5) an
> > undeveloped linguistic instinct. I will briefly explain the

various

> > points so you understand.
> > >
> > > In historical linguistics you are taught that the comparative
> > method is heuristic(see Nichols 1996, in The Comparative Method
> > Reviewed, ed. Durie,M...; and Kathleen Hubbard at
> > <http://www.utexas.edu/depts/classics/documents/PIE.html>). In

actual

> > practice within a family such as Bantu you find out first hand

what

> > that actually is. In reconstructing PB, Coupez and Bastin (1999)
> > used systematic sound changes already known to affect each
> language,
> > from the research of Guthrie(1967-71) and Meeussen(1980), to
> > determine which items were reflexes. However they included items
> > which showed minor variation of the sound rules because of how
> > regular correspondences are known to work in Bantu. Here is an
> > example:
> > >
> > > *-dUad be ill -ruara be ill
> > >
> > > *-dUba flower -ruwa flower
> > >
> > > *-dUdU be bitter(shift to) gall -nduru gall
> > >
> > > *-dUmI male, husband -rume male, husband
> > >
> > > *-dI eat -dya, dyga, rya eat, consume

>>>
 >>> *-dIa that, those -ria that one, far demons.
 >>>
 >>> *-dImI tongue -rimi tongue
 >>>
 >>> *-dId weep, shout -rira to ring (tr)
 >>>
 >>> -ridza to ring (intr)
 >>>
 >>> I present 4 examples each of /d-/ followed by second

degree /U/

>> followed by labial and alveolar plosives, labial nasals etc. and
 >> there is at least one party-booper in each set. If you seriously
 >> want to compare Bantu with anything you will have to understand
 >> these allophonic variations which appear to be unpredictable.

There

>> is an even worse example:
 >>>
 >>> *-gUdUbe pig -nguruwe pig
 >>>
 >>> *-gUdo evening; yesterday -uro evening
 >>>
 >>> -zuro yesterday
 >>>
 >>> A velar plosive acquiring an initial nasal (possibly an
 >> assimilated noun class) in one case, deletion of the plosive in
 >> another and a shift to an alveolar fricative in the last with

the

>> latter two occurring in two reflexes of the same PB item yet all
 >> these reflexes belong to the same language. Clearly there is
 >> regularity in theory and in practice. Yet noone would question

that

>> these are indeed reflexes. The problem for you is if Sumerian

was

>> related to Bantu how would you identify the Sumerian cognates?

You

>> wouldn't have the expertise but it could be done.
 >>>
 >>> Now the difference between lookalikes and real cognates is

easier

- > > to explain when you have real examples. The Sumerian eme, tongue
- > > would appear to be only a lookalike of the PB*-dImI. That is,
- > unless
- > > you can show other examples of initial position dental stop
- > deletion
- > > in words of the same meaning first, then inexact but close

senses

- > > afterwards. Lookalikes rarely repeat the same corresponding
- > > differences (there is one case of a once-recurring difference in
- > > Ringe 1992, Transactions of the Philosophical Society...). This

is

- > > where the evidence of cognacy lies. To use the words of Campbell
- > > (1998):
- > > >
- > > > `It is important to attempt to avoid potential sound
- > > correspondences which are due merely to chance. For example,
- > > languages may have words which are similar only by accident, by
- > > sheer coincidence, as the case of Kaqchikel (Mayan) mes mess,
- > > disorder, garbage : English mess (disorder, untidyness). To
- > > determine whether a sound correspondence is real (reflecting

sounds

- > > inherited from a proto-language) rather than perhaps just an
- > > accidental similarity, we need to determine whether the
- > > correspondence recurs in other cognate sets...If we were to

attempt

- > > to find recurrences of the seeming m-:m- correspondence between
- > > Kakchikel and English, we would soon discover that there are no
- > > other instances of it, that it does not recur. p113 Historical
- > > Linguistics
- > > >
- > > > In this respect Mr Hermstein some of your examples are
- > interesting
- > > because you have shown recurrent differences.
- > > >
- > > > *-bad-Uk be split (intr) bar to split, open
- > > >
- > > > *-tad to cut open tar to cut
- > > >
- > > > *-mUd-Ik to shine, give light mul to shine, radiate (light)
- > > >
- > > > from this derives mUdI torch from this derives mul star

> > >
 > > > *-gUdU sky ul sky
 > > >
 > > > *-jadi oil li oil
 > > >
 > > > *-mido throat, gullet meli neck
 > > >
 > > > *-tadI long tal (to be) broad
 > > >
 > > > *-jIda path (becomes road in modern lang.) sila street
 > > >
 > > > *-cad to incise, cut, tatoo sar to write
 > > >
 > > > *-gad-Ik put on the back g~ar to put, place, lay down
 > > >
 > > > *-bodo penis bur crotch
 > > >
 > > > Three exact meaning correspondences, two hair-splittingly

close,

> > and six close meaning correspondences of the PB voiced alveolar
 > stop
 > > to the Sumerian liquids. Both the deletion of the /g/ and it`s
 > > nasalization we have already seen in the shift from PB to
 > descendant
 > > languages. The phoneme /j/ either becomes a fricative or is

deleted

> > along, sometimes, with the following vowel. There is nothing

here

> > inconsistent with Bantu phonological principles in practice. As

for

> > the Sumerian I can only say I have checked the meanings in the
 > Upenn
 > > dictionary and they are consistent with your glosses. I checked

the

> > Akkadian equivalents for these and they were not similar. These

are

> > good candidates for cognates. They are not just eleven stems out

of

> > basic vocabulary of a few hundred but eleven stems with the same
 > > correspondence recurring. You have not proved a genetic
 > relationship
 > > yet but chance is highly unlikely to be an option.
 > > >
 > > > Your other problem is a poor technique of cognate searching.
 > There
 > > are also correspondences of PB */d-/ : Sum./r-, -l/ that you did
 > not
 > > find.
 > > >
 > > > *-dUmI male, husband urum male
 > > >
 > > > *-dI eat rig to eat, drink, sup
 > > >
 > > > *-dI be iri to make manifest, to become
 > > >
 > > > *-dIa that, those RI far demons.; that, yonder
 > > >
 > > > Of which the Sumerologists, I am told, are not sure about the
 > > reading of the last hence given in capitals. Here Bantu would
 > appear
 > > to furnish a reading. If the similarity can help with providing

a

> > reading then this shows even more that you need assistance from

a

> > Sumerologist, if you are to continue your research, because what
 > you
 > > have presented gives no such examples. The additional vowel of

the

> > Sumerian example for `male` can be explained by prothesis. The
 > extra
 > > segment in the next example can be explained in a Niger-Congo
 > > context where in the Atlantic family Wolof has leka `to eat`.
 > > >
 > > > The proportion of inexact or skewed meanings depends on the
 > length
 > > of time from the split. Bantu reflexes tend to have far less

number

> > of skewed items amongst them. With Benue-Congo, the next up, it
 > > increases and finally with Niger-congo the proportion of skewed

> > meanings is highest. Niger-Congo is far older than Indo-European

as

> > evidenced by the complex branching and the dissimilarity degree

of

> > the most distant branches.

> > >

> > > The last problem I identified was an undeveloped linguistic

> > instinct on your part. I don't know how you came to study this

> > particular issue but you have done well by sensing that there is

> > something going on here. Your problem, however, is that you miss

> > certain warning signs. Since you are not a Sumerologist when you

> see

> > an item like ushu `sunset`, written u4-shu2 alarm bells should

> ring.

> > U4 is also used to write `sun` presumably pronounced ud. I could

> not

> > find a meaning for ush2 but if one postulates something like `to

> > sink, or submerge` then your exact meaning comparison is out of

the

> > window. You are really comparing shu2 with PB *-co sunset. You

need

> > to find out from a Sumerologist whether ushu is unanalysable

> because

> > all etyma in a basic comparison should be monomorphemic. The

> > instinct is not in the being right or wrong. It is in the sense

of

> > unease that makes you exclude an item until it is checked.

That`s

> > what being a linguist does for you.

> > >

> > > The remaining problem of intimate familiarity with individual

> > scholar`s research will be dealt with in another posting. You

> > mentioned that mathematical calculations could back up your case

> but

> > you provided no actual examples. Such calculations have actually

> > been carried out by a few linguists. They can be cross-applied

but

> I

> > will deal with that in another posting.

> > >

> > > At the moment Hermstein your'e out of your depth! You need
> > professional help to make a solid case that can be advanced.

Unless

> > a Sumerologist can show that most of your Sumerian etymons are
> > analysable, Semitic borrowings, incorrect morphological forms

(but

> > the evidence as I have arranged it is mostly nouns) or that the
> > Upenn dictionary is simply wrong on those points(how likely?),
> your
> > hypothesis needs seroius consideration.

> > >

> > > Since a number of people seem to appreciate jokes (yourself
> > included) let me sign of with Russell Schuh`s joke of Wolof and
> > English cognates:

> > >

> > > Wolof English

> > >

> > > bey goat buck

> > >

> > > dee die die

> > >

> > > fan when? when

> > >

> > > goor man guard

> > >

> > > lekk to eat lick

> > >

> > > man me, I me

> > >

> > > ndox water dock

> > >

> > > nit person native

> > >

> > > nopp ear lobe

> > >

> > > What part of regular correspondence don`t some people get?

> > >

> > >

> > > Yours

> > >

> > > Fari Supiya

> > >

> > > Geographical separation-yes. Chronological separation- again,

if

> > people can't be bothered to read the posts why should I take

them

> > seriously? Either you have regular correspondences which defy

> chance

> > or you don't. Herstein does and when you fail to show other

> > otherwise you start to talk about anything other than the

evidence

> > you can't dispose of. As for possible means of contact I've

shown

> > just how possible it was in a previous post. It's up to you -

read

> it

> > or not. Whether you believe is your choice. All I'm saying is

that

> > the evidence itself is difficult to attack. Please- let's not

> > rewrite the rules of linguistics.

> > >

> > > Herstein it's time you started defending your own thesis.

Where

> > are you?

> > >

> > > ----- Original Message -----

> > > From: Robin

> > > To: Ta_Seti@yahoogroups.com

> > > Sent: Monday, November 13, 2006 4:50 AM

> > > Subject: [Ta_Seti] Re: Questions raised in a new African

history

> > book WHEN WE RULED

> > >

> > >

> > >

> > >

> > > Dear Jaime

> > >

> > > Some of the evidence was posted on ANE. I copied them on to

the

> > Yahoo Group - africanclassicalhistory, messages 815, 820, 822,

823

> > and 829. Below I repost my introduction to the debate from

> > africanclassicalhistory and some of the first of the posts

(taken

> > from ANE).

> > >

> > > Greetings from the Moderator

> > >

> > > On the Ancient Near East site there was a internet debate

> > concerning

> > > whether or not the Sumerians (the first civilised inhabitants

of

> > the

> > > Middle East) spoke Bantu, a language family of Central and

> > Southern

> > > Africa. The site is aimed at professional linguists and other

> > experts

> > > to strut their stuff. Mr Hermel Hermstein started and ended the

> > > debate. By the way PB means Proto Bantu.

> > >

> > > Robin

> > >

> > >

> > >

> > > On the 14 May, Mr Hermstein posted the following

> > >

> > > To Mr.Adams

> > >

> > > Thanks. Your response was most informative. I'll stick to what

> > I'm

> > > best at. Did Sumerian cause language death in the south? You're

> > > right. Without written records it's speculation. Were the

> > Sumerian

> > > readings of the determinatives once pronounced in that

language?

> > > Again it could have been scribal errors. Now to the area I'm

most

> > > comfortable in.

> > >

> > > I was not trying to say Sumerian is the ancestor of Bantu or

even

> > > vice-versa. I believe, tentatively(until corrected), that

> > Sumerian

> > > and Proto-Bantu share an ancestor not in the distant

> > epipalaeolithic

> > > but in the much more recent past. Recent enough to be proved by

> > > stage 1 of the comparative method (the identification of

regular

> > > phonemic similarities and differences in words of the same

> > meaning).

> > > The best place to start is with the Swadesh-type list of 100

> > words

> > > thought to be the most basic of vocabulary and common to all

> > > languages regardless of material culture. They are believed to

> > last

> > > longer in the language because they are less likely to be

> > borrowed

> > > or replaced. Words like "arm", "leg", "head", "ground", "fish"

> > etc.

> > > One can also compare the number of similarities between

Swadesh

> > list

> > > items between two languages and compare between those of known

> > > relationships. Indo-European languages (from different

branches

> > tend

> > > to have a 25-35% cognacy rate while Uralic languages, 10-20%.

> > >

> > > Now these ideas are not without controversy. Some items

> > like "head"

> > > have had their legitimacy for being on the list questioned.

> > > Languages also borrow basic list items though they are less

> > likely

> > > to. English borrowed 10% of it`s Swadesh words from Norman

> > French.

> > > The uses of list results for glottochronology have caused a

still

> > > raging controversy. The fact still remains, however, that

> > unrelated

> > > languages and lang. that have never been in contact show a

> > degree of
> > > similarity within the chance range. Languages are estimated to
> > share
> > > under 7% of their basic vocabulary by chance (Campbell 1998 one

of
> > > many who cite this statistic). In reality some language

families
> > are
> > > known to have distant branches with a 5% cognacy rate
> > > (Austronesian?). If we can find say 8 similarities then it's a
> > > descent argument for non-chance (borrowing or genetic
> > > relationship). Can we find 8 similarities between Swadesh PB

and
> > > Sumerian?
> > >
> > > I = second degree i
> > > i = first degree i previously called super-closed high vowel
> > > U = second " " u
> > > u = first degree u prev. called " " "...
> > > c = phoneme /s/ acc. most Bantuists
> > >
> > > Proto-Bantu Sumerian
> > > *-badI liver bar liver (kabattu)
> > > *-beede breast ubur breast (tulu)
> > > *-cUkI hair siki hair (shartu,
> > > shipatu ?)
> > > *-gend walk, go g~en to go (alaku)
> > > *-gego molar tooth, tooth gug tooth (shinnu)
> > > *-kUdU adult, big kur (to be)big (rabu)
> > > *-kUto skin, garment kush skin, leather (mashku)
> > > *-piip be black gig be black (tsalmu)
> > >
> > > The evidence is not without issue. The Akkadian bracketed
> > > equivalents are there to show that these are not likely to be
> > > Semitic borrowings into Sumerian. They do not have

pronunciation
> > > markers over the phonemes for typographical reasons and really
> > they
> > > are not the issue. The Sumerian bar indicates the "liver" as

the

> > > seat of emotion and not the organ for which they would write

ur.

> > The

> > > semantic latitude in this case is negligible as one can be

> > compared

> > > to the other without abusing common sense. Also the

relationship

> > of

> > > bar "liver" to bar "to split,open" ; "outside, (other)side is

not

> > > clear to me. If there is a relationship between the two that

> > could

> > > affect my argument. They are all written with the same sign. It

> > would

> > > be a remarkable coincidence if PB had the forms *-bad

> > meaning "rib,

> > > side" and "liver" while Sumerian had the forms bar

> > meaning "(other)

> > > side, outside", "shoulder" and "liver" and they were not

related.

> > > Also items for "big" and "black" should properly be adjectives

> > > and not verbs but I couldn't find any Sumerian adjectives not

> > derived

> > > from the verbs. Some of the items have a range of meanings

> > > like "walk" and "go". The partial match will do for me as they

> > have

> > > the same general sense. In any case they seem to bear the mark

of

> > > cognacy : the regular correspondences. The /b/ in PB

> > corresponding

> > > to the /b/ in Sumerian while the /d/ in PB corresponds to

> > the /t/ in

> > > Sumerian. The difference in the velar and nasal velar initial

> > > consonants in the Sumerian correspondent of items "go"

> > and "tooth"

> > > is not unusual in Bantu itself with some /g/ becoming /g/ and

> > other

> > > times /ng/ in similar phonetic environments as in PB to KiLega

> > sound-

> > > shifts. Also compare the KiLega mw-igi, "darkness" from the PB

*_

>>> piipi.

>>> And yes it's just eight words but the Swadesh 100 from which

>>> they were taken is designed to be a sample of the basic

>> vocabulary

>>> of the language as a whole.

>>> So, I reiterate my position. Sumerian was a Niger-Congo

language

>>> probably of the Benue-Congo sub-branch. The chances of

borrowing

>>> decrease with distance and there are thousands of miles

>> separating

>>> West Africa from S. Mesopotamia. It is still possible but one

>> would

>>> need to explain why no languages in-between have been affected

by

>>> the areal diffusion or by the borrowing. Furthermore some of

these

>>> items have a clear Niger-Congo context so the loaning would

have

>> had

>>> to be from PB to Sumerian. Explaining how PB-speakers got to

>>> Mesopotamia is as difficult for borrowing as it is for genetic

>>> relationship. There is no easy way out. Except to provide

>> evidence

>>> that convincingly destroys the embryonic thesis.

>>>

>>> Yours

>>> Hermel Hermstein

>>>

>>>

>>>

>>>

>>> On the 9 June 2004 Hermstein truly concluded the following

after

>> a

>>> gruelling 4 weeks of debate . . .

>>>

>>> 9 June 2004

>>>

> > > To those of you who have encouraged me to continue my

research,

> > full

> > > marks. If I am wrong no harm done. If I am right then the

> > evidence

> > > will only grow and has been growing before your eyes.

> > >

> > > Special thanks to Fari Supiya for his helpful references and

for

> > > understanding the significance of shared homonymous stems.

Maybe

> > > it's because you work with CVC languages. I can't believe just

> > how

> > > ignorant some linguists are- goes to show that if non-

linguists

> > are

> > > not equal then certainly those with qualifications differ in

> > their

> > > performance. Don't be too hard on them though. People only

> > perform

> > > to capacity.

> > >

> > > Thanks to T Marik for his initial input before falling silent.

He

> > > tried. Thanks to Miguel Carrasquer for the relevant input. I

> > don't

> > > think either of you brothers will ever agree with me but your

> > > contributions were valued.

> > >

> > > Thanks to Mr Adams. Without you I wouldn't have come here.

Your

> > last

> > > major posting was full of insights. I would appreciate if you

> > could

> > > send me the attachment of the posts concerning other linguistic

> > > comparisons you mentioned with Sumerian.

> > >

> > > Thanks to all the participants who sent private posts. I can

see

> > why
> > > you didn't want to support me in the open.
> > >
> > > I'm off to continue the research and to give you all one less
> > thing
> > > to write about. Remember that I stood my own ground from day

one.

> > > Answered all and every point. Never twisted a criticism to

suit

> > my

> > > own end.

> > >

> > > I say tomayto you say tomato

> > > I say goodbye Daniels says goodriddance

> > > tomayto tomato goodbye goodriddance

> > > let's call the whole thing ooooooooooff

> > >

> > > ps like Arnie I'll be back!!

> > >

> > >

> > > MODERATOR CONCLUSION

> > >

> > > The key point is where Mr Hermstein stated that: "Remember

that I

> > > stood my own ground from day one. Answered all and every

point."

> > The

> > > significance is that NOT ONE OF THE LINGUISTS OR OTHER EXPERTS

> > > WAS

> > > ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE

> > > AKIN

> > > TO BANTU!!!

> > >

> > > Robin

> > >

> > > I will post the debate on here in a few days.

> > >

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> > wrote:

> > > >

> > > > Gotcha. So what is the evidence that a Proto-Niger-Congo

> > language such as Proto-Bantu/ Proto-Potou-Akanic-Bantu is the

> > ancestor of both Sumerian?

> > > >

> > > > ----- Original Message -----

> > > > From: Robin

> > > > To: Ta_Seti@yahoogroups.com

> > > > Sent: Sunday, November 12, 2006 6:43 AM

> > > > Subject: [Ta_Seti] Re: Questions rasied in a new African

> > history book WHEN WE RULED

> > > >

> > > >

> > > > Dear Jaime

> > > >

> > > > Proto Bantu is a reconstructed language. It is a scholarly

> > attempt

> > > > to find the linguistic ancestor of Swahili, KiKongo,

> > ChiShona, etc.

> > > > The source that we used for all PB items was

> > > > <http://linguistics.africamuseum.be/BLR3.html>

> > > >

> > > > Peace

> > > >

> > > > Robin

> > > >

> > > > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> >

> > > > wrote:

> > > > >

> > > > > In which country where proto Bantu writings found?

> > > > > ----- Original Message -----

> > > > > From: Robin

> > > > > To: Ta_Seti@yahoogroups.com

> > > > > Sent: Friday, November 10, 2006 12:09 AM

> > > > > Subject: [Ta_Seti] Re: Questions rasied in a new African

> > history

> > > > > book WHEN WE RULED

> > > > >

> > > > >

> > > > > Dear Asar

> > > > >

> > > > > The theory presented is not that the Sumerians were Bantu

> > > > > speakers

> > > > > but that Sumerian and Proto-Bantu shared a common

> > linguistic
> > > > ancestor Niger-Congo. The linguistic comparisons between
> > > > Sumerian
> > > > and Proto-Bantu were given to illustrate this point.
> > > >
> > > > Peace
> > > >
> > > > Robin
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
> > > > wrote:
> > > >
> > > > I plan on getting this work soon. I hope the author can
> > > > address the
> > > > question as I think he's on this list as well.
> > > >
> > > > Asar Imhotep
> > > > <http://www.mochasuite.com>
> > > >
> > > >
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "Amanda"
> >
> > > > wrote:
> > > > >
> > > > > Htp
> > > > >
> > > > > CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .
> > > > >
> > > > > What do you guys think of the way that When We Ruled
> > > > > reconstructs the
> > > > > Egyptian Kings list from 5660 BC down to the Persian
> > Period?
> > > > >
> > > > > Do you think the writer is correct to argue that the
> > > Sumerians
> > > > were
> > > > > not Cushites but Bantus?
> > > > >
> > > > > Htp
> > > > >
> > > > > Amanda
> > > > >
> > > > >
> > > >
> > > >

> > >
> >
>

| 21287|2006-12-20 08:03:51|Issis|New Member|

Hi, my name is Issis (that is my given birth name) and I am a new member who just subscribed yesterday. I live in the New York City area and am currently studying at Columbia University.

Right away I have some questions that I hope some of the group members can address. I have read about a Franco-German scholar and maverick Egyptologist named R.A. Schwaller de Lubicz who wrote an immense work called "The Temple of Man," specifically that he admits that the ancient Egyptians were black. Recently, however, I heard from a professor that he was a racist. Does anyone know which is right?

I am also interested in the Ta-Seti culture and the Aqualithic culture that Martin Bernal mentions in "Black Athena, Vol. 3." My professor told me that Bruce Williams at UChicago has written about the latter, but I have not yet found any specific titles, and would like more information on this, as well as on other writers on the subject, if there be any.

Any help would be immensely appreciated.

| 21288|2006-12-20 08:26:16|Paul Kekai Manansala|Re: New Member|

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>
> Hi, my name is Issis (that is my given birth name) and I am a new
> member who just subscribed yesterday. I live in the New York City area
> and am currently studying at Columbia University.
>
> Right away I have some questions that I hope some of the group members
> can address. I have read about a Franco-German scholar and maverick
> Egyptologist named R.A. Schwaller de Lubicz who wrote an immense work
> called "The Temple of Man," specifically that he admits that the
> ancient Egyptians were black. Recently, however, I heard from a
> professor that he was a racist. Does anyone know which is right?
>

Saul Bellow called Schwaller de Lubicz a "protofacist" and it is said that he designed the brown shirts of the Nazi Party.

> I am also interested in the Ta-Seti culture and the Aqualithic culture
> that Martin Bernal mentions in "Black Athena, Vol. 3." My professor

> told me that Bruce Williams at UChicago has written about the latter,
> but I have not yet found any specific titles, and would like more
> information on this, as well as on other writers on the subject, if
> there be any.
>

Antiquity Vol 51:201, 1977 pp 25-34 - J. E. G. Sutton, "The African
aqualithic."

The Aquatic civilization of Middle Africa. *Journal of African History*,
15: 527-46

Randi H~~and~~ 'Aqualithic sites in the Middle Nile Region', Azania.
Journal of the British Institute in Eastern Africa, xxix, 1993

HAALAND, R.; MAGID, A. (eds.) (1995): *Aqualithic Sites along the
Rivers Nile and Atbara, Sudan*. Alma Mager, Bergen.

The Archaeology of Africa: Food, Metals and Towns has quite a lot
written about the Aqualithic aka Aquatic Culture, Saharo-Sudanese, etc.

Regards,
Paul Kekai Manansala
| 21289|2006-12-20 10:28:00|roikwabena|member interview tonight|
"FINDING SPIRIT" ,www.LIBrradio.com
Wednesday, December 20, 2006 at 7PM Pacific Time & this Friday
December 22, 9AM PST, www.INNERLIGHTradio.com.

Our guest will be Dr. Roi Ankhara Kwabena born in the Caribbean
island of Trinidad. He is a Cultural Anthropologist who has worked
with all age ranges in Africa, Latin-America the Caribbean and
Europe for over thirty years. Tune in as he talks about his recent
assignment studying the hieroglyphs in the Sudan, and the plans to
flood The Great Pyramids and Temples that our great Ancestors the
Nubian's of Sudan constructed. Also listen to find out what you can
do to stop this catastrophe!

Finding Spirit on "LIBradio" will be repeated on Thursdays at 9AM
and Saturdays, at 12 Midnight Pacific time.

Please join us and tell a friend.

| 21290|2006-12-20 10:59:26|Jaime Andres Pretell|Re: Questions rasied in a new African history book WHEN WE RULED|

I did read the ANE Debate. That is where I got the quotes from.

From: "Robin"

Reply-To: Ta_Seti@yahoogroups.com

To: Ta_Seti@yahoogroups.com

Subject: [[Ta_Seti](mailto:Ta_Seti@yahoogroups.com)] Re: Questions rasied in a new African history book WHEN WE RULED

Date: Wed, 20 Dec 2006 12:11:41 -0000

Dear Jaime

The best way to find out exactly what Supiya is saying about Sumerian and PB is to

(i) read the complete ANE debate or the messages copied from that debate on to the Yahoo Group - africanclassicalhis tory, messages 815, 820, 822, 823 and 829.

OR

(ii) read When We Ruled - The Afterword.

Peace

Robin

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "jaimepretell" wrote:

>
>
> And Supiya here is saying that ProtoBantu and Sumerian only show
> possibility of contact not same origins or one originating from

the

> other. So unless he changed his tune...

> > Robin wrote: Dear Jaime

> >

> > It was Supiya who wrote the part in When We Ruled concerning

> > Sumerian and PB.

> >

> > Peace

> >

> > Robin

> >

> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"

> > wrote:

> > >

> > > OK I was looking on the ANE site, and all I can say is the

> > claim "NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO

REFUTE

> > HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!"

is

> > quite flawed. One, the linguists pointed quite a few flaws in

his

> > methodology and flaws in his lexicon. Even Supiya which offered

> > support pointed this out. There is a difference between a

language

> > that is akin as in grammatically similar, etc and a language

that

> > has had

linguistic borrowing from contact as in borrowing of
nouns.

> > >

> > > Posts from Fari Supiya goredema_99@

> > >

> > > Dear Mr Hermstein

> > >

> > > I have recently read a paper, by a linguist at the UCLA, which
> you

> > would benefit much from reading. It is called The Use and Misuse

of

> > Language in the Study of African History, by Russell Schuh. In

it

> he

> > deals with the claims of one Cheikh Anta Diop who erroneously

> > claimed that Wolof, a Niger-Congo language, was related to

Ancient

> > Egyptian, an Afro-Asiatic language.

> > >

> > > One of the interesting issues Schuh raises can be applied to

your

> > unproved theory that Aciient Sumerian can be linked to Bantu. Why

if

> > such a link exists have neither Bantuists, of which I am one,

nor

> > Sumerologists detected this prior to the present?

> > >

> > > I notice that you do not give references for your Proto-Bantu

> > reconstructions. Why not? What were your sources? Although I am

not

> > a Sumerologist I cannot help noticing there are no sources given

> for

> > your Sumerian etymons. When we add to this the limited nature of

> > your comparanda you do not have much of a hypothesis. I can

vouch

> > for the Bantu side of your evidence being inaccurate and I am

sure

> > there are those familiar with Sumerian who can vouch for

> > inaccuracies on that side too.

> > >

> > > In future I suggest you direct your efforts towards a more

> > fruitful

exercise.

> > >

> > > Yours

> > >

> > > Fari Supiya

> > >

> > > ps the link for the Schuh article is

> > <http://www.linguistics.ucla.edu>

> > >

> > > Dear Hermel Hermstein

> > >

> > > In order to excel in any area of linguistics it pays to become

> > deeply familiar with the works of certain scholars. Those

scholars

> > who have delved into the subject of probability and genetic

> > relationships such as Ringe and Nichols. The latter's

technique's

> > are easier to reproduce.

> > > Nichols argues that the Proto-Indo-European item *widehwa is

> > complex enough to identify an individual ancestral language to

> > which

all languages which possess the cognate can be traced. She

> > calls this 'individual- identifying' evidence. It has this status

> > because it has four consonants. The statistical grounds for

> > considering a 4-consonant recurrence as individual-identify ing

is

> as

> > follows. The average number of consonants in the world's

languages

> > is 20 (her latest estimate is 25). The chance of a consonant

> > appearing in the same position in two different languages is 1

in

> 20

> > or 0.05. The chances of two consonants appearing in equivalent

> > positions is (0.05×0.05) 0.0025. Hence if a word which shares two

> > identical or corresponding consonants occurring in similar order

is

> 1

> > in 400. There are around 7000 languages in the world which

means

> > approximately 18 languages can be expected to have this

> > configuration, assuming that the linguistic sign is non-iconic.

> > Noone can claim to have found a

> > > cognate or borrowing on the basis of a 2-consonant word. A

three-

> > cons. word would have a probability of 0.000125 or 1 in 8000

chance

> > of occurring. It is unlikely such a word would occur in two

> > languages independently but since probability is a broad

indicator

> > and not an exact science one must be more certain. A 4-cons.

> > recurrence would have a probability of 0.0000063 or 1 in 160

000.

> > Even as a broad indicator probability can usefully inform us

that a

> > 4-cons. word is unlikely to arise by chance in two languages

> without

> > there either

being a genetic relationship or borrowing. The same

> > applies to pronominal systems where similar consonants appear in

> > 1st, 2nd, 3rd anim. and inanim. in the same position. Those four

> > consonants would be 'individual- identifying' or 'genetic

markers'

> > because it is unlikely that a pronominal system would be

borrowed.

> > > I have devised a cross-application of this simple but

informative

> > method for CVC languages such as Bantu and Sumerian where there

are

> > few stems with 4-cons. but quite a few stems with more than one

> > unrelated meaning. The consonant /d/ and /m/ in PB carries the

> > meanings 'heavy, honoured' and 'to create'. By remarkable

> > coincidence these same consonants in the same order in Sumerian

> mean

> > 'heavy,

important' and 'to create'. The two-cons. must be

counted

> > twice for the two meanings squaring a 2-cons. probability hence

> > $0.0025 \times 0.0025 = 0.0000063$ or 1 in 160 000. I'm not particularly

> > comfortable with this but I'm afraid the meanings can be checked

at

> > the Upenn. Sumerian Dictionary, the site for which has been

given,

> > and Guthrie's Common Bantu(1967-71) .

> > > To make matters worse there is another shared homonym. The PB

*_

> > dong meaning 'clay' from which derives *-dongo 'pot' and *-dong

'to

> > arrange' from which derives *-dongo 'to speak, to order'. The

Upenn

> > glosses for dug4 '(clay) pot' and dug 'to speak' would appear to

be

> > perfect correspondences. Hermstein you are are correct that

despite

> > their

derived status their distribution, which I had not

checked,

> > makes it very likely they were part of the original PB and must

> > therefore be derivations from a pre-Bantu stage. They certainly

> were

> > not Bantu period innovations. The Sumerian dug4 appears to be

the

> > verbal root with suppletive stems /di/ and/e/. The exact nature

of

> > the suppletive stem /di/ is not known to me but PERHAPS it is

> > related to the pb *-tI `to say, quote`. It is possible that the

> > verbal plurals and suppletives can be found within N-C. It is

also

> > possible that this system arose after separation, if it is

genetic.

> > Anyway it is difficult to decide without a Sumerologist

explaining

> > > the nature of some of these verbal plurals etc. are they

derived

> > from the root? Are they separate in origin? This, however, has

no

> > bearing on the issue of statistics because the probability has

> > already reached a significant degree of unlikelihood twice.

> > > The third shared homonym is more problematic:

> > > *-tek to draw (water) corresponds plausibly with sig to load

up;

> > to draw water

> > > *-tika cold weather also shares a gloss with sheg snow, sleet,

> > cold weather. An /s/ correspondence followed by a /sh/

> > correspondence is not unknown in Bantu:

> > > *-cana back -sana back

> > > *-cana sunlight -shana sunlight all in the same language. This

> > would appear to be yet a third case of a 1 in 160 000

probability

> of

> > independent arising.

> > > There is

another angle one could use with the calculations.

What

> > are the chances of five items with exact meanings having the

same

> > initial consonant and matching second consonants. All shared

> > correspondences are part of a paradigm or recurrence hence

> > > *-do sleep udi sleep

> > > *-dem be heavy idim heavy

> > > *-dem create dim to create

> > > *-dong speak dug to speak

> > > *-dongo pot dug pot

> > > One could argue this is a 5-cons. paradigm with a probability

of

> 1

> > in 3 million or 0.00000032.

> > >

> > > What does this mean. I think we can all see were chance

features

> > in all of this, or rather, it doesn't. Anyone wanting to disagree

> > should feel most welcome providing their own examples of

shared

> > homonyms in unrelated languages. I am under no scientific

obligat-

> > ion to take anything short of this seriously. Unless of course

one

> > can show Upenn to be wrong(an attack on Tinney). So we are left

> > with borrowing, or a relationship. I feel much more at ease with

> > borrowing because we can automatically say there is a better

chance

> > that it has been proved than that it hasn't. Genetic

relationship I

> > can only accept pending fulfilment of the requirements of the

last

> > post. Why would borrowing show up in basic vocabulary and with

> > shared homonyms? My suspicion is that a significant body of N-C

> > speakers at some pre-Bantu level arrived in Mesopotamia and were

> > absorbed by the Sumerians. How they arrived is suggested by

> > Hermstein's interesting proposed cognate pair:

> > > *-jato canoe ata wooden raft, plank of a boat

> > > suggesting this word entered Mesopotamia before the building

of

> > large boats. Is it possible to get to Mesopotamia from Africa in

a

> > canoe. If one can cross the Bab-el Mandeb Straits (about 40 km)

> > separating Arabia and Africa then one could coast hug into the

> > Persian Gulf. Van Sina (1995) dates the first part of the Bantu

> > expansion to 3000BC and identifies an island-bound language that

> > seperated from the rest of Bantu during the initial expansion.

The

> > island is 35km of the nearest West African coast. They are

thought

> > to have arrived by canoe. The journey to East Africa only

presents

> a

> > problem in

that it left behind no trace of pre-Bantu languages

on

> > the route. Perhaps it happened in one lifetime. We can

> > archaeologically infer navigational capacity as early as 4200BC

> from

> > boulders that were being transported across a 25km wide estuary

in

> > the Nigeria-Cameroon border area. A preserved dugout was

retrieved

> > from Dafuna in Nigeria dating to at least 6000BC. Compare with

the

> > following from

> > > Chris Ehret (2002):

> > > "Before 6000BC, Niger-Congo peoples had become skilled

> > > boatbuilders, carving out from single large logs they needed fo

> > > fishing and for travelling by stream through forested areas."

> > > Barbera Barich, the source for the Dafuna dugout believes
> > navigation had been developed by this
time to cope with the
large
> > waterways present in West Africa. Evidence suggests the ability

and

> > know-how to travel can be explained but not the motive. But then
> who
> > can be sure about the motive for the PIE expansion?
> > > Another interesting proposed cognate was :
> > > *-cad to incise, cut, tatoo sar to write
> > > This is the very etymology we would expect if the PB item or

it`s

> > ancestor was the source of the Sumerian verb. Compare Proto-
> Germanic
> > *writan `to wear, tear, scratch, cut`; Old Frisian writa `to

score,

> > write`; Old Norse rita `to score, write`. A similar etymology

can

> be
> > shown for the word `scribe` from Latin scribo or some such form.
> > > Hermel if you want to see this through I
suggest you sign up
> > for two modules at a university of your convenience,

Introductory

> > Sumerian and Historical linguistics. I would also advise you to
> read
> > up on areas around historical linguistics like Phonology for

example

> > (a seperate module at college). You can be an occassional

student

> > and still work full-time.
> > > Use my tips and data to strengthen your work and eventually

get

> > something published. You have a good foundation to build on.

Anyone

> > who says otherwise should be asked to prove it. And if you don`t
> > hear anything you know what that means. Good luck

> >

> > > Yours

> > > Fari Supiya

> > >

> > > Dear Mr. Hermstein

> > >

> > > You asked me

about PB inaccuracies. Knowing the history of
Bantu

> > reconstructions makes it simple to trace your source. I must

> commend

> > you for using such a reputable source and resisting the

temptation

> > to alter the meanings as you see fit(I know, slight change of
> > tone). The fact remains, however, that your use of the site has

one

> > major fault.
> > > *-dong means `to order` or `arrange` from which *-dong `to
> speak`,
> > `to order` is derived.
> > > *-dongo means `clay` from which is derived the word `pot` .
> Neither
> > of these are original.
> > > I suspect if you were to use original instead of derived

meanings

> > your seemingly impressive PB-Sumerian links would vanish.
> > > It is time to spend your energy more
wisely. While I deplore
the
> > indirect(and irrelevant) swipes from people who lack the

relevant

> > expertise or honesty to confront you directly, you have placed
> > yourself in this position.
> > >
> > > Fari Supiya
> > > ps my intention is to help not make you feel bad.
> > >
> > > Dear Hermel Hermstein
> > >
> > > You should be aware that when you `discover` a new

correspondence

> > it might cancel out some of your previous work. If 1st

degree /i/

> > before /d/ maintains the /d/ correspondence in Sumerian then

your

> > equation of *-jadi `oil` with Sumerian li `oil` is in violation

of

> > the sound law. The data you have provided, however, makes sense

so

> > far.
> > >
> > > In Bantu also initial /b-/ often under goes lenition as in the
> > following:
> > > *-bod to rot wora to rot
> > > *-bodo penis mboro penis
> > > It is hardly surprising that initial /b-/ correspondence

between

> > Sumerian and Bantu shows deletion (or lenition, might there be a
> > Sumerian phoneme /w/?) at times. In Niger-Congo there were two

sets

> > of plosives; lenis and fortis (lax and tense articulation) which

is

> > the likely source of the variation.
> > > Keep up the research.
> > >

> > > Yours
> > > Fari Supiya
> > >
> > > Dear Hermel Hermstein
> > >
> > > Peter Daniels` post challenges you to demonstrate similarity

in

> > inflectional morphology.
If I may add. The proof of Niger-Congo
> > genetic relationship is based on an elaborate system of gender
> > and number marking, the reasonably consistent noun classes of
> > certain nouns across the N-C geographic zone, and the system of
> > verbal extensions which include causatives, reciprocals etc,

which

> > can be reconstructed to N-C level. The lexical evidence, which
> often
> > numbers around 50 items, is looked at in perspective. You should

be

> > aware that the extent of noun class useage varies in N-C

branches

> > from full(Atlantic) to remnant (Mande where tone alternation

marks

> > sing-plur) to absent in some Kwa languages along the coast. I
> think
> > you mentioned the latter in a previous post.
> > >
> > > You
should also give due study to the phenomenon of
> `pluractional`
> > verbs which occur in N-C and, according to both yourself and

Thomas

> > Marik, in Sumerian too. Of course this is only if you want to

show

> a
> > genetic relationship. If you are arguing borrowing, for which

you

> > appear to have evidence, then this is not an issue.
> > >
> > > I thoroughly disagree with the notion of having to show how

the

> > contact took place. Even if you showed this if the linguistic
> > evidence is not strong enough it means nothing. On the other

hand

> if
> > you can show strong evidence of recurring correspondences then

the

> > burden of proof is not with you to show how the migration took
> > place. I hold this to be self evident,
however Greenberg
maintained
> > a similar position, in relation to Guthrie who argued

Greenberg`s

> > hypothesis (of Bantu dispersal) did not take account of
> > `geographical realities`. To be fair to Mr. Daniels given the
> > distances involved it seems far more likely that West Africans
> > reached America (for which there appears to be no evidence),

which

> > is simply on the opposite coast, than to suggest that they

ventured

> > to Mesopotamia. This is assuming Proto- N-C arose in West Africa
> > (Kordofanian, a branch of N-C, is spoken in Sudan).

> > >

> > > Yours

> > > Fari Supiya

> > >

> > > Dear Hermel Hermstein

> > >

> > >

> > > This is my first response to what you have sent.

> > >

> > > You have an uneven accumulation of knowledge concerning
> > diachronic

> > linguistics hence you know plenty in one area and almost nothing

in

> > others. It also shows in your responses to critics. At the level

> > you

> > are at now you would not be able to get anything published in

this

> > field and ultimately that is where research should be heading.

> > >

> > > Problem areas include 1) knowing the difference between
> > historical

> > linguistics of the textbook and the actual practice within the

> > context of a family, 2) Ability to adequately explain to critics

> > the

> > difference between lookalikes that occur between unrelated

> > languages

> > and cognates, 3) a profound familiarity with the

> > scholarship of

> > various individual experts, 4) knowledge of the most effective

ways

> > to carry out step 1 of the comparative method, and lastly 5) an

> > undeveloped linguistic instinct. I will briefly explain the

various

> > points so you understand.

> > >

> > > In historical linguistics you are taught that the comparative

> > method is heuristic(see Nichols 1996, in The Comparative Method

> > Reviewed, ed. Durie,M...; and Kathleen Hubbard at

> > <http://www.utexas.edu/depts/classics/documents/PIE.html> . In

actual

> > practice within a family such as Bantu you find out first hand

what

> > that actually is. In reconstructing PB, Coupez and Bastin (1999)

> > used systematic sound changes already known to affect each

> > language,

> > from the research of Guthrie(1967- 71) and Meeussen(1980) , to
> > determine which items were reflexes. However they included items
> > which showed minor variation of the sound rules because of how
> > regular correspondences are known to work in Bantu. Here is an
> > example:

> > >
> > > *-dUad be ill -ruara be ill
> > >
> > > *-dUba flower -ruwa flower
> > >
> > > *-dUdU be bitter(shift to) gall -nduru gall
> > >
> > > *-dUmI male, husband -rume male, husband
> > >
> > > *-dI eat -dya, dyga, rya eat, consume
> > >
> > > *-dIa that, those -ria that one, far demons.
> > >
> > > *-dImI tongue -rimi tongue
> > >
> > > *-dId weep, shout -rira to ring (tr)
> > >
> > > -ridza to ring (intr)
> > >
> > > I present 4 examples each of /d-/ followed by second

degree /U/

> > followed by labial and alveolar plosives, labial nasals etc. and
> > there is at least one party-booper in each set. If you seriously
> > want to compare Bantu with anything you will have to understand
> > these allophonic variations which appear to be unpredictable.

There

> > is an even worse example:
> > >
> > > *-gUdUbe pig -nguruwe pig
> > >
> > > *-gUdo evening; yesterday -uro evening
> > >
> > > -zuro yesterday
> > >
> > > A velar plosive acquiring an initial nasal (possibly an
> > assimilated noun class) in one
case, deletion of the plosive in
> > another and a shift to an alveolar fricative in the last with

the

> > latter two occurring in two reflexes of the same PB item yet all
> > these reflexes belong to the same language. Clearly there is
> > regularity in theory and in practice. Yet noone would question

that

> > these are indeed reflexes. The problem for you is if Sumerian

was

> > related to Bantu how would you identify the Sumerian cognates?

You

> > wouldn't have the expertise but it could be done.
> > >
> > > Now the difference between lookalikes and real cognates is

easier

> > to explain when you have real examples. The Sumerian eme, tongue
 > > would appear to be only a lookalike of the PB*-dImI. That is,
 > unless
 > > you can show other
 examples of initial position dental stop
 > deletion
 > > in words of the same meaning first, then inexact but close

senses

> > afterwards. Lookalikes rarely repeat the same corresponding
 > > differences(there is one case of a once-recurring difference in
 > > Ringe 1992, Transactions of the Philosophical Society...). This

is

> > where the evidence of cognacy lies. To use the words of Campbell
 > > (1998):
 > > >

> > > `It is important to attempt to avoid potential sound
 > > correspondences which are due merely to chance. For example,
 > > languages may have words which are similar only by accident, by
 > > sheer coincidence, as the case of Kaqchikel (Mayan) mes mess,
 > > disorder, garbage : English mess (disorder, untidiness). To
 > >

determine whether a sound correspondence is real (reflecting
 sounds

> > inherited from a proto-language) rather than perhaps just an
 > > accidental similarity, we need to determine whether the
 > > correspondence recurs in other cognate sets...If we were to

attempt

> > to find recurrences of the seeming m-:m- correspondence between
 > > Kakchikel and English, we would soon discover that there are no
 > > other instances of it, that it does not recur. `p113 Historical
 > > Linguistics

> > >
 > > > In this respect Mr Hermstein some of your examples are
 > interesting

> > because you have shown recurrent differences.

> > >
 > > > *-bad-Uk be split (intr) bar to split, open

> > >
 > > > *-tad to cut open tar to cut

> > >
 > > > *-mUd-Ik to shine, give light mul to shine, radiate (light)

> > >
 > > > from this derives mUdI torch from this derives mul star

> > >
 > > > *-gUdU sky ul sky

> > >
 > > > *-jadi oil li oil

> > >
 > > > *-mido throat, gullet meli neck

> > >
 > > > *-tadI long tal (to be) broad

> > >
 > > > *-jIda path (becomes road in modern lang.) sila street

> > >
 > > > *-cad to incise, cut, tatoo sar to write

> > >
 > > > *-gad-Ik put on the back g~ar to put, place, lay down

> > >
 > > > *-bodo penis bur crotch

> > >

> > > Three exact meaning correspondences, two hair-splittingly

close,

> > and six close meaning correspondences

of the PB voiced alveolar

> stop

> > to the Sumerian liquids. Both the deletion of the /g/ and it`s

> > nasalization we have already seen in the shift from PB to

> descendant

> > languages. The phoneme /j/ either becomes a fricative or is

deleted

> > along, sometimes, with the following vowel. There is nothing

here

> > inconsistent with Bantu phonological principles in practice. As

for

> > the Sumerian I can only say I have checked the meanings in the

> Upenn

> > dictionary and they are consistent with your glosses. I checked

the

> > Akkadian equivalents for these and they were not similar. These

are

> > good candidates for cognates. They are not just eleven stems out

of

> > basic vocabulary of a few hundred but eleven stems with the same

> > correspondence recurring. You have not proved a genetic

> relationship

> > yet but chance is highly unlikely to be an option.

> > >

> > > Your other problem is a poor technique of cognate searching.

> There

> > are also correspondences of PB */d-/ : Sum./r-, -l/ that you did

> not

> > find.

> > >

> > > *-dUmI male, husband urum male

> > >

> > > *-dI eat rig to eat, drink, sup

> > >

> > > *-dI be iri to make manifest, to become

> > >

> > > *-dIa that, those RI far demons.; that, yonder

> > >

> > > Of which the Sumerologists, I am told, are not sure about the

> > reading of the last hence given in capitals. Here Bantu would

> appear

> > to furnish a

reading. If the similarity can help with providing

a

> > reading then this shows even more that you need assistance from

a

> > Sumerologist, if you are to continue your research, because what

> you

> > have presented gives no such examples. The additional vowel of

the

> > Sumerian example for `male` can be explained by prothesis. The
> extra
> > segment in the next example can be explained in a Niger-Congo
> > context where in the Atlantic family Wolof has leka `to eat`.
> > >
> > > The proportion of inexact or skewed meanings depends on the
> length
> > of time from the split. Bantu reflexes tend to have far less

number

> > of skewed items amongst them. With Benue-Congo, the next up, it
> > increases and finally with Niger-congo the
proportion of skewed
> > meanings is highest. Niger-Congo is far older than Indo-European

as

> > evidenced by the complex branching and the dissimilarity degree

of

> > the most distant branches.
> > >
> > > The last problem I identified was an undeveloped linguistic
> > instinct on your part. I don't know how you came to study this
> > particular issue but you have done well by sensing that there is
> > something going on here. Your problem, however, is that you miss
> > certain warning signs. Since you are not a Sumerologist when you
> see
> > an item like ushu `sunset`, written u4-shu2 alarm bells should
> ring.
> > U4 is also used to write `sun` presumably pronounced ud. I could
> not
> > find a meaning for ush2 but if one postulates
something like `to
> > sink, or submerge` then your exact meaning comparison is out of

the

> > window. You are really comparing shu2 with PB *-co sunset. You

need

> > to find out from a Sumerologist whether ushu is unanalysable
> because
> > all etyma in a basic comparison should be monomorphemic. The
> > instinct is not in the being right or wrong. It is in the sense

of

> > unease that makes you exclude an item until it is checked.

That`s

> > what being a linguist does for you.
> > >
> > > The remaining problem of intimate familiarity with individual
> > scholar`s research will be dealt with in another posting. You
> > mentioned that mathematical calculations could back up your case
> but
> > you provided no actual examples. Such
calculations have actually
> > been carried out by a few linguists. They can be cross-applied

but

> I
> > will deal with that in another posting.
> > >
> > > At the moment Hermstein your`e out of your depth! You need

> > professional help to make a solid case that can be advanced.

Unless

> > a Sumerologist can show that most of your Sumerian etymons are
> > analysable, Semitic borrowings, incorrect morphological forms

(but

> > the evidence as I have arranged it is mostly nouns) or that the
> > Upenn dictionary is simply wrong on those points(how likely?),
> your
> > hypothesis needs serious consideration.

> > >

> > > Since a number of people seem to appreciate jokes (yourself
> > included) let me sign off with Russell

Schuh's joke of Wolof and

> > English cognates:

> > >

> > > Wolof English

> > >

> > > bey goat buck

> > >

> > > dee die die

> > >

> > > fan when? when

> > >

> > > goor man guard

> > >

> > > lekk to eat lick

> > >

> > > man me, I me

> > >

> > > ndox water dock

> > >

> > > nit person native

> > >

> > > nopp ear lobe

> > >

> > > What part of regular correspondence don't some people get?

> > >

> > >

> > > Yours

> > >

> > > Fari Supiya

> > >

> > > Geographical separation-yes. Chronological separation- again,

if

> > people can't be bothered to read the posts why should I take

them

> > seriously? Either you have regular correspondences which defy
> chance

> > or you don't. Hermstein does and when you fail to show other
> > otherwise you start to talk about anything other than the

evidence

> > you can't dispose of. As for possible means of contact I've

shown

> > just how possible it was in a previous post. It's up to you -

read

> it
> > or not. Whether you believe is your choice. All I`m saying is

that

> > the evidence itself is difficult to attack. Please- let`s not
> > rewrite the rules of linguistics.
> > >
> > > Hermstein it`s time you started defending your own thesis.

Where

> > are you?
> > >
> > > ----- Original
Message -----
> > > From: Robin
> > > To: Ta_Seti@yahooogroups.com
> > > Sent: Monday, November 13, 2006 4:50 AM
> > > Subject: [Ta_Seti] Re: Questions rasied in a new African

history

> > book WHEN WE RULED
> > >
> > >
> > >
> > >
> > > Dear Jaime
> > >
> > > Some of the evidence was posted on ANE. I copied them on to

the

> > Yahoo Group - africanclassicalhis tory, messages 815, 820, 822,

823

> > and 829. Below I repost my introduction to the debate from
> > africanclassicalhis tory and some of the first of the posts

(taken

> > from ANE).
> > >
> > > Greetings from the Moderator
> > >
> > > On the Ancient Near East site there was a internet debate
> > concerning
> > > whether or not the Sumerians (the first civilised inhabitants

of

> > the
> > > Middle East) spoke Bantu, a language family of Central and
> > Southern
> > > Africa. The site is aimed at professional liguists and other
> > experts
> > > to strut their stuff. Mr Hermel Hermstein started and ended the
> > > debate. By the way PB means Proto Bantu.
> > >
> > > Robin
> > >
> > >
> > > On the 14 May, Mr Hermstein posted the following
> > >
> > > To Mr.Adams
> > >
> > > Thanks. Your response was most informative. I`ll stick to what

> > I`m
> > > best at.
Did Sumerian cause language death in the south? Your`e
> > > right. Without written records it`s speculation. Were the
> > Sumerian
> > > readings of the determinatives once pronounced in that

language?

> > > Again it could have been scribal errors. Now to the area I`m

most

> > > comfortable in.
> > >
> > > I was not trying to say Sumerian is the ancestor of Bantu or

even

> > > vice-versa. I believe, tentatively(until corrected), that
> > Sumerian
> > > and Proto-Bantu share an ancestor not in the distant
> > epipalaeolithic
> > > but in the much more recent past. Recent enough to be proved by
> > > stage 1 of the comparative method (the identification of

regular

> > > phonemic similarities and differences
in words of the same
> > meaning).
> > > The best place to start is with the Swadesh-type list of 100
> > words
> > > thought to be the most basic of vocabulary and common to all
> > > languages regardless of material culture. They are believed to
> > last
> > > longer in the language because they are less likely to be
> > borrowed
> > > or replaced. Words like "arm", "leg", "head", "ground", "fish"
> > etc.
> > > One can also compare the number of similarities between

Swadesh

> > list
> > > items between two languages and compare between those of known
> > > relationships. Indo-European languages (from different

branches

> > tend
> > > to have a 25-35% cognacy rate while Uralic languages, 10-20%.
> > >
> > > Now these ideas are not without controversy. Some items
> > like "head"
> > > have had their legitimacy for being on the list questioned.
> > > Languages also borrow basic list items though they are less
> > likely
> > > to. English borrowed 10% of it`s Swadesh words from Norman
> > French.
> > > The uses of list results for glottochronology have caused a

still

> > > raging controversy. The fact still remains, however, that
> > unrelated
> > > languages and lang. that have never been in contact show a
> > degree of
> > > similarity within the chance range. Languages are estimated to
> > share

> > > under 7% of their basic vocabulary by chance(Campbell 1998 one

of

> > > many who cite

this statistic). In reality some language families

> > are

> > > known to have distant branches with a 5% cognacy rate

> > > (Austronesian?). If we can find say 8 similarities then it's a

> > > descent argument for non-chance (borrowing or genetic

> > > relationship) . Can we find 8 similarities between Swadesh PB

and

> > > Sumerian?

> > >

> > > I = second degree i

> > > i = first degree i previously called super-closed high vowel

> > > U= second " " u

> > > u= first degree u prev. called " " "...

> > > c= phoneme /s/ acc. most Bantuists

> > >

> > > Proto-Bantu Sumerian

> > > *-badI liver bar liver (kabattu)

> > > *-beede breast ubur breast (tulu)

> > > *-cUKI hair siki

hair (shartu,

> > > shipatu ?)

> > > *-gend walk, go g~en to go (alaku)

> > > *-gego molar tooth, tooth gug tooth (shinnu)

> > > *-kUdU adult, big kur (to be)big (rabu)

> > > *-kUto skin, garment kush skin, leather (mashku)

> > > *-piip be black gig be black (tsalmu)

> > >

> > > The evidence is not without issue. The Akkadian bracketed

> > > equivalents are there to show that these are not likely to be

> > > Semitic borrowings into Sumerian. They do not have

pronunciation

> > > markers over the phonemes for typographical reasons and really

> > > they

> > > are not the issue. The Sumerian bar indicates the "liver" as

the

> > > seat of emotion and not the organ for which they would write

ur.

> >

The

> > > semantic latitude in this case is negligible as one can be

> > > compared

> > > to the other without abusing common sense. Also the

relationship

> > of

> > > bar "liver" to bar "to split,open" ; "outside, (other)side is

not

> > > clear to me. If there is a relationship between the two that

> > > could

> > > affect my argument.They are all written with the same sign.It

> > > would

> > > be a remarkable coincidence if PB had the forms *-bad

> > > meaning "rib,

> > > side" and "liver" while Sumerian had the forms bar
> > meaning "(other)"
> > > side, outside", "shoulder" and "liver" and they were not

related.

> > > Also items for "big" and "black" should properly be adjectives
> > > and not verbs
but I couldn't find any Sumerian adjectives not
> > derived
> > > from the verbs. Some of the items have a range of meanings
> > > like "walk" and "go". The partial match will do for me as they
> > have
> > > the same general sense. In any case they seem to bear the mark

of

> > > cognacy : the regular correspondences. The /b/ in PB
> > corresponding
> > > to the /b/ in Sumerian while the /d/ in PB corresponds to
> > the /r/ in
> > > Sumerian. The difference in the velar and nasal velar initial
> > > consonants in the Sumerian correspondent of items "go"
> > and "tooth"
> > > is not unusual in Bantu itself with some /g/ becoming /g/ and
> > other
> > > times /ng/ in similar phonetic environments as in PB to KiLega
> > sound-
> > > shifts. Also compare the KiLega mw-igi, "darkness" from the PB

*_.

> > > piipi.
> > > And yes it's just eight words but the Swadesh 100 from which
> > > they were taken is designed to be a sample of the basic
> > vocabulary
> > > of the language as a whole.
> > > So, I reiterate my position. Sumerian was a Niger-Congo

language

> > > probably of the Benue-Congo sub-branch. The chances of

borrowing

> > > decrease with distance and there are thousands of miles
> > separating
> > > West Africa from S. Mesopotamia. It is still possible but one
> > would
> > > need to explain why no languages in-between have been affected

by

> > > the areal diffusion or by the borrowing. Furthermore some of

these

> > > items have a clear Niger-Congo context so the loaning would

have

> > had
> > > to be from PB to Sumerian. Explaining how PB-speakers got to
> > > Mesopotamia is as difficult for borrowing as it is for genetic
> > > relationship. There is no easy way out. Except to provide
> > evidence
> > > that convincingly destroys the embryonic thesis.
> > >
> > > Yours
> > > Hermel Hermstein
> > >

> > >
> > >
> > >
> > > On the 9 June 2004 Hermstein truly concluded the following

after

> > a
> > > gruelling 4 weeks of debate . . .
> > >
> > > 9 June 2004
> > >
> > > To those of you who have encouraged me to continue my

research,

> > full
> > > marks. If I am wrong no harm done. If I am right then the
> > evidence
> > > will only grow and has been growing before your eyes.
> > >
> > > Special thanks to Fari Supiya for his helpful references and

for

> > > understanding the significance of shared homonymous stems.

Maybe

> > > it`s because you work with CVC languages. I can`t believe just
> > how
> > > ignorant some linguists are- goes to show that if non-

linguists

> > are
> > > not equal then certainly those with qualifications differ in
> > their
> > > performance. Don`t be too hard on them though. People only
> > perform
> > > to capacity.
> > >
> > > Thanks to T Marik for his initial
input before falling silent.

He

> > > tried. Thanks to Miguel Carrasquer for the relevant input. I
> > don`t
> > > think either of you brothers will ever agree with me but your
> > > contributions were valued.
> > >
> > > Thanks to Mr Adams. Without you I wouldn`t have come here.

Your

> > last
> > > major posting was full of insights. I would appreciate if you
> > could
> > > send me the attachment of the posts concerning other linguistic
> > > comparisons you mentioned with Sumerian.
> > >
> > > Thanks to all the participants who sent private posts. I can

see

> > why
> > > you didn`t want to support me in the open.
> > >
> > > I`m off to continue the research and to give you all
one less

> > thing
> > > to write about. Remember that I stood my own ground from day

one.

> > > Answered all and every point. Never twisted a criticism to

suit

> > my

> > > own end.

> > >

> > > I say tomatoy to you say tomato

> > > I say goodbye Daniels says goodriddance

> > > tomatoy tomato goodbye goodriddance

> > > let`s call the whole thing ooooooooooff

> > >

> > > ps like Arnie I`ll be back!!

> > >

> > >

> > > MODERATOR CONCLUSION

> > >

> > > The key point is where Mr Hermstein stated that: "Remember

that I

> > > stood my own ground from day one. Answered all and every

point."

> > The

> > > significance is that NOT ONE OF THE LINGUISTS

OR OTHER EXPERTS

> > WAS

> > > ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE

> > AKIN

> > > TO BANTU!!!

> > >

> > > Robin

> > >

> > > I will post the debate on here in a few days.

> > >

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> > wrote:

> > >

> > > > Gotcha. So what is the evidence that a Proto-Niger- Congo

> > language such as Proto-Bantu/ Proto-Potou- Akanic-Bantu is the

> > ancestor of both Sumerian?

> > >

> > > > ----- Original Message -----

> > > > From: Robin

> > > > To:

href="mailto:Ta_Seti@yahoogroups.com">Ta_Seti@yahoogroups.com

> > > > Sent: Sunday, November 12, 2006 6:43 AM

> > > > Subject: [Ta_Seti] Re: Questions rasied in a new African

> > history book WHEN WE RULED

> > >

> > >

> > > > Dear Jaime

> > > >

> > > > Proto Bantu is a reconstructed language. It is a scholarly

> > attempt

> > > > to find the linguistic ancestor of Swahili, KiKongo,

> > ChiShona, etc.

> > > The source that we used for all PB items was

> > > <http://linguistics.africamuseum.be/BLR3.html>

> > > >

> > > > Peace

> > > >

> > > > Robin

> > > >

> > > > --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> >

> > > wrote:

> > > >

> > > > In which country where proto Bantu writings found?

> > > > ----- Original Message -----

> > > > From: Robin

> > > > To: Ta_Seti@yahoogroups.com

> > > > Sent: Friday, November 10, 2006 12:09 AM

> > > > Subject: [Ta_Seti] Re: Questions rasied in a new African

> > history

> > > book WHEN WE RULED

> > > >

> > > >

> > > > Dear Asar

> > > >

> > > > The theory

presented is not that the Sumerians were Bantu

> > > speakers

> > > > but that Sumerian and Proto-Bantu shared a common

> > linguistic

> > > > ancestor Niger-Congo. The linguistic comparisons between

> > > Sumerian

> > > > and Proto-Bantu were given to illustrate this point.

> > > >

> > > > Peace

> > > >

> > > > Robin

> > > >

> > > > --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

> > > > wrote:

> > > > >

> > > > > I plan on getting this work soon. I hope the author can

> > > > address the

> > > > > question as I think he's on this list as well.

> > > > >

> > > > > Asar Imhotep

> > > > > <http://www.mochasuite.com>

> > > > >

> > > > >

> > > > >

> > > > > --- In Ta_Seti@yahoogroups.com, "Amanda"

> >

> > > wrote:

> > > > >

> > > > > Htp

> > > > >

> > > > > CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .

> > > > >

> > > > > > What do you guys think of the way that When We Ruled

> > > > > > reconstructs the

> > > > > > > Egyptian Kings list from 5660 BC down to the Persian

> > > > > > > Period?

> > > > > >

> > > > > > > Do you think the writer is correct to argue that the

> > > Sumerians
> > > > were
> > > > > not Cushites but Bantus?
> > > > >
> > > > > Htp
> > > > >
> > > > > Amanda
> > > > >
> > > > >
> > > >
> > >
> > >
> >
> >
>

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| 21291|2006-12-20 18:29:13|Herman Patton|Re: Questions rasied in a new African history book
WHEN WE RULED|
Ok I'm back Jamie,

Now where were we? First thing is first, I just recently found out that you are a eurocentric which is intersting given to the fact that you have not presented any refutable evidence against Dr.Clyde Winters claim.

I was just at egyptsearch.com and it seems that Dr. Clyde Winters have shut down Djehuti. Djehuti is an excellent debator but this time it took a european to back Clyde Winters claim. As a matter of fact Djehuti is in the top 5 for debators on that site and it was a humbling experience for him I'm sure to take this on as a lost.

Now its time for you to present evidence based on your own personal studies and some of the personal research that you have done being that you are quoting eurocentrics work. You quote their work as though you know them, studied with or under them. You don't know the history of the people you believe to have true knowledge? Maybe they are your people, who knows, but a real student will acknowledge the illls of their people and look for correct knowledge.

Afrocentricism is a no-no if the people who proclaim to be as such violate the boundaries of truth.

Eurcentricism in Africa is a no-no and cannot be tolerated, but I'm willing to debate eurocentrics over england and what they believe to be their history.

Enthocentricism is just as bad as the two above if it is used with lies and false intents.

Africanist study the continent and if their education is based primarily in Africa then accepting eurocentric scholarly work over this is like accepting a linguistist dna evaluation of archaeological findings.

It seems to me that when a post is placed on this study group, you search google to find some opposition to it. Could I be right? Who knows?

Please provide your education and expertise

If you ask me the same question, all that I can say is that I'm in the process of writing a book dealing with these issues as of recent but my area of expertise is in World Theology and it root in AFRICA.

I came back to finish where we started but I realized as I was writing that you are not using your personal research but the work of others. We have two doctors in the room as far as I can see right now and that would be Dr. Clyde Winters and Dr. Herman Patton (myself), I ask all other doctors in the room to forgive me if I have not mentioned your name.

It has become clear that you don't want to learn truth but that you are content with racist scholarship. You prefer to accept the negative foolishness placed on Afrocentricism, which there are afrocentrics who go way out IN IGNORNACE; yet 100% of eurocentricism is wrong. You have scholars who know the truth but you prefer otherwise.

Djehuti, Supercar, Rasol, alTahruri, Myra Wysinger, Ausar, etc... have schooled you and do not agree with many of the issues you take up in here.

Jaime Andres Pretell wrote:

I did read the ANE Debate. That is where I got the quotes from.

From: "Robin"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Questions rasied in a new African history book WHEN WE RULED
Date: Wed, 20 Dec 2006 12:11:41 -0000

Dear Jaime

The best way to find out exactly what Supiya is saying about Sumerian and PB is to

(i) read the complete ANE debate or the messages copied from that debate on to the Yahoo Group - africanclassicalhistory, messages 815, 820, 822, 823 and 829.

OR

(ii) read When We Ruled - The Afterword.

Peace

Robin

--- In Ta_Seti@yahoogroups.com, "jaimepretell" wrote:

>

>

> And Supiya here is saying that ProtoBantu and Sumerian only show

> possibility of contact not same origins or one originating from the
> other. So unless he changed his tune...
> > Robin wrote: Dear Jaime
> >
> > It was Supiya who wrote the part in When We Ruled concerning
> > Sumerian and PB.
> >
> > Peace
> >
> > Robin
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
> > wrote:
> > >
> > > OK I was looking on the ANE site, and all I can say is the
> > claim "NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO
REFUTE
> > HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!"
is
> > quite flawed. One, the linguists pointed quite a few flaws in
his
> > methodology and flaws in his lexicon. Even Supiya which offered
> > support pointed this out. There is a difference between a
language
> > that is akin as in grammatically similar, etc and a language
that
> > has had linguistic borrowing from contact as in borrowing of
nouns.
> > >
> > > Posts from Fari Supiya goredema_99@
> > >
> > > Dear Mr Hermstein
> > >
> > > I have recently read a paper, by a linguist at the UCLA, which
> you
> > would benefit much from reading. It is called The Use and Misuse
of
> > Language in the Study of African History, by Russell Schuh. In
it
> he
> > deals with the claims of one Cheikh Anta Diop who erroneously
> > claimed that Wolof, a Niger-Congo language, was related to
Ancient
> > Egyptian, an Afro-Asiatic language.
> > >
> > > One of the interesting issues Schuh raises can be applied to
your
> > unproved theory that Aciend Sumerian can be linked to Bantu. Why
if
> > such a link exists have neither Bantuists, of which I am one,
nor
> > Sumerologists detected this prior to the present?
> > >
> > > I notice that you do not give references for your Proto-Bantu
> > reconstructions. Why not? What were your sources? Although I am
not
> > a Sumerologist I cannot help noticing there are no sources given
> for
> > your Sumerian etymons. When we add to this the limited nature of
> > your comparanda you do not have much of a hypothesis. I can
vouch
> > for the Bantu side of your evidence being inaccurate and I am

sure

> > there are those familiar with Sumerian who can vouch for

> > inaccuracies on that side too.

> > >

> > > In future I suggest you direct your efforts towards a more

> > fruitful exercise.

> > >

> > > Yours

> > >

> > > Fari Supiya

> > >

> > > ps the link for the Schuh article is

> > <http://www.linguistics.ucla.edu>

> > >

> > > Dear Hermel Hermstein

> > >

> > > In order to excel in any area of linguistics it pays to become

> > deeply familiar with the works of certain scholars. Those

scholars

> > who have delved into the subject of probability and genetic

> > relationships such as Ringe and Nichols. The latter's

technique's

> > are easier to reproduce.

> > > Nichols argues that the Proto-Indo-European item *widehwa is

> > complex enough to identify an individual ancestral language to

> > which all languages which possess the cognate can be traced. She

> > calls this 'individual-identifying' evidence. It has this status

> > because it has four consonants. The statistical grounds for

> > considering a 4-consonant recurrence as individual-identifying

is

> > as

> > follows. The average number of consonants in the world's

languages

> > is 20 (her latest estimate is 25). The chance of a consonant

> > appearing in the same position in two different languages is 1

in

> > 20

> > or 0.05. The chances of two consonants appearing in equivalent

> > positions is $(0.05 \times 0.05) = 0.0025$. Hence if a word which shares two

> > identical or corresponding consonants occurring in similar order

is

> > 1

> > in 400. There are around 7000 languages in the world which means

> > approximately 18 languages can be expected to have this

> > configuration, assuming that the linguistic sign is non-iconic.

> > Noone can claim to have found a

> > > cognate or borrowing on the basis of a 2-consonant word. A

three-

> > cons. word would have a probability of 0.000125 or 1 in 8000

chance

> > of occurring. It is unlikely such a word would occur in two

> > languages independently but since probability is a broad

indicator

> > and not an exact science one must be more certain. A 4-cons.

> > recurrence would have a probability of 0.0000063 or 1 in 160

000.

> > Even as a broad indicator probability can usefully inform us

that a

> > 4-cons. word is unlikely to arise by chance in two languages

> > without

> > > there either being a genetic relationship or borrowing. The same

> > applies to pronominal systems where similar consonants appear in

> > 1st, 2nd, 3rd anim. and inanim. in the same position. Those four

> > consonants would be `individual- identifying` or `genetic markers`
> > because it is unlikely that a pronominal system would be borrowed.
> > > I have devised a cross-application of this simple but informative
> > method for CVC languages such as Bantu and Sumerian where there are
> > few stems with 4-cons. but quite a few stems with more than one
> > unrelated meaning. The consonant /d/ and /m/ in PB carries the
> > meanings `heavy, honoured` and `to create`. By remarkable
> > coincidence these same consonants in the same order in Sumerian
> > mean
> > `heavy, important` and `to create`. The two-cons. must be counted
> > twice for the two meanings squaring a 2-cons. probability hence
> > $0.0025 \times 0.0025 = 0.0000063$ or 1 in 160 000. I`m not particularly
> > comfortable with this but I`m afraid the meanings can be checked at
> > the Upenn. Sumerian Dictionary, the site for which has been given,
> > and Guthrie`s Common Bantu(1967-71) .
> > > To make matters worse there is another shared homonym. The PB *-
> > > dong meaning `clay` from which derives *-dongo `pot` and *-dong `to
> > > arrange` from which derives *-dongo `to speak, to order`. The Upenn
> > > glosses for dug4 `(clay) pot` and dug `to speak` would appear to be
> > > perfect correspondences. Hermstein you are are correct that despite
> > > their derived status their distribution, which I had not checked,
> > > makes it very likely they were part of the original PB and must
> > > therefore be derivations from a pre-Bantu stage. They certainly
> > > were
> > > not Bantu period innovations. The Sumerian dug4 appears to be the
> > > verbal root with suppletive stems /di/ and/e/. The exact nature of
> > > the suppletive stem /di/ is not known to me but PERHAPS it is
> > > related to the pb *-tI `to say, quote`. It is possible that the
> > > verbal plurals and suppletives can be found within N-C. It is also
> > > possible that this system arose after seperation, if it is genetic.
> > > Anyway it is difficult to decide without a Sumerologist explaining
> > > the nature of some of these verbal plurals etc. are they derived
> > > from the root? Are they seperate in origin? This, however, has no
> > > bearing on the issue of statistics because the probability has
> > > already reached a significant degree of unlikelihood twice.
> > > The third shared homonym is more problematic:
> > > *-tek to draw (water) corresponds plausibly with sig to load up;
> > > to draw water
> > > *-tika cold weather also shares a gloss with sheg snow, sleet,
> > > cold weather. An /s/ correspondence followed by a /sh/
> > > correspondence is not unknown in Bantu:
> > > *-cana back -sana back

> > > *-cana sunlight -shana sunlight all in the same language. This
 > > would appear to be yet a third case of a 1 in 160 000
 probability
 > of
 > > independent arising.
 > > > There is another angle one could use with the calculations.
 What
 > > are the chances of five items with exact meanings having the
 same
 > > initial consonant and matching second consonants. All shared
 > > correspondences are part of a paradigm or recurrence hence
 > > > *-do sleep udi sleep
 > > > *-dem be heavy idim heavy
 > > > *-dem create dim to create
 > > > *-dong speak dug to speak
 > > > *-dongo pot dug pot
 > > > One could argue this is a 5-cons. paradigm with a probability
 of
 > 1
 > > in 3 million or 0.00000032.
 > > >
 > > > What does this mean. I think we can all see were chance
 features
 > > in all of this, or rather, it doesn't. Anyone writing to disagree
 > > should feel most welcome providing their own examples of shared
 > > homonyms in unrelated languages. I am under no scientific
 obligat-
 > > ion to take anything short of this seriously. Unless of course
 one
 > > can show Upenn to be wrong(an attack on Tinney). So we are left
 > > with borrowing, or a relationship. I feel much more at ease with
 > > borrowing because we can automatically say there is a better
 chance
 > > that it has been proved than that it hasn't. Genetic
 relationship I
 > > can only accept pending fulfilment of the requirements of the
 last
 > > post. Why would borrowing show up in basic vocabulary and with
 > > shared homonyms? My suspicion is that a significant body of N-C
 > > speakers at some pre-Bantu level arrived in Mesopotamia and were
 > > absorbed by the Sumerians. How they arrived is suggested by
 > > Hermstein's interesting proposed cognate pair:
 > > > *-jato canoe ata wooden raft, plank of a boat
 > > > suggesting this word entered Mesopotamia before the building
 of
 > > large boats. Is it possible to get to Mesopotamia from Africa in
 a
 > > canoe. If one can cross the Bab-el Mandeb Straits (about 40 km)
 > > separating Arabia and Africa then one could coast hug into the
 > > Persian Gulf. Van Sina (1995) dates the first part of the Bantu
 > > expansion to 3000BC and identifies an island-bound language that
 > > separated from the rest of Bantu during the initial expansion.
 The
 > > island is 35km of the nearest West African coast. They are
 thought
 > > to have arrived by canoe. The journey to East Africa only
 presents
 > a
 > > problem in that it left behind no trace of pre-Bantu languages
 on
 > > the route. Perhaps it happened in one lifetime. We can
 > > archaeologically infer navigational capacity as early as 4200BC
 > from

> > boulders that were being transported across a 25km wide estuary in
> > the Nigeria-Cameroon border area. A preserved dugout was retrieved
> > from Dafuna in Nigeria dating to at least 6000BC. Compare with the
> > following from
> > > Chris Ehret (2002):
> > > "Before 6000BC, Niger-Congo peoples had become skilled
> > > boatbuilders, carving out from single large logs they needed for
> > > fishing and for travelling by stream through forested areas."
> > > Barbera Barich, the source for the Dafuna dugout believes
> > > navigation had been developed by this time to cope with the large
> > > waterways present in West Africa. Evidence suggests the ability and
> > > know-how to travel can be explained but not the motive. But then
> > > who
> > > can be sure about the motive for the PIE expansion?
> > > Another interesting proposed cognate was :
> > > *-cad to incise, cut, tattoo sar to write
> > > This is the very etymology we would expect if the PB item or it's
> > > ancestor was the source of the Sumerian verb. Compare Proto-Germanic
> > > *writan `to wear, tear, scratch, cut`; Old Frisian writa `to score,
> > > write`; Old Norse rita `to score, write`. A similar etymology can
> > > be
> > > shown for the word `scribe` from Latin scribo or some such form.
> > > Hermel if you want to see this through I suggest you sign up
> > > for two modules at a university of your convenience,
> > > Introductory
> > > Sumerian and Historical linguistics. I would also advise you to
> > > read
> > > up on areas around historical linguistics like Phonology for example
> > > (a separate module at college). You can be an occasional student
> > > and still work full-time.
> > > Use my tips and data to strengthen your work and eventually get
> > > something published. You have a good foundation to build on.
> > > Anyone
> > > who says otherwise should be asked to prove it. And if you don't
> > > hear anything you know what that means. Good luck
> > >
> > > Yours
> > > Fari Supiya
> > >
> > > Dear Mr. Hermstein
> > >
> > > You asked me about PB inaccuracies. Knowing the history of Bantu
> > > reconstructions makes it simple to trace your source. I must
> > > commend
> > > you for using such a reputable source and resisting the temptation
> > > to alter the meanings as you see fit(I know, slight change of
> > > tone). The fact remains, however, that your use of the site has
> > > one
> > > major fault.

> > > *-dong means `to order` or `arrange` from which *-dong `to
 > speak`,
 > > `to order` is derived.
 > > > *-dongo means `clay` from which is derived the word `pot`.
 > Neither
 > > of these are original.
 > > > I suspect if you were to use original instead of derived
 meanings
 > > your seemingly impressive PB-Sumerian links would vanish.
 > > > It is time to spend your energy more wisely. While I deplore
 the
 > > indirect(and irrelevant) swipes from people who lack the
 relevant
 > > expertise or honesty to confront you directly, you have placed
 > > yourself in this position.
 > > >
 > > > Fari Supiya
 > > > ps my intention is to help not make you feel bad.
 > > >
 > > > Dear Hermel Hermstein
 > > >
 > > > You should be aware that when you `discover` a new
 correspondence
 > > it might cancel out some of your previous work. If 1st
 degree /i/
 > > before /d/ maintains the /d/ correspondence in Sumerian then
 your
 > > equation of *-jadi `oil` with Sumerian li `oil` is in violation
 of
 > > the sound law. The data you have provided, however, makes sense
 so
 > > far.
 > > >
 > > > In Bantu also initial /b-/ often under goes lenition as in the
 > > following:
 > > > *-bod to rot wora to rot
 > > > *-bodo penis mboro penis
 > > > It is hardly surprising that initial /b-/ correspondence
 between
 > > Sumerian and Bantu shows deletion (or lenition, might there be a
 > > Sumerian phoneme /w/?) at times. In Niger-Congo there were two
 sets
 > > of plosives; lenis and fortis (lax and tense articulation) which
 is
 > > the likely source of the variation.
 > > > Keep up the research.
 > > >
 > > > Yours
 > > > Fari Supiya
 > > >
 > > > Dear Hermel Hermstein
 > > >
 > > > Peter Daniels` post challenges you to demonstrate similarity
 in
 > > inflectional morphology. If I may add. The proof of Niger-Congo
 > > genetic relationship is based on an elaborate system of gender
 > > and number marking, the reasonably consistent noun classes of
 > > certain nouns across the N-C geographic zone, and the system of
 > > verbal extensions which include causatives, reciprocals etc,
 which
 > > can be reconstructed to N-C level. The lexical evidence, which
 > > often
 > > numbers around 50 items, is looked at in perspective. You should

be

- > > aware that the extent of noun class useage varies in N-C branches
- > > from full(Atlantic) to remnant (Mande where tone alternation marks
- > > sing-plur) to absent in some Kwa languages along the coast. I
- > think
- > > you mentioned the latter in a previous post.
- > > >
- > > > You should also give due study to the phenomenon of
- > > `pluractional`
- > > verbs which occur in N-C and, according to both yourself and Thomas
- > > Marik, in Sumerian too. Of course this is only if you want to show
- > a
- > > genetic relationship. If you are arguing borrowing, for which you
- > > appear to have evidence, then this is not an issue.
- > > >
- > > > I thoroughly disagree with the notion of having to show how the
- > > contact took place. Even if you showed this if the linguistic
- > > evidence is not strong enough it means nothing. On the other hand
- > if
- > > you can show strong evidence of recurring correspondences then the
- > > burden of proof is not with you to show how the migration took
- > > place. I hold this to be self evident, however Greenberg maintained
- > > a similar position, in relation to Guthrie who argued Greenberg`s
- > > hypothesis (of Bantu dispersal) did not take account of
- > > `geographical realities`. To be fair to Mr. Daniels given the
- > > distances involved it seems far more likely that West Africans
- > > reached America (for which there appears to be no evidence), which
- > > is simply on the opposite coast, than to suggest that they ventured
- > > to Mesopotamia. This is assuming Proto- N-C arose in West Africa
- > > (Kordofanian, a branch of N-C, is spoken in Sudan).
- > > >
- > > > Yours
- > > > Fari Supiya
- > > >
- > > > Dear Hermel Hermstein
- > > >
- > > >
- > > > This is my first response to what you have sent.
- > > >
- > > > You have an uneven accumulation of knowledge concerning
- > > diachronic
- > > linguistics hence you know plenty in one area and almost nothing in
- > > others. It also shows in your responses to critics. At the level
- > > you
- > > are at now you would not be able to get anything published in this
- > > field and ultimately that is where research should be heading.
- > > >
- > > > Problem areas include 1) knowing the difference between
- > historical

> > linguistics of the textbook and the actual practice within the
> > context of a family, 2) Ability to adequately explain to critics
> the
> > difference between lookalikes that occur between unrelated
> languages
> > and cognates, 3) a profound familiarity with the scholarship of
> > various individual experts, 4) knowledge of the most effective
ways
> > to carry out step 1 of the comparative method, and lastly 5) an
> > undeveloped linguistic instinct. I will briefly explain the
various
> > points so you understand.
> > >
> > > In historical linguistics you are taught that the comparative
> > method is heuristic(see Nichols 1996, in The Comparative Method
> > Reviewed, ed. Durie,M...; and Kathleen Hubbard at
> > <http://www.utexas.edu/depts/classics/documents/PIE.html>) . In
actual
> > practice within a family such as Bantu you find out first hand
what
> > that actually is. In reconstructing PB, Coupez and Bastin (1999)
> > used systematic sound changes already known to affect each
> language,
> > from the research of Guthrie(1967- 71) and Meeussen(1980) , to
> > determine which items were reflexes. However they included items
> > which showed minor variation of the sound rules because of how
> > regular correspondences are known to work in Bantu. Here is an
> > example:
> > >
> > > *-dUad be ill -ruara be ill
> > >
> > > *-dUba flower -ruwa flower
> > >
> > > *-dUdU be bitter(shift to) gall -nduru gall
> > >
> > > *-dUmI male, husband -rume male, husband
> > >
> > > *-dI eat -dya, dyga, rya eat, consume
> > >
> > > *-dIa that, those -ria that one, far demons.
> > >
> > > *-dImI tongue -rimi tongue
> > >
> > > *-dId weep, shout -rira to ring (tr)
> > >
> > > -ridza to ring (intr)
> > >
> > > I present 4 examples each of /d-/ followed by second
degree /U/
> > followed by labial and alveolar plosives, labial nasals etc. and
> > there is at least one party-booper in each set. If you seriously
> > want to compare Bantu with anything you will have to understand
> > these allophonic variations which appear to be unpredictable.
There
> > is an even worse example:
> > >
> > > *-gUdUbe pig -nguruwe pig
> > >
> > > *-gUdo evening; yesterday -uro evening
> > >
> > > -zuro yesterday
> > >
> > > A velar plosive acquiring an initial nasal (possibly an

> > assimilated noun class) in one case, deletion of the plosive in
 > > another and a shift to an alveolar fricative in the last with
 the
 > > latter two occurring in two reflexes of the same PB item yet all
 > > these reflexes belong to the same language. Clearly there is
 > > regularity in theory and in practice. Yet no one would question
 that
 > > these are indeed reflexes. The problem for you is if Sumerian
 was
 > > related to Bantu how would you identify the Sumerian cognates?
 You
 > > wouldn't have the expertise but it could be done.
 > > >
 > > > Now the difference between lookalikes and real cognates is
 easier
 > > to explain when you have real examples. The Sumerian eme, tongue
 > > would appear to be only a lookalike of the PB*-dImI. That is,
 > unless
 > > you can show other examples of initial position dental stop
 > deletion
 > > in words of the same meaning first, then inexact but close
 senses
 > > afterwards. Lookalikes rarely repeat the same corresponding
 > > differences(there is one case of a once-recurring difference in
 > > Ringe 1992, Transactions of the Philosophical Society...). This
 is
 > > where the evidence of cognacy lies. To use the words of Campbell
 > > (1998):
 > > >
 > > > `It is important to attempt to avoid potential sound
 > > correspondences which are due merely to chance. For example,
 > > languages may have words which are similar only by accident, by
 > > sheer coincidence, as the case of Kaqchikel (Mayan) mes mess,
 > > disorder, garbage : English mess (disorder, untidyness). To
 > > determine whether a sound correspondence is real (reflecting
 sounds
 > > inherited from a proto-language) rather than perhaps just an
 > > accidental similarity, we need to determine whether the
 > > correspondence recurs in other cognate sets...If we were to
 attempt
 > > to find recurrences of the seeming m-:m- correspondence between
 > > Kaqchikel and English, we would soon discover that there are no
 > > other instances of it, that it does not recur.` p113 Historical
 > > Linguistics
 > > >
 > > > In this respect Mr Hermstein some of your examples are
 > interesting
 > > because you have shown recurrent differences.
 > > >
 > > > *-bad-Uk be split (intr) bar to split, open
 > > >
 > > > *-tad to cut open tar to cut
 > > >
 > > > *-mUd-Ik to shine, give light mul to shine, radiate (light)
 > > >
 > > > from this derives mUdI torch from this derives mul star
 > > >
 > > > *-gUdU sky ul sky
 > > >
 > > > *-jadi oil li oil
 > > >
 > > > *-mido throat, gullet meli neck
 > > >

> > > *-tadI long tal (to be) broad
 > > >
 > > > *-jIda path (becomes road in modern lang.) sila street
 > > >
 > > > *-cad to incise, cut, tatoo sar to write
 > > >
 > > > *-gad-Ik put on the back g~ar to put, place, lay down
 > > >
 > > > *-bodo penis bur crotch
 > > >
 > > > Three exact meaning correspondences, two hair-splittingly close,
 > > and six close meaning correspondences of the PB voiced alveolar
 > stop
 > > to the Sumerian liquids. Both the deletion of the /g/ and it`s
 > > nasalization we have already seen in the shift from PB to
 > descendant
 > > languages. The phoneme /j/ either becomes a fricative or is
 deleted
 > > along, sometimes, with the following vowel. There is nothing
 here
 > > inconsistent with Bantu phonological principles in practice. As
 for
 > > the Sumerian I can only say I have checked the meanings in the
 > Upenn
 > > dictionary and they are consistent with your glosses. I checked
 the
 > > Akkadian equivalents for these and they were not similar. These
 are
 > > good candidates for cognates. They are not just eleven stems out
 of
 > > basic vocabulary of a few hundred but eleven stems with the same
 > > correspondence recurring. You have not proved a genetic
 > relationship
 > > yet but chance is highly unlikely to be an option.
 > > >
 > > > Your other problem is a poor technique of cognate searching.
 > There
 > > are also correspondences of PB */d-/ : Sum./r-, -l/ that you did
 > not
 > > find.
 > > >
 > > > *-dUmI male, husband urum male
 > > >
 > > > *-dI eat rig to eat, drink, sup
 > > >
 > > > *-dI be iri to make manifest, to become
 > > >
 > > > *-dIa that, those RI far demons.; that, yonder
 > > >
 > > > Of which the Sumerologists, I am told, are not sure about the
 > > reading of the last hence given in capitals. Here Bantu would
 > appear
 > > to furnish a reading. If the similarity can help with providing
 a
 > > reading then this shows even more that you need assistance from
 a
 > > Sumerologist, if you are to continue your research, because what
 > you
 > > have presented gives no such examples. The additional vowel of
 the
 > > Sumerian example for `male` can be explained by prothesis. The
 > extra

> > segment in the next example can be explained in a Niger-Congo
> > context where in the Atlantic family Wolof has leka `to eat`.
> > >
> > > The proportion of inexact or skewed meanings depends on the
> length
> > of time from the split. Bantu reflexes tend to have far less
number
> > of skewed items amongst them. With Benue-Congo, the next up, it
> > increases and finally with Niger-congo the proportion of skewed
> > meanings is highest. Niger-Congo is far older than Indo-European
as
> > evidenced by the complex branching and the dissimilarity degree
of
> > the most distant branches.
> > >
> > > The last problem I identified was an undeveloped linguistic
> > instinct on your part. I don't know how you came to study this
> > particular issue but you have done well by sensing that there is
> > something going on here. Your problem, however, is that you miss
> > certain warning signs. Since you are not a Sumerologist when you
> see
> > an item like ushu `sunset`, written u4-shu2 alarm bells should
> ring.
> > U4 is also used to write `sun` presumably pronounced ud. I could
> not
> > find a meaning for ush2 but if one postulates something like `to
> > sink, or submerge` then your exact meaning comparison is out of
the
> > window. You are really comparing shu2 with PB *-co sunset. You
need
> > to find out from a Sumerologist whether ushu is unanalysable
> because
> > all etyma in a basic comparison should be monomorphemic. The
> > instinct is not in the being right or wrong. It is in the sense
of
> > unease that makes you exclude an item until it is checked.
That's
> > what being a linguist does for you.
> > >
> > > The remaining problem of intimate familiarity with individual
> > scholar's research will be dealt with in another posting. You
> > mentioned that mathematical calculations could back up your case
> but
> > you provided no actual examples. Such calculations have actually
> > been carried out by a few linguists. They can be cross-applied
but
> I
> > will deal with that in another posting.
> > >
> > > At the moment Hermstein your'e out of your depth! You need
> > professional help to make a solid case that can be advanced.
Unless
> > a Sumerologist can show that most of your Sumerian etymons are
> > analysable, Semitic borrowings, incorrect morphological forms
(but
> > the evidence as I have arranged it is mostly nouns) or that the
> > Upenn dictionary is simply wrong on those points(how likely?),
> your
> > hypothesis needs serious consideration.
> > >
> > > Since a number of people seem to appreciate jokes (yourself
> > included) let me sign off with Russell Schuh's joke of Wolof and
> > English cognates:

> > >
> > > Wolof English
> > >
> > > bey goat buck
> > >
> > > dee die die
> > >
> > > fan when? when
> > >
> > > goor man guard
> > >
> > > lekk to eat lick
> > >
> > > man me, I me
> > >
> > > ndox water dock
> > >
> > > nit person native
> > >
> > > nopp ear lobe
> > >
> > > What part of regular correspondence don` t some people get?
> > >
> > >
> > > Yours
> > >
> > > Fari Supiya
> > >
> > > Geographical seperation=yes. Chronological seperation- again,
if
> > > people can` t be bothered to read the posts why should I take
them
> > > seriously? Either you have regular correspondences which defy
> > > chance
> > > or you don` t. Hermstein does and when you fail to show other
> > > otherwise you start to talk about anything other than the
evidence
> > > you can` t dispose of. As for possible means of contact Iv` e
shown
> > > just how possible it was in a previous post. It` s up to you -
read
> > > it
> > > or not. Whether you believe is your choice. All I` m saying is
that
> > > the evidence itself is difficult to attack. Please- let` s not
> > > rewrite the rules of linguistics.
> > >
> > > Hermstein it` s time you started defending your own thesis.
Where
> > > are you?
> > >
> > > ----- Original Message -----
> > > From: Robin
> > > To: Ta_Seti@yahoogroups.com
> > > Sent: Monday, November 13, 2006 4:50 AM
> > > Subject: [Ta_Seti] Re: Questions rasied in a new African
history
> > > book WHEN WE RULED
> > >
> > >
> > >
> > >
> > >
> > > Dear Jaime

> > >
> > > Some of the evidence was posted on ANE. I copied them on to the
the
> > Yahoo Group - africanclassicalhistory, messages 815, 820, 822, 823
> > and 829. Below I repost my introduction to the debate from
> > africanclassicalhistory and some of the first of the posts (taken
> > from ANE).
> > >
> > > Greetings from the Moderator
> > >
> > > On the Ancient Near East site there was a internet debate
> > concerning
> > > whether or not the Sumerians (the first civilised inhabitants of
of
> > the
> > > Middle East) spoke Bantu, a language family of Central and
> > Southern
> > > Africa. The site is aimed at professional linguists and other
> > experts
> > > to strut their stuff. Mr Hermel Hermstein started and ended the
> > > debate. By the way PB means Proto Bantu.
> > >
> > > Robin
> > >
> > >
> > >
> > > On the 14 May, Mr Hermstein posted the following
> > >
> > > To Mr.Adams
> > >
> > > Thanks. Your response was most informative. I`ll stick to what
> > > I`m
> > > best at. Did Sumerian cause language death in the south? Your`e
> > > right. Without written records it`s speculation. Were the
> > > Sumerian
> > > readings of the determinatives once pronounced in that
language?
> > > Again it could have been scribal errors. Now to the area I`m
most
> > > comfortable in.
> > >
> > > I was not trying to say Sumerian is the ancestor of Bantu or
even
> > > vice-versa. I believe, tentatively(until corrected), that
> > > Sumerian
> > > and Proto-Bantu share an ancestor not in the distant
> > > epipalaeolithic
> > > but in the much more recent past. Recent enough to be proved by
> > > stage 1 of the comparative method (the identification of
regular
> > > phonemic similarities and differences in words of the same
> > > meaning).
> > > The best place to start is with the Swadesh-type list of 100
> > > words
> > > thought to be the most basic of vocabulary and common to all
> > > languages regardless of material culture. They are believed to
> > > last
> > > longer in the language because they are less likely to be
> > > borrowed
> > > or replaced. Words like "arm", "leg", "head", "ground", "fish"
> > > etc.

> > > One can also compare the number of similarities between Swadesh

> > list

> > > items between two languages and compare between those of known

> > > relationships. Indo-European languages (from different branches

> > tend

> > > to have a 25-35% cognacy rate while Uralic languages, 10-20%.

> > >

> > > Now these ideas are not without controversy. Some items

> > like "head"

> > > have had their legitimacy for being on the list questioned.

> > > Languages also borrow basic list items though they are less

> > likely

> > > to. English borrowed 10% of it's Swadesh words from Norman

> > French.

> > > The uses of list results for glottochronology have caused a still

> > > raging controversy. The fact still remains, however, that

> > unrelated

> > > languages and lang. that have never been in contact show a

> > degree of

> > > similarity within the chance range. Languages are estimated to

> > share

> > > under 7% of their basic vocabulary by chance (Campbell 1998 one of

> > > many who cite this statistic). In reality some language families

> > are

> > > known to have distant branches with a 5% cognacy rate

> > > (Austronesian?). If we can find say 8 similarities then it's a

> > > descent argument for non-chance (borrowing or genetic

> > > relationship) . Can we find 8 similarities between Swadesh PB and

> > > Sumerian?

> > >

> > > I = second degree i

> > > i = first degree i previously called super-closed high vowel

> > > U= second " " u

> > > u= first degree u prev. called " " "...

> > > c= phoneme /s/ acc. most Bantuists

> > >

> > > Proto-Bantu Sumerian

> > > *-badI liver bar liver (kabattu)

> > > *-beede breast ubur breast (tulu)

> > > *-cUKI hair siki hair (shartu,

> > > shipatu ?)

> > > *-gend walk, go g~en to go (alaku)

> > > *-gego molar tooth, tooth gug tooth (shinnu)

> > > *-kUDU adult, big kur (to be)big (rabu)

> > > *-kUto skin, garment kush skin, leather (mashku)

> > > *-piip be black gig be black (tsalmu)

> > >

> > > The evidence is not without issue. The Akkadian bracketed

> > > equivalents are there to show that these are not likely to be

> > > Semitic borrowings into Sumerian. They do not have pronunciation

> > > markers over the phonemes for typographical reasons and really

> > > they

> > > are not the issue. The Sumerian bar indicates the "liver" as the

> > > seat of emotion and not the organ for which they would write ur.

> > The
 > > > semantic latitude in this case is negligible as one can be
 > > compared
 > > > to the other without abusing common sense. Also the
 relationship
 > > of
 > > > bar "liver" to bar "to split,open" ; "outside, (other)side is
 not
 > > > clear to me. If there is a relationship between the two that
 > > could
 > > > affect my argument. They are all written with the same sign. It
 > > would
 > > > be a remarkable coincidence if PB had the forms *-bad
 > > meaning "rib,
 > > > side" and "liver" while Sumerian had the forms bar
 > > meaning "(other)
 > > > side, outside", "shoulder" and "liver" and they were not
 related.
 > > > Also items for "big" and "black" should properly be adjectives
 > > > and not verbs but I couldn't find any Sumerian adjectives not
 > > derived
 > > > from the verbs. Some of the items have a range of meanings
 > > > like "walk" and "go". The partial match will do for me as they
 > > have
 > > > the same general sense. In any case they seem to bear the mark
 of
 > > > cognacy : the regular correspondences. The /b/ in PB
 > > corresponding
 > > > to the /b/ in Sumerian while the /d/ in PB corresponds to
 > > the /r/ in
 > > > Sumerian. The difference in the velar and nasal velar initial
 > > > consonants in the Sumerian correspondent of items "go"
 > > and "tooth"
 > > > is not unusual in Bantu itself with some /g/ becoming /g/ and
 > > other
 > > > times /ng/ in similar phonetic environments as in PB to KiLega
 > > sound-
 > > > shifts. Also compare the KiLega mw-igi, "darkness" from the PB
 *_
 > > > piipi.
 > > > And yes it's just eight words but the Swadesh 100 from which
 > > > they were taken is designed to be a sample of the basic
 > > vocabulary
 > > > of the language as a whole.
 > > > So, I reiterate my position. Sumerian was a Niger-Congo
 language
 > > > probably of the Benue-Congo sub-branch. The chances of
 borrowing
 > > > decrease with distance and there are thousands of miles
 > > separating
 > > > West Africa from S. Mesopotamia. It is still possible but one
 > > would
 > > > need to explain why no languages in-between have been affected
 by
 > > > the areal diffusion or by the borrowing. Furthermore some of
 these
 > > > items have a clear Niger-Congo context so the loaning would
 have
 > > had
 > > > to be from PB to Sumerian. Explaining how PB-speakers got to
 > > > Mesopotamia is as difficult for borrowing as it is for genetic
 > > > relationship. There is no easy way out. Except to provide
 > > evidence

> > > that convincingly destroys the embryonic thesis.
> > >
> > > Yours
> > > Hermel Hermstein
> > >
> > >
> > >
> > >
> > > On the 9 June 2004 Hermstein truly concluded the following
after
> > a
> > > gruelling 4 weeks of debate . . .
> > >
> > > 9 June 2004
> > >
> > > To those of you who have encouraged me to continue my
research,
> > full
> > > marks. If I am wrong no harm done. If I am right then the
> > evidence
> > > will only grow and has been growing before your eyes.
> > >
> > > Special thanks to Fari Supiya for his helpful references and
for
> > > understanding the significance of shared homonymous stems.
Maybe
> > > it`s because you work with CVC languages. I can`t believe just
> > how
> > > ignorant some linguists are- goes to show that if non-
linguists
> > are
> > > not equal then certainly those with qualifications differ in
> > their
> > > performance. Don`t be too hard on them though. People only
> > perform
> > > to capacity.
> > >
> > > Thanks to T Marik for his initial input before falling silent.
He
> > > tried. Thanks to Miguel Carrasquer for the relevant input. I
> > don`t
> > > think either of you brothers will ever agree with me but your
> > > contributions were valued.
> > >
> > > Thanks to Mr Adams. Without you I wouldn`t have come here.
Your
> > last
> > > major posting was full of insights. I would appreciate if you
> > could
> > > send me the attachment of the posts concerning other linguistic
> > > comparisons you mentioned with Sumerian.
> > >
> > > Thanks to all the participants who sent private posts. I can
see
> > why
> > > you didn`t want to support me in the open.
> > >
> > > I`m off to continue the research and to give you all one less
> > thing
> > > to write about. Remember that I stood my own ground from day
one.
> > > Answered all and every point. Never twisted a criticism to
suit

> > my
 > > > own end.
 > > >
 > > > I say tomatoy to you say tomato
 > > > I say goodbye Daniels says goodriddance
 > > > tomatoy tomato goodbye goodriddance
 > > > let`s call the whole thing ooooooooooff
 > > >
 > > > ps like Arnie I`ll be back!!
 > > >
 > > >
 > > > MODERATOR CONCLUSION
 > > >
 > > > The key point is where Mr Hermstein stated that: "Remember
 that I
 > > > stood my own ground from day one. Answered all and every
 point."
 > > The
 > > > significance is that NOT ONE OF THE LINGUISTS OR OTHER EXPERTS
 > > WAS
 > > > ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE
 > > AKIN
 > > > TO BANTU!!!
 > > >
 > > > Robin
 > > >
 > > > I will post the debate on here in a few days.
 > > >
 > > >
 > > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"

 > > wrote:
 > > >
 > > > > Gotcha. So what is the evidence that a Proto-Niger- Congo
 > > language such as Proto-Bantu/ Proto-Potou- Akanic-Bantu is the
 > > ancestor of both Sumerian?
 > > > >
 > > > > ----- Original Message -----
 > > > > From: Robin
 > > > > To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
 > > > > Sent: Sunday, November 12, 2006 6:43 AM
 > > > > Subject: [Ta_Seti] Re: Questions rasied in a new African
 > > history book WHEN WE RULED
 > > > >
 > > > >
 > > > > Dear Jaime
 > > > >
 > > > > Proto Bantu is a reconstructed language. It is a scholarly
 > > attempt
 > > > > to find the linguistic ancestor of Swahili, KiKongo,
 > > ChiShona, etc.
 > > > > The source that we used for all PB items was
 > > > > <http://linguistics.africamuseum.be/BLR3.html>
 > > > >
 > > > > Peace
 > > > >
 > > > > Robin
 > > > >
 > > > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Jaime Pretell"
 > >
 > > > wrote:
 > > > >
 > > > > In which country where proto Bantu writings found?

> > > > ----- Original Message -----
> > > > From: Robin
> > > > To: Ta_Seti@yahooogroups.com
> > > > Sent: Friday, November 10, 2006 12:09 AM
> > > > Subject: [Ta_Seti] Re: Questions rasied in a new African
> > history
> > > book WHEN WE RULED
> > > >
> > > >
> > > > Dear Asar
> > > >
> > > > The theory presented is not that the Sumerians were Bantu
> > > > speakers
> > > > but that Sumerian and Proto-Bantu shared a common
> > linguistic
> > > > ancestor Niger-Congo. The linguistic comparisons between
> > > Sumerian
> > > > and Proto-Bantu were given to illustrate this point.
> > > >
> > > > Peace
> > > >
> > > > Robin
> > > >
> > > > --- In Ta_Seti@yahooogroups.com, "asar_imhotep"
> > > > wrote:
> > > >
> > > > > I plan on getting this work soon. I hope the author can
> > > > address the
> > > > > question as I think he's on this list as well.
> > > > >
> > > > > Asar Imhotep
> > > > > <http://www.mochasui.te.com>
> > > > >
> > > > >
> > > > >
> > > > > --- In Ta_Seti@yahooogroups.com, "Amanda"
> >
> > > > wrote:
> > > > >
> > > > > > Htp
> > > > > >
> > > > > > CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .
> > > > > >
> > > > > > What do you guys think of the way that When We Ruled
> > > > > > reconstructs the
> > > > > > > Egyptian Kings list from 5660 BC down to the Persian
> > Period?
> > > > > >
> > > > > > Do you think the writer is correct to argue that the
> > > Sumerians
> > > > were
> > > > > not Cushites but Bantus?
> > > > >
> > > > > > Htp
> > > > > >
> > > > > > Amanda
> > > > > >
> > > > > >
> > > > >
> > >
> >
> >
>

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| 21292|2006-12-20 19:14:42|Alex Derrick|Re: New Member|

- > Egyptologist named R.A. Schwaller de Lubicz who wrote an immense work
- > called "The Temple of Man," specifically that he admits that the
- > ancient Egyptians were black. Recently, however, I heard from a
- > professor that he was a racist. Does anyone know which is right?

Hi, long time since I have been on this forum. Glad to be back.

Rene Schwaller, as far as I have read never openly claims the Egyptian to be blacks. In fact in some of his smaller books, he actually claims in *_Sacred Science_* that the steatopgyic dolls found in the pre-dynastic cemeteries might have been examples of an ancient white race!

During the era which Schwaller operated in, the physical anthropology of the day was something that the Nazi's had developed as a technology to help promote their racist agenda. The science of measuring craniums, bone segments, etcetera is something that the Nazi's used to help classify certain races as inferior .. so that they could make themselves superior.

Do a little research on the roots of anthropology and this will quickly become clear. Schwaller seems to have been very interested in this branch of science, as it was something that was developed to help advance the esoteric and metaphysical agenda that was the major thrust of the Nazi regime. They were actually trying to define the prototypical "aryan."

To get some insight on the De Lubicz, his politics, and his lifestyle you can read a book called *_Al-Kemi: A Memoir : Hermetic, Occult, Political, and Private Aspects of R.A. Schwaller De Lubicz_* by Andre Vandembroeck. I read it when it came out. It was pretty interesting.

This an interesting book if you are interested in De Lubicz and modern occultism and alchemy.

I had the Temple of Man and actually wasn't impressed with the lay out of De Lubicz scholarship. He has many good ideas, and some things he actually proves, primarily thru his incredible amount of primary documentation and scholarship done in the field. And not necessarily his logic, intuition, or intellectual skills

Much of all of his books are his own ideas and references which are just as obscure as the occult information he is dealing with. Some of the equations in the book are simple mistakes, that even Vanderbroeck notes in _Al-Kemi._

Temple of Man, the two volume set is worth looking at, but the one that is worth owning is _Temples of Karnak._ It presents many of his photographs and notes. Which are valuable primary resources.

Although, in Schwaller's rugged style, he does not cite sources, or specify when and where many photographs were taken. This is basic archeological field procedure, which shows how little training he actually had in the subject and why his work remains a curiosity but of little value.

-Alex Derrick

www.zulurose.com

| 21293|2006-12-20 21:13:48|Freddie Thompson|Re: New Member|

It's good to hear from you again Alex. I for one have missed your input.

Fred

P.S. What's going on with your website? Many of your links don't seem to be functioning.

Alex Derrick wrote:

> Egyptologist named R.A. Schwaller de Lubicz who wrote an immense work
> called "The Temple of Man," specifically that he admits that the
> ancient Egyptians were black. Recently, however, I heard from a
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Although, in Schwaller's rugged style, he does not cite sources, or specify when and where many photographs were taken. This is basic archeological field procedure, which shows how little training he actually had in the subject and why his work remains a curiosity but of little value.

-Alex Derrick
www.zulurose.com

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| 21294|2006-12-21 06:52:49|Alex van Deelen|Re: New Member|
Hi Alex Derrick,

Glad to see you back.

Great website. I'm setting up my own (re-newing) my afrocentric website, and I'll include a link when it is finished.

Alex

| 21295|2006-12-21 08:31:12|Alex Derrick|Re: New Member|
What up Freddie. Peace and blessings.

Yeah that old site www.highculture.8m.com is in transition. I am in the process of moving it to <http://www.africashrine.org> I changed the format to a Web Log (BLOG) which helps to rank the information higher in the search engines, made it easier to add,update, and edit content, and allow for users to comment on topics.

I've also extended the focus a little bit, taking advantage of new web-technologies. So I am thinking that the new blog would be more like a magazine on all aspects of modern Afro life. History, Mystery/Metaphysics, the Arts, Dancing, Fashion, and Ruggedness being the backdrop.

Kindest regards,

Alex

www.zulurose.com | www.africashrine.org

--- In Ta_Seti@yahoogroups.com, Freddie Thompson wrote:

> It's good to hear from you again Alex. I for one have missed your input.

> P.S. What's going on with your website? Many of your links don't seem to be functioning.

| 21296|2006-12-21 08:32:31|Alex Derrick|Re: New Member|
What up Freddie. Peace and blessings.

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Kindest regards,

Alex

www.zulurose.com | www.africashrine.org

--- In Ta_Seti@yahoogroups.com, Freddie Thompson wrote:

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> P.S. What's going on with your website? Many of your links don't seem to be functioning.

| 21297|2006-12-21 09:05:18|asar_imhotep|Pyramids of Sudan Vs. Pyramids of Ta-Merri|

Can anyone tell me why Egyptologist date the pyramids in Sudan younger than the ones in Ta-Merri? I know the one's built by Taharqa are obvious, but for there to be more there, of lesser quality and smaller, I wonder why they date those to be younger than the one's in Ta-Merri? I ask because I don't think many have challenged the notion and simply went with what the experts said. Any help is appreciated.

Asar Imhotep

<http://www.mochasuite.com>

| 21298|2006-12-21 09:27:34|Paul Kekai Manansala|Re: Pyramids of Sudan Vs. Pyramids of Ta-Merri|

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>

> Can anyone tell me why Egyptologist date the pyramids in Sudan younger

> than the ones in Ta-Merri? I know the one's built by Taharqa are

> obvious, but for there to be more there, of lesser quality and

> smaller, I wonder why they date those to be younger than the one's in

> Ta-Merri? I ask because I don't think many have challenged the notion

> and simply went with what the experts said. Any help is appreciated.

>

>

Asar, George Reisner of Harvard dated the pyramids back in the early 1900s. It is said that he found inscriptions at each pyramid that

allowed him to correlate the pyramids with royal Kushite chronology.
You might want to look up (and check) his work.

Regards,

Paul Kekai Manansala

| 21299|2006-12-21 09:30:15|Paul Kekai Manansala|Re: New Member|

Welcome back Alex! Look forward to your new blog.

Regards,

Paul Kekai Manansala

| 21300|2006-12-21 09:37:03|asar_imhotep|Re: Pyramids of Sudan Vs. Pyramids of Ta-Merri|

Good looking out. I just wonder because there are more pyramids in the Sudan than Ta-merri. I know they are smaller and take less time to make than the ones in Km.t, but I doubt every last one is a result of the Kushite dynasties and I know he hasn't visited everyone. If you go to the Sudan, the locals say these are older than the ones in Egypt and I tend to believe them over traditional Egyptologist. I will look into his work as a starting point. Thanks again.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

> wrote:

> >

> > Can anyone tell me why Egyptologist date the pyramids in Sudan younger

> > than the ones in Ta-Merri? I know the one's built by Taharqa are

> > obvious, but for there to be more there, of lesser quality and

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> > and simply went with what the experts said. Any help is appreciated.

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> >

>

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> 1900s. It is said that he found inscriptions at each pyramid that

> allowed him to correlate the pyramids with royal Kushite chronology.

> You might want to look up (and check) his work.

>

> Regards,

> Paul Kekai Manansala

>

| 21301|2006-12-21 09:53:59|Paul Kekai Manansala|Re: Pyramids of Sudan Vs. Pyramids of Ta-Merri|

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"
wrote:

>

> Good looking out. I just wonder because there are more pyramids in the
> Sudan than Ta-merri. I know they are smaller and take less time to
> make than the ones in Km.t, but I doubt every last one is a result of
> the Kushite dynasties and I know he hasn't visited everyone.

That could very well be true. The state of archaeology in Sudan is
not (and has never been) what it is in Kemet and I suspect that there
is still very much to be found in that country.

Regards,

Paul Kekai Manansala

| 21302|2006-12-21 10:49:48|SaNu Tepa|Re: Pyramids of Sudan Vs. Pyramids of Ta-Merri|

This is true. The state of Nubian archaeology as a full fledged discipline is only a few decades
old. There is a tremendous amount of research yet to be done. I was passing through the Nubian
desert this past summer on my way to Abu Simbel. There are quite a few structures in the
northern desert which I suspect are collapsed pyramids (apart from the intact ones further south).
If anyone is interested, there is a distance learning course in Nubian and Egyptian archaeology
available at the University of Leicester in the UK. More info is available at
http://www.le.ac.uk/archaeology/dl/dl_intro.html

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"
wrote:

>

> Good looking out. I just wonder because there are more pyramids in the
> Sudan than Ta-merri. I know they are smaller and take less time to
> make than the ones in Km.t, but I doubt every last one is a result of
> the Kushite dynasties and I know he hasn't visited everyone.

That could very well be true. The state of archaeology in Sudan is
not (and has never been) what it is in Kemet and I suspect that there
is still very much to be found in that country.

Regards,

Paul Kekai Manansala

Dating the Pyramids

by members of the David H. Koch Pyramids Radiocarbon Project



Robert Wenke, John Nolan, and Ala'a Amran collect and log samples for radiocarbon dating from the pyramid of Menkaure at Giza. Pyramid of Khafre is in background. (Mark Lehner)

[LARGERIMAGE]

It was an odd sensation climbing over the Great Pyramid, looking for minute flecks of charcoal or other datable material, loaded down with cameras, scales, notebooks, and forms with entries for sample number, site, monument, area, feature, material (charcoal, reed, wood, etc.), matrix (gypsum mortar, mud brick, etc.), date, time, notes on details, extracted by, logged by, photograph numbers, and sketches. It was 1984 and the Edgar Cayce Foundation, named for an early twentieth-century psychic who claimed that the Sphinx and Khufu's Great Pyramid were built in 10,500 B.C., was paying for the analysis of our samples. Old friends and supporters of the deceased psychic had visited Giza in the early 1980s and several of them were willing to put their beliefs to the test by radiocarbon dating the Great Pyramid. Archaeologists believe it is the work of the Old Kingdom Dynasty 4 society that rose to prominence in the Nile Valley from ca. 3000 B.C. and built the Giza Pyramids in a span of 85 years between 2589 and 2504 B.C.

1984 Results. The 1984 radiocarbon dates from monuments spanning Dynasty 3 (Djoser) to late Dynasty 5 (Unas), averaged 374 years older than the *Cambridge Ancient History* dates of the kings with whom the pyramids are identified. In spite of this discrepancy, the radiocarbon dates confirmed that the Great Pyramid belonged to the historical era studied by Egyptologists. In dealing with the 374-year discrepancy, we had to consider the old wood problem. In 1984 we thought it was unlikely that the pyramid builders consistently used centuries-old Egyptian wood as fuel in preparing mortar. Ancient Egypt's population was compressed in the narrow confines of the Nile Valley with a tree cover, we assumed, that was sparse compared to less arid lands. We expected that by the pyramid age the Egyptians had been intensively exploiting wood for fuel for a long time and that old trees had been harvested long before. The 1984 results left us with too little data to conclude that the historical chronology of the Old Kingdom was in error by nearly 400 years, but we considered this at least a possibility. Alternatively, if our radiocarbon age estimations were in error for some reason, we had to assume that many other dates obtained from Egyptian materials were also suspect. This prompted a second, larger study.

The 1995 Project. During 1995 samples were collected from the Dynasty 1 tombs at Saqqara to the Djoser pyramid, the Giza Pyramids, and a selection of Dynasty 5 and 6 and Middle Kingdom pyramids. Samples were also taken from our excavations at Giza where two largely intact bakeries were discovered in 1991. The calibrated dates from the 1995 Old Kingdom pyramid samples tended to be 100 to 200 years older than the historical dates for the respective kings and about 200 years younger than our 1984 dates. The number of dates from both 1984 and 1995 was only large enough to allow for statistical comparisons for the pyramids of Djoser, Khufu, Khafre,

and Menkaure. There are two striking results. First, there are significant discrepancies between 1984 and 1995 dates for Khufu and Khafre, but not for Djoser and Menkaure. Second, the 1995 dates are scattered, varying widely even for a single monument. For Khufu, they scatter over a range of about 400 years. By contrast, we have fair agreement between our historical dates, previous radiocarbon dates, and our radiocarbon dates on reed for the Dynasty 1 tombs at North Saqqara. We also have fair agreement between our radiocarbon dates and historical dates for the Middle Kingdom. Eight calibrated dates on straw from the pyramid of Senwosret II ranged from 103 years older to 78 years younger than the historical dates for his reign, with four dates off by only 30, 24, 14, and three years. Significantly, the older date was on charcoal.

Old Kingdom Problem. If the Middle Kingdom radiocarbon dates are okay, why are the Old Kingdom ones from pyramids so problematic? The pyramid builders used older cultural material, whether out of expedience or to make a conscious connection between their pharaoh and his predecessors. In galleries under the pyramid of the Dynasty 3 pharaoh Djoser more than 40,000 stone vessels were found. Inscriptions on them included most of the kings of Dynasty 1 and 2, but Djoser's name occurred only once. Perhaps Djoser gathered up the vases from the 200-year-old Archaic tombs at North Saqqara. In Dynasty 12, Amenemhet I actually took bits and pieces of Old Kingdom tomb chapels and pyramid temples (including those of the Giza Pyramids) and dumped them into the core of his pyramid at Lisht.

At Giza, south of the Sphinx, we are excavating remains of facilities for storage and production of fish, meat, bread, and copper that date to the middle and end of Dynasty 4, when the pyramids of Khafre and Menkaure were under construction. Three of the eight dates from samples taken here are almost direct hits on Menkaure's historical dates, 2532- 2504 B.C. The other five, however, range from 350 to 100 years older. Our radiocarbon dates from the site suggest that, like those from the pyramids, the dates on charcoal from the settlement scatter widely in time with many dates older than the historical estimate. The pyramid builders were likely recycling their own settlement debris.

It may have been premature to dismiss the old wood problem in our 1984 study. Do our radiocarbon dates reflect the Old Kingdom deforestation of Egypt? Did the pyramid builders devour whatever wood they could harvest or scavenge to roast tons of gypsum for mortar, to forge copper chisels, and to bake tens of thousands of loaves to feed the mass of assembled laborers. The giant stone pyramids in the early Old Kingdom may mark a major consumption of Egypt's wood cover, and therein lies the reason for the wide scatter, increased antiquity, and history-unfriendly radiocarbon dating results from the Old Kingdom, especially from the time of Djoser to Menkaure. In other words, it is the old-wood effect that haunts our dates and creates a kind of shadow chronology to the historical dating of the pyramids. It is the shadow cast by a thousand fires burning old wood.

While the multiple old wood effects make it difficult to obtain pinpoint age estimates of pyramids, the David H. Koch Pyramids Radiocarbon Project now has us thinking about forest ecologies, site formation processes, and ancient industry and its environmental impact--in sum, the society and economy that left the Egyptian pyramids as hallmarks for all later humanity.

The David H. Koch Pyramids Radiocarbon Project is a collaborative effort of Shawki Nakhla and Zahi Hawass, The Egyptian Supreme Council of Antiquities; Georges Bonani and Willy W□□i, Institt fr Mittelenergiephysik, Eidgenossische Technische Hochschule; Herbert Haas, Desert Research Institute; Mark Lehner, The Oriental Institute and the Harvard Semitic Museum; Robert Wenke, University of Washington; John Nolan, University of Chicago; and Wilma Wetterstrom, Harvard Botanical Museum. The project is administered by Ancient Egypt Research Associates, Inc.

1999 by the Archaeological Institute of America
www.archaeology.org/9909/abstracts/pyramids.html

Asar Imhotep

<http://www.mochasuite.com>

| 21304|2006-12-21 13:57:15|cristofori whitakara|galena|

i am reading this book by Nur Ankh Amen called "The Ankh: African Origin of Electromagnetism" and on page 39 of this publication the author speaks about galena crystals. I googled the name and on wikipedia it says

Galena deposits are found in [France](#), [Romania](#), [Austria](#), [Belgium](#), [Italy](#), [Spain](#), [Scotland](#), [England](#), [Australia](#), and [Mexico](#). Noted deposits include those at [Freiberg, Saxony](#); [Cornwall, Derbyshire](#), and [Cumberland, England](#); the [Sullivan mine](#) of [British Columbia](#); and [Broken Hill, Australia](#). Galena also occurs at [Mount Hermon](#) in Northern [Israel](#). In the [United States](#) it occurs most notably in the [Mississippi Valley](#) type deposits of southeastern [Missouri](#) and in similar environments in [Illinois](#), [Iowa](#) and [Wisconsin](#). Galena also was a major mineral of the zinc-lead mines of the [tri-state district](#) arpond [Joplin](#) in southwestern Missouri and the adjoining areas of [Kansas](#) and [Oklahoma](#). Galena is also an important ore mineral in the silver mining regions of [Colorado](#), [Idaho](#), [Utah](#) and [Montana](#). Of the latter, the [Coeur d'Alene](#) district of northern Idaho was most prominent.

now i notice that the closes place to kemet is northern palestine/israel and the others are in the british isles and other parts of nw europe where the kemetians sailed to supposedly. could Galena Crystals be a clue to the places the kemetians navigated to in ancient periods?

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| 21305|2006-12-21 14:48:04|Mahari Mengistu|A Reparations Legal Victory|
<http://blackstarnews.com/?c=135&a=2800>

A Reparations Legal Victory

By Donna Lamb
December 21st, 2006

Chalk a big one up for the reparations movement.

On December 13th, the US Court of Appeals in Chicago upheld fraud claims brought by African Americans against 15 major US banks, insurers, and transportation companies that concealed their slave trading histories from consumers ? knowing all the while that their customers would want this information.

In his 17-page opinion, Judge Richard Posner said that a seller of goods who hides his company's slave trading history because he's afraid of losing customers is "guilty of fraud."

"We applaud this historic reparations victory that has taken over 141 years to achieve," stated Deadria Farmer-Paellmann, the lead plaintiff in the case and Executive Director of the Restitution Study Group. "We want the world to understand that this is not just about the institution of slavery," she continued, speaking at a press conference in front of the US Court House at 500 Pearl Street in lower Manhattan on the morning following the decision. "This is about people such as James Moody, an enslaved African who was forced to work in toxic coal pits, insured by New York Life Insurance Company ? people who were never paid for their labor which helped make the defendants in these cases multi-billion and trillion dollar entities.

"This is my pledge to Aetna, Bank of America, JPMorgan Chase and all the other defendants in this case," Farmer-Paellmann concluded. "You and your shareholders will never be free from the demand for reparations until you pay the debt."

"This is a very significant case," added Bruce Afran, an attorney who represented Deadria Farmer-Paellmann. "This is the first time that a reparations case has had a victory, and it will be the beginning of others. Just like the tobacco cases began with losses and slowly began gaining wind, the reparations movement will now gather steam in the courts and gain victories."

Attorney Roger Wareham, who represented several other plaintiffs in the case, explained that this decision means that they can now return to the District Court to address the defendants' violations of state consumer fraud statutes. Punitive damages for such corporate fraud nationwide could easily run into billions. The plaintiffs also retain the option of going to state courts to pursue claims for the disgorgement of profits.

Wareham also noted that this ruling demonstrates the importance that the mass movement for reparations in the street plays in the judicial arena. "It was the Black community's active demand for reparations and accountability for slavery that led to the passage of corporate disclosure legislation around the country," he declared. "These disclosures of hitherto concealed dirty secrets of their corporate past will establish defendants' liability in these cases."

Wareham said, too, that they hope that yesterday's decision will spur the New York City Council to catch up with California, Chicago, Philadelphia, and other towns and cities around the country and finally pass the corporate disclosure and reparations legislation which has shamefully sat in committee for over four years now.

Wareham concluded by pointing out that this nation was built on the Trans-Atlantic Slave Trade and the free labor of enslaved Africans. "Racism was the ideological foundation used to justify this crime against humanity," he stated. "Racism, as the execution of Sean Bell proves once again, continues today. The justified anger and resistance by the descendents of enslaved Africans ? the victims of racism today ? will not go away without there being redress for those past wrongs. We as lawyers will continue to fight in the courts. We know that people will keep fighting in the streets. We are confident that we will win."

Other claims that sought recovery of past profits made from slave trading were dismissed in Judge Posner's ruling because of the lack of federal jurisdiction; however, such claims are still permitted to go forward

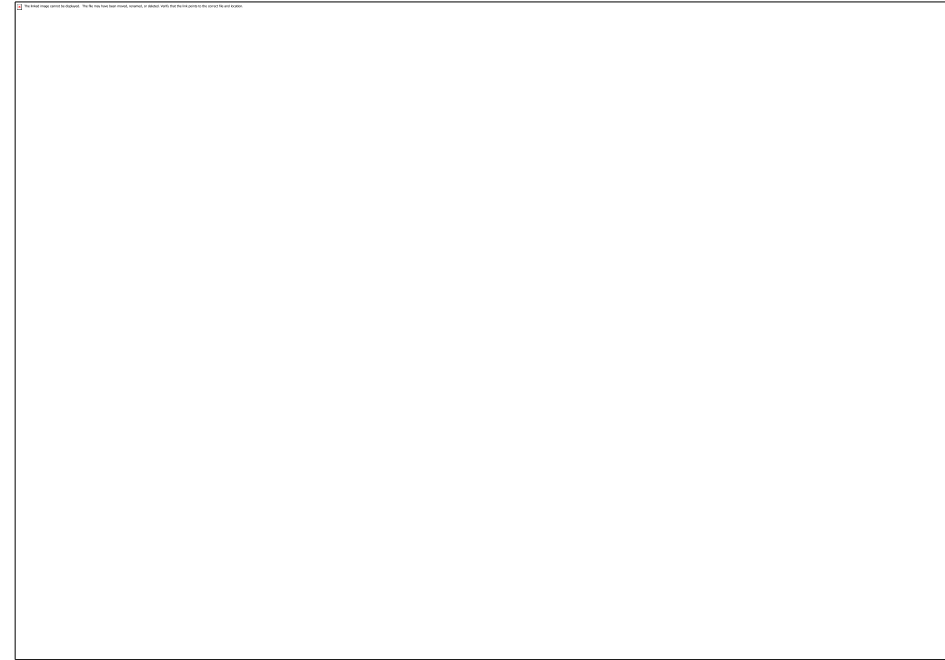
in the state courts.

=====

HTP,

Mahari

| 21306|2006-12-21 20:03:22|Paul Kekai Manansala|Timor cave may reveal how humans reached Australia|



Jerimalai shelter in East Timor, where Dr Su O'Connor of ANU has discovered the oldest evidence of occupation by modern humans on the islands that were the stepping stones to Australia.

Deborah Smith
December 22, 2006

AN AUSTRALIAN archaeologist has discovered the oldest evidence of occupation by modern humans on the islands that were the stepping stones from South-East Asia to Australia.

A cave site in East Timor where people lived more than 42,000 years ago, eating turtles, tuna and giant rats, was unearthed by Sue O'Connor, head of archaeology and natural history at the Australian National University.

Dr O'Connor also found ancient stone tools and shells used for decoration in the limestone shelter, known as Jerimalai, on the eastern tip of the island.

She said her discovery could help solve the mystery of the route ancient seafarers took to get here from South-East Asia.

It strengthens the view that they made a southern passage, via Timor, rather than travelling northwards via Borneo and Sulawesi, then down through Papua New Guinea. "The antiquity of the Jerimalai shelter makes this site significant at a world level," said Dr O'Connor, who presented the findings at the annual conference of the Australian Archaeological Association this month.

Sea levels were lower when modern humans set off around the coast from Africa more than 70,000 years ago. People who made it to the large South-East Asian land mass known as Sunda, however, still had to cross deep ocean channels to get to Australia, then joined to Papua New Guinea in a continent called Sahul.

Until now, the age of habitation sites found on the stepping stone islands in between had been much younger than those found in Australia, making it impossible to determine the route taken.

Although the Jerimalai site is at least 42,000 years old, it could be much older, Dr O'Connor said, because this was the detection limit of the radiocarbon dating method used. She said the simple stone tools unearthed in the shelter were similar to those used by the species of hobbit-sized people who lived in a cave on the nearby island of Flores until 12,000 years ago.

But she was confident Jerimalai's inhabitants were modern humans, *Homo sapiens*, and not small-brained members of *Homo floresiensis*, because of the evidence for their sophisticated behaviour found in the dig. Fish such as tuna, for example, "could only have been captured in the deeper waters offshore using hooks, and probably also water craft", she said.

The find, however, raised big questions, such as why modern humans appeared to have bypassed Flores on their way to Timor. One possibility was that the hobbits were able to repel them.

"It is clear that this region warrants a great deal more study," Dr O'Connor said.

| 21307|2006-12-21 20:04:20|Paul Kekai Manansala|Re: A Reparations Legal Victory|
This news just makes for a merry Winter Solstice ;)

Seasons greetings,
Paul Kekai Manansala

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> <http://blackstarnews.com/?c=135&a=2800>

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> December 21st, 2006

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| 21308|2006-12-22 08:57:10|Mahari Mengistu|Re: A Reparations Legal Victory|
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| 21309|2006-12-22 11:30:50|Robin|Re: Questions rasied in a new African history book WHEN WE RULED|

Dear Jaime

If you did read the ANE debate . . .

Then how did YOU come to a conclusion different to this one?

NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO REFUTE HIS
 THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!

Who on the site specfically refuted this thesis? What counter evidence

did they offer? Did Hermstein answer his detractors point for point?

Just because Supiya disagreed with Hemel Hermstein FORMULATION of the thesis is not evidence that he DISAGREED with it.

Peace

Robin

| 21310|2006-12-22 12:28:42|cristofori whitakara|Re: A Reparations Legal Victory|
FYI www.rsgincorp.com website from the lawyers who brought the lawsuit

Mahari Mengistu wrote:

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<http://mail.yahoo.com>

| 21311|2006-12-22 19:06:17|Mahari Mengistu|questions regarding the Kemetic language and interpretation|

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The question is this: could Athena come from the word Aten referring to the worship of of the Aten? If Nefertiti immigrated to Greece she could have ultimately been worshipped as the goddess of the Aten, i.e., At(h)en-a. Her immigration, if it occurred, would have taken place in plenty of time for the cult to have taken hold in Greece. This seems particularly plausible since Greece and Afrika seem to have a genetic and cultural affinity going back thousands of years. Below is an excerpt from a page dealing with the worship of Athena:

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HTP,

Mahari

| 21312|2006-12-22 20:18:18|asar_imhotep|Re: questions regarding the Kemetic language and interpretation|

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This is why I think the word is actually referring to Nuba people being conquerors, just like we call the Spaniards "Conquistadors."

Asar Imhotep

<http://www.mochasuite.com>

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> Psithyros was built close to the Temple of Athena (2nd c. AD).

>

> =====

> HTP,

> Mahari

>

| 21313|2006-12-22 23:38:09|Jaime Andres Pretell|Re: Questions rasied in a new African history book WHEN WE RULED|

Wrong. All Supiya could point out was that the possibility of contact and language borrowing was there. What was refuted as a claim for lack of any evidence was language kinship. In other words, that one was the progenitor of the other or that they both evolved from a common source.

From: "Robin"

Reply-To: Ta_Seti@yahoogroups.com

To: Ta_Seti@yahoogroups.com

Subject: *[Ta_Seti] Re: Questions rasied in a new African history book WHEN WE RULED*

Date: *Fri, 22 Dec 2006 19:30:46 -0000*

Dear Jaime

If you did read the ANE debate . . .

Then how did YOU come to a conclusion different to this one?

NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO REFUTE HIS
THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!

Who on the site specifcally refuted this thesis? What counter evidence
did they offer? Did Hermstein answer his detractors point for point?

Just because Supiya disagreed with Hemel Hermstein FORMULATION of the
thesis is not evidence that he DISAGREED with it.

Peace

Robin

[Get live scores and news about your team: Add the Live.com Football Page](#)

| 21314|2006-12-24 04:04:13|Robin|Re: Questions rasied in a new African history book WHEN WE RULED|

Dear Jaime

You did NOT address these 3 questions

1. Who on the site specifcally Hermstein's thesis? (This means you
should name names)

2. What counterevidence did they offer? (This means you should present their counter evidence to Hermstein's ideas)

3. Did Hermstein answer his detractors point for point? (Either he did or he did not)

Peace

Robin

| 21315|2006-12-24 04:12:53|Robin|Re: Questions rasied in a new African history book WHEN WE RULED (C|

--- In Ta_Seti@yahoogroups.com, "Robin" wrote:

>

> Dear Jaime

>

> You did NOT address these 3 questions

>

> 1. Who on the ANE site specifically REFUTED Hermstein's thesis?

(This means you should name names)

>

> 2. What counterevidence did they offer? (This means you should

present their counter evidence to Hermstein's ideas)

>

>

> 3. Did Hermstein answer his detractors point for point? (Either he

did or he did not)

>

> Peace

>

> Robin

(PS Your insistence that the Sumerians borrowed words from PB or vice versa does NOT help your case - I am sure you know why)

>

| 21316|2006-12-24 14:09:59|Mahari Mengistu|Illuminating the art of Africa as it deserves|

Illuminating the art of Africa as it deserves

BMA show reveals how important light can be

By Glenn McNatt

Sun Art Critic

Originally published December 24, 2006

"O brave new world, that has such people in it!" cries Miranda, Prospero's beautiful young daughter in Shakespeare's play *The Tempest*.

If life on a nearly deserted island could spark such enthusiasm, imagine what Miranda's delight might have been on seeing Ethiopian artist Theo Eshetu's teeming globe of flashing TV screens, on view in the Baltimore Museum of Art's dazzling new show of African art.

Brave New World, Eshetu's astonishing video installation, looks like a humongous glass eyeball that takes in all the world's peoples at a glance. Peer into it, and your own image bounces back at you from a hundred different directions like reflections in a kaleidoscope. As a representation of today's hot-wired media culture, it's an endless loop of our world looking at itself and of us looking at each other.

The piece is one of the highlights of *Meditations on African Art*, a series of innovative exhibitions that focus on the elements of light, color and pattern in the arts of Africa.

Organized by the BMA's African art curator, Karen Milbourne, the show includes works from nearly a dozen countries over a span of 7,000 years, from ancient Egyptian metal and alabaster sculpture to early 20th-century Yoruba masks and carving to cutting-edge contemporary photography, installation and video.

Milbourne has organized the first of the three planned mini-exhibitions around the theme of light and its meaning for the artists who created the work - an approach that's relatively familiar to students of European art history but is still unusual when applied to the arts of Africa.

Yet African artists have always been acutely aware of the lighting conditions under which their works would be seen, from the stark, black-and-white ceremonial masks intended to be worn at night under a firelight's flickering glow to the flashing gold ornaments and polished mirrors of ritual costumes made for wear in brilliant sunlight.

"By re-creating a sense of the lighting conditions under which these works were originally meant to be viewed, we hope to allow visitors to have a more personal, contemplative relationship to the objects," Milbourne says.

The environmentally specific format is an evolution of recent exhibition trends aimed at making African artworks more accessible to contemporary audiences by presenting them in settings that evoke the context in which they were meant to be seen.

Many ceremonial African artworks were not intended to be viewed as isolated objects but as elements of a complex ritual event that included dance, costume, music and theater.

Milbourne has divided the exhibition into four main sections, each illuminated to evoke the spirit of the objects on display.

Spiritual Light presents objects whose inspiration springs from the long religious traditions of Christianity, Islam and the Yoruba deities of Nigeria.

It includes a surpassingly beautiful bead painting of the three wise men by the contemporary Nigerian artist Jimoh Olatunji Buraimoh, as well as fine examples of traditional beaded figures and priestly garments.

Daylight focuses on objects created for sunlit public events such as funerals, royal pageants and processions.

Among the objects on display are a pair of gleaming brass anklets worn by the Igbo women of Nigeria, ceremonial staffs and masks worn by African potentates and the magnificent D'mba mask of the Baga peoples of Guinea, one of the treasures of the BMA collection.

Twilight focuses on objects created to be seen under the subdued light of temple sanctuaries and private shrines, such as the carved alabaster vessels from ancient Egypt and an elegant oil lamp in the form of a flaming bush from the Bamana people of Mali.

The fourth section houses Eshetu's Brave New World and other works, which together constitute an exuberant expression of a contemporary African sensibility "lit up" by the 21st-century's explosion of instant telecommunications technologies.

Though African art decisively influenced formal developments in European art during the first decades of the 20th century, the social, political and spiritual meaning of this art for the people who created it is still not widely understood among Western audiences.

While no show can fully convey the aesthetic complexity and subtlety

of hundreds of tribal and ethnic groupings, each having its own traditions, history and culture, the BMA show brings us a step closer to demystifying African art and making its beauties evident for people the world over.

===

HTP,

Mahari

| 21317|2006-12-24 14:17:48|Mahari Mengistu|Re: questions regarding the Kemetic language and interpretation|

That's very interesting. However, in the translations I've read by eurocentrics it is generally translated as "nubian" and generally means, by their interpretation, the negro. However, your interpretation could very easily explain the distinction in the language but I'm sure it would not fit with the eurocentrics' view - which is always, as Martha Stewart says, a good thing.

Thanks.

HTP,

Mahari

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> > =====

> > HTP,

> > Mahari

> >

>

| 21318|2006-12-24 14:21:08|Mahari Mengistu|Re: questions regarding the Kemetic language and interpretation|

BTW, I'll have to look up the symbol representations.

Mahari

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> >

> > =====

> > HTP,

> > Mahari

> >

>

| 21319|2006-12-24 14:28:44|Mahari Mengistu|King Tut hit by the curse of the dome|
The Sunday Times December 24, 2006

King Tut hit by the curse of the dome
Dipesh Gadher

ACCORDING to legend, the pharaoh Tutankhamun brought down a curse on all those present at the opening of his tomb. But now the boy king of Egypt has finally met his match ? the curse of the Millennium Dome. Plans for a grand exhibition of the teenage pharaoh's treasures at the venue have been thrown into doubt because Egyptian officials will not allow the artefacts to be displayed next to a proposed casino.

The dome's owner is hoping to be granted a licence for Britain's first Las Vegas-style gambling venue next month.

However, Cairo's most senior antiquities official has described such a move as a "disaster", claiming this weekend that it would "insult the dignity" of Tutankhamun.

"If there is a casino in the dome, I will not send the exhibits to London," declared Zahi Hawass, the secretary-general of Egypt's Supreme Council of Antiquities.

"It's insulting. These Egyptian artefacts have dignity and therefore we should keep this dignity. I will never ? [even] if they give us a billion dollars ? show an Egyptian exhibit next door to a casino."

The new "King Tut" exhibition is due to arrive in London next November ? 35 years after artefacts from the pharaoh's tomb first

went on display at the British Museum. Organisers are hoping for a repeat of the success of the 1972 exhibition which drew 1.7m visitors and led to eight-hour queues.

The story of the pharaoh, who died around 1324BC, has been a source of fascination since Howard Carter, the British Egyptologist, discovered the burial chamber in the Valley of the Kings in 1922.

The unprecedented find was heightened by the untimely deaths of some of Carter's archeological team, including Lord Carnarvon, his chief benefactor. It led to speculation that the tomb was cursed.

Tutankhamun has now come up against the malediction of the dome, which has stood empty for six years on the Greenwich peninsula, southeast London. The venue cost almost 1 billion to build. After it closed, tens of thousands of pounds of taxpayers' money has been used each month to maintain it.

Its ill-starred history has been blamed on Peter Mandelson, the minister responsible. But his own misfortunes soon multiplied when he was sacked twice and dispatched into political oblivion at the European commission.

The dome's owner Philip Anschutz, an American billionaire, wants to host the "King Tut" exhibition, but he has also set aside space at the site for Britain's first supercasino. Greenwich council is on a shortlist of seven locations bidding for the lucrative licence.

Next month an independent advisory panel will recommend to Tessa Jowell, the culture secretary, its preferred venue.

The dome's ill fortune has been compounded by the jinx of Two Jags. The casino bid has been mired in controversy since it emerged that John Prescott, the deputy prime minister, stayed as a guest at Anschutz's Colorado ranch and was given a cowboy outfit while his department was responsible for regenerating the Greenwich peninsula.

Hugo Swire, the shadow culture secretary, joked: "I think the effect of a hex from the deputy prime minister is worse than anything the pharaohs could muster."

Anschutz Entertainment Group (AEG) has threatened to withhold 350m of investment at the dome if the casino is not given the green light.

Hawass's ultimatum confronts AEG with a dilemma if it wins the gambling licence. For the six-month Tutankhamun exhibition to go

ahead, the company will not be able to open a casino at the dome until well into 2008.

"They can make the casino after the exhibition leaves London," said Hawass.

Paradoxically, the history of gambling is thought to have begun in ancient Egypt, with written references dating from 1500BC. Artefacts salvaged from the city of Thebes appear to be dice. But under ancient Egyptian law, gambling was punished by hard labour.

Earlier this year Hawass vetoed plans for the Tutankhamun exhibition to be displayed at a South African resort after he discovered that it included a casino.

David Campbell, president and chief executive of AEG Europe, said: "We hope that Tutankhamun is going to come to London in November next year."

If the exhibition deal does fall through, an alternative location may yet be found. In the new exhibition's current American tour, 140 artefacts including a crown and a miniature gold coffin storing Tutankhamun's mummified liver have gone on display at museums.

One exhibit that will not travel to London is Tutankhamun's famous death mask which is too fragile to leave Cairo.

===

HTP,

Mahari

| 21320|2006-12-24 15:07:54|Paul Kekai Manansala|Mysterious Egyptian Glass Formed by Meteorite Strike, Study Says|

http://news.nationalgeographic.com/news/2006/12/061221-egypt-glass_2.html

Mysterious Egyptian Glass Formed by Meteorite Strike, Study Says

Stefan Lovgren

for [National Geographic News](#)

December 21, 2006

Strange specimens of natural glass found in the Egyptian desert are products of a meteorite slamming into Earth between 100,000 and 200,000 years ago, scientists have concluded.

The glass—known locally as Dakhla glass—represents the first clear evidence of a meteorite striking an area populated by humans.



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At the time of the impact, the Dakhla Oasis, located in the western part of modern-day [Egypt](#), resembled the African savanna and was inhabited by early humans, according to archaeological evidence (see [Egypt map](#).)

"This meteorite event would have been catastrophic for all living things," said Maxine Kleindienst, an anthropologist at the University of Toronto in Canada.

"Even a relatively small impact would have exterminated all life for [several] miles."

Crater Mystery

The origin of the glass had puzzled scientists since Kleindienst discovered it in 1987.

Some researchers had suggested the Stone Age glass may have been produced by burning vegetation or lightning strikes.

But a chemical analysis showed that the glass was created in temperatures so high that they could only have been the result of a meteorite impact.

Gordon Osinski, a geologist at the Canadian Space Agency in Saint-Hubert who conducted the analysis, found that the glass samples contain strands of molten quartz, a signature of meteorite impacts.

"We can now say for definite that they were caused by a meteorite impact," he said.

Osinski is the lead author of the paper detailing the findings, which was published online in ScienceDirect.

The glass deposits have been found in desert locations separated by tens of kilometers, suggesting a massive event.

But scientists have found no signs of an impact crater in the area.

"Usually from an impact like this, we should have a crater at least a kilometer [0.6 mile] across," Osinski said.

The absence of a crater, the scientists believe, suggests that the large space rock may have disintegrated upon entering Earth's atmosphere.

What happened may have been similar to the so-called Tunguska event, in which an asteroid exploded miles above the Earth's surface in a remote area of Siberia in 1908. That explosion felled an estimated 60 million trees over 830 square miles (2,150 square kilometers).

(See an interactive feature on [asteroids](#).)

"There was no hole in the ground at Tunguska either," said Albert Haldemann, a planetary scientist at the Jet Propulsion Laboratory in Pasadena, California, who has been using radar to scour the Egyptian desert for impact signs.

"In an air burst like that, contents of the explosion continue to travel downward ? providing a gas pulse across the [Earth's] surface that could vitrify sediments," Haldemann explained.

Life-Forms Killed

Scientists know much more about what happens when meteorites hit hard rock than when they impact sand and sedimentary rock, as would have been the case in the Egyptian desert.

At the time, there was a large lake in the area, the researchers say.

"If there was an impact at the surface and it happened to hit the lake, it wouldn't be surprising if the [crater] was filled in," Haldemann said.

"Did the event boil the entire lake away, or did it just cause a really big wave to go across the lake? Maybe we can figure that out from the sediments."

Kleindienst, the anthropologist, has been excavating at the site for more than 20 years as part of the Dakhla Oasis project.

(Her research has been partially funded by the [National Geographic Committee for Research and Exploration](#). The committee and National Geographic News are both divisions of the National Geographic Society.)

Kleindienst has obtained a large amount of evidence, including spears and scrapers, to show that humans continually inhabited this region of Egypt's Western Desert during the Middle Stone Age, from about 200,000 to 30,000 years ago.

She has even found glass in lake sediments with archaeological evidence of human habitation in the soil layers below and above it.

"There is no reason to suspect that humans were not there at the time that this catastrophe happened," she said.

The meteorite research has important implications for understanding the environmental and human history at the time, Kleindienst added.

"Calculations at Meteor Crater [in Arizona] give some idea of what the effect of a [relatively small] impact would be," she said.

"Life forms are killed or seriously injured for many tens of kilometers away from the impact.

"If this event happened during a humid period, the area might have been ecologically repopulated fairly quickly from surrounding areas," she added.

"But if it happened during a dry period, it might have taken a considerable period for life to be re-established in the oasis region."

Haldemann, who is also the deputy project scientist on NASA's Mars Exploration Rover project, says the meteorite strike underlines the interconnectedness between Earth and the rest of the solar system.

"We already know the environment of the whole Earth is tied together," he said.

"What we've been learning more and more in the last 20 years or so is that we're also tied to the solar system as a whole over longer time periods and that this interaction tends to be punctuated by these catastrophic events.

"Here we have evidence in the [Early Stone Age] records that this kind of thing can really happen to us."

| 21321|2006-12-24 21:52:02|Jaime Andres Pretell|Re: questions regarding the Kemetic language and interpretation|

But a term that was applied to some of their own darker skinned fellows. Why would these people be conquerors.

No indication that it meant black. But it could have just been a term of convenience as that population was dark skinned. Kind of like many people call anyone with epicanthic folds Chinese.

From: "Mahari Mengistu"
Reply-To: Ta_Seti@yahooogroups.com
To: Ta_Seti@yahooogroups.com
Subject: [Ta_Seti] Re: questions regarding the Kemetic language and interpretation
Date: Sun, 24 Dec 2006 22:17:19 -0000

That's very interesting. However, in the translations I've read by eurocentrics it is generally translated as "nubian" and generally means, by their interpretation, the negro. However, your interpretation could very easily explain the distinction in the language but I'm sure it would not fit with the eurocentrics' view - which is always, as Martha Stewart says, a good thing.

Thanks.

HTP,

Mahari

--- In Ta_Seti@yahooogroups.com, "asar_imhotep" wrote:

>
> What are the specific signs that make up the name? I never translate
> Nhsu as "southerner" or "Black." I always say it means conquerer as
> the root "neh" in Budge's Book of the Dead Hieroglyphic Dictionary
> means to conquer. "Neha" means to advance (Budge, pg. 211).
>
> According to Diodorus Siculus, Book III he states:
>
> "They (the Ethiopians) say also that the Egyptians are colonists
sent
> out by the Ethiopians, Osiris ["King of Kings and God of Gods]
having
> been the leader of the colony . . . they add that the Egyptians have
> received from them, as from authors and their ancestors, the greater
> part of their laws."
>
> This is why I think the word is actually referring to Nuba people
> being conquerors, just like we call the Spaniards "Conquistadors."
>
>
> Asar Imhotep
> <http://www.mochasuite.com>
>
>
>

> --- In Ta_Seti@yahooogroups.com, "Mahari Mengistu" wrote:
> >
> > I have a linguistic question regarding the Kemetic language and
> > interpretation. Someone mentioned earlier about the near
> > infallibility of Budge's work. However, I have concerns about
his
> > interpretation of the word "nhsy". Traditionally, due to him
> > presumably, it is translated as "nubian" or "black", a race
> > designation. Yet, there are at least two, I believe, pharaohs
with
> > the name "Pa-nhsy". When this is translated by eurocentrics they
> > translate it as "the southerner". Why not the Nubian or the
black?
> > I say it is because that would mean that blacks/Nubians were
> > considered Egyptians as well. And if the word is to be
translated
> > as "the southerner" consistently it would also mean that there
was no

> > separation of the people of the Nile by "race" (because they were all
 > > of the same race) but by locale or group. Perhaps, the confusion is
 > > due to some ignorance on my part ? not being an expert on Kemetic
 > > language. More than likely, I believe, it is an example of
 > > Eurocentric deceit and deception.
 > >
 > > One other issue is Athena. I've read the volumes of Bernal's Black
 > > Athena but I don't remember if he addressed the origin of the name
 > > Athena. I recall reading and seeing a photo of a face relief
 > > supposedly found in Greece which looked extremely close to the visage
 > > of Nefertiti. I believe there was some controversy of this finding
 > > which was published by Ivan Sertima. If I recall correctly it was
 > > charged to be incorrectly identified. Perhaps, someone will recall
 > > the details of this incident. Nonetheless, the life of Ahkenaten and
 > > Nefertiti fascinates me. Veliskovsky proposed the theory that the
 > > myth of Oedipus was based on the life of Ahkenaten. It appears that
 > > Nefertiti seems to have disappeared around 1336 BC.
 > > The question is this: could Athena come from the word Aten referring
 > > to the worship of of the Aten? If Nefertiti immigrated to Greece she
 > > could have ultimately been worshipped as the goddess of the Aten,
 > > i.e., At(h)en-a. Her immigration, if it occurred, would have taken
 > > place in plenty of time for the cult to have taken hold in Greece.
 > > This seems particularly plausible since Greece and Afrika seem to
 > > have a genetic and cultural affinity going back thousands of years.
 > > Below is an excerpt from a page dealing with the worship of Athena:
 > >
 > >
 > > <http://www.culture.gr/2/21/211/21122n/e211vn08.html>
 > > According to myth, the cult of Athena Lindia was pre-Hellenic,
 > > although this is not borne out by the sporadic excavation finds. The
 > > history of the sanctuary begins in the Geometric period (9th c. BC).
 > > In the Archaic period the tyrant of Lindos, Kleoboulos, revived the
 > > cult and built a temple, probably on the site of an earlier one. The
 > > Archaic temple had the same Doric tetrastyle amphiprostyle plan as
 > > the subsequent one. The sanctuary was approached by a rough flight of
 > > steps. After it was burnt down in 342 BC, the present temple was
 > > built with the propylaea and the monumental staircase. The
 > > Hellenistic stoa is later. In the 3rd c. BC the cult of Zeus Polieus
 > > was introduced, although Athena remained the principal deity of

the
> > sanctuary. In the Roman period the priest Aglochartos planted
olive
> > trees on the spot, and according to an inscription the Sanctuary
of
> > Psithyros was built close to the Temple of Athena (2nd c. AD).
> >
> > ====
> > HTP,
> > Mahari
> >
>

| 21322|2006-12-25 12:21:12|asar_imhotep|Re: questions regarding the Kemetic language and interpretation|

Contrary to popular belief, African people do not name themselves based on physical characteristics, only outsiders who are phenotypically different than the native population would name "black" people as such.

Why would these people be conquerors? Because Ta-Merrian history says that Egypt was once a colony of Ethiopia. Before the 11th Dynasty, "Egypt" didn't have a name. It was simply called the /Hnw/ or the "interior." After the first intermediary period do you see the names Ta-Merri, Tawi and Kmt (and Kmt more so in spiritual text than in governmental.)

This is why the Egyptians would called them the "conquerors" because the Ethiopians colonized North Africa in the formation period of ancient Egypt. This is why Ta-Seti is called "land of the Bow" - known for their archers, in other words their military.

The phenotypic declaration by Eurocentrists is outside African ontology. You will never see in Africa, people who named themselves, land of the tall, big butt, wide nose, balled head, short or black skinned people. Being Black is understood. What you will find that is common all through Africa is the people simply call themselves "the people" as they did in Kmt (rmt), in Nigeria - Igbo (the people).

Asar Imhotep
<http://www.mochasuite.com>

But a term that was applied to some of their own darker skinned fellows. Why would these people be conquerors.

No indication that it meant black. But it could have just been a term of convenience as that population was dark skinned. Kind of like many people call anyone with epicanthic folds Chinese.

| 21323|2006-12-25 22:50:04|Mahari Mengistu|Re: questions regarding the Kemetic language and interpretation|

Also, one of the longstanding interpretations of the history of KMT is that it was first united- presumably through conquest (certainly that is indicated by the Narmer plate) - by an Ethiopian king, King Menes. That in itself suggests conqueror(s); it also suggests the potential, at least, for colonization.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

>

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> based on physical characteristics, only outsiders who are

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>

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>

> Asar Imhotep

> <http://www.mochasuite.com>

>

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>

> *****

>

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> people call anyone with epicanthic folds Chinese.

>

| 21324|2006-12-26 15:58:23|noirfist|Re: Nubians and Olmecs-Question For Dr. Winters|
Dr. Winters,

I am wondering why contemporary Western scholarship, perhaps not so in "peer reviewed texts," has tended to remain largely silent on the Tichitt-Walata, Mande/Garamande cultural complex? It appears, to me, that this societies exposure shall eventually overturn all that the West has perceived about the Olmec/Minoan/Garamande/Mediterranean cultural complex. I have read your works since at Lincoln U., since '86, and appears that your work shall be viewed as a head of its time in the end.

No one even talks much about, for example, the chariot routes which end at the Niger, the fact that the horses used were the Sahelian, indigenous variant and, as you said in Van Sertima's first text (Blacks In Science...), that, as exemplified as by the Vai script, indigenous African scripts are the core of the scripts for the cultural complexes I note above. Further, as you have always

asserted, the problem in solving these "mysteries" is that too much focus on African "civilizations" has been given to the Ta-Seti/Ta-Merrian complex and totally disregarding other archeological sites on the continent (coupled with the fact that archaeology is but in its infancy on the continent. I saw, recently, that archeology in the Congo is beginning to turn up some fascinating results as well.

Looks like you'll have the "last laugh" after all.

--- In Ta_Seti@yahoogroups.com, "olmec982000"

wrote:

>

> The Nubians and Olmecs

> by

> Clyde Winters

>

>

> Haslip-Viera, Ortiz de Montellano and Barbour (1997) have argued

that

> Olmec civilization was not influenced by Africans and therefore

> Afrocentrism should have no standing in higher education, but in

fact it

> can be illustrated that the facial types as sociated with the Olmec

> people and Meroitic people are identical; and that Olmec figurines

such

> as the Tuxtla statuette excavation are inscribed with African

writing

> used by the Mande people of West Africa (Wiener, 1922; Winters,

1979 ,

> of Manding writing provide the "absolute proof " recovered by

> archaeologists from "controlled excavations in the New World"

demanded

> by Haslip-Viera, Ortiz de Montellano and Barbour (1997: 419) to

> "proof"/confirm Olmec and African contact.

> The failure of Haslip- Viera, Ortiz de Montellano and Barbour

(1997) to

> realize an African presence in PreColumbian America, is the result

of

> their ignorance of the normal science of ancient Afrocentric

studies

> (Winters, 1996). Haslip-Viera, Ortiz de Montellano and Barbour

(1997:

> 419) assume that ancient Afrocentric research is the result of the

> "cultural nationalism of the 1960's and 1970's. This view is

false. The

> ancient Afrocentric studies research tradition was developed

before the

> 1960's (Winters, 1994, 1996). The ancient Afrocentric studies

research

> tradition reflects almost two hundred years of original research

in the

> area of ancient Afrocentric studies (Winters, 1994, 1996).

Contrary to

> the views of Haslip-Viera, Ortiz de Montellano and Barbour (1997)

> ancient Afrocentric historical research makes ancient Afrocentric

area

> studies a valid field of research (Winters, 1994). Haslip-Viera,

Ortiz

> de Montellano and Barbour (1997) criticized the view held by many

> Afrocentrist that the Olmec people were Africans, due to the

research

> of Ivan van Sertima. Use of van Sertima (1976) by Haslip-Viera,

Ortiz de

> Montellano and Barbour (1997: 419) to denigrate Afrocentrism is

unfair,

> because this researcher has made it clear since the publication of

his

> book They came before Columbus in 1976, that he is not an

Afrocentrist.

> Although Haslip-Viera, Ortiz de Montellano and Barbour (1997: 431)
> acknowledge this truth in their rebuttal of van Sertima, the

authors

> refer to Afrocentrists as purveyors of "racism", interested only in
> denying the authentic role of Native Americans in the rise of

American

> civilizations.
> Haslip-Viera, Ortiz de Montellano and Barbour (1997: 419, 423-25)

argue

> that the claims of the Afrocentrists that the Olmecs were
> Africans, must be rejected because 1) the Olmecs do not look like
> Nubians, and 2) the absence of an African artifact recovered from

an

> archaeological excavation. These authors are wrong on both counts,

there

> are numerous resemblances between the ancient Olmec people and

ancient

> Nubians, and an African artifact: Manding writing, is engraved on

many

> Olmec artifacts discovered during archaeological excavation

(Winters,

> 1979, 1997)

> Haslip-Viera, Ortiz de Montellano and Barbour (1997) argue that the
> Olmecs could not have been Nubians or Kushites of the Napata-Meroe
> civilization, as claimed by van Sertima (1976) because the Olmec
> civilization preceded the civilization of the Kushites by hundreds

of

> years. They also claim that the Olmecs had flat noses, while the

Nubians

> had "thinner noses" because they lived in the desert (Haslip-Viera,
> Ortiz de Montellano & Barbour, 1997:423).
> This view is false. The ancient Nubians like African-Americans

today

> were not monolithic, they had different hues of skin, facial

features

- > and nose shapes (Keita, 1996: 104). This is evident in from the
- > wall-painting from the tomb-chapel of Sebekhotep at Thebes, c.1400

BC,

- > which show Nubians, of different types bringing rings of gold,

incense

- > and other luxury items to the Egyptian Pharaoh (Taylor, 1991).
- > One of the major Pharaohs of Egypt and Nubia/Kush was Taharqo. The
- > Sphinx of Taharqo c. 690-664 BC, found in Temple 1 at Kawa and the
- > shabti (tomb figure) of Taharqo in the Museum of Fine Arts, Boston

is

- > strikingly similar in facial features, including, the short round

face,

- > thick lips and flat nose associated with the Olmec people (Taylor,
- > 1991).
- >
- > King Taharqa
- > Moreover a comparison of Olmec heads and a bust of Taharqo

illustrated

- > striking similarities when they were placed along side each other
- > (Winters, 1984b:47). The iconographic evidence of the ancient

Nubians

- > clearly indicate that there were many round faced, thick lipped,

flat

- > nosed Nubians described in the Classical literature (Snowden,

1996: 106)

- > that fit the archtypical Olmec ruler type (Haslip-Viera, Ortiz de
- > Montellano and Barbour, 1997).
- >
- > Although the Olmec and Meroitic iconographic documents share many
- > analogous facial features , we must admit that the Nubian

hypothesis for

- > the Olmecs must be rejected. It must be rejected because the Kings

of

- > Meroitic Kush, and the Olmec Kings existed during different

historical

> eras. The Haslip-Viera, Ortiz de Montellano and Barbour (1997)

argument

> regarding van Sertima's Egypto-Nubian hypothesis has merit . It
> highlights the failure of van Sertima (1976) to critically read the
> sources of Africans in ancient America and study the archaeology

of West

> Africa and the Sahara. A cursory reading of Wiener (1922) would

have

> made it clear that the founders of the Olmec civilization were
> Mande/Manding speaking people.
>
> Comparison of a Nuba and Olmec Head
> I was misrepresented by Haslip-Viera, Ortiz de Montellano and

Barbour

> (1997: 421). They claim that I support the Egypto- Nubian

hypothesis of

> van Sertima, and belong to the so-called "extreme" Afrocentric

position

> on Olmec civilization (Haslip- Viera, Ortiz de Montellano and

Barbour,

> 1997: 421)
> Granted, van Sertima (1976) was wrong about the identity of the

Olmecs ,

> but he was correct in claiming that the Olmecs were of African

origin.

> And, there is no denying the fact that Africans early settled the
> Americas (Wiener, 1920-1922; von Wuthenau, 1980).
> Never in any of my publications on Olmec and African contact have

I ever

> claimed that the Egypto-Nubians had contact with the Olmecs

(Winters,

> 1979, 1981/1982,1983, 1984a, 1984c, 1997). Following Wiener (1922)

I

> have maintained all along the traditional Afrocentric view of

Olmec and

> African paradigm that the Manding speaking West Africans had

contact

> with the Olmec.

> Wiener (1922) based his identification of the Manding influence

over the

> Olmecs (eventhough he was unaware of this people at the time)

through

> his identification of Manding writing on the Tuxtla statuette

which was

> created by the Olmecs (Soustelle, 1984; Tate, 1995).

> The major evidence for the African origin of the Olmecs comes from

the

> writing of the Maya and Olmec people. As mentioned earlier most

experts

> believe that the Mayan writing system came from the Olmecs

(Soustelle,

> 1984). The evidence of African styl e writing among the Olmecs is

> evidence for Old World influence in Mexico. The Olmecs have left

> numerous symbols or signs inscribed on pottery, statuettes,

> batons/scepters, stelas and bas-reliefs that have been recognized

as

> writing (Soustelle, 1984; von Wuthenau, 1980; Winters, 1979). The

view

> that the Olmecs were the fir st Americans to 1) invent a complex

system

> of chronology, 2) a method of calculating time, and 3) a

hieroglyphic

> script which was later adopted by Izapan and Mayan civilizations,

is now

> accepted by practically all Meso-American specialist (Soustelle,

(1984).

> In 1979, I announced the decipherment of the Olmec writing

(Winters,

> 1979). It is generally accepted that the decipherment of an unknown

> language/script requires 1) bilingual texts and/or 2) knowledge of

the

> cognate language(s). It has long been felt by many Meso-

Americanist that

> the Olmec writing met none of these criteria because, no one knew

exactly

> what language was spoken by the Olmec that appear suddenly at San

> Lorenzo and La Venta in Veracruz, around 1200 B.C.

> The view that Africans originated writing in America is not new.

> Scholars early recognized the affinity between Amerindian scripts

and

> the Mande script(s) (Wiener, 1922, v.3; Rafinesque, 1832). In 1832,

> Rafinesque noted the similarities between the Mayan glyphs and the

> Libyco-Berber writing. And Leo Wiener (1922, v.3), was the first

> researcher to recognize the resemblances between the Manding

writing and

> the symbols on the Tuxtla statuette. In addition, Harold Lawrence

(1962)

> noted that the "petroglyphic" inscriptions found throughout much

of the

> southern hemisphere compared identically with the writing system

of the

> Manding.

> The second evidence pointing to the Manding origin of the Olmec

writing

> was provided by Leo Wiener in Africa and the Discovery of America

> (1922,v.3). Wiener presented evidence that the High Civilizations

of

> Mexico (Maya and Aztecs) had acquired many of the cultural and

> religious traditions of the Malinke-Bambara (Manding people) of

West

- > Africa. In volume 3, of Africa and the Discovery of America, Wiener
- > discussed the analogy between the glyphs on the Tuxtla statuette

and the

- > Manding glyphs engraved on rocks in Mandeland.
- > Up until 1995, there were only a few published Olmec inscriptions
- > (Winters, 1979). Today there are many Olmec inscriptions published

in

- > Jill Guthrie (1995) catalogue for the exhibition "The Olmec World: Ritual and Rulership", organized by the Art Museum of Princeton University. Manding Origin of Mayan term for Writing
- > The linguistic evidence (Brown, 1991), forces us to acknowledge

that the

- > Mayan term *c'ib is probably derived from Manding *Se'be. This

provides

- > the best hypothesis for the origin of the Mayan term for writing

given

- > the fact that the Mayan /c/ corresponds to the Manding /s/, and the
- > archaeological and linguistic evidence which indicate that the

Maya did

- > not have writing in Proto-Mayan times. And as a result, the term

for

- > writing had to have come into the Mayan languages after the

separation

- > of Proto -Maya. This would explain the identification of the Olmec

or

- > Xi/Shi people as Manding speakers. In addition to the Manding

origin of

- > the Mayan term for writing, there are a number Mayan terms that are
- > derived from the Olmec language .
- > In conclusion, the Manding speaking ancestors of the Olmecs came

from

- > the Saharan zone of North Africa (Winters, 1983, 1984c, 1986).

Here the

- > Proto-Olmecs left their earliest inscriptions at Oued Mertoutek
- > (Winters, 1979,1983). They took a full fledged literate culture to
- > Mexico.
- > This view is supported both by 1) our ability to read the Olmec
- > inscriptions; 2) confirmation that the Mayan term for writing

*c'ib, is

- > of Manding origin; and 3) the symbols for Mayan writing are

cognate to

- > the Manding writing systems used in Africa . Moreover, the evidence
- > presented in this paper makes it clear that the people who

introduced

- > writing to the Maya when they met at Nonoulco, may have been

Manding

- > speaking Olmecs.. Discovery at Olmec sites such as LaVenta

Offering No.4

- > , of Manding writing provide the "absolute proof " of African and

Olmec

- > contact. The presence of readable African writing on Olmec celts,

masks

- > and statues, is the genuine African artifact found "in controlled
- > excavations in the New World" demanded by Haslip-Viera, Ortiz de
- > Montellano and Barbour (1997: 419) that confirms the Afrocentric

claim

- > of ancient African and Olmec contact.

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> Edition. Mexico.

>

| 21325|2006-12-26 16:42:32|Mahari Mengistu|Kwanzaa is a time to embrace past, present and future|

Kwanzaa is a time to embrace past, present and future

By SEAN MAXFIELD, DAILY SUN

What was started by a California professor more than 30 years ago is now celebrated all over the world by millions of people.

Kwanzaa, derived from a Swahili phrase that means "first fruits," begins today and continues for seven days until Jan.1 This cultural holiday was started in 1966 by Dr. Maulana Karenga, a California State professor.

It's a holiday that's different from traditional celebrations such as Christmas and Hanukkah.

First and foremost, Kwanzaa is a cultural holiday, not a religious one, according to the official Kwanzaa Web site. In this sense, it may be practiced by all religious faiths who come together based on their common African heritage.

According to Ebony magazine, Karenga wanted to instill a sense of

pride and unity in African Americans and in their relationship with other races and groups. He said it was created to reaffirm and restore roots in the African culture.

Table of plenty

Ethel Thomas with The Villages' African-American Club explained the symbolism behind various items that can be found in the house, at a party or on a table during Kwanzaa.

The primary symbol of Kwanzaa is the kinara, a candleholder that holds seven candles representing African roots, Thomas said. The kinara's seven candles are called the Mishumaa Saba. There is one black, three red and three green candles. Black represents the color of Africans, red is for the blood shed by African ancestors and green is for hope and the color of Africa.

The seven candles stand for seven principles, known as Nguzo Saba, as defined by Thomas:

Umoja ? means unity

Kujichagulia ? means self-determination

Ujima ? means collective work and responsibility

Ujamaa ? means cooperative economics

Nia ? means purpose

Kuumba ? means creativity

Imani ? means faith

"Candles light the way," Thomas said. "Light one each day for each

principle."

Other Kwanza items are the unity cup or Kikombe cha Umoja, where wine or juice is placed. It represents a symbol of staying together. There is also mazao or crops, symbolic of the African fruit harvest celebrations, represented by a bowl of fruit.

An ear of corn, or muhindi, symbolizes children and the future they can make possible. These and other items are placed on a colorful mat, or mkeka.

Feast, friends and family

Like other holidays, Kwanzaa is a time for family, said Thomas. Kwanzaa centers around Karamu, a gathering of family and friends, with lots of food. A typical Karamu menu includes a fruit salad, salmon croquettes, Southern fried okra, corn bread, candied sweet potatoes and sweet-potato pie for dessert. Afterwards there is time for poetry, readings and music, Thomas said.

"At the end, they have libations," Thomas said. These libations are offered for all African Americans who have come before, including their ancestors.

Kwanzaa is especially for young children, according to author A.P. Porter. A child lights the black candle first. It makes children aware of their heritage and ancestry.

Gifts are also a part of Kwanzaa. Gifts are given mainly to children, but always include a book and a heritage symbol. A book emphasizes "the African value and tradition of learning stressed since ancient Egypt," and the heritage symbol "reaffirms and reinforces the African commitment to tradition and history."

Sharing what Kwanzaa means

Thomas the holiday gives African Americans an awareness of their culture, and of where they come from and where they are going.

"(It) means to me that we are aware of our heritage and our mother Africa and to achieve all our goals in America as African Americans and with all other ethnic groups," Thomas said.

George Spillers, the current president of the African-American Club, said Kwanzaa means following the idea of "It takes a village to raise a child."

"We try to take care of each other," Spillers said. "(That's) the theme of The Villages in general."

===

HTP,

HAPPY KWANZAA,

Mahari

| 21326|2006-12-26 21:22:47|noirfist|Quests Of The Dragon & Bird Clan|
Greetings,

Hi, Paul, I have a question about your book. Are you claiming that aspects of the African society of Khemit derives aspects of its divine spiritual traditions/mythos from the Asian cultural complex(es) you reference in your book? If so, I have some problems with that which I can address if that is what you are indeed postulating.

Kenneth House

| 21327|2006-12-26 22:20:37|Paul Kekai Manansala|Re: Quests Of The Dragon & Bird Clan|
--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

>

> Greetings,

>

> Hi, Paul, I have a question about your book. Are you claiming that
> aspects of the African society of Khemit derives aspects of its divine
> spiritual traditions/mythos from the Asian cultural complex(es) you
> reference in your book? If so, I have some problems with that which I
> can address if that is what you are indeed postulating.

>

I do believe there was contact between Egypt and Asia through the spice trade via southeastern Africa, and that influences flowed both ways. But in general the answer to your question is yes.

Regards,

Paul Kekai Manansala

| 21328|2006-12-27 04:29:25|noirfist|Re: Quests Of The Dragon & Bird Clan|

Which aspects of this African society's mythos, etc., are you claiming to be Asian? You seem to suggest that representations of Tahuti (Thoth) are Asian? What aspects of any of this is not derivative of concepts indigenous to the continent?

Kenneth House

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

> >

> > Greetings,

> >

> > Hi, Paul, I have a question about your book. Are you claiming

that

> > aspects of the African society of Khemit derives aspects of its

divine

> > spiritual traditions/mythos from the Asian cultural complex(es)

you

> > reference in your book? If so, I have some problems with that

which I

> > can address if that is what you are indeed postulating.

> >

>

>

> I do believe there was contact between Egypt and Asia through the

> spice trade via southeastern Africa, and that influences flowed

both

> ways. But in general the answer to your question is yes.

>

> Regards,

> Paul Kekai Manansala

>

| 21329|2006-12-27 04:42:54|noirfist|Re: Quests Of The Dragon & Bird Clan|

Hi, Paul,

I also find it difficult to embrace the notion that Punt was anywhere outside Africa. Incense producing trees exist on the continent, and the flora and fauna described regarding Punt also lie within Africa. If you are suggesting that Khemit's "Land of the Gods" is to be placed outside Africa, despite all of the correspondences between Khemit and the rest of the Continent, regarding cosmology, etc., then I have a severe problem with your premise.

--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

>

> Greetings,

>
> Hi, Paul, I have a question about your book. Are you claiming that
> aspects of the African society of Khemit derives aspects of its
divine
> spiritual traditions/mythos from the Asian cultural complex(es) you
> reference in your book? If so, I have some problems with that which
I
> can address if that is what you are indeed postulating.
>
> Kenneth House
>
| 21330|2006-12-27 07:33:29|Paul Kekai Manansala|Re: Quests Of The Dragon & Bird Clan|
--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:
>
> You seem to suggest that representations of
> Tahuti (Thoth) are Asian?
>
>

No Kenneth, there's no use discussing this if you haven't read the book completely.

Regards,
Paul Kekai Manansala
| 21331|2006-12-27 07:36:32|Paul Kekai Manansala|Re: Quests Of The Dragon & Bird Clan|
--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:
>
> Hi, Paul,
>
> I also find it difficult to embrace the notion that Punt was anywhere
> outside Africa. Incense producing trees exist on the continent, and
> the flora and fauna described regarding Punt also lie within Africa.

Again you haven't read the book completely. Otherwise you would know that I agree with James Innes Miller that Punt and the Greek Rhapta were mainly the same and located in southeastern Africa, and not Eritrea or Somalia as usually claimed.

However, the term "Punt" was used for different trading areas. For example, during the New Kingdom the word was also used for trading communities in Palestine.

Regards,

Paul Kekai Manansala

| 21332|2006-12-27 08:08:37|Jaime Pretell|Re: Quests Of The Dragon & Bird Clan|

Considering trade with Asia has been shown since predynastic times, I do not consider the concept implausible. But possibility does not mean occurrence. It would be up to Paul to show his evidence.

----- Original Message -----

From: noirfist

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, December 27, 2006 12:22 AM

Subject: [Ta_Seti] Quests Of The Dragon & Bird Clan

Greetings,

Hi, Paul, I have a question about your book. Are you claiming that aspects of the African society of Khemit derives aspects of its divine spiritual traditions/mythos from the Asian cultural complex(es) you reference in your book? If so, I have some problems with that which I can address if that is what you are indeed postulating.

Kenneth House

| 21333|2006-12-27 11:21:34|Paul Kekai Manansala|Re: Quests Of The Dragon & Bird Clan|

--- In Ta_Seti@yahoogroups.com, "Jaime Pretell" wrote:

>

> Considering trade with Asia has been shown since predynastic times,

I do not consider the concept implausible. But possibility does not mean occurrence. It would be up to Paul to show his evidence.

>

The evidence of the spice trade exists although it is still rather sparse.

For example, Giorgio Buccellati identified clove flower buds (*Eugenia aromatica*) both morphologically and through microscopic observation by a paleobotanist at Terqa, Syria dated to 1700 BCE. I believe these came from a northern but still maritime route rather than the southern maritime "Cinnamon Route." However, cloves at the time were found only in insular Southeast Asia and this is still good evidence of the ancient spice trade.

Cinnamon, or rather cassia (*Cinnamomum cassia*), has been tentatively identified by Dusanka Kucan as Samos, Greece dating to the 7th century BCE. I believe based mainly on literary evidence that this cinnamon cassia was the ti-sheps and khet nedjem of ancient Egyptian perfumery,

although I realize there are different opinions. This plant species is found in Southeast Asia and South China.

Probably most relevant for this discussion was the identification of nutmeg shells (*Myristica fragrans*) at Deir el-Bahri and possibly related to Hatshepsut's voyages to Punt (H. R. Harry Reginald Hall, C. T. Currelly, Edouard Naville, *The XVIIIth Dynasty Temple at Deir El-Bahari*, Egyptian Exploration Fund, 1913).

Not sure if these remains still survive in some museum somewhere, but it would be good for a modern paleobotanist to reanalyze the nutmeg as this species again was only found in the far southeastern corner of the "East Indies."

There is more evidence but first to understand the whole Cinnamon Route theory it's best to read Miller's *The Spice Trade of the Roman Empire 29 B. C.-A. D. 641*, in which he also deals quite a bit with the earlier Egyptian spice trade.

Regards,

Paul Kekai Manansala

| 21334|2006-12-27 17:03:58|Matthew|in response to garuda,|

If there are any linguists that support Paul's theory, I would like to conjecture that Meroitic Brahmi Iberian and Tocharian might represent a fundamental link in understanding this era's complex inter-cultural relationships. These syllabaries and alphabets representing a branch of "World cultivation" setting boundaries for the power struggles of the major players of the ancient kingdoms. An attempt by micro-communities trying to create a unified field of expression that transcends the spiritual conflicts of an eon. Creating new forms to remain accessible to the myriad parallel cognitive growths of the indigenous and civilized peoples of the regions that maintained equanimous relationships through agricultural trade humanitarian principles and promoting self-determination as a natural form of growth.

I am currently working to enhance the translations of the Meroitic alphabet, by expanding its phonetic hieroglyphic and calligraphic base from the 22 twinned characters to better reflect this language's position as a flexible intermediary of the African, European, Indian and Asian communities that traded throughout all the world tribulations of the day. Using Tocharian as Sanskrit root and Brahmi as reflection of newly formed trans-generational ingenuity, Iberian as a symbolic script root and Meroitic as a unique hybrid, I believe it possible to create a window into the unity of thought that is present throughout all language in finding clearer channels to explore these eras with more integrity and universality overcoming

the obstacles of the schism between the spoken and written word.

I would love to discuss my work with Paul or anyone who is interested.

maatiuja@yahoo.com

| 21335|2006-12-27 17:21:47|clyde winters|Re: Nubians and Olmecs-Question For Dr. Winters|
Hi

Thanks for your support. I believe that many people do not study the claim because they still believe that Africans have no history except for the West African empires. Other people, especially Blacks are Egypto-centric in the sense that they believe that all we need to know is Egyptian history. Both views are wrong Africans were the creators of many ancient civilizations besides Egypt.

Clyde Winters

--- noifist <noifist@yahoo.com> wrote:

> Dr. Winters,
>
> I am wondering why contemporary Western scholarship,
> perhaps not so
> in "peer reviewed texts," has tended to remain
> largely silent on the
> Tichitt-Walata, Mande/Garamande cultural complex? It
> appears, to me,
> that this societies exposure shall eventually
> overturn all that the
> West has perceived about the
> Olmec/Minoan/Garamande/Mediterranean
> cultural complex. I have read your works since at
> Lincoln U.,
> since '86, and appears that your work shall be
> viewed as a head of
> its time in the end.
>
> No one even talks much about, for example, the
> chariot routes which
> end at the Niger, the fact that the horses used were
> the Sahelian,
> indigenous variant and, as you said in Van Sertima's
> first text
> (Blacks In Science..."), that, as exemplified as by

> the Vai script,
> indigenous African scripts are the core of the
> scripts for the
> cultural complexes I note above. Further, as you
> have always
> asserted, the problem in solving these "mysteries"
> is that too much
> focus on African "civilizations" has been given to
> the Ta-Seti/Ta-
> Merrian complex and totally disregarding other
> archeological sites
> on the continent (coupled with the fact that
> archaeology is but in
> its infancy on the continent. I saw, recently, that
> archeology in
> the Congo is beginning to turn up some fascinating
> results as well.
>
> Looks like you'll have the "last laugh" after all.
>
>
> --- In Ta_Seti@yahoogroups.com, "olmec982000"
>
> wrote:
> >
> > The Nubians and Olmecs
> > by
> > Clyde Winters
> >
> >
> > Haslip-Viera, Ortiz de Montellano and Barbour
> (1997) have argued
> that
> > Olmec civilization was not influenced by Africans
> and therefore
> > Afrocentrism should have no standing in higher
> education, but in
> fact it
> > can be illustrated that the facial types as
> sociated with the Olmec
> > people and Meroitic people are identical; and that
> Olmec figurines
> such
> > as the Tuxtla statuette excavation are inscribed
> with African
> writing

> > used by the Mande people of West Africa (Wiener,
> 1922; Winters,
> 1979 ,
> > of Manding writing provide the "absolute proof "
> recovered by
> > archaeologists from "controlled excavations in the
> New World"
> demanded
> > by Haslip-Viera, Ortiz de Montellano and Barbour
> (1997: 419) to
> > "proof"/confirm Olmec and African contact.
> > The failure of Haslip- Viera, Ortiz de Montellano
> and Barbour
> (1997) to
> > realize an African presence in PreColumbian
> America, is the result
> of
> > their ignorance of the normal science of ancient
> Afrocentric
> studies
> > (Winters, 1996). Haslip-Viera, Ortiz d e
> Montellano and Barbour
> (1997:
> > 419) assume that ancient Afrocentric research is
> the result of the
> > "cultural nationalism of the 1960's and 1970's.
> This view is
> false. The
> > ancient Afrocentric studies research tradition was
> developed
> before the
> > 1960's (Wint ers, 1994, 1996). The ancient
> Afrocentric studies
> research
> > tradition reflects almost two hundred years of
> original research
> in the
> > area of ancient Afrocentric studies (Winters,
> 1994, 1996).
> Contrary to
> > the views of Haslip-Viera, Ortiz de Montellano and
> Barbour (1997)
> > ancient Afrocentric historical research makes
> ancient Afrocentric
> area
> > studies a valid field of research (Winters, 1994).

> Haslip-Viera,
> Ortiz
> > de Montellano and Barbour (1997) criticized the
> view held by many
> > Afrocentrist that the Olmec people were Africans,
> due to the
> research
> > of Ivan van Sertima. Use of van Sertima (1976) by
> Haslip-Viera,
> Ortiz de
> > Montellano and Barbour (1997: 419) to denigrate
> Afrocentrism is
> unfair,
> > because this researcher has made it clear since
> the publication of
> his
> > book They came before Columbus in 1976, that he is
> not an
> Afrocentrist.
> > Although Haslip-Viera, Ortiz de Montellano and
> Barbour (1997: 431)
> > acknowledge this truth in their rebuttal of van
> Sertima, the
> authors
> > refer to Afrocentrist as purveyors of "racism",
> interested only in
> > denying the authentic role of Native Americans in
> the rise of
> American
> > civilizations.
> > Haslip-Viera, Ortiz de Montellano and Barbour
> (1997: 419, 423-25)
> argue
> > that the claims of the Afrocentrists claims that
> the Olmecs were
> > Africans, must be rejected because 1) the Olmecs
> do not look like
> > Nubians, and 2) the absence of an African artifact
> recovered from
> an
> > archaeological excavation. These authors are wrong
> on both counts,
> there
> > are numerous resemblance between the ancient Olmec
> people and
> ancient

> > Nubians, and an African artifact: Manding writing,
> is engraved on
> many
> > Olmec artifacts discovered during archaeological
> excavation
> (Winters,
> > 1979, 1997)
> > Haslip-Viera, Ortiz de Montellano and Barbour
> (1997) argue that the
> > Olmecs could not have been Nubians or Kushites of
> the Napata-Meroe
> > civilization, as claimed by van Sertima (1976)
> because the Olmec
> > civilization preceded the civilization of the
> Kushites by hundreds
> of
> > years. They also claim that the Olmecs had flat
> noses, while the
> Nubians
> > had "thinner noses" because they lived in the
> desert (Haslip-Viera,
> > Ortiz de Montellano & Barbour, 1997:423).
> > This view is false. The ancient Nubians like
> African- Americans
> today
> > were not monolithic, they had different hues of
> skin, facial
> features
> > and nose shapes (Keita, 1996: 104). This is
> evident in from the
> > wall-painting from the tomb-chapel of Sebekhotep
> at Thebes, c.1400
> BC,
> > which show Nubians, of different types bringing
> rings of gold,
> incense
> > and other luxury items to the Egyptian Pharaoh
> (Taylor, 1991).
>

=== message truncated ===

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<http://mail.yahoo.com>

| 21336|2006-12-28 17:09:04|Paul Kekai Manansala|Egyptian Antiquities Information Newsletter|

http://www.eais.org.eg/pdfs/January_2007.pdf

Regards,

Paul Kekai Manansala

| 21337|2006-12-29 11:37:34|Djehuti Sundaka|Re: questions regarding the Kemetic language and interpretation|

Nhsy was probably the name that people to the immediate south of Kamat had called themselves. When eurocentric transliterators express Nhsy as "Black" or "Negro", it's most likely done to convey the inference that the people of Kamat weren't. When expressed as "Southerner", it's probably an attempt to avoid a racial designation. Although "Nubian" is also an inaccurate expression (since it derives from a much later people known as the Nobatea), it's nevertheless the most accurate term used to express what is being referred to.

As for "Athena", Bernal derives it from "Hat-Nit" (Temple of Nit). However, in transforming Kamy words, it can be observed that the Hellenic people transformed 't's into 'th's only when a word ending in a 't' had been followed by a word beginning with a 'h'. An example is "Hathor" which is "Hat" (a word ending in 't') followed by the name "Har(w)" (a word beginning with a 'h'). This is based on my memory of notes I used to have that were destroyed a couple of years ago. Also in those notes was the pronunciation of "Atn" which was expressed like "ah-n", the 't' being practically silent like in the Cockney pronunciation of "bottle".

The Hellenes had identified their goddess Athena with the Kamy goddess Nit who had been a goddess of war and wisdom.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> I have a linguistic question regarding the Kemetic language and
> interpretation. Someone mentioned earlier about the near
> infallibility of Budge's work. However, I have concerns about his
> interpretation of the word "nhsy". Traditionally, due to him
> presumably, it is translated as "nubian" or "black", a race
> designation. Yet, there are at least two, I believe, pharaohs
with
> the name "Pa-nhsy". When this is translated by eurocentrics they

- > translate it as "the southerner". Why not the Nubian or the black?
- > I say it is because that would mean that blacks/Nubians were
- > considered Egyptians as well. And if the word is to be translated
- > as "the southerner" consistently it would also mean that there was
- no
- > separation of the people of the Nile by "race" (because they were
- all
- > of the same race) but by locale or group. Perhaps, the confusion
- is
- > due to some ignorance on my part ? not being an expert on Kemetic
- > language. More than likely, I believe, it is an example of
- > Eurocentric deceit and deception.
- >
- > One other issue is Athena. I've read the volumes of Bernal's
- Black
- > Athena but I don't remember if he addressed the origin of the name
- > Athena. I recall reading and seeing a photo of a face relief
- > supposedly found in Greece which looked extremely close to the
- visage
- > of Nefertiti. I believe there was some controversy of this
- finding
- > which was published by Ivan Sertima. If I recall correctly it was
- > charged to be incorrectly identified. Perhaps, someone will
- recall
- > the details of this incident. Nonetheless, the life of Ahkenaten
- and
- > Nefertiti fascinates me. Veliskovsky proposed the theory that the
- > myth of Oedipus was based on the life of Ahkenaten. It appears
- that
- > Nefertiti seems to have disappeared around 1336 BC.
- > The question is this: could Athena come from the word Aten
- referring
- > to the worship of of the Aten? If Nefertiti immigrated to Greece
- she
- > could have ultimately been worshipped as the goddess of the Aten,
- > i.e., At(h)en-a. Her immigration, if it occurred, would have
- taken
- > place in plenty of time for the cult to have taken hold in
- Greece.
- > This seems particularly plausible since Greece and Afrika seem to
- > have a genetic and cultural affinity going back thousands of
- years.
- > Below is an excerpt from a page dealing with the worship of Athena:
- >
- >
- > <http://www.culture.gr/2/21/211/21122n/e211vn08.html>

> According to myth, the cult of Athena Lindia was pre-Hellenic,
 > although this is not borne out by the sporadic excavation finds.
 The
 > history of the sanctuary begins in the Geometric period (9th c.
 BC).
 > In the Archaic period the tyrant of Lindos, Kleoboulos, revived
 the
 > cult and built a temple, probably on the site of an earlier one.
 The
 > Archaic temple had the same Doric tetrastyle amphiprostyle plan as
 > the subsequent one. The sanctuary was approached by a rough flight
 of
 > steps. After it was burnt down in 342 BC, the present temple was
 > built with the propylaea and the monumental staircase. The
 > Hellenistic stoa is later. In the 3rd c. BC the cult of Zeus
 Polieus
 > was introduced, although Athena remained the principal deity of
 the
 > sanctuary. In the Roman period the priest Aglochartos planted
 olive
 > trees on the spot, and according to an inscription the Sanctuary
 of
 > Psithyros was built close to the Temple of Athena (2nd c. AD).
 >
 > =====
 > HTP,
 > Mahari
 >

| 21338|2006-12-29 17:17:54|Paul Kekai Manansala|Re: questions regarding the Kemetic
 language and interpretation|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
 wrote:

>

>

> The Hellenes had identified their goddess Athena with the Kamy
 > goddess Nit who had been a goddess of war and wisdom.

>

Readers might recognize goddess Nit by the form "Neith," which is the
 common form found especially in older literature (also Net, Neit, etc.).

Regards,

Paul Kekai Mananasla

| 21339|2006-12-30 11:04:55|Paul Kekai Manansala|New Kingdom drawing may hold secret to Karnak temple|

12th century BC carving may hold the secret of Karnak Temple

ByAhmed Maged

First Published:December19,2006



The [stone](#) consists of two parts: the upper part depicts King Set Nakhat lying prostrate with the blue crown on his head

CAIRO: [Egypt](#) announced Sunday the discovery of a carving dating back to the 12th century BC which could hold the key to valuable information on Karnak Temple, the largest ancient religious site in the world.

According to an Egyptian Supreme Council of Antiquities (SCA) statement, the stone carving was found during excavations at the Kibash Alley that links the Karnak with the [Luxor](#) Temple.

Egyptian Culture Minister Farouk Hosni reportedly pointed out to the significance of the find which it reveals a lot of new facts about the 20th dynasty.

Dr Zahi Hawas, head of the Supreme Council of Antiquities explained that the large quartzite stone, carved with 17 lines of hieroglyphics, highlights the achievements of high priest Bak En Khonso and his contributions to the grand hall at Karnak.

Hawas told reporters that the stone consists of two parts: the upper part depicts King Set Nakhat lying prostrate with the blue crown on his head. He offers the symbol of justice to the supreme deity Amon Ra, that appears sitting on his throne while holding with his left hand Alwast □ emblem of the city of Thebes □ and in his right, the key of life.

Behind Amon Ra Goddess Mot □ one of Thebes □ Trinity that consists of Amon, Mot and son Khonso □ is depicted raising her left hand, a gesture meant to bestow protection on the king,

Hawas added.

Seventeen lines of hieroglyphic text are carved on the lower part of the stone, followed by an illustration of chief Amon priest Bak En Khonso, seen in a worshipping posture and in full official priest attire.

"This is very important because we never knew anything about Bak En Khonso, the second most important man after the king," said Zahi Hawass.

He noted: "This is going to reconstruct history and will enrich our understanding of Karnak."

Bak En Khonso lived during the reign of King Setnakhte, founder of Egypt's Twentieth Dynasty.

A high priest was considered to be the most important man after the king, performing duties, religious rituals and offerings on his behalf.

Karnak Temple in the southern city of Luxor is the largest ancient religious site in the world. Of its four main parts, only one is accessible to tourists.

"There are still so many treasures underground," said Hawass, who believes that 70 percent of Egypt's antiquities are yet to be discovered.

<http://www.dailystaregypt.com/>

| 21340|2006-12-30 12:01:49|MessiahTwain|Great Spirit and All Unseen ...|
..

<http://groups.yahoo.com/group/DiosasAncianos2012/>

Our Prayer for Peace

Great Spirit and all unseen, this day we pray and ask you
for
guidance, humbly we ask you to help us to have recourse
to peaceful ways of life, because of uncontrolled
deceitfulness by our humankind.

Help us all to love, not hate one another. We ask You to be
seen in
an image of Love and Peace. Let us be seen in beauty, the
colors of
the rainbows. We respect our Mother, the planet & our corn
fields,
with our loving care, from Her breast we receive our
nourishment.

Let us massage away the pain of the two-hearted, the
destroyers
of mind, the haters of self-made leaders, whose lusts for
power and
wealth lead us into confusion and darkness. Creating
visions always
of world beauty, singing away violence, the battlefield.

Our duty is to pray always for harmony between ourselves
and earth, so
that the planet will bloom once more. Let us show our
emblem of love
and goodwill for all life and land.

Pray for the House of Glass, (United Nations) Pray for
within it are
minds clear and pure as ice and mountain streams. Pray for
the great
leaders of nations in the House of Mica who in their own
quiet ways
help the earth in balance.

We pray the Great Spirit to assist us this day in purifying
our
Mother Earth into a healthy peaceful garden. Let us Sing
for
strength of wisdom with all nations for the good of all
people.

Our hope is not yet lost, purification must be to restore
the
health of our Mother Earth for lasting peace and happiness,
Techqua Ikachi -- for Land and Life!

"Together with All Nations We Hold this World in Balance"

Hopi Elders

..

| 21341|2006-12-30 13:43:23|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /remu 14.pdf
Uploaded by : rekhz <rekhz@yahoo.com>
Description : issue 14

You can access this file at the URL:
http://groups.yahoo.com/group/Ta_Seti/files/remu%2014.pdf

To learn more about file sharing for your group, please visit:
<http://help.yahoo.com/help/us/groups/files>

Regards,

rekhz <rekhz@yahoo.com>
| 21342|2006-12-30 14:42:00|Mahari Mengistu|Re: New file uploaded to Ta_Seti|
Can't access file. Message "bad encrypt dictionary".
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Ta_Seti@yahoogroups.com wrote:

>
>
> Hello,
>
> This email message is a notification to let you know that
> a file has been uploaded to the Files area of the Ta_Seti
> group.
>
> File : /remu 14.pdf
> Uploaded by : rekhz
> Description : issue 14
>
> You can access this file at the URL:
> http://groups.yahoo.com/group/Ta_Seti/files/remu%2014.pdf
>
> To learn more about file sharing for your group, please visit:
> <http://help.yahoo.com/help/us/groups/files>
>
> Regards,
>
> rekhz

| 21343|2006-12-30 19:40:20|Paul Kekai Manansala|Re: New file uploaded to Ta_Seti|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>
> Can't access file. Message "bad encrypt dictionary".
> HTP,
> Mahari

>

Mahari, make sure you're updated as much as possible with the latest version of Adobe Acrobat (or whatever pdf reader you use). I was able to access the file.

Regards,

Paul Kekai Manansala

| 21344|2006-12-31 06:47:00|Alex van Deelen|New file uploaded to Ta_Seti|

Paul,

I had the same problem, except that my error message is
" This viewer cannot decrypt this document. "

I'm using Acrobat Reader 5.0.

I think the problem is with the % sign in the URL.

http://groups.yahoo.com/group/Ta_Seti/files/remu%2014.pdf

Checking the file online, I can see that there is a space in the name 'remu 14.pdf'.

I'm sure whatever program there is, used '%20' to fill the gap.

I think that is the problem.

And by the way, a belated merry christmas and a happy new year to you and everyone on this forum.

Alex

| 21345|2006-12-31 11:47:10|Paul Kekai Manansala|New file uploaded to Ta_Seti|

Hi Alex,

I've removed the space in the file name. Try it again to see if it works.

Hope your holidays went well and happy new year!

Regards,

Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> Paul,

>

> I had the same problem, except that my error message is

> " This viewer cannot decrypt this document. "
>
> I'm using Acrobat Reader 5.0.
>
> I think the problem is with the % sign in the URL.
>
> http://groups.yahoo.com/group/Ta_Seti/files/remu%2014.pdf
>
> Checking the file online, I can see that there is a space in the
name 'remu
> 14.pdf'.
> I'm sure whatever program there is, used '%20' to fill the gap.
>
> I think that is the problem.
>
> And by the way, a belated merry christmas and a happy new year to
> you and everyone on this forum.
>
> Alex
>
| 21346|2007-01-01 00:24:20|Mahari Mengistu|New file uploaded to Ta_Seti|
"The requested file or directory is not found on the server. "

Latest response - to me, at least.
HTP,
Mahari

--- In Ta_Seti@yahoo.com, "Paul Kekai Manansala"
wrote:
>
> Hi Alex,
>
> I've removed the space in the file name. Try it again to see if it
works.
>
> Hope your holidays went well and happy new year!
>
> Regards,
> Paul Kekai Manansala
>
> --- In Ta_Seti@yahoo.com, "Alex van Deelen" wrote:
>>
>> Paul,
>>
>> I had the same problem, except that my error message is

> > " This viewer cannot decrypt this document. "
> >
> > I'm using Acrobat Reader 5.0.
> >
> > I think the problem is with the % sign in the URL.
> >
> > http://groups.yahoo.com/group/Ta_Seti/files/remu%2014.pdf
> >
> > Checking the file online, I can see that there is a space in the
> name 'remu
> > 14.pdf'.
> > I'm sure whatever program there is, used '%20' to fill the gap.
> >
> > I think that is the problem.
> >
> > And by the way, a belated merry christmas and a happy new year to
> > you and everyone on this forum.
> >
> > Alex
> >
>
| 21347|2007-01-01 10:46:04|pkmanansala|New file uploaded to Ta_Seti|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>
> "The requested file or directory is not found on the server. "
>
> Latest response - to me, at least.
>

Mahari did you try to access the pdf from the files section of the
Ta-Seti website?

http://groups.yahoo.com/group/ta_seti/files

Otherwise you'll have to edit the link and remove the "%20" part.

Regards,

Paul Kekai Manansala

| 21348|2007-01-01 20:53:36|Freddie Thompson|Re: Nubians and Olmecs-Question For Dr.
Winters|

Hi Clyde,

To add to what you said -- I think also, with black people gaining so much political power and influence in society, it has become expedient for opponents to focus primarily on the faults of the black community, thereby justifying skepticism to any and every historical claim that puts black history beyond the limited scope Western scholars had previously set. Also, people want desperately to maintain a status quo so

that they don't have to take personal responsibility to change their own backward thinking/or acknowledge that they don't know half of all they thought they knew. They don't take kindly to facts that suggest to them that they might need to go back and re-learn history from a different cultural context.

Then you have the people who like to see themselves as being so liberal minded that they have decided it is unfair to consider that cultural influences from one continent -such as Africa- could have significantly advanced the cultures of "Native American" people such as the Maya.

Keep up the good work Clyde. I hear a lot of lip-service from opponents of your work, a lot of shallow, haughty attacks, but not a lot of solid evidence to directly refute it. I think one way or another, your efforts are on their way to being vindicated.

Fred

clyde winters wrote:

Hi

Thanks for your support. I believe that many people do not study the claim because they still believe that Africans have no history except for the West African empires. Other people, especially Blacks are Egypto-centric in the sense that they believe that all we need to know is Egyptian history. Both views are wrong. Africans were the creators of many ancient civilizations besides Egypt.

Clyde Winters

--- noirfist <noirfist@yahoo.com> wrote:

> Dr. Winters,

>

> I am wondering why contemporary Western scholarship,

> perhaps not so

> in "peer reviewed texts," has tended to remain

> largely silent on the

> Tichitt-Walata, Mande/Garamande cultural complex? It

> appears, to me,

> that this society's exposure shall eventually

> overturn all that the

> West has perceived about the

> Olmec/Minoan/ Garamande/ Mediterranean

> cultural complex. I have read your works since at

> Lincoln U.,

> since '86, and appears that your work shall be

> viewed as a head of

> its time in the end.

>

> No one even talks much about, for example, the

> chariot routes which

> end at the Niger, the fact that the horses used were

> the Sahelian,

> indigenous variant and, as you said in Van Sertima's
> first text
> (Blacks In Science...) , that, as exemplified as by
> the Vai script,
> indigenous African scripts are the core of the
> scripts for the
> cultural complexes I note above. Further, as you
> have always
> asserted, the problem in solving these "mysteries"
> is that too much
> focus on African "civilizations" has been given to
> the Ta-Seti/Ta-
> Merriam complex and totally disregarding other
> archeological sites
> on the continent (coupled with the fact that
> archaeology is but in
> its infancy on the continent. I saw, recently, that
> archeology in
> the Congo is beginning to turn up some fascinating
> results as well.
>
> Looks like you'll have the "last laugh" after all.
>
>
> --- In Ta_Seti@yahoogroups.com, "olmec982000"
>
> wrote:
> >
> > The Nubians and Olmecs
> > by
> > Clyde Winters
> >
> >
> > Haslip-Viera, Ortiz de Montellano and Barbour
> (1997) have argued
> that
> > Olmec civilization was not influenced by Africans
> and therefore
> > Afrocentrism should have no standing in higher
> education, but in
> fact it
> > can be illustrated that the facial types as
> sociated with the Olmec
> > people and Meroitic people are identical; and that
> Olmec figurines
> such

> > as the Tuxtla statuette excavation are inscribed
> with African
> writing
> > used by the Mande people of West Africa (Wiener,
> 1922; Winters,
> 1979 ,
> > of Manding writing provide the "absolute proof "
> recovered by
> > archaeologists from "controlled excavations in the
> New World"
> demanded
> > by Haslip-Viera, Ortiz de Montellano and Barbour
> (1997: 419) to
> > "proof"/confirm Olmec and African contact.
> > The failure of Haslip- Viera, Ortiz de Montellano
> and Barbour
> (1997) to
> > realize an African presence in PreColumbian
> America, is the result
> of
> > their ignorance of the normal science of ancient
> Afrocentric
> studies
> > (Winters, 1996). Haslip-Viera, Ortiz d e
> Montellano and Barbour
> (1997:
> > 419) assume that ancient Afrocentric research is
> the result of the
> > "cultural nationalism of the 1960's and 1970's.
> This view is
> false. The
> > ancient Afrocentric studies research tradition was
> developed
> before the
> > 1960's (Wint ers, 1994, 1996). The ancient
> Afrocentric studies
> research
> > tradition reflects almost two hundred years of
> original research
> in the
> > area of ancient Afrocentric studies (Winters,
> 1994, 1996).
> Contrary to
> > the views of Haslip-Viera, Ortiz de Montellano and
> Barbour (1997)
> > ancient Afrocentric historical research makes

> ancient Afrocentric
> area
> > studies a valid field of research (Winters, 1994).
> Haslip-Viera,
> Ortiz
> > de Montellano and Barbour (1997) criticized the
> view held by many
> > Afrocentrist that the Olmec people were Africans,
> due to the
> research
> > of Ivan van Sertima. Use of van Sertima (1976) by
> Haslip-Viera,
> Ortiz de
> > Montellano and Barbour (1997: 419) to denigrate
> Afrocentrism is
> unfair,
> > because this researcher has made it clear since
> the publication of
> his
> > book They came before Columbus in 1976, that he is
> not an
> Afrocentrist.
> > Although Haslip-Viera, Ortiz de Montellano and
> Barbour (1997: 431)
> > acknowledge this truth in their rebuttal of van
> Sertima, the
> authors
> > refer to Afrocentrist as purveyors of "racism",
> interested only in
> > denying the authentic role of Native Americans in
> the rise of
> American
> > civilizations.
> > Haslip-Viera, Ortiz de Montellano and Barbour
> (1997: 419, 423-25)
> argue
> > that the claims of the Afrocentrists claims that
> the Olmecs were
> > Africans, must be rejected because 1) the Olmecs
> do not look like
> > Nubians, and 2) the absence of an African artifact
> recovered from
> an
> > archaeological excavation. These authors are wrong
> on both counts,
> there

> > are numerous resemblance between the ancient Olmec
> people and
> ancient
> > Nubians, and an African artifact: Manding writing,
> is engraved on
> many
> > Olmec artifacts discovered during archaeological
> excavation
> (Winters,
> > 1979, 1997)
> > Haslip-Viera, Ortiz de Montellano and Barbour
> (1997) argue that the
> > Olmecs could not have been Nubians or Kushites of
> the Napata-Meroe
> > civilization, as claimed by van Sertima (1976)
> because the Olmec
> > civilization preceded the civilization of the
> Kushites by hundreds
> of
> > years. They also claim that the Olmecs had flat
> noses, while the
> Nubians
> > had "thinner noses" because they lived in the
> desert (Haslip-Viera,
> > Ortiz de Montellano & Barbour, 1997:423).
> > This view is false. The ancient Nubians like
> African- Americans
> today
> > were not monolithic, they had different hues of
> skin, facial
> features
> > and nose shapes (Keita, 1996: 104). This is
> evident in from the
> > wall-painting from the tomb-chapel of Sebekhotep
> at Thebes, c.1400
> BC,
> > which show Nubians, of different types bringing
> rings of gold,
> incense
> > and other luxury items to the Egyptian Pharaoh
> (Taylor, 1991).
>
=== message truncated ===

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>

| 21349|2007-01-02 09:04:51|matt mercer|Re: Nubians and Olmecs-Question For Dr. Winters,
extra support|

Attachments :

I whole-heartedly agree that the african continent as a whole has been misrepresented by a larger continuum of not only politically motivated but socially degenerated consensus as to Africa's place in the historical melting pot, as it were. I have mentioned that I am currently working on an independent study of the language root systems of the ancients, and have been focusing the last month on africa. To understand the concepts of parallel genesis of the spoken symbolic and written forms of language is, I think, the first stepping stone in being able to transliterate the folklore mythical and real stories behind civilised codification of language as a whole. To undersand that in the fledging era of pre-dynastic Egypt that leaders were much closer to the tribal affiliations of the continent is also key in being clear about the basic symbolic representations of the ideas that formed the principles that the heiroglyphic language was made for.

I have sent a cave painting from south africa, most ancient, where I see a symbol that is like the seed for the Egyptian word ntr, or gaurdian(god). In the hand of a shaman is a tool with a turtle as its head, with a man figure sitting next to a tree, inscribed on the turtle shell. Like the heiroglyph ntr, a tree stump with a flag in it, the conflicts surrounding self-determined expression of ecological principles that are larger than individuals and bound by social recognition are indeed as old as the mountains. Another painting depicts a pair of large closed eyes, in meditation, visualizing a family of elephants caravanning to perhaps an elephant graveyard. Perhaps the ones who had to make the time to live in these caves, had only this way of expressing these ideas for longevities' sake.

I will keep you posted on my progress.

Happy new year.

Matt mercer

Freddie Thompson wrote:

Hi Clyde,

To add to what you said -- I think also, with black people gaining so much political power and influence in society, it has become expedient for opponents to focus primarily on the faults of the black community, thereby justifying skepticism to any and every historical claim that puts black history beyond the limited scope Western scholars had previously set. Also, people want desperately to maintain a status quo so that they don't have to take personal responsibility to change their own backward thinking/or acknowledge that they don't know half of all they thought they knew. They don't take kindly to facts that

suggest to them that they might need to go back and re-learn history from a different cultural context.

Then you have the people who like to see themselves as being so liberal minded that they have decided it is unfair to consider that cultural influences from one continent -such as Africa- could have significantly advanced the cultures of "Native American" people such as the Maya.

Keep up the good work Clyde .I hear a lot of lip-service from opponents of your work, a lot of shallow, haughty attacks, but not a lot of solid evidence to directly refute it. I think one way or another, your efforts are on their way to being vindicated.

Fred

clyde winters wrote:

Hi

Thanks for your support. I believe that many people do not study the claim because they still believe that Africans have no history except for the West African empires. Other people, especially Blacks are Egypto-centric in the sense that they believe that all we need to know is Egyptian history. Both views are wrong Africans were the creators of many ancient civilizations besides Egypt.

Clyde Winters

--- noifist <noifist@yahoo.com> wrote:

> Dr. Winters,

>

> I am wondering why contemporary Western scholarship,

> perhaps not so

> in "peer reviewed texts," has tended to remain

> largely silent on the

> Tichitt-Walata, Mande/Garamande cultural complex? It

> appears, to me,

> that this societies exposure shall eventually

> overturn all that the

> West has perceived about the

> Olmec/Minoan/ Garamande/ Mediterranean

> cultural complex. I have read your works since at

> Lincoln U.,

> since '86, and appears that your work shall be

> viewed as a head of

> its time in the end.

>

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> chariot routes which

> end at the Niger, the fact that the horses used were

> the Sahelian,
> indigenous variant and, as you said in Van Sertima's
> first text
> (Blacks In Science...) , that, as exemplified as by
> the Vai script,
> indigenous African scripts are the core of the
> scripts for the
> cultural complexes I note above. Further, as you
> have always
> asserted, the problem in solving these "mysteries"
> is that too much
> focus on African "civilizations" has been given to
> the Ta-Seti/Ta-
> Merrian complex and totally disregarding other
> archeological sites
> on the continent (coupled with the fact that
> archaeology is but in
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> archeology in
> the Congo is beginning to turn up some fascinating
> results as well.

>
> Looks like you'll have the "last laugh" after all.

>
>
> --- In Ta_Seti@yahoogroups.com, "olmec982000"

> wrote:

> >

> > The Nubians and Olmecs

> > by

> > Clyde Winters

> >

> >

> > Haslip-Viera, Ortiz de Montellano and Barbour

> (1997) have argued

> that

> > Olmec civilization was not influenced by Africans

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> > Afrocentrism should have no standing in higher

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> > used by the Mande people of West Africa (Wiener,
> 1922; Winters,
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> > archaeologists from "controlled excavations in the
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> rings of gold,
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> > and other luxury items to the Egyptian Pharaoh
> (Taylor, 1991).
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| 21350|2007-01-02 16:15:24|Mahari Mengistu|New file uploaded to Ta_Seti|
Yes, I did. I'll try removing the "%20".
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "pkmanansala" wrote:
>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
> >
> > "The requested file or directory is not found on the server. "
> >
> > Latest response - to me, at least.
> >
>
>
> Mahari did you try to access the pdf from the files section of the
> Ta-Seti website?
>
> http://groups.yahoo.com/group/ta_seti/files
>
> Otherwise you'll have to edit the link and remove the "%20" part.
>
> Regards,
> Paul Kekai Manansala
>

| 21351|2007-01-02 19:43:38|noirfist|Re: Nubians and Olmecs-Question For Dr. Winters, extra
support|
Dr. Winters,

To change the subject slightly, I noticed you mentioned inscriptions on a Turtle's shell, which is interesting as Emperor Shang, of China's Shang dynasty, made inscriptions, some of an allegedly divinatory nature, on Turtle shells. In light of what you have said about the ancient MA clan's societal structures in the Saharan pre-desertification period, I find that bit of data interesting.

Of course, it could simply be coincidental as well.

Thanks,

Ken

--- In Ta_Seti@yahoogroups.com, matt mercer wrote:

>

> I whole-heartedly agree that the african continent as a whole has been misrepresented by a larger continuum of not only politically motivated but socially degenerated consensus as to Africa's place in the historical melting pot, as it were. I have mentioned that I am currently working on an independent study of the language root systems of the ancients, and have been focusing the last month on africa. To understand the concepts of parallel genesis of the spoken symbolic and written forms of language is, I think, the first stepping stone in being able to transliterate the folklore mythical and real stories behind civilised codification of language as a whole. To understand that in the fledging era of pre-dynastic Egypt that leaders were much closer to the tribal affiliations of the continent is also key in being clear about the basic symbolic representations of the ideas that formed the principles that the heiroglyphic language was made for.

> I have sent a cave painting from south africa, most ancient, where I see a symbol that is like the seed for the Egyptian word ntr, or gaurdian(god). In the hand of a shaman is a tool with a turtle as its head, with a man figure sitting next to a tree, inscribed on the turtle shell. Like the heiroglyph ntr, a tree stump with a flag in it, the conflicts surrounding self-determined expression of ecological principles that are larger than individuals and bound by social recognition are indeed as old as the mountains. Another painting depicts a pair of large closed eyes, in meditation, visualizing a family of elephants caravanning to perhaps an elephant graveyard. Perhaps the ones who had to make the time to live in these caves, had only this way of expressing these ideas for longevities' sake.

>

>

> I will keep you posted on my progress.

> Happy new year.

> Matt mercer

>

> Freddie Thompson wrote:

> Hi Clyde,

>

> To add to what you said -- I think also, with black people gaining so much political power and influence in society, it has become expedient for opponents to focus primarily on the faults of the black community, thereby justifying skepticism to any and every historical claim that puts black history beyond the limited scope Western scholars had previously set. Also, people want desperately to maintain a status quo so that they don't have to take personal responsibility to change their own backward thinking/or acknowledge that they don't know half of all they thought they knew. They don't take kindly to facts that suggest to them that they might need to go back and re-learn history from a different cultural context.

>

> Then you have the people who like to see themselves as being so liberal minded that they have decided it is unfair to consider that cultural influences from one continent -such as Africa- could have significantly advanced the cultures of "Native American" people such as the Maya.

>

> Keep up the good work Clyde. I hear a lot of lip-service from opponents of your work, a lot of shallow, haughty attacks, but not a lot of solid evidence to directly refute it. I think one way or another, your efforts are on their way to being vindicated.

>

> Fred

>

> clyde winters wrote:

> Hi

> Thanks for your support. I believe that many people do

> not study the claim because they still believe that

> Africans have no history except for the West African empires. Other people, especially Blacks are

> Egypto-centric in the sense that they believe that all

> we need to know is Egyptian history. Both views are

> wrong Africans were the creators of many ancient

> civilizations besides Egypt.

>

> Clyde Winters

>

> --- noifist wrote:

>

> > Dr. Winters,

> >
> > I am wondering why contemporary Western scholarship,
> > perhaps not so
> > in "peer reviewed texts," has tended to remain
> > largely silent on the
> > Tichitt-Walata, Mande/Garamande cultural complex? It
> > appears, to me,
> > that this societies exposure shall eventually
> > overturn all that the
> > West has perceived about the
> > Olmec/Minoan/Garamande/Mediterranean
> > cultural complex. I have read your works since at
> > Lincoln U.,
> > since '86, and appears that your work shall be
> > viewed as a head of
> > its time in the end.
> >
> > No one even talks much about, for example, the
> > chariot routes which
> > end at the Niger, the fact that the horses used were
> > the Sahelian,
> > indigenous variant and, as you said in Van Sertima's
> > first text
> > (Blacks In Science..."), that, as exemplified as by
> > the Vai script,
> > indigenous African scripts are the core of the
> > scripts for the
> > cultural complexes I note above. Further, as you
> > have always
> > asserted, the problem in solving these "mysteries"
> > is that too much
> > focus on African "civilizations" has been given to
> > the Ta-Seti/Ta-
> > Merrian complex and totally disregarding other
> > archeaological sites
> > on the continent (coupled with the fact that
> > archaeology is but in
> > its infancy on the continent. I saw, recently, that
> > archeology in
> > the Congo is beginning to turn up some fascinating
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> >
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> >
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> > >
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>>

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| 21352|2007-01-03 15:19:49|Mahari Mengistu|Re: questions regarding the Kemetic language and interpretation|

Another thing that possibly adds to the Afrika/Greece connection is this.

In a book called the Legends of the Jews the biblical Moses, who I believe is the our-storical Ahkenaton, there is the legend that Moses spent years in Kush as the king of Kush. And he ruled along side a

Kushite queen named ATENIATH. This name contains both "Aten" and "Ni (e)th" which is interesting. Perhaps, it's just coincidence.

However, it has greater implications as studies have shown a genetic connection between Greeks and Ethiopians. Add to that the recent theory that Minoan language has Bantu origins it then becomes even more tantalizing.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> >

>

>

> >

> > The Hellenes had identified their goddess Athena with the Kamy

> > goddess Nit who had been a goddess of war and wisdom.

> >

>

>

> Readers might recognize goddess Nit by the form "Neith," which is

the

> common form found especially in older literature (also Net, Neit,

etc.).

>

> Regards,

> Paul Kekai Mananasla

>

| 21353|2007-01-04 08:06:43|Yom Alemante|Re: questions regarding the Kemetic language and interpretation|

I haven't really participated in this Yahoo group, although I do participate in Egyptsearch, so sorry for the interruption, but do you participate on that forum Mehari? I didn't know there were other Habeshas (aside from "Habesha") involved in this network.

Mahari Mengistu wrote:

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> Regards,
> Paul Kekai Mananasla
>

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| 21354|2007-01-04 08:14:03|cristofori whitakara|Re: questions regarding the Kemetic language and interpretation|
were cecrops and cadmus ethiopian-kushite kings?

Yom Alemante wrote:

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| 21355|2007-01-04 14:27:18|Paul Kekai Manansala|In hot pursuit of Egypt's lost mummies|



ZAHY HAWASS: The chief of Egypt's Supreme Council of Antiquities stood in a newly discovered 4,200-year-old tomb south of Cairo that honors dentists who served the nobility of the 5th dynasty.

BEN CURTIS/AP/FILE

In hot pursuit of Egypt's lost mummies

A recovery campaign has sparked debate over objects that museums acquired before a 1970 tightening of the antiquities trade.

<http://www.csmonitor.com/2007/0104/p07s01-alar.html>

By Sarah Gauch | Correspondent of The Christian Science Monitor

CAIRO ? Zahi Hawass is one part celebrity, one part investigator. Egypt's lead sleuth in the country's hunt to reclaim ancient antiquities has gained a reputation for often strong-arming curators and bullying museum directors. But while he's attracted critics in his hunt for Egypt's mummies and pharaonic masks, his hard-nosed techniques are indeed paying off.

Mr. Hawass, chief of Egypt's Supreme Council of Antiquities, has recovered some 3,500 objects, including the Ramses I mummy from Atlanta's Michael C. Carlos Museum and an ancient sarcophagus from the chairperson of Chicago's electric utility, Exelon.

At home, his quest has broken up smuggling rings and will possibly increase punishments for illegal trading. Abroad, he's demanding that Boston's Museum of Fine Arts return the bust of Ankhaf, the Khafre pyramid builder, and the St. Louis Art Museum hand over a pharaonic mask.

In November, he warned France that if it didn't cooperate in the investigation of a Frenchman allegedly trying to sell hair from the Ramses II mummy, it would threaten bilateral relations with Egypt.

"If people are coming to Egypt, cutting inscriptions, and damaging our monuments, I have to fight them," Hawass says.

While there's certainly applause for Hawass's efforts, his campaign has sparked debate since many of the objects he seeks have been in museums long before a 1970 international convention tightened the ancient antiquities trade.

"These monuments are doing a real service to Egypt by being on display abroad. They encourage tourism, bring money to the country. They are a cultural ambassador and bringing them back, just to get them back, is not necessarily the best idea," says Egyptologist Kent Weeks.

What many experts don't agree on is whether Hawass can legitimately claim artifacts like the five iconic treasures from leading museums: the Rosetta Stone, the key to understanding ancient hieroglyphics, from London's British Museum; the legendary Bust of Nefertiti from Berlin's Egyptian Museum; the Denderah Temple Zodiac from the Louvre in Paris; Boston's Museum of Fine Arts bust of Ankhaf; and, the statue of Great Pyramid architect Hemiunu in the Roemer-Pelizaeus Museum in Hildesheim, Germany.

Experts argue that these pieces were acquired decades ago when laws didn't prevent foreign visitors from taking artifacts home, that museums preserved these pieces and promoted Egyptian culture. "Egypt can't claim objects after 150 years. It's absolutely ridiculous," says Dietrich Wildung, director of Berlin's Egyptian Museum.

But others can understand Hawass's wish to have these culturally emblematic objects. "An ethical and cultural argument could be made for the return of the most significant pieces, like the Rosetta Stone," says Patty Gerstenblith, a cultural heritage law expert.

Although Hawass, who has a doctorate in Egyptology from the University of Pennsylvania, and a healthy presence in the western media, has been accused of being too pro-American at home, his calls to return national treasures to Egypt play well here. "He's working to restore stolen objects ... so we support him," says Ahmed Etman, a Greek and Latin studies professor at Cairo University.

Meanwhile, the British Museum and Boston's Museum of Fine Arts both say they've received no official request from Hawass to return their pieces. Mr. Wildung at Berlin's Egyptian Museum says the museum and Egyptian authorities agree that the Bust of Nefertiti should remain in Germany.

Some experts question Hawass's sometimes aggressive tactics. In his dispute with the St. Louis museum over a 3,000-year-old pharaonic mask, Hawass threatened to make the museum director's life unbearable.

"There is much to be lost by engaging in a public attack on a museum," says Robert Goldman, a cultural property expert. "Museum professionals have an obligation to their public, their donors, and future generations to see that objects that are legitimately within their possession are protected and passed onto succeeding generations."

There's also concern over whether Egypt can properly care for and display returned artifacts. Some experts say that Egypt's facilities, cataloguing, and personnel aren't up to the task. Others argue that today Egypt is building new museums of the highest international standards.

Regardless, the answer to disputes like Egypt's ultimately may be compromise. Museums, for example, return prized objects in exchange for loans of equally significant artifacts, like the Metropolitan Museum of Art's agreement last year to return to Italy the Euphronios krater, a sixth-century B.C. Greek pottery vase, and other pieces in exchange for loans of Italian artwork. With fewer ancient objects available for acquisition, experts say, the world is entering a new era when exchange will be the norm.

| 21356|2007-01-04 15:10:13|Mahari Mengistu|Re: questions regarding the Kemet language and interpretation|

No. As yet I haven't participated in Egyptsearch. Are you Ethiopian? Though my name is Ethiopian I am Afrikan American and the progeny of Afrikan slaves - likely from W Afrika but not sure, yet. Any direct connections to Ethiopia need to be further researched.
HTP,
Mahari

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> this.

> In a book called the Legends of the Jews the biblical Moses, who I believe is the our-storical Ahkenaton, there is the legend that Moses

> spent years in Kush as the king of Kush. And he ruled along side a Kushite queen named ATENIATH. This name contains both "Aten" and "Ni (e)th" which is interesting. Perhaps, it's just coincidence.

> However, it has greater implications as studies have shown a genetic

> connection between Greeks and Ethiopians. Add to that the recent theory that Minoan language has Bantu origins it then becomes even more tantalizing.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

> >

> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > wrote:

> > >

> >

> >

> > >

> > > The Hellenes had identified their goddess Athena with the Kamy

> > > goddess Nit who had been a goddess of war and wisdom.

> > >

> >

> >

> > Readers might recognize goddess Nit by the form "Neith," which is

> the

> > common form found especially in older literature (also Net, Neit,

> etc.).

> >

> > Regards,

> > Paul Kekai Mananasla

> >

>

>

>

>

>

>

> Do You Yahoo!?

> Tired of spam? Yahoo! Mail has the best spam protection around

> <http://mail.yahoo.com>

>

| 21357|2007-01-04 15:24:08|Mahari Mengistu|Re: In hot pursuit of Egypt's lost mummies|

>>> "Egypt can't claim objects after 150 years. It's absolutely

ridiculous," says Dietrich Wildung, director of Berlin's Egyptian Museum.<<<

Isn't that statement just like a european - especially a German. Winners take all. If you don't catch me early you lose. It reminds one of American arguments regarding affirmative action and reparation: "if you didn't make us do it at the time we owe you nothing now. We certainly don't have a moral obligation because we don't have morals".

HTP,

Mahari

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wrote:

>
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> [(Photograph)] [0] ZAHY HAWASS: The chief of Egypt's

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> Council of Antiquities stood in a newly discovered 4,200-year-old

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> south of Cairo that honors dentists who served the nobility of the

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> dynasty.

> BEN CURTIS/AP/FILE In hot pursuit of Egypt's lost

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> recovery campaign has sparked debate over objects that museums

acquired

> before a 1970 tightening of the antiquities trade.

> <http://www.csmonitor.com/2007/0104/p07s01-alar.html>

> By Sarah Gauch | Correspondent of The Christian Science Monitor

>

> CAIRO ? Zahi Hawass is one part celebrity, one part investigator.

> Egypt's lead sleuth in the country's hunt to reclaim ancient

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> has gained a reputation for often strong-arming curators and

bullying

> museum directors. But while he's attracted critics in his hunt for

> Egypt's mummies and pharaonic masks, his hard-nosed techniques are

> indeed paying off.

>

> Mr. Hawass, chief of Egypt's Supreme Council of Antiquities, has

> recovered some 3,500 objects, including the Ramses I mummy from

> Atlanta's Michael C. Carlos Museum and an ancient sarcophagus from

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> chairperson of Chicago's electric utility, Exelon.

>

> At home, his quest has broken up smuggling rings and will possibly

> increase punishments for illegal trading. Abroad, he's demanding

that

> Boston's Museum of Fine Arts return the bust of Ankhaf, the Khafre

> pyramid builder, and the St. Louis Art Museum hand over a pharaonic

> mask.

>

> In November, he warned France that if it didn't cooperate in the investigation of a Frenchman allegedly trying to sell hair from the Ramses II mummy, it would threaten bilateral relations with Egypt.

>

> "If people are coming to Egypt, cutting inscriptions, and damaging

our

> monuments, I have to fight them," Hawass says.

>

> While there's certainly applause for Hawass's efforts, his campaign

has

> sparked debate since many of the objects he seeks have been in

museums

> long before a 1970 international convention tightened the ancient

> antiquities trade.

>

> "These monuments are doing a real service to Egypt by being on

display

> abroad. They encourage tourism, bring money to the country. They

are a

> cultural ambassador and bringing them back, just to get them back,

is

> not necessarily the best idea," says Egyptologist Kent Weeks.

>

> What many experts don't agree on is whether Hawass can legitimately

> claim artifacts like the five iconic treasures from leading

museums: the

> Rosetta Stone, the key to understanding ancient hieroglyphics, from

> London's British Museum; the legendary Bust of Nefertiti from

Berlin's

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> Boston's Museum of Fine Arts bust of Ankhaf; and, the statue of

Great

> Pyramid architect Hemiunu in the Roemer-Pelizaeus Museum in

Hildesheim,

> Germany.

>

> Experts argue that these pieces were acquired decades ago when laws

> didn't prevent foreign visitors from taking artifacts home, that

museums

> preserved these pieces and promoted Egyptian culture. "Egypt can't

claim

> objects after 150 years. It's absolutely ridiculous," says Dietrich

> Wildung, director of Berlin's Egyptian Museum.

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> But others can understand Hawass's wish to have these culturally

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> "There is much to be lost by engaging in a public attack on a

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> acquisition, experts say, the world is entering a new era when

exchange

> will be the norm.

>

| 21358|2007-01-04 21:01:47|shalom|Re: [Taste] Re: In hot pursuit of Egypt's lost mummies|

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Mahari Mengistu

Sent: Thursday, January 04, 2007 6:19 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: In hot pursuit of Egypt's lost mummies

>>> "Egypt can't claim objects after 150 years. It's absolutely ridiculous," says Dietrich Wildung, director of Berlin's Egyptian Museum.<<<<

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HTP,

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- > acquisition, experts say, the world is entering a new era when exchange
- > will be the norm.
- >

| 21359|2007-01-05 03:17:11|Robin Walker|Re: On Proto Bantu and Sumerian claims|

Dear Jaime

On Friday, November 10, 2006 12:09 AM, I **wrote** the following:

Dear Asar

The theory presented is not that the Sumerians were Bantu speakers but that Sumerian and Proto-Bantu shared a common linguistic ancestor Niger-Congo. The linguistic comparisons between Sumerian and Proto-Bantu were given to illustrate this point.

On Sun November 12, 2006 6:58 pm **you wrote** the following:

Gotcha. So what is the evidence that a Proto-Niger-Congo language such as Proto-Bantu/ Proto-Potou-Akanic-Bantu is the ancestor of both Sumerian?

For you to write: ?Well said Djehuti?, when you already knew that the issue had already BEEN RAISED AND DEALT WITH on 12 November tells me that you are only interested in going around in circles rather than face facts.

Moreover, for you to endorse Djehuti's view that: ?However, there has to be a correlation in time to propose viable contact and so far that simply hasn't been demonstrated for Proto-BaNtu and Sumerian. That is the **biggest obstacle (emphasis mine)** for supporting a plausible connection between the two.? Are you now going to embrace this view that the time factor was the BIGGEST OBSTACLE or distance yourself from it? You already knew that the time factor was an irrelevance on 12 November 2006! Are you now going to produce a bigger obstacle than time?

There is a track record of this:

1. embracing Supiya then distancing yourself from his ideas when it didn't suit your agenda
2. claiming that the Sumerian PB similarities were borrowings then distancing yourself from it when it became obvious that the two groups must have been in proximate locations for borrowings to have taken place

Peace

Robin

Jaime Pretell wrote:

Well said Djehuti

----- Original Message -----

From: "Djehuti Sundaka" Subject: Re: On Proto Bantu and Sumerian claims

> No matter what rationalizations may be embraced to support proposed
> correspondences between Proto-BaNtu and Sumerian, the fact ever remains as
> stated by Merritt Ruhlen that

>

> "Sumerian existed over 5 thousand years ago, while Proto-Bantu existed a
> little over 2 thousand years ago so there is a vast discrepancy in their
> ages."

>

> Sumerian fell out of use as a spoken language (around 2000 BCE if I
> remember correctly) long before Proto-BaNtu is known to have come into
> being. This rules out even mere borrowing. The only way to make such a
> hypothesis fly is to propose the existence of Proto-BaNtu at a time when
> Niger-Kordofanian itself would have been emerging. This would be like
> proposing the existence of a child during the childhood of her own great
> grandmother or as Dr. Ehret put it,

>

> "Bantu in any case is a subgroup of a subgroup of sub-branch of a
> sub-branch of a branch of a family,"

>

> Now, I have no problem with a distinct group of people leaving their
> homeland and settling among a different group of people far away. After
> all, the existence of Kordofanian and the Tokarians are proof of such
> overland occurrences while the people of Madagascar demonstrate the
> overseas possibility of such an occurrence. However, there has to be a
> correlation in time to propose viable contact and so far that simply
> hasn't been demonstrated for Proto-BaNtu and Sumerian. That is the
> biggest obstacle for supporting a plausible connection between the two.

>

> Djehuti Sundaka

>

>

>>From: Robin Walker
>>To: jaime_pretell@hotmail.com, kcam23063@aol.com,
>>de_matedaprophet@hotmail.com, Djehuti_Sundaka@hotmail.com,
>>mahari@myway.com, maatiuja@yahoo.com, yonibluestar@yahoo.co.uk,
>>noirfist@yahoo.com, olmec982000@yahoo.com, pmanansala@sbcglobal.net,
>>historicalwalker@yahoo.com
>>Subject: Re: On Proto Bantu and Sumerian claims
>>Date: Thu, 4 Jan 2007 19:37:33 +0000 (GMT)
>>
>>Dear Jaime
>>
>> Thanks for your post it is most edifying!
>>
>> Originally I asked for:
>> 1. Who on the ANE site specifically REFUTED Hermstein's thesis? (This
>> means you should name names)
>>2. What counterevidence did they offer? (This means you should present
>>their counter evidence to Hermstein's ideas)
>>3. Did Hermstein answer his detractors point for point? (Either he did or
>>he did not)
>>
>> Your lack of response to these specifics has only confirmed the truth
>> of my original conclusion which was: "NOT ONE OF THE LINGUISTS OR
OTHER
>> EXPERTS WAS ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS
SPOKE A LANGUAGE
>> AKIN TO BANTU!!!"
>>
>> Concerning today's posts let me comment as follows:
>>
>>1. Prof. Maarten Mous wrote
>>
>> I do not see any evidence for a genetic link between Niger-Congo and
>> Sumerian. Bear in mind that the reconstruction of Niger-Congo is in its
>> infancy. We know it is a genetic unit but don't know its properties. The
>> details of Sumerian are uncertain for different reasons. Under those
>> circumstances it is easy and difficult to propose genetic links,
>> depending on what is regarded as evidence.
>>
>> My comment: Professor Mous wrote: "I do not see any evidence for a
>> genetic link between Niger-Congo and Sumerian." This invites questions:
>> Has he researched in this area? Was he shown the regular correspondences
>> shown by Hermstein? Is he saying that these are chance correspondences?
>> Unless these questions are answered this is NOT a refutation.
>>
>> 2. Dr. Derek Nurse wrote

>>
>> Larry Hyman just sent me the url for this PB-Sumerian as a Xmas
>> present. It has 84+ different contributions. Could you please tell me
>> where I can find the single original article or statement that started
>> this, so as to save time. Curious that none of the participants would
>> think of contacting any Bantuists or Niger-Congoist till nearly 3 years
>> after it started. (My comment: or why was it even published without such
>> exploration)
>>
>> My comment: Dr Nurse wrote: "Could you please tell me where I can find
>> the single original article or statement that started this, so as to save
>> time." This tells me that he has not read the material. Unless he does
>> so and addresses the issues point for point, this is NOT a refutation
>>
>> 3. Dave Odden wrote
>>
>> I looked briefly at the arguments posted. I don't know if there is a
>> "definitive" statement of the hypothesis which summarizes all of the
>> claimed evidence, but I don't see the merit in the claim. I can't judge
>> the Sumerian data, knowing nothing about Sumerian, but the handful of
>> marginal similarities that can be cited (for example Bantu kUdU "mature,
>> big", Sumerian "kur (to be)big" -- assuming that the Sumerian is correct,
>> (and I have no problem with the Bantu form) can be explained by chance.
>> If you take a limited set of letters and combine them randomly in CVC
>> fashion and randomly map them to glosses, by chance you expect to find
>> close pairs by chance. Note for example that Bantu *-gend "to walk,go"
>> also resembles Indo-European *gwem-, and Bantu *bad "split" resembles
>> Saami batta "hindquarters of reindeer cut off in one piece". Another
>> example from the oft-cited set would be *kUdU "tortoise" and Indonesian
>> kurakura.
>>It is inconceivable that Sumerian would be related to Bantu without being
>>a Niger-Congo language, so that means the proper comparison set is
>>Niger-Congo. We can compare Bantu to lower levels of Niger-Congo, for
>>example Benue-Congo and Bantu, or Volta-Congo and Bantu, and see more
>>similarities -- in general -- when you go lower in the tree. If Sumerian
>>shares too many similarities *exclusively* with Bantu, that would only be
>>explainable if Sumerian was some strange early branch of Bantu itself, and
>>thus it should look a lot more like e.g. Cross River or Jukunoid
>>languages.
>>I would not take this hypothesis seriously, since it seems to reduce to
>>selecting a handful of coincidental similarities and declaring that the
>>most parsimonious solution is to assume genetic inheritance. Somebody
>>needs to do the math to compute the actual degree of parsimony involved
>>here. I think that's a perversion of Ockham's Razor.
>>Dave Odden Bantu Expert
>>

>> My comment: Mr Odden wrote: "I can't judge the Sumerian data, knowing
>> nothing about Sumerian." This does not undermine everything he says and
>> I do admire his honesty. Significantly, his argument is that the
>> coincidences between Sumerian and Bantu are just chance. Notice that this
>> statement REFUTES Professor Mous, who claimed that the evidence does not
>> exist. Odden adds: "Somebody needs to do the math to compute the actual
>> degree of parsimony involved here." Mr Odden will be pleased to note that
>> Mr Supiya in When We Ruled does precisely that and gives the ratios!

>>

>> 4. Roger Blench wrote

>>

>> Since they are obviously not related, I take no interest in this sort
>> of debate. You must realize that claims about unlikely linguistic
>> relationships are made all the time. I get sent papers and books on a
>> regular basis. If I were to spend my time (as someone who has worked on
>> Niger-Congo for 20 years) refuting them, I would not get my own work
>> done. So the question is really only, are these views given credence in
>> serious books on either a) Bantu and b) Sumerian?
>> To which the answer is no. Claims by Afrocentrists are notoriously
>> cavalier with linguistic and archaeological facts.

>>

>>

>> My comment: Mr Blench wrote: "Since they are obviously not related, I
>> take no interest in this sort of debate. You must realize that claims
>> about unlikely linguistic relationships are made all the time." (i) This
>> is not a scientific answer. It is based on prejudices and not scientific
>> evidence. Shame on him! (ii) On what basis is Hermstein to be described
>> as an Afrocentrist? Name calling is also a shameful activity.

>>

>> 5. Merritt Ruhlen wrote

>>

>> I haven't read all of this debate, but I find a direct connection
>> between Proto-Bantu and Sumerian implausible. Sumerian existed over 5
>> thousand years ago, while Proto-Bantu existed a little over 2 thousand
>> years ago so there is a vast discrepancy in their ages. Furthermore the
>> idea that these items could indicate borrowing seems impossible since PB
>> existed on the Nigeria-Cameroon border while Sumerian was located near
>> modern day Baghdad so borrowing between these two languages could not
>> have occurred. The idea that these could be cognates is also implausible
>> because we know that Proto-Bantu is a minor and recent twig on the vast
>> Niger-Kordofanian tree so any comparison would have to be between NK and
>> Sumerian, not between NK and PB. Comparing Sumerian and PB would be like
>> comparing Sumerian with English--absurd. We know well the relatives of
>> English: Germanic, Indo-Hittite, Eurasiatic. Comparing two languages from
>> vastly different families makes no sense. It doesn't seem
>> that the people involved in this so-called debate have a clue about

>> linguistic taxonomy.

>>

>> My comment: Ruhlen wrote: "I haven't read all of this debate." This is
>> not an acceptable response from anyone who hopes to be taken seriously.

>>

>> 6. Robert Botne wrote

>>

>> I don't have time now to go through all of the discussion that has
>> apparently gone on. I know of no reason to believe that Sumerian and
>> Proto-Bantu are genetically linked except, perhaps, in some very, very
>> remote and indirect way (i.e., if one believes that all languages sprang
>> from the same source, then they would be genetically related). A few
>> words that have similar form and meaning do not constitute evidence for a
>> genetic relationship.

>>

>>

>> My comment: Mr Botne wrote: "I don't have time now to go through all of
>> the discussion that has apparently gone on." This is also not an
>> acceptable response from anyone who hopes to be taken seriously.
>> Significantly, Botne claims that the coincidences between Sumerian and
>> Bantu are just chance. Notice that this argument also REFUTES Professor
>> Mous, who claimed that the evidence does not exist. Finally his
>> conclusion that: "I know of no reason to believe that Sumerian and
>> Proto-Bantu are genetically linked except, perhaps, in some very, very
>> remote and indirect way" is a conclusion that is NOT BASED ON THE
>> LINGUISTIC EVIDENCE. It is simply a way of wishing away the evidence.
>> This way Mr Botne can agree that the evidence exists but is uncomfortable
>> with the obvious conclusion that the evidence suggests.

>>

>> 7. Dr Lutz Marten wrote

>>

>> I must admit I haven't followed the debate closely and since I have no
>> knowledge of Sumerian at all I don't think I can really comment
>> competently. From what I have seen it seems to me that it is an
>> interesting hypothesis but needs a lot more working out. I think I saw
>> something about percentages of similarities of the Swadesh list, but the
>> Swadesh list is really only a short-cut for lexico-statistics so to use
>> this (or arguing that so-and-so much percent of Swadesh look cognate) is
>> really only a first indication.

>>The Bantu side is reasonably well discussed (see e.g. recent work by Jan
>>Vansina, Christopher Ehret or Derek Nurse) and I don't think there is any
>>suggestion of any link with Arabia or beyond, but then, no one has looked
>>at this I guess.

>>There is a good website for PB reconstructions if you want to get a feel
>>for the data at

>>

>> My comment: Dr Marten wrote: "From what I have seen it seems to me that
>> it is an interesting hypothesis but needs a lot more working out." I
>> admire Dr Marten's open mindedness to the evidence. Moreover I AGREE with
>> him that the hypothesis "needs a lot more working out." All historical
>> research requires an ongoing spirit of research to keep the evidence up
>> to date. Fortunately, Mr Supiya has indeed completed a lot of the
>> "working out" and has presented it in print.

>>

>> 8. Dr Ehret wrote

>>

>> You raise an interesting matter, and here is what I would say. There is
>> no basis in what we presently know (which is a great deal) for claiming a
>> relationship between Sumerian and Bantu. (It's an idea, by the way, that
>> goes back to the early 20th century.) Bantu in any case is a subgroup of
>> a subgroup of sub-branch of a sub-branch of a branch of a branch a
>> family, Niger-Congo, the origins of which lay in West Africa at a minimal
>> time depth of 10,500 years ago. The only questions that one can ask that
>> conform to the logic of language relationship would be, Does Sumerian
>> belong to the Niger-Congo language family? If it does, does it form its
>> own branch or belong to one of the established branches of the family?
>> The grammatical structural evidence is completely at odds with Sumerian's
>> being at all close to the Bantu subgroup, and the lexical resemblances
>> are no more than one can find between any families of the world's
>> languages.

>> On this latter point, an article of mine that is germane to the problem of
>> lexical resemblance and proposes an explanation of why we can find
>> plausible lexical resemblances as easily as we do:

>> C. Ehret, "Nostratic-or Proto-Human?" Chapter 4 in C. Renfrew and D.
>> Nettle (ed.), Nostratic: Examining a Linguistic Macrofamily, pp. 93-112.
>> Cambridge: The McDonald Institute for Archaeological Research, 1999.

>>

>> My comment: Dr Ehret wrote: "There is no basis in what we presently
>> know (which is a great deal) for claiming a relationship between Sumerian
>> and Bantu." This is a conclusion, however, that is NOT BASED ON THE
>> LINGUISTIC EVIDENCE but on a priori assumptions i.e. prejudice. Ehret,
>> like Mous, nowhere attempts to discuss the evidence. Ehret further
>> writes: "On this latter point, an article of mine that is germane to the
>> problem of lexical resemblance and proposes an explanation of why we can
>> find plausible lexical resemblances as easily as we do." Fortunately, Mr
>> Supiya has read that article as have I. Neither of us was particularly
>> impressed with it.

>>

>> Conclusion As you can see, the debate about Sumerian connections to PB
>> has resulted in arguments from your 8 linguists ranging from:

>>

>>

>> There is NO EVIDENCE - clearly this not true
>> There IS evidence, but it is merely chance
>> FORGET WHAT THE EVIDENCE SAYS Sumerian + PB contact is simply not
>> possible - i.e. unscientific answers based on prejudice
>> I HAVE NOT READ THE STUFF - clearly this is also unscientific
>>
>> Only those who argue (i) that the correspondences are chance happenings
>> AND (ii) have read the material are the ONLY people amongst your 8
>> linguists who prepared to look at the evidence in a scientifically
>> dispassionate way.
>>
>> Only Dr Marten meets both criteria. Is it any coincidence that he was
>> the most open minded amongst your jury of eight?
>>
>> Perhaps there is a lesson here.
>>
>> To the supporters of the "chance" hypothesis, the ratio caluculations
>> have been done!!!
>>
>> Yours faithfully
>>
>>
>>
>> Robin
>>
>>
>>
>>
>>
>>
>>
>> Send instant messages to your online friends
>> <http://uk.messenger.yahoo.com>
>
>
>

Dave vs. Carl: The Insignificant Championship Series. Who will win?
>
> <http://clk.atdmt.com/MSN/go/msnnkwsp0070000001msn/direct/01/?href=http://davevsCarl.spaces.live.com/?icid=T001MSN38C07001>
>
>

Send instant messages to your online friends <http://uk.messenger.yahoo.com>

| 21360|2007-01-05 05:27:27|matt mercer|Re: [Taste] Re: In hot pursuit of Egypt's lost mummies|

I certainly see part of your argument as true, yet perhaps that is part of the "one with the most toys wins" syndrome. Egypt and ancient Khmet hve always seemed to be either the garbage can or television for the rest of the strife in the ancient kingdoms at large. Accepting this as part of the truth, I think, makes it easier to see the grace humour and dignity that many of the remnants of the great leaders of such a far flung kingdom have left us. Perhaps the preservationists of this era will do as much as they can to act "as bees" to help cultivate new and broader understanding of this part of Africa's past as we live in a time unparalleled in communication education and free expression. I feel that egypt has known for a long time that its contribuution to civilizationand world growth were going to be challenged,and hope that more people who are part of thememory of her friends and familyrealize this in time too.

JAI MUKTI LAM

NFR-ANNUITI-PR-NTR

Matt Mercer

shalom wrote:

-----Original Message-----

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@yahoogroups. com]**On Behalf Of** Mahari Mengistu

Sent: Thursday, January 04, 2007 6:19 PM

To: Ta_Seti@yahoogroups .com

Subject: [Ta_Seti] Re: In hot pursuit of Egypt's lost mummies

>>> "Egypt can't claim objects after 150 years. It's absolutely ridiculous," says Dietrich Wildung, director of Berlin's Egyptian Museum.<<<

Isn't that statement just like a european - especially a German.

Winners take all. If you don't catch me early you lose. It reminds

one of American arguments regarding affirmative action and

reparation: "if you didn't make us do it at the time we owe you

nothing now. We certainly don't have a moral obligation because we

don't have morals".

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

>
> [(Photograph)] [0] ZAHY HAWASS: The chief of
Egypt's
Supreme
> Council of Antiquities stood in a newly discovered
4,200-year-old
tomb
> south of Cairo that honors dentists who served the
nobility of the
5th
> dynasty.
> BEN CURTIS/AP/FILE In hot pursuit of Egypt's lost
mummies A
> recovery campaign has sparked debate over objects that
museums
acquired
> before a 1970 tightening of the antiquities trade.
> [http://www.csmonitor.com/2007/0104/p07s01-
alar.html](http://www.csmonitor.com/2007/0104/p07s01-
alar.html)
> By Sarah Gauch | Correspondent of The Christian
Science Monitor
>
> CAIRO ? Zahi Hawass is one part celebrity, one part
investigator.
> Egypt's lead sleuth in the country's hunt to reclaim
ancient
antiquities
> has gained a reputation for often strong-arming curators
and
bullying
> museum directors. But while he's attracted critics in his
hunt for
> Egypt's mummies and pharaonic masks, his hard-nosed
techniques are
> indeed paying off.
>
> Mr. Hawass, chief of Egypt's Supreme Council of
Antiquities, has
> recovered some 3,500 objects, including the Ramses I
mummy from
> Atlanta's Michael C. Carlos Museum and an ancient
sarcophagus from
the
> chairperson of Chicago's electric utility, Exelon.
>
> At home, his quest has broken up smuggling rings and

will possibly

> increase punishments for illegal trading. Abroad, he's demanding

that

> Boston's Museum of Fine Arts return the bust of Ankhaf, the Khafre

> pyramid builder, and the St. Louis Art Museum hand over a pharaonic

> mask.

>

> In November, he warned France that if it didn't

cooperate in the

> investigation of a Frenchman allegedly trying to sell hair from the

> Ramses II mummy, it would threaten bilateral relations with Egypt.

>

> "If people are coming to Egypt, cutting inscriptions, and damaging

our

> monuments, I have to fight them," Hawass says.

>

> While there's certainly applause for Hawass's efforts, his campaign

has

> sparked debate since many of the objects he seeks have been in

museums

> long before a 1970 international convention tightened the ancient

> antiquities trade.

>

> "These monuments are doing a real service to Egypt by being on

display

> abroad. They encourage tourism, bring money to the country. They

are a

> cultural ambassador and bringing them back, just to get them back,

is

> not necessarily the best idea," says Egyptologist Kent Weeks.

>

> What many experts don't agree on is whether Hawass can legitimately

> claim artifacts like the five iconic treasures from leading museums: the

- > Rosetta Stone, the key to understanding ancient hieroglyphics, from
- > London's British Museum; the legendary Bust of Nefertiti from Berlin's
- > Egyptian Museum; the Denderah Temple Zodiac from the Louvre in Paris;
- > Boston's Museum of Fine Arts bust of Ankhaf; and, the statue of Great
- > Pyramid architect Hemiunu in the Roemer-Pelizaeus Museum in Hildesheim,
- > Germany.

>

> Experts argue that these pieces were acquired decades ago when laws

- > didn't prevent foreign visitors from taking artifacts home, that
- > museums
- > preserved these pieces and promoted Egyptian culture. "Egypt can't
- > claim
- > objects after 150 years. It's absolutely ridiculous," says Dietrich
- > Wildung, director of Berlin's Egyptian Museum.

>

> But others can understand Hawass's wish to have these culturally

- > emblematic objects. "An ethical and cultural argument could be made
- > for
- > the return of the most significant pieces, like the Rosetta Stone,"
- > says
- > Patty Gerstenblith, a cultural heritage law expert.

>

> Although Hawass, who has a doctorate in Egyptology from the University

- > of Pennsylvania, and a healthy presence in the western media, has
- > been

> accused of being too pro-American at home, his calls to return national

> treasures to Egypt play well here. "He's working to restore stolen

> objects ... so we support him," says Ahmed Etman, a Greek and Latin

> studies professor at Cairo University.

>

> Meanwhile, the British Museum and Boston's Museum of Fine Arts both

say

> they've received no official request from Hawass to return their

pieces.

> Mr. Wildung at Berlin's Egyptian Museum says the museum and Egyptian

> authorities agree that the Bust of Nefertiti should remain in

Germany.

>

> Some experts question Hawass's sometimes aggressive tactics. In his

> dispute with the St. Louis museum over a 3,000-year-old pharaonic

mask,

> Hawass threatened to make the museum director's life unbearable.

>

> "There is much to be lost by engaging in a public attack on a

museum,"

> says Robert Goldman, a cultural property expert.

"Museum

professionals

> have an obligation to their public, their donors, and future

generations

> to see that objects that are legitimately within their possession

are

> protected and passed onto succeeding generations. "

>

> There's also concern over whether Egypt can properly care for and

> display returned artifacts. Some experts say that Egypt's

facilities,
> cataloguing, and personnel aren't up to the task. Others
argue that
> today Egypt is building new museums of the highest
international
> standards.
>
> Regardless, the answer to disputes like Egypt's
ultimately may be
> compromise. Museums, for example, return prized
objects in exchange
for
> loans of equally significant artifacts, like the
Metropolitan
Museum of
> Art's agreement last year to return to Italy the
Euphronios krater,
a
> sixth-century B.C. Greek pottery vase, and other pieces
in exchange
for
> loans of Italian artwork. With fewer ancient objects
available for
> acquisition, experts say, the world is entering a new era
when
exchange
> will be the norm.
>

Do You Yahoo!?

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<http://mail.yahoo.com>

| 21361|2007-01-05 05:32:33|Fari Supiya|Re: Black Warrior Dynasts: I'M BACK!!|

Happy New Year Everyone

From the Notorious One.

I agree that racism is involved but that should not be our first port of call in my opinion. We should fight evidence with evidence. Wiercinski's paper is dodgy. I realised this when many years ago while researching Badarian skeletal remains (Journal of African History, I think 1980, this is from memory so i'm not sure the date or vol no.)I found his assessment of the Egyptian skeletal material. He concluded it was 1% Negroid. Anyone who wants to use his evidence for Olmec America should also accept his Egypt verdict if they want to be scientific.

G.O.R.E

Mahari Mengistu wrote:

Hang in there, Dr. Winters, we are supporting you.

These various attacks are just more of the same racist BS begun with Egyptology and the boundless lies by eurocentrics ? racism on a continuum.

This brings me to this point. There has been 200 years of lies and misinterpretation in the field of Egyptology. Now that it appears the white scholarly world ? at least ? has begun to accept an Afrikan origin of Egypt's civilization how will new researchers, scholars and writers list the 200 years of racist Eurocentric scholarship in their references? Will they include a disclaimer in the footnotes that these references were written by Eurocentric racists and therefore at least portions of it are suspect? If these 200 years of racist scholarship are utilized such a disclaimer should be added ? if euro scholarship is to be taken as valid worthy work.

This racist perspective impacts the whole of Egyptology: the artifacts ? their true meaning, the iconography, the language ? its correct use, the history ? when it began, its religion and philosophy ? how it began, its social structure and significance. In this regard, the euro belief, that persisted for these 200 years, that there was this huge use of slave labor simply because that is the history and mindset of the European is just one example.

If they are serious about the desire that their scholarship be taken as something other than racist lies I think such a disclaimer is required in their footnotes referencing white scholars over the past 200 years.

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>
> Hi Jaime
>
> Maybe I missed something??? This post is interesting
> but it does not discuss any of the evidence I
> presented in my claims for an African origin for the
> Olmecs.
>
> Clyde Winters
>
>
> --- Jaime Andres Pretell
> wrote:

>
 >
 > -----
 >
 >
 >
 > "BLACK WARRIOR DYNASTS":L'AFROCENTRISME ET LE
 NOUVEAU
 > MONDE.
 >
 > In Fauvelle, F.-X., Chretien, J.-P., Perrot, C.-H.
 > (eds.). Afrocentrismes. L'histoire des Africains entre
 > l'egypte et l'Amérique, 249-270 Paris: Karthala (2000)
 >
 > "Black Warrior Dynasts": Afrocentricity and the New
 > World [eng rev]
 >
 > By Bernard R. Ortiz de Montellano
 >
 > The Olmec civilization with its colossal
 > basalt heads and massive earthen works has always
 > attracted pseudoscientific diffusionist claims. A
 > traffic policeman would have been needed to keep the
 > waves of Libyans, Phoenicians, Romans, Carthaginians,
 > Shang Chinese, Polynesians, Mandingos, Irish monks,
 > Mande speakers, Egyptians, Nubians, and aliens from
 > outer space from crashing into each other on their way
 > to the Gulf of Mexico. Ivan Van Sertima's claims of
 > Egypto/Nubian influence on the Olmecs, and thus on
 > subsequent Mesoamerican and New World civilizations,
 > have almost achieved the status of dogma. They are
 > widely taught, not only in Afrocentrically oriented
 > schools, but also in many "multicultural" curricula
 > and cultural sensitivity classes. Olmec heads are
 > prominently displayed in African American History
 > Museums, appear in murals on the African American
 > heritage, and in exhibits for Black History month. Van
 > Sertima's book, They Came Before Columbus, first
 > printed in 1976, has had 21 editions, and is,
 > typographical errors and all, still in print. Van
 > Sertima has repeated his claims, with minor
 > variations, in non-peer reviewed outlets a number of
 > times since then (1992a, 1992b, 1992c, 1994, 1995,
 > 1998). However, in contrast to the acknowledged Viking
 > presence in Newfoundland around A.D. 1044 (Ingstad
 > 1964, 1969; Davies 1979:229-30) , no authentic artifact
 > of African origin has been found in a controlled

- > archaeological excavation.
- >
- > Van Sertima's books and articles make a
- > multitude of claims which would require volumes to
- > refute in detail. To deal with adequately with a
- > single paragraph of an undocumented and unreferenced
- > claim takes weeks of work and many pages of text.
- > Clearly there is not enough space here to do a
- > point-by-point discussion. More detailed, though not
- > exhaustive, rebuttals are Ortiz de Montellano,
- > Barbour, and Haslip Viera (1997), Haslip Viera, Ortiz
- > de Montellano, and Barbour (1997) and Ortiz de
- > Montellano (1995). This chapter will sketch out Van
- > Sertima's principal claims, point out the flaws in a
- > few, and look at the methods and strategies he uses so
- > that readers will be able to compare them with those
- > used by other Afrocentrics.
- >
- > Why are these ideas so attractive to
- > African-Americans? Racism and decades of Eurocentric
- > dominance of school curricula and the media have taken
- > their toll on the self-esteem of African-Americans. I
- > have great sympathy for efforts to improve this
- > self-esteem and to correct the imbalance in coverage
- > of world history. Unfortunately, Afrocentrics feel a
- > need to assert that their ancestors were, not only
- > equal, but actually superior to Europeans and other
- > ethnic groups. Afrocentrics have taken obsolete racist
- > European notions of history and anthropology and
- > turned them upside down. According to many
- > Afrocentrists, all of the world's early civilizations:
- > ancient Egypt, ancient Mesopotamia, India, China,
- > Europe and those in the New World were created or
- > inspired by racially "Black" peoples.(1) Van Sertima
- > claims not to be an Afrocentric, but his claims for
- > African influence everywhere (Van Sertima, ed. 1985,
- > 1989, 1991, 1992, and Van Sertima and Rashidi, eds.
- > 1988 among other works) belie his protestations.
- >
- > Van Sertima postulates two principal
- > contacts between Africa and the New World--
- > approximately 650 B.C. and A.D. 1311.
- >
- > 1. Egypto/Nubians
- >
- > According to Van Sertima's original proposal (1976:

> 123-138), the Nubian rulers of ancient Egypt (25th
 > dynasty)(2) organized an expedition to obtain various
 > commodities, including iron, from sources on the
 > Atlantic coast of North Africa, Europe and the British
 > isles during the late 8th or early 7th century B.C.
 > The vessel would have had a mixed crew of Nubian
 > troops in command, a Phoenician navigator, a couple of
 > Hittites, Egyptian sailors, and a number of Negroid
 > Egyptian women (Van Sertima 1976: 137-138). This
 > expedition sailed from the Nile Delta, across the
 > Mediterranean, and down the Atlantic coast of North
 > Africa, where it became caught in some current or
 > storm that sent it across the Atlantic to an eventual
 > landing on the Gulf Coast of Mexico where it came into
 > contact with the receptive, but inferior, Olmecs. At
 > this point, the Olmecs presumably accepted the leaders
 > of the Nubian/Egyptian expedition as their rulers
 > ("Black warrior dynasts"), and these individuals, in
 > turn, created, inspired or influenced the creation of
 > the Olmec civilization, which influenced Monte Alban,
 > Teotihuacan, the Maya, and all the other Mesoamerican
 > civilizations that followed (Van Sertima 1976: 261,
 > 264, 267-69).
 >
 > According to Van Sertima, the Nubians
 > became the models for the famous colossal stone heads
 > which the Olmecs produced in the years that followed
 > the alleged contact. The Nubians also provided the
 > impetus for the building of pyramids and ceremonial
 > centers, and introduced a number of technological
 > innovations and practices (mummification, cire-perdue
 > metallurgy, the symbolic use of purple murex dye,
 > weaving, etc.) which influenced Mesoamerican religion,
 > mythology, customs and even the Mesoamerican calendar.
 > Van Sertima also claims that Egyptians influenced
 > South American cultures by introducing the vertical
 > loom to Peru (1976: 167), mummification (1976:
 > 158-160), and burial practices (1976: 200) among
 > others. Exactly when and how these contacts with
 > civilizations on the Pacific coast of South America
 > came about is never spelled out.
 >
 > 2. Bambara/Mandingo A.D. 1310-1311
 >
 > On the sole basis of a hearsay report
 > written in the 14th Century (al-`Umari 1927), Van

- > Sertima (1976: 37-107, 1998: 1-28) claims that these
- > "Black Africans" introduced mythological and religious
- > beliefs about Quetzalcoatl and other Aztec gods and
- > particularly those associated with the Aztec
- > long-distance traders, the pochteca, to the New
- > World.(3) Al-'Umari (1927: 74-75) was told by Mansa
- > Musa that his predecessor, Abu-Bakari II, the Mandingo
- > ruler of Mali, had set out from some unspecified
- > location on the western coast of his dominions with
- > 2000 vessels on an expedition with 2000 vessels to
- > find a "river in the sea" and had never been seen
- > again.(4)
- >
- > Given the limited space available there is
- > little need for an extensive discussion of this claim.
- > Even if this voyage had taken place, it was much too
- > late to have much influence on Aztec civilization
- > because the Aztecs are the final chapter of a
- > 3000-year-old basic cultural tradition in Mesoamerica.
- > Examples of traits supposedly brought over in A.D.
- > 1300 can be found in Mesoamerican cultures ancestral
- > to the Aztecs before the supposed African trip. Claims
- > about influence on the Aztecs are much more difficult
- > to sustain than those about the Olmecs, because we
- > have a large amount of textual and historical
- > information about Aztec culture. The
- > interconnectedness, context, and historical
- > development of Aztec religion, mythology, and
- > iconography are easily demonstrated. Our discussion
- > will focus on some of Van Sertima's claims dating from
- > periods when diffusion might have actually influenced
- > Mesoamerican culture. An exception is a claim for the
- > existence of an artifact proving New World contact
- > with Africa.
- >
- > guan□br>>
- > Van Sertima (1995; 1998:3-4) claims that
- > Columbus described an African artifact in the journals
- > of his 3rd voyage.(5)
- >
- > Columbus wanted to find out what the Indians of
- > Espa□ had told him, that there had come from the
- > south and the southeast, Negro people, who brought
- > those spear points made of a metal which they call
- > guanin, of which he had sent samples to the king and
- > queen for assay which [sic] was found to have 32

> parts- 18 of gold, 6 of silver, and 8 of copper
 > (Thacher 1903-1904: vol. 2, 380).(6)
 >
 > Van Sertima continues, "The proportion of gold,
 > silver, and copper alloys were found to be identical
 > with spears being forged at that time in African
 > Guinea. Apart from the eyewitness testimony of the
 > Native Americans, here is incontestable metallurgical
 > evidence from Europeans themselves (their meticulous
 > assays establishing the identical proportions of metal
 > alloys in the spears found in the Caribbean and the
 > spears made in Guinea) (Van Sertima 1998: 3)."
 >
 > Even though our primary focus is on the Olmec period,
 > we need to briefly deal with Van Sertima's claims that
 > guanin is an artifact. Van Sertima presents the claim
 > of identity between African and New World alloy spears
 > as if it were a continuing paraphrase of the quote
 > from Columbus. In fact, neither Thacher, Las Casas,
 > Columbus nor anyone else says anything about African
 > gold spears, their analysis, or their identity with
 > the gold alloy from the New World.(7) Van Sertima
 > asserts this identity with no evidence whatsoever.
 > This complete lack of evidence disposes of his claim,
 > but we will discuss the matter briefly. Copper/gold
 > and copper/gold/ silver alloys are not distinguished
 > from each other and are referred to generically as
 > tumbaga.(8) Guanin is a word in Arawak, the language
 > of the inhabitants of Hispaniola, not Mandingo and
 > was, therefore, not imported. Rivet and Arsandaux
 > (1946: 60 ff.) show that in many Arawakan languages
 > words like guanin or guani and words resembling
 > karakoli, in Carib languages, designate tumbaga
 > alloys. In his discussion of this issue, Van Sertima
 > relies on the Afrocentric hyperdiffusionist Harold
 > Lawrence, not on Columbus and the early chroniclers.
 > Lawrence (1987) claims that "Mandinga traders" from
 > West Africa made "several" voyages to the Americas
 > after 1300 and established colonies in Honduras,
 > Nicaragua, Panama, Venezuela, and the island of St.
 > Vincent. In any case alloys in Africa were not the
 > same as Columbus' guanin Lawrence, Van Sertima's
 > source, cites Bosman (1967) for the composition of
 > gold alloy objects (though not spear heads). For
 > comparison, Moche tumbagas are also provided (Lechtman
 > 1988). The composition is given in percentages to

> facilitate comparison.

>

>

>

> gold

>

> copper

>

> silver

>

> Columbus-guanin

>

> 56%

>

> 25%

>

> 19%

>

> Guinea

>

> 50%

>

> 25%

>

> 25%

>

> Guinea

>

> 65%

>

> 17.2%

>

> 17.2%

>

> Mochica

>

> 31%

>

> 60%

>

> 10%

>

> Moche

>

> 68%

>

- > 13%
- >
- > 19%
- >
- > Moche
- >
- > 67%
- >
- > 11%
- >
- > 22%
- >
- > The proportions of this ternary alloy vary so widely
- > that a particular composition is not an identifying
- > marker.(9) Columbus found natives trading all kinds of
- > objects (not just spear points) made from guanín
- > the whole region of Central America and Venezuela
- > (Morison 1942: 265, 589). This was to be expected,
- > because copper/gold and copper/silver/ gold alloys were
- > first made by the Moche culture of Peru about A.D. 100
- > (Lechtman, Erlij, and Barry 1982) and eventually
- > diffused through the New World reaching Western Mexico
- > about A.D. 1200 (Hosler 1994: 127). There is no need
- > to posit diffusion of this alloy to the
- > circum-Caribbean region from Africa because
- > gold/copper/ silver alloys were being made in
- > neighboring South America 1400 years before Columbus'
- > journey.
- >
- > Botanical claims
- >
- > Van Sertima makes a number of claims about
- > human interchange of plants between Africa and the New
- > World (cotton, bananas, jack bean, and maize). Here we
- > will only discuss cotton and jack bean.
- >
- > 1. Van Sertima claims that Africans in the
- > fourth millennium B.C. brought *Gossypium herbaceum*,
- > the African diploid (AA) ancestor of the tetraploid
- > (AADD) New World cottons (*G. hirsutum* and *G.*
- > *barbadense*) to the New World enabling the
- > hybridization to occur (Van Sertima 1976:190; 1992b;
- > 1998:142). Even though this claim can be refuted by
- > the fact that domesticated New World cotton has been
- > found archaeologically earlier than any domesticated
- > African cotton (Haslip-Viera, Ortiz de Montellano and

> Barbour 1997), there is much more compelling evidence.
> As shown by DNA analysis, the hybridization of diploid
> African cottons and diploid New World cottons took
> place 1 to 2 million years ago before the emergence of
> modern humans (Wendel 1989, Percy and Wendel 1990,
> Wendel and Albert 1992).

>

> 2. Van Sertima (1976:205-207, 1988:132)
> claims that African fisherman brought the jack bean to
> the New World because: "Red seeds from Africa
> (canavalia [sic] virosa) hybridized around 4000 B.C.
> with white seeds (canavalia [sic] plagiosperma) . These
> "mottled" seeds, when carried into the Amazon lowland,
> a habitat like that of the ancestral red seeds of
> Africa (c.[sic] virosa), gave rise through repeated
> backcrossing to brown seeds (c.[sic] piperi) (Schwerin
> 1970:22)." (10) Although Van Sertima asserts this claim
> with great authority, he relies exclusively on
> Schwerin and presents no independent evidence for it.
> Schwerin, however, did no independent original
> research, cites no botanical data supporting his
> claims, and admits that what he proposes is merely a
> hypothesis: "This paper presents a hypothesis.. .
> Critics will note that there are numerous points which
> cannot yet be verified by firm data. The hypothesis is
> offered, however, as a stimulus to further scientific
> research. Obviously it will stand or fall on the basis
> of future genetic, botanical, ethnographic, and
> especially archaeological findings. This paper may be
> taken as an invitation to those best qualified to
> pursue such research.... (Schwerin 1970:23)."

>

> Schwerin's sole botanical source of information on
> Canavalia is Sauer (1964), who says nothing whatever
> about hybridization of these species all of which are
> diploid with 22 chromosomes. Sauer (1964: 110) states
> that the four cultivated species of Canavalia were
> domesticated independently in pre-historic times, and
> provides no support whatever to Schwerin's hypothesis.
> A computerized literature search found no applicable
> further data on Canavalia, and Van Sertima provides
> none.

>

> Mummification

>

> Van Sertima (1976: 156-162, 1995: 86-87)

- > claims that the Egyptians brought mummification to the
- > New World. His sources for this are the discredited
- > hyper-diffusionist authors of the early 20th century,
- > whom he quotes third hand from Mackenzie (1923). All
- > of his citations (except for those that refer to
- > Palenque, below) ultimately derive from Grafton Elliot
- > Smith or his disciple W. J. Perry (see note 1). Elliot
- > Smith believed that the 'Heliolithic' culture had
- > first spread to Asia and from there to the New World.
- > The diffusion of mummification from Egypt to the rest
- > of the world was central to Smith's thesis. The
- > Smith-Perry thesis, particularly the role of
- > mummification, was thoroughly demolished in 1928 by
- > Roland B. Dixon's *The Building of Cultures* (Wauchope
- > 1962: 21-25; Davies 1979: 159-160).
- >
- > Van Sertima's (1976: 157) attempt to
- > update this outmoded hypothesis is equally fallacious.
- > Citing no original sources, he claims that:
- >
- > We have indisputable proof of Mexican mummification. ..
- > one of the best examples is the mummified figure in
- > the sarcophagus at Palenque. Three features of this
- > Palenque burial indicate an Egyptian influence. The
- > jade mask on the face of the dead, the fact of
- > mummification itself, and the flared base of the
- > sarcophagus. .. Egyptians made sarcophagi with a flared
- > base to enable them to stand it up because their
- > burials were vertical... The Mexicans, like the
- > Nubians, buried in a horizontal position, yet at
- > Palenque the flared base is retained, although it
- > serves no function. The retention of such a
- > non-functional element... is among the clearest
- > indications of an influence. A borrowed artifact often
- > goes through an initial period of "slavish imitation"
- > before it is restructured to suit local needs (Van
- > Sertima 1976: 157).
- >
- > Van Sertima is wrong on all counts. Any basic text on
- > the Maya, none of which are cited, states that the
- > sarcophagus contained a skeleton, not a mummy
- > (Thompson 1954: 77-80). Anyone can verify this by
- > looking at the photograph of Pacal's (11) skeleton in
- > the sarcophagus (Morley, Brainerd and Sharer 1983:
- > 125, fig. 4.22, the photograph has been published in
- > this text since 1956). Looking at this, or any other

> picture of the open sarcophagus, it is clear that the
 > "flared base" is, in fact, a broadening of the
 > interior of the slab rather than the bottom of the
 > sarcophagus, and is not a "slavish imitation" of an
 > Egyptian prototype. In this, as in many other cases,
 > Van Sertima asserts influences over enormous periods
 > of time. For this claim to be true, it would have
 > required the Mesoamericans to "slavishly imitate" the
 > Egyptians from 1200 B.C. until A.D. 683 (almost 1800
 > years) without any evidence of any intervening
 > cultures transmitting these traits. It should also be
 > noted that jade death masks were never used by the
 > ancient Egyptians in their funerary practices.
 > Finally, because in diffusion theory, traits diffuse
 > from the place of earliest use to the later users,
 > perhaps mummification came from Chile (in a reed
 > boat?) to Egypt, rather than the reverse. The oldest
 > mummies in the world are those associated with the
 > Chinchorro culture of Chile (Arriaza 1995). The oldest
 > artificial mummy there is dated 5050 B.C. +/- 255 yr
 > (Arriaza 1995:43). This is more than two thousand
 > years earlier than Egypt, which began artificial
 > preservation of corpses in the Old Kingdom (c.
 > 2686-2181 B.C.) (Davis 1993).(12)
 >
 > Colossal heads
 >
 > The massive basalt Olmec heads, even
 > though carved hundreds of years before the supposed
 > arrival of Egypto/Nubians as pointed out in note 2,
 > make Van Sertima's thesis appealing for African
 > Americans. An African American, given a cursory
 > frontal view of an Olmec head, sees a black stone with
 > thick lips and a flat nose and immediately thinks, "it
 > looks like me." Van Sertima (1976: 23-24, 1995:
 > 72-74), like most Afrocentrists, takes advantage of
 > the ambiguity of terms like "African," "Black," or
 > "Negroid." Most Americans think of "Africans" or
 > "Blacks" in terms of stereotypical sub-Saharan West
 > Africans, and these are the images conjured up by Van
 > Sertima's use of these terms.(13) The crucial point to
 > remember, however, is that Van Sertima is not claiming
 > that the models for the Olmec heads were the tropical,
 > West African, genetic ancestors of African Americans,
 > but Egyptians. These populations are very different
 > and do not look alike.(14) Nose shape is particularly

> inappropriate as a racial marker because the shape of
 > the nose evolves primarily as a function of climatic
 > factors such as ambient temperature and moisture
 > content of the air. One of the functions of the nose
 > is to moisten the air before it goes to the lungs. In
 > areas where the air is very dry, such as deserts, a
 > larger mucous area is required to moisten inspired
 > air; this necessitates a long and narrow nose (Molnar
 > 1983: 71-73). Both the Olmecs and the genetic West
 > African ancestors of African-Americans have wide, flat
 > noses because they both lived in wet tropical areas.
 > Nubians and Egyptians have longer, higher noses,
 > because they have lived in a desert. Egyptians
 > resemble neither West Africans nor Olmecs, and did not
 > pose as models for the colossal heads.(15) The Olmec
 > heads were images of native Olmec rulers, and people
 > living in the area today could have posed for them
 > (see illustrations in Haslip-Viera, Ortiz de
 > Montellano, and Barbour 1997).
 >
 > Methodology
 >
 > An alternate approach, for checking Van
 > Sertima's numerous claims, is to look generally at his
 > sources and his methods. He takes most of his claims
 > and evidence from Wiener (1920-22). His descriptions
 > of myths, customs, and iconography are copied from the
 > writings of late 19th and early 20th century authors,
 > such as Donald Mackenzie (1923), and Grafton
 > Elliot-Smith (1915, 1916, 1923). Van Sertima relies to
 > a great extent on outdated sources, particularly when
 > dealing with Mesoamerica. (16) There is little
 > up-to-date material from recognized authorities on
 > Mesoamerica, who have actually conducted
 > archaeological or primary text research. Information
 > comes from secondary, or even tertiary sources rather
 > than from primary sources about the Mayas and the
 > Aztecs such as the Florentine Codex (Sahagn
 > 1950-1982), the works of Diego Dur   or Bishop Diego
 > de Landa who are crucial to an accurate understanding
 > of these cultures. We do not find any reference to
 > Nahuatl dictionaries (eg. Molina 1944 [1571], Sime  r> 1885) or to
 > Mande dictionaries (Delafosse 1929, 1955),
 > nor do we see any reference to recognized authorities
 > in Mesoamerican, Egyptian or West African linguistics.
 > Van Sertima usually obtains his information 2nd, 3rd

> or even 4th hand from amateurs, dilettantes and early
> 20th century writers, such as Wiener and Mackenzie.
> These authors could be excused because the Florentine
> Codex, and the works of Durán Molina and de Landa
> were still unpublished. Wiener and Mackenzie also
> wrote at a time when no absolute dates were available
> for the existing archeological sites and when the
> temporal sequence of cultures in the Americas was only
> vaguely or poorly understood. The Olmec sites at La
> Venta, San Lorenzo and Tres Zapotes had not yet been
> discovered, and nothing was known about the Olmec
> culture. As a consequence, writers such as Wiener and
> Mackenzie used the Mayas and the Aztecs, not the
> Olmecs, in their arguments about presumed contacts
> with the Old World. However, by 1976, and certainly by
> 1998, a wealth of research had been done in
> Mesoamerican archeology and culture. It is therefore
> quite astonishing for Van Sertima and his supporters
> to ignore recent evidence and pretend that works
> written in the 1920's are still relevant and
> authoritative in the 1990's.(17)

>
> Van Sertima's arguments show a complete
> disregard for temporal sequences. He claims cultural
> influences between cultures that are hundreds or
> thousands of years apart, such as Pacal's the "Nubian"
> style burial discussed above. Similarly, Van Sertima
> (1995: 79-80) claims that Egyptian use of Tyrian
> purple influenced the use of purple by Mixtec nobles
> in the 15th Century A.D. but no examples of uses in
> cultures in the intervening period such as the Maya.
> This kind of argument was erroneous, but perhaps
> understandable, in the 1920's before absolute dating
> with radiocarbon, but it is indefensible in the 1970's
> or in 1990's.

>
> Another technique in common with other
> Afrocentrics such as Cheik Anta Diop, who tried to
> show a genetic connection between Wolof and Egyptian,
> is the use of simple word comparisons. Given the laws
> of probability and the limited number of human
> phonemes, random words that are similar can be found
> in any two languages. Wiener's erroneous methodology
> in this was pointed out by Dixon (1920: 179),
> "Etymology is a fascinating but precarious pastime,
> and if we select one of a series of variants, assume a

> certain amount of misspelling or misreading together
 > with phonetic equivalences for which there is no
 > proof, we may achieve almost anything." Modern
 > historical and comparative linguistics are quite
 > sophisticated and systematic (see Baldi 1991; Trask
 > 1996). Van Sertima makes no use of them. Responding to
 > criticism, Van Sertima (1992b: 53) has acknowledged
 > that Wiener's "linguistics" were "very poor," but he
 > continues to use Wiener's word comparisons as
 > evidence, for example: to prove the pre-Columbian
 > presence of bananas in South America, the African
 > origin of guan^o and the influence of the 1311
 > expedition from Mali on Aztec pochteca (long distance
 > traders). An example combining both temporal and
 > linguistic errors is Van Sertima's attempt to show a
 > connection between Middle Egyptian (1200-700 B.C.) and
 > the language of the ancient Olmecs, (which is poorly
 > understood), by using words that were spoken by
 > Nahuatl speakers in A.D. 1500 (a difference of 2700
 > years!). Van Sertima (1992b: 45, 1995:82) claims that
 > the Egyptians and the Aztecs both had a sacred bark
 > and that it had the same name sibak in Egyptian and
 > cipac in Nahuatl. What makes this claim even more
 > amusing is that sibak is not the name for the sacred
 > bark in Egyptian, it is wrt (weret), dpt ntr (depet
 > neter) (Faulkner 1962), and the word cipac does not
 > exist in Nahuatl (for more details and examples see
 > Ortiz de Montellano, Haslip-Viera, and Barbour 1997).
 >
 > Van Sertima also relies on a number of
 > other hyper-diffusionists for support, but omits the
 > part of their thesis that does not support the
 > Afrocentric view. For example, Van Sertima (1995:
 > 91-95, 1998:155) says that Barry Fell has identified
 > an inscription in Libyan script in the Virgin Islands.
 > He neglects to mention that Fell, a notorious crank,
 > has also claimed that Polynesians discovered America
 > and has found Carthaginian, Basque, Norse, Ogam,
 > Roman, Palmyrian, Iberian, Moroccan, Arabic, Celtic,
 > Minoan, and Punic presences in the New World (see
 > cites in Sorenson and Raish 1996: vol. 2, 295-305);
 > see Feder 1999: 111-119). Van Sertima (1995: 77-79,
 > 1998: 89-94) makes much of Alexander Von Wuthenau's
 > collection of unprovenanced terracotta figurines,
 > which supposedly portray the presence of diverse
 > Negroid types in Mexico. He does not mention Von

> Wuthenau's other claims that there was an ancient
> connection between the Olmecs and the Japanese, and a
> strong Asian presence in pre-Columbian America which
> included Chinese with pigtailed (1985: 80, 86-87, 92,
> 93). Von Wuthenau also claims that the Mayan ruling
> class and the ruling elites of Mesoamerica in general
> were Caucasians from the Classical period onwards
> (1985: 174-178).
>
> African Americans are predisposed to
> accept Van Sertima's message. The colossal Olmec heads
> seem self-evident proof of an Black African presence,
> there is a yearning for documenting that their
> ancestors to have done great things, and Afrocentrists
> have convinced many African Americans that the
> Egyptians looked like them. Van Sertima writes in an
> easy accessible style for a popular audience. This
> predisposition, and the fact that Van Sertima does not
> publish in academic presses or peer reviewed venues,
> means that he is used to writing for the consumption
> of "true believers" and has a readership unaccustomed
> to checking sources. The anthropological and
> archeological establishment has largely ignored or
> summarily dismissed his claims, allowing his ideas to
> diffuse unchecked through the African American
> community (our 1997 papers were the first extended
> critique of these claims). It is clear that Van
> Sertima's claims cannot withstand close scrutiny.
> Given the doubtful and obsolete sources used, the
> unreliability of Van Sertima's quotations, the dubious
> methodology employed, and the numerous unsupported
> assertions, readers of Van Sertima's works should
> apply the principle of caveat emptor.
>
> POSTSCRIPT (2001)
>
> Notes
>
> (1) This is a revised version of the old "Heliolithic
> Hypothesis" which was so popular among racist
> scholars in Western society during the late 19th and
> early 20th century. In essence, the Heliolithics
> believed that civilization arose only once, in a
> "white" ancient Egypt and diffused from there to the
> other parts of the world. The Heliolithics also
> believed that the "non Caucasian" peoples of the world

> were incapable of creating their own "advanced
> civilizations" because of their biological inferiority
> (Smith 1915, 1923, 1929; Perry 1923, 1937; Massey
> 1907; Churchward 1913, 1921). Appiah (1994) points out
> that, in taking this approach, Afrocentrics mimic
> Eurocentric racialism and prejudice against those
> cultures below the Sahara that have no writing.
> Culture and biology are conflated, but in a reversal
> of the 19th Century, the biologically superior people
> are now defined as "Black" (Ortiz de Montellano 1993).

>

>

> (2) An interesting progression has occurred. In 1976,
> the great Afrocentric push to declare Egyptians
> generally to be "Black," "Negroid" and/or resembling
> West Africans had not yet taken hold. Van Sertima's
> objective was to prove that "Black Africans" had
> influenced the Olmecs. Thus it was necessary that
> "Blacks" be in command of these expeditions rather
> than participate as slaves or mercenaries. He
> therefore proposed the 25th Dynasty (712-657 B.C.),
> when Egypt was ruled by Nubians, as the time of
> contact (1976: 145-147). This allowed Van Sertima to
> claim, among other things, that 1) the colossal Olmec
> heads, with presumably "Negroid" features, were
> portraits of the Nubian captains of the boats (slaves
> or mercenaries would not have rated this treatment)
> and 2) that Egypt/Nubians introduced pyramid building
> into the New World, on the basis that there had been a
> revival of pyramid building in Nubia in the 8th
> Century B.C., despite the fact that no pyramids had
> been erected in Egypt for a thousands years.

>

> This date for first contact is clearly untenable
> because there is proof that the supposedly "Negroid"
> Olmec heads were made in the Early Formative
> (1793-1011 B.C.) (Coe, Diehl and Struiver 1967, Coe
> and Diehl 1980: v. 1, 395-396; Cyphers 1995a, 1995b),
> hundreds of years before the supposed arrival of the
> Nubian led expedition.

>

> Van Sertima has reluctantly changed this position in
> the last few years (948-680 B.C. 1992a:14; 1200 B.C.
> or 948-680 B.C. 1995:74; 1200 B.C. 1998:75-88 based on
> Jairazbhoy 1974). As Van Sertima acknowledges
> (1995:75-76) , the prevailing Afrocentric dogma that

> Egyptians were "Black" no longer requires that Nubians
 > from the 25th Dynasty command the expeditions. The new
 > contact date he proposes accommodates the dating of
 > colossal heads, but it poses another dilemma-- why
 > would Egyptians, who had not built a pyramid since
 > 1777 B.C., consider it essential to teach the Olmecs
 > how to build one at La Venta, and how would Egyptian
 > sailors know how to build a pyramid in any case?
 >
 > (3) As is the case with most of Van Sertima's claims,
 > arguments, and evidence, this presumed contact with
 > the New World were first put forth by Leo Wiener
 > (1920-22).
 >
 > (4) This is not the place for an extended discussion
 > of the maritime ability of Egyptians or West Africans.
 > However, sails were unknown on the West coast of
 > Africa until the Portuguese arrived in the 15th
 > Century (Mauny, 1969). If Abu-Bakari had departed from
 > the mouth of the Senegal River (16.5oN lat. 7oW
 > long.), he would have had to reach the Canary Current
 > passing northwest of the Cape Verde Islands at
 > approximately 20oN latitude, 30oW longitude. This
 > would have required that the expedition row some 900
 > km straight out into an unknown sea before
 > encountering a favorable current. The Cape Verde
 > Islands lie directly along this path, and we know that
 > they were still uninhabited when they were discovered
 > by the Portuguese (Mauny 1969). Van Sertima (1976:
 > 190-191, 1994, 1998: 7), claims that returning voyages
 > brought maize and long-staple cotton to Africa before
 > Columbus. He blithely ignores the problem of showing
 > exactly how dugouts without sails would drift back
 > across the Atlantic. The only feasible returning
 > current is the Gulf Stream, and we have no reports of
 > New World Mandingos landing on the shores of Ireland.
 >
 > (5) Morison (1963: 259) says that Bartolome Las
 > Casas made an abstract of the journal of the Third
 > Voyage. This manuscript was first printed in full by
 > De Lolis in Raccolta I ii 1-25 and "so far as I can
 > ascertain, the only English translation published is
 > an unreliable one in Thacher... [This is the source
 > used by Van Sertima]." An abstract of a scribe's
 > report of statements from Christopher Columbus is not
 > quite the equivalent of a "controlled archaeological

> dig" in evaluating an artifact.

>

> (6) Thacher is not quoted correctly- it should read-

> "... he thought to investigate the report of the

> Indians of this Española who said that there had come

> to Española from the south and south-east, a black

> people, who have the tops of their spears made of a

> metal which they call 'guanin' of which he had sent

> samples to the Sovereigns to have them assayed, when

> it was found that of 32 parts, 18 were of gold, 6 of

> silver, and 8 of copper." It is also problematic that

> Thacher was used (presumably because that is what

> Wiener used) when a better and more accessible

> translation (Morison 1963: 263) was available.

>

> (7) Why Africans would limit themselves to bring soft

> gold tipped spears to the New World is beyond us.

> Africans smelted iron and steel by 600 B.C. in

> Tanzania (Schmidt and Childs 1995; Schmidt 1996), and

> iron tools reached West Africa 2000 years ago, fueling

> the Bantu explosion that populated Central Africa

> (Diamond 1994). Columbus and his editor, Bartolomé

> Las Casas, were convinced that Africans had not come

> to the Americas because the two continents were too

> distant from each other (Morison 1963: 271; Thacher

> 1903-04: vol. 2, 392-393).

>

> (8) Tumbaga is a Sanskrit loan word for copper which

> came to the New World via Tagalog (Philippines) and

> Spanish, and in turn, copper/gold alloys taken to the

> Far East by the Spanish were called tumbaga (Blust

> 1992).

>

> (9) Rivet and Arsandaux (1946: 48-59) found tumbaga

> objects with a gold content ranging from 11% to 81%

> and copper ranging from 18% to 87%>

>

> (10) Van Sertima confuses the species involved in the

> initial crossing. Schwerin (1970:22) actually says:

> "Canavalia regalis (red seeds) or its ancestor of 4000

> B.C. (perhaps *C. virosa*) hybridized with the endemic

> *C. brasilensis* (white seeds) of northern South

> America, giving rise to the form known as *C.*

> *plagiosperma* (mottled seeds) [BOM underline].

>

> (11) We now know this ruler's name, the date of his

- > birth (A.D. 603), his death (A.D. 683) and other
- > biographical details.
- >
- > (12) Van Sertima (1988:125) says that, "The oldest
- > mummy so far found is an infant mummy buried in
- > Nubia... the infant mummy of Uan Muhuggiag is dated
- > 7,438 B.C. plus or minus 220.... The mummy was so
- > named because it was unearthed beneath the Uan
- > Muhuggiag natural rock shelter located in the Tagzelt
- > Valley." The original source (Cockburn and Cockburn
- > 1980: 224-226) tells a different story. The Uan
- > Muhuggiag site is not in Nubia, but in Western Libya,
- > 1200 miles from the Nile. Two different radiocarbon
- > dates were obtained, 7438 +/- 220 or 5405 +/- 180
- > years ago (i.e. the zero date of A.D. 1950 must be
- > subtracted to convert years before the present to
- > years B.C.). The actual dates are either 5488 +/- 220
- > B.C. or 3455 +/- 180 B.C. Also this Libyan mummy was
- > not embalmed or dried with natron in the classic
- > Egyptian manner. It had been naturally dehydrated and
- > wrapped in animal skins after the removal of its
- > viscera (The oldest natural Chinchorro mummy dates to
- > 7020 +/- 255 B.C.).
- >
- > (13) Scientists agree that there are no biological
- > races associated with particular physical or mental
- > attributes (Latter 1980). However, "social races"
- > exist, and the public believes that they are biologic.
- > If one is going to use a "Negroid" racial stereotype
- > to claim an African identity for Olmec iconography,
- > why should thick lips and flat noses be privileged
- > over other equally characteristic stereotypical traits
- > such as dolichocephalism (long headedness) and
- > prognathism (projecting jaws), which the Olmec heads
- > do not have? Most of the 18 colossal Olmec heads are
- > round and short, rather than long; the profiles are
- > flat rather than prognathous; have flat, wide noses;
- > and epicanthic folds over the eyes. They resemble
- > neither Egypto/Nubians (round heads, flat noses, flat
- > profiles, epicanthic folds), nor the ancestors of
- > African Americans (flat profiles, round heads,
- > epicanthic folds).
- >
- > (14) Morphological analysis using a number of
- > trivially adaptive cranial measurements show that
- > Egyptian and Nubian populations differ significantly

- > from sub-Saharan West Africans (Brace, et al 1993;
- > Froment 1992, 1994 ; Howells 1989, 1995). These
- > conclusions are supported by dental analysis (Irish
- > 1998) and a variety of different genetic analyses:
- > Y-chromosome (Hammer, et al. 1997), microsatellites
- > (Bowcock, et al. 1994; Scozzari, et al. 1997), and
- > classical genetic polymorphisms (Cavalli-Sforza, et
- > al. 1988).
- >
- > (15) Van Sertima (1998: 31-39) argues both that
- > Haslip-Viera, Ortiz de Montellano, and Barbour are
- > racist because they deny the "Negroidness" of
- > Egyptians, and that, modern Egyptians do not look like
- > ancient Egyptians, due to repeated invasions by
- > "Caucasian" groups. Trigger (1978), El-Batrawi (1946)
- > and Berry and Berry (1987) point to a "remarkable
- > degree of homogeneity and continuity" in this area for
- > 5,000 years (4,500 B.C- A.D. 300) a period
- > encompassing most of the invasions referred to by Van
- > Sertima. Furthermore, most conquests of Egypt were
- > political and cultural rather than demographic. Brace,
- > Howells, and Froment used ancient populations in their
- > studies. Froment (1994: 55) demonstrates that the
- > nasal index (height/width x100) of Egyptians has
- > varied little over 6000 years and has always been much
- > closer to that of European than to that of the West
- > African Bantu ancestors of African Americans.
- >
- > (16) Sixty percent of the citations in Van Sertima's
- > 1976 book come from references prior to 1940 (64 overt
- > citations from Wiener). The pattern holds because 80%
- > of the citations from Van Sertima (1985) are more than
- > 35 years old (see Ortiz de Montellano, Haslip-Viera,
- > and Barbour 1997).
- >
- > (17) Even in 1920, a review of Wiener's book states
- > that "[there is doubt] whether the author intended his
- > work to be taken as a serious contribution or has
- > attempted to perpetrate a rather elaborate jest" and
- > "... there is... so much... unsubstantiated
- > assumption, hasty correlation, false reasoning,
- > misunderstanding and misrepresentation of sources and
- > evident lack of familiarity with the results of
- > American archaeology, that it is difficult to take the
- > volume seriously (Dixon 1920)." The identical words
- > could be applied to Van Sertima's work. Williams

- > (1991: 251-254) criticizes the methodology of the
- > "self-made, self taught" Wiener, a professor of Slavic
- > literatures, and decries Van Sertima's word-for-word
- > repetition of Wiener's claims 50 years later.
- >
- > Thabile Obenga
- >
- > Thabile Obenga (2001) published a strong critique of
- > this book. He dealt with my chapter in a short mocking
- > ad hominem passage. Mr. Obenga merits a response
- > because it will illustrate the Afrocentric approach to
- > academic discourse.
- >
- > Obenga (2001: 52-54) makes much of an
- > off-hand remark criticizing Cheik Anta Diop's approach
- > to linguistics. I refer readers to Henry Torneux'
- > chapter in this volume for an evaluation of Diop's and
- > Obenga's linguistic competence.
- >
- > Obenga (p. 54) accuses me of "rude and
- > racist attacks" on Van Sertima. This is a common
- > tactic used to intimidate potential critics.
- > Apparently, any criticism of an African-American
- > scholar is racist by definition. Readers can judge
- > whether this chapter or my other writings deal with
- > serious issues in an academic manner. As I have
- > pointed out (Haslip-Viera, Ortiz de Montellano, and
- > Barbour 1997), what is racist is to claim that Indians
- > in the New World needed the impetus of Egypto/Nubian
- > infusion in order to be able to build pyramids or to
- > develop culturally.
- >
- > It is amusing that Obenga accuses me of
- > using outdated references (1885, 1907, 1915, 1942,
- > 1946, 1954) since one of the serious problems with Van
- > Sertima's work is his extreme reliance in totally
- > outdated materials. (See note 16 and Ortiz de
- > Montellano, Barbour, and Haslip-Viera 1997, note 14).
- > In fact, two of the citations Obenga complains about:
- > Massey (1907) and Smith (1915) are works often cited
- > by Van Sertima. The other works criticized by Obenga
- > are 1) Simeon (1885), which is still the best Nahuatl
- > dictionary available; 2) Rivet (1946), whose data is
- > still valid; 3) Morison (1942, 1963), which is much
- > more accurate and corrects errors in the source used
- > by Van Sertima - Thacher 1903-1904; and 4) Thompson

> (1954), which is contemporaneous with the article by
> Aguirre Beltr  (1955) that Obenga cites as proof of
> Van Sertima's thesis.

>

> Obenga does not deal with any of the data
> presented in my article. He purports to cite Olmec
> scholars who supposedly claimed that Olmec art
> depicted "Negroid" features and thus "proved" that
> Africans influenced the Olmecs. Two points need to be
> made: 1) Van Sertima argues that the visitors to the
> Olmecs were Egypto/Nubians, but Egyptians do not have
> the flat, broad noses of the stereotypical Negroids,
> as I have shown (Haslip-Viera, Ortiz de Montellano,
> and Barbour 1997: figs. 3,4,5); and 2) I (1995) have
> pointed out that Afrocentrics use the same technique
> as "scientific creationists" of misquoting or
> distorting statements by reputable scholars as "proof"
> of their assertions. Obenga provides some excellent
> examples.

>

> Obenga (pp. 54-55) claims that: "On his
> part, another great scholar, Gonzalo Aguirre Beltr  br>> does not reject
the "Afrocentric" idea of "Negroids"
> or "Blacks" among the Olmec population (Aguirre
> Beltran 1955). Aguirre Beltr  in actuality clearly
> rejected the idea (1955: 13):

>

> "At first glance, the physical characteristics of the
> god, Colossal Head, seem to be Negroid. In particular
> the wide, flat nose and the sensual bold thick lips
> seem an attempt to represent the somatic
> characteristics of Negroes. However, this is only an
> illusion. We have previously said that the migration
> of individuals belonging to the great Black race into
> the Papaloapan, in Mexico and in America occurred
> after the Conquest. Elsewhere, we have written at
> length the reasons why we concluded that Negroid
> migrations prior to the Conquest were impossible. The
> flat nose and the thick mouth with prominent lips of
> the god, Colossal Head, only signify the typical
> gesture of the snarling jaguar, which we shall later
> see depicted with all his realistic symbolism in the
> small carved jade Olmec figurines. Even further, as
> Toscano accurately pointed out, in some of these
> colossal heads, the smile, which will in the future
> enliven the smiling masks of the potters of

> Mixtequilla, can be made out through the grotesque
> gesture. The swollen eyelids of the god, Colossal
> Head, reappear in classic Olmec votive axes, but with
> a clearly Mongoloid appearance. Unfortunately, the
> scalps of the colossal heads is totally covered by a
> helmet that does not allow us to see the
> characteristics of the hair, which might be a
> definitive index. None of the contemporaneous
> sculptures with an uncovered head exhibits anything
> that might resemble or symbolize the wooly or curly
> hair of the Negro. Thus, without a doubt, the physical
> characteristics of the god, Colossal Head, are
> indigenous." [All translations by the author]

>
> Earlier, Aguirre Beltr   (1955: 2)
> speaking of the physical characteristics of Olmec
> monuments stated that:

>
> "Covarrubias said that he had seen this type [physical
> aspect] with great frequency among the current
> Mixtecs, Zapotecs, Totonacs, and Popolocas, and he
> affirms that Weitlaner has seen it among the Mazatecs
> and the Chinantecs. That is, the physical prototype of
> their remote ancestors still persists among the
> inhabitants of the Papaloapan."

>
> Obenga (p. 55) argues that Gay's (1972:
> 53) statement, "The early Xochipala figures seem to
> indicate that the Olmec ancestry was probably not
> Mongoloid" supports an African presence among the
> Olmecs. Obenga, however, has distorted the sense of
> Gay's sentence. The full paragraph reads as follows:

>
> "The Xochipala typology is characterized by a more or
> less pronounced naturalism at every level of
> development, whereas the Olmec repertory of ceramic
> figures from other Mexican provinces reflects an
> inclination to create an impersonal and at times
> unrealistic image of man, which can easily generate a
> false impression as to the actual physiognomy of the
> Olmec people. Because of certain facial figures such
> as slanting eyelids, which typify a number of Olmec
> figures, face panels, and masks, there has been a
> tendency to relate the people with the Mongoloid
> branch of mankind. This is perhaps an
> oversimplification that stems from a literal

> acceptance of a stylistic convention, which may have
 > been dictated by factors other than the actual somatic
 > traits of the people. The early Xochipala figures seem
 > to indicate that the Olmec ancestry was probably not
 > Mongoloid."
 >
 > Gay has nothing to say about Negroes. In
 > this case, Obenga is guilty of the logical fallacy of
 > "the excluded middle." The range of possibilities is
 > not "if not Mongoloid, then Negroid," but a multitude
 > of other more likely alternatives- such as "the Olmec
 > monuments look like the present and past inhabitants
 > of the region" as Aguirre Beltr  pointed out above or
 > as shown in Haslip-Viera, Ortiz de Montellano (1997
 > figs. 10,11). This possibility is supported by recent
 > analysis of the DNA of Mazatecs in the Olmec region
 > (Arnaiz-Villena, et al 2001) that shows that the
 > Olmecs were indigenous, are related to the Maya and
 > have not had "significant genetic input from outside."
 >
 > Obenga (p. 54) claims that: "Ortiz de
 > Montellano.. . forgot to mention the work of a scholar
 > such as Alfonso Medell Zenil [1960], no doubt,
 > because this author asserts the presence of "true
 > Negroes" speaking of the physical type of the Olmecs."
 > It is true that Medell Zenil asserts that it is
 > possible that a few Black men may have accidentally
 > arrived on the shores of Veracruz and served as
 > models. He gives no evidence other than esthetics and
 > dates the event to the end of the Pre-Classic (ca 200
 > B.C.), some 800 years after the carving of the
 > colossal heads. As I have pointed out, this would not
 > support Van Sertima because Egyptians do not have the
 > broad flat noses on which Medell Zenil bases his
 > statement.
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(Message over 64 KB, truncated)

| 21362|2007-01-05 05:46:07|Fari Supiya|Re: Pacific and Chinese Dental patterns|

Dr Winters

I'm glad u mentioned the fact that sinodonty and sundadonty do not exclude a Black racial classification for skeletal individuals. I've often wondered myself why the ocean-going Melanesians could not have found their way to America and whether it is not they represented by the Olmec heads. Apparently all the now Polynesian islands had legends of Black indigenous populations called, if I remember correctly, Manahune. We don't always agree but I like the way you keep the European busy with evidence.

The Notorious G.O.R.E

olmec982000 wrote:

The African type can be traced to the African type that lived in China. This Negro type was characterized by sindonty. The earliest examples of sindonty date back to the Choukoudian/ Zhoukoudian Upper Cave type not the sundonty pattern which arrived in the Pacific with the classical mongoloid people found in Indonesia. This classical mongoloids entered Southeast Asia and the Pacific after African speaking Manding and Dravidian speaking people had already settled much of the Pacific. This is supported by the Sindonty pattern found among the Japanese who have a Dravidian and African substratum in their language.

Secondly, archaeological research makes it clear that Negroids were

very common to ancient China. F. Weidenreich (in Bull. Nat. Hist. Soc. Peiping 13, (1938-30) noted that the one of the earliest skulls from north China found in the Upper Cave of Chou-k'ou-tien, was of a Oceanic Negroid/Melanesoid " (p.163).

These blacks were the dominant group in South China. Kwang-chih Chang, writing in the 4th edition of Archaeology of ancient China (1986) wrote that: " by the beginning of the Recent (Holocene) period the population in North China and that in the southwest and in Indochina had become sufficiently differentiated to be designated as Mongoloid and OCEANIC NEGROID races respectively? ." (p.64). By the Upper Pleistocene the Negroid type was typified by the Liu-chiang skulls from Yunnan (Chang, 1986, p.69).

Many researchers believe that the Yi of Southern China were the ancestors of the Polynesian and Melanesian people.

Negroid skeletons dating to the early periods of Southern Chinese history have been found in Shangdong, Jiantung, Sichuan, Yunnan, Pearl River delta and Jiangxi especially at the initial sites of Chingliengang (Ch'ing-lien- kang) and Mazhiabang (Ma chia-pang) phases

(see: K.C. Chang, The archaeology of ancient China, (Yale University Press: New Haven, 1977) p.76) . The Chingliengang culture is often referred to as the Ta-wen-k'ou (Dawenkou) culture of North China. The presence of Negroid skeletal remains at Dawenkou sites make it clear that Negroes were still in the North in addition to South China. The Dawenkou culture predates the Lung-shan culture which is associated with the Xia civilization.

The founder of the Xia civilization was Yu. The Great Yu was the regulator of the waters and the builder of canals. He is also alleged to be the inventor of wetfield adriculture. Wolfram Eberhard, in The Local culture of South and East China (Leiden, 1968) , maintained that Yu came from the south and established the Xia dynasty in Shansi.

Archaeological evidence supports this view. The foreunner of the Xia civilization was the Lung-shan (Longshan) culture. The Taosi ruins , a Longshan between the Fenhe and Chongshan ranges is considered a middle and late Xia period site. Another important Longshanoid site is Qingliangang. The Qingliangang culture is a descendant of the Hemudu culture and dates to the fifth millennium B.C. (K.C. Chang, "In search of China's beginnings new light on an old civilization" , American Scientist, 69 (1981) pp.148-160:154) .

The oldest neolithic culture in China is the Hemudu culture in northern Zhejiang province. This culture group had incised and cord-impressed pottery, rice and domesticated water buffalo, dog and pig (Chang, 1981: p.152). The Hemudu pottery is reminiscent of pottery found along the coastal areas of southeastern China and Taiwan (Chang, 1981: p.154). This indicates that southern Chinese, who were predominantly Black early settled those parts of China associated with the Xia and Shang civilizations.

In the Chinese literature the Blacks were called li-min, Kunlung, Ch'iang (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the Shang Dynasties were blacks. These blacks were called Yueh and Qiang. The modern Chinese are descendants of the Zhou. The second Shang Dynasty (situated at Anyang) was founded by the Yin. As a result this dynasty is called Shang-Yin. The Yin or Oceanic Mongoloid type is associated with the Austronesian speakers (Kwang-chih Chang, "Prehistoric and early historic culture horizons and traditions in South China", *Current Anthropology*, 5 (1964) pp.359-375 :375). The Austronesian or Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and Lun Yi.

During the Anyang-Shang period, the Qiang lived in Ch'iang Fang, a country to the west of Yin-Shang. The Qiang people were often referred to as the Ta Qiang "many Qiang", they were used as agricultural workers, and used in Yin-Shang ancestral rites as sacrifice victims.

In Southeast Asia and southern China, ancient skeletal remains represented the earliest inhabitants as identical to the Oceanic type (Kwang-chih Chang, *The archaeology of ancient China*, (New Haven, 1977) p.42; G.H.R. von Koenigswald, A giant fossil hominoid from the pleistocene of Southern China, *Anthropology Pap. Am Museum of Natural History*, no.43, 1952, pp.301-309). Although Negritos were also established in north and southern China by the beginning of the Recent (Holocene) period the populations in North China and that in southern China and IndoChina had become sufficiently differentiated to be designated as Mongoloid and Negroid-Oceanic respectively, both having evolved out of a common Upper Pleistocene substratum as represented by the Tzu-yang and Liu-Chiang skulls.

In addition to Oceanic Blacks in Southeast Asia and southern China shortly before the Christian era Africoids of the Mediterranean type entered these areas by way of India. Much of the archaeology in southern China is related to the Southeast Asian patterns, with numerous finds of chipped stone of the type found in Szechewan, Kwangsi, Yunan and in the western part of Kwangtung as far

as the Pearl River delta.(Chang, 1977, p.76.) Neolithic culture of southern China as the people were parallel to southeastern development. It seems from the evidence that in China there were several major areas where the Neolithic way of life characterized by farming for food, use of pottery and the making of stone instruments.

In Southern China the most well known early cultures were the Ta-p'enK'eng culture of the southeastern coast, cultures dating to the 5th millenium. The Ta-p'en-K'eng sites have a chracteristic cord-marked pottery dating to before theird millennium. A radio-carbon date is available for this culture of 4450-4350 BC. The color of the pottery ranges from buff to dark brown, the principal shapes of the vessels are large globular jars and bowls. The people of this culture also made many stone sinkers and dugout canoes. There is believed to have been an early horticultural revolution in the tropical regions of southeast Asia, with the domestication of several cultigens. As in Africa this culture was Aqualithic with most of the people living on mounds and piled houses. These horticulturalist ate aqualtic animals such as fish and shellfish, and grew root crops such as yam and taro .The Ta-p'en-K'eng site has provided much insight into their agricultural origins as indicated by the great variety of cord marks on the pottery demonstrates. The habi tat of the ancient people who made this ware at Ta-p'en-K' eng, was widespread in IndoChina and even in southern China and Japan. The Hoabinhian culture of Vietnam and that of Ta-p' en-K'eng, were characterized by cord-marked pottery which is identical in both places , and it is possible that the Yang -shao site at Huang Ho basin in North China may have also been founded by blacks in southern China who probably been the cultivation of rice . In the southeast southerners began at Hupeh and Kuangsi the cultivation of means of artificial irrigation and by terracing of the mountain slopes. These same Austronesians were already using bronze before the Chinese. The women's standing was high, she participated in the worship which consisted of a mountain and snake cults. There is evidence from the physical anthropologist that skeletons from Shantung and Kiangsu show resemblances to the Negroid type of southern Chinese rather than Mongoloid, especially at the intial Ch'ing-lien -Kang and Ma chia-pang phases. As a result of this evidence it seems that agriculture was widely practiced in Southeast Asia and China long before the full impact of farming was felt in the North among the Chinese.

Neolithic technology in south China is typified by hunting with the bow and arrow. The stone inventories include shoulder axes, as those found at Ya-an in Sikang, and the island of Hainan. The ceramics are characterized by the long persistence of corded red ware. There was

also painted pottery, black pottery, stone knives and sickles and pottery tripods, styles that later were duplicated in bronze. The people practiced single burials the appearance of decapitated heads at many sites in China suggest war and the expansion of the Chinese southward.

In ancient times due to the Chinese being a nomadic group, they probably cremated their dead and learned to bury their dead from the Blacks. The southern Chinese probably had their own writing system at an early date considering the - fact that they were well known traders and most trader-groups developed a script to keep records, yet we can not be sure of this fact. Moreover, the appearance of similar pottery signs on South Chinese pottery and North Chinese pottery indicate a common ideology for both groups.

Many of the elements of southern Chinese cultures and the implements found in this area and Southeast Asia show an interrelationship. The people who live in Southeast Asia today speak the Austro-Asiatic languages, which are closely related to the Austronesian group. As indicated by the languages of the aborigines Ta-p'en-K'eng sites are found spoke Austronesian languages, the cultures of these groups were also Austronesian according to Dr. Shun-sheng Ling .

As in the African aqualithic, an extensive mound culture existed in China, an area stretching from its plateau in the west to the Western coast of the Pacific ocean, it includes the Huang-Huai (the Yellow River and the Huai River) plain of North China and the plain of the lower valley of the Yangtze River of central China, these mounds lie in the Ancient line of the Austronesian habitation. In accordance with oral tradition and Chinese proto-history mounds were in existence during the time of Huangti, and Fu-Hsi as reflected in the legendary narrative of the burial of Tai-Hao at Wan Chiul - chiu.

The mound culture began around 3,000 BC in China 7,000 years after a similar culture had developed in central and North Africa, which moved step by step to the lower valley of the Yangtze River, starting originally from the lower valley of the Yellow River. By about 1200 BC, the people practiced agriculture and ate aquatic animals. At the Kiangsu Province mound site called the Hu Shu culture, the mounds were man-made knolls called 'terraced sites'. The mounds are flat on the top, here the people placed their dwellings. These mounds served three purposes i) burial mounds, ii) religious places (i.e., high ground) and iii) habitation. The mounds are believed to have been introduced by the people to China from the Euphrates-Tigris valley who are believed to have introduced the arts .

In conclusion, the sundonty pattern had nothing to do with the rise of man in the New World or the Pacific. C.G. Turner's research makes it clear that the early Americans were sindonty not sundonty (see: Turner, "Teeth and prehistory in Asia, Scientific American,(Feb. 1989) 88-96), in fact he places the origin of these sindonty people in Northern China at Zhoukoudian Upper Cave. An African influence in the rise of man in this area is clearly supported by the archaeological, toponymic and linguistic evidence.

Clyde Winters

Do You Yahoo!?

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| 21363|2007-01-05 05:49:23|Fari Supiya|Re: Questions rasied in a new African history book
WHEN WE RULED|

Just out of interest,

Has anyone at this site read When We Ruled? The book is almost out of stock.
G.O.R.E

Robin wrote:

Dear Jaime

The best way to find out exactly what Supiya is saying about Sumerian and PB is to

(i) read the complete ANE debate or the messages copied from that debate on to the Yahoo Group - africanclassicalhis tory, messages 815, 820, 822, 823 and 829.

OR

(ii) read When We Ruled - The Afterword.

Peace

Robin

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "jaimepretell"
wrote:

>
>
> And Supiya here is saying that ProtoBantu and Sumerian only show
> possibility of contact not same origins or one originating from
the
> other. So unless he changed his tune...
>> Robin wrote: Dear Jaime
>>
>> It was Supiya who wrote the part in When We Ruled concerning
>> Sumerian and PB.
>>
>> Peace
>>
>> Robin
>>
>> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
>> wrote:
>>>
>>> OK I was looking on the ANE site, and all I can say is the
>> claim "NOT ONE OF THE LINGUISTS OR OTHER EXPERTS
WAS ABLE TO
REFUTE
>> HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE
AKIN TO BANTU!!!"
is
>> quite flawed. One, the linguists pointed quite a few flaws in
his
>> methodology and flaws in his lexicon. Even Supiya which offered
>> support pointed this out. There is a difference between a
language
>> that is akin as in grammatically similar, etc and a language
that
>> has had linguistic borrowing from contact as in borrowing of
nouns.
>>>
>>> Posts from Fari Supiya goredema_99@
>>>
>>> Dear Mr Hermstein
>>>
>>> I have recently read a paper, by a linguist at the UCLA, which
> you
>> would benefit much from reading. It is called The Use and Misuse
of
>> Language in the Study of African History, by Russell Schuh. In
it
> he

>> deals with the claims of one Cheikh Anta Diop who erroneously
>> claimed that Wolof, a Niger-Congo language, was related to
Ancient
>> Egyptian, an Afro-Asiatic language.
>>>
>>> One of the interesting issues Schuh raises can be applied to
your
>> unproved theory that Acienc Sumerian can be linked to Bantu. Why
if
>> such a link exists have neither Bantuists, of which I am one,
nor
>> Sumerologists detected this prior to the present?
>>>
>>> I notice that you do not give references for your Proto-Bantu
>> reconstructions. Why not? What were your sources? Although I am
not
>> a Sumerologist I cannot help noticing there are no sources given
> for
>> your Sumerian etymons. When we add to this the limited nature of
>> your comparanda you do not have much of a hypothesis. I can
vouch
>> for the Bantu side of your evidence being inaccurate and I am
sure
>> there are those familiar with Sumerian who can vouch for
>> inaccuracies on that side too.
>>>
>>> In future I suggest you direct your efforts towards a more
>> fruitful exercise.
>>>
>>> Yours
>>>
>>> Fari Supiya
>>>
>>> ps the link for the Schuh article is
>> <http://www.linguistics.ucla.edu>
>>>
>>> Dear Hermel Hermstein
>>>
>>> In order to excel in any area of linguistics it pays to become
>> deeply familiar with the works of certain scholars. Those
scholars
>> who have delved into the subject of probability and genetic
>> relationships such as Ringe and Nichols. The latter's
technique's
>> are easier to reproduce.
>>> Nichols argues that the Proto-Indo-European item *widehwa is

> > complex enough to identify an individual ancestral language to
 > > which all languages which possess the cognate can be traced. She
 > > calls this `individual- identifying` evidence. It has this status
 > > because it has four consonants. The statistical grounds for
 > > considering a 4-consonant recurrence as individual-identify ing
 is
 > as
 > > follows. The average number of consonants in the world`s
 languages
 > > is 20 (her latest estimate is 25). The chance of a consonant
 > > appearing in the same position in two different languages is 1
 in
 > 20
 > > or 0.05. The chances of two consonants appearing in equivalent
 > > postions is (0.05×0.05) 0.0025. Hence if a word which shares two
 > > identical or corresponding consonants occuring in similar order
 is
 > 1
 > > in 400. There are around 7000 languages in the world which means
 > > approximately 18 languages can be expected to have this
 > > configuration, assuming that the linguistic sign is non-iconic.
 > > Noone can claim to have found a
 > > > cognate or borrowing on the basis of a 2-consonant word. A
 three-
 > > cons. word would have a probability of 0.000125 or 1 in 8000
 chance
 > > of occurring. It is unlikely such a word would occur in two
 > > languages independently but since probability is a broad
 indicator
 > > and not an exact science one must be more certain. A 4-cons.
 > > recurrence would have a probability of 0.0000063 or 1 in 160
 000.
 > > Even as a broad indicator probability can usefully inform us
 that a
 > > 4-cons. word is unlikely to arise by chance in two languages
 > without
 > > there either being a genetic relationship or borrowing. The same
 > > applies to pronominal systems where similar consonants appear in
 > > 1st, 2nd, 3rd anim. and inanim. in the same postion. Those four
 > > consonants would be `individual- identifying` or `genetic
 markers`
 > > because it is unlikely that a pronominal system would be
 borrowed.
 > > > I have devised a cross-application of this simple but
 informative
 > > method for CVC languages such as Bantu and Sumerian where there

are

>> few stems with 4-cons. but quite a few stems with more than one
>> unrelated meaning. The consonant /d/ and /m/ in PB carries the
>> meanings `heavy, honoured` and `to create`. By remarkable
>> coincidence these same consonants in the same order in Sumerian
> mean

>> `heavy, important` and `to create`. The two-cons. must be
counted

>> twice for the two meanings squaring a 2-cons. probability hence
>> $0.0025 \times 0.0025 = 0.0000063$ or 1 in 160 000. I'm not particularly
>> comfortable with this but I'm afraid the meanings can be checked
at

>> the Upenn. Sumerian Dictionary, the site for which has been
given,

>> and Guthrie's Common Bantu(1967-71) .

>>> To make matters worse there is another shared homonym. The PB
*_

>> dong meaning `clay` from which derives *-dongo `pot` and *-dong
`to

>> arrange` from which derives *-dongo `to speak, to order`. The
Upenn

>> glosses for dug4 `(clay) pot` and dug `to speak` would appear to
be

>> perfect correspondences. Hermstein you are are correct that
despite

>> their derived status their distribution, which I had not
checked,

>> makes it very likely they were part of the original PB and must

>> therefore be derivations from a pre-Bantu stage. They certainly
> were

>> not Bantu period innovations. The Sumerian dug4 appears to be
the

>> verbal root with suppletive stems /di/ and/e/. The exact nature
of

>> the suppletive stem /di/ is not known to me but PERHAPS it is

>> related to the pb *-tI `to say, quote`. It is possible that the

>> verbal plurals and suppletives can be found within N-C. It is
also

>> possible that this system arose after separation, if it is
genetic.

>> Anyway it is difficult to decide without a Sumerologist
explaining

>>> the nature of some of these verbal plurals etc. are they
derived

>> from the root? Are they separate in origin? This, however, has
no

>> bearing on the issue of statistics because the probability has
 >> already reached a significant degree of unlikelihood twice.
 >>> The third shared homonym is more problematic:
 >>> *-tek to draw (water) corresponds plausibly with sig to load
 up;
 >> to draw water
 >>> *-tika cold weather also shares a gloss with sheg snow, sleet,
 >> cold weather. An /s/ correspondence followed by a /sh/
 >> correspondence is not unknown in Bantu:
 >>> *-cana back -sana back
 >>> *-cana sunlight -shana sunlight all in the same language. This
 >> would appear to be yet a third case of a 1 in 160 000
 probability
 > of
 >> independent arising.
 >>> There is another angle one could use with the calculations.
 What
 >> are the chances of five items with exact meanings having the
 same
 >> initial consonant and matching second consonants. All shared
 >> correspondences are part of a paradigm or recurrence hence
 >>> *-do sleep udi sleep
 >>> *-dem be heavy idim heavy
 >>> *-dem create dim to create
 >>> *-dong speak dug to speak
 >>> *-dongo pot dug pot
 >>> One could argue this is a 5-cons. paradigm with a probability
 of
 > 1
 >> in 3 million or 0.00000032.
 >>>
 >>> What does this mean. I think we can all see were chance
 features
 >> in all of this, or rather, it doesn't. Anyone wanting to disagree
 >> should feel most welcome providing their own examples of shared
 >> homonyms in unrelated languages. I am under no scientific
 obligat-
 >> ion to take anything short of this seriously. Unless of course
 one
 >> can show Upenn to be wrong(an attack on Tinney). So we are left
 >> with borrowing, or a relationship. I feel much more at ease with
 >> borrowing because we can automatically say there is a better
 chance
 >> that it has been proved than that it hasn't. Genetic
 relationship I
 >> can only accept pending fulfilment of the requirements of the

last

>> post. Why would borrowing show up in basic vocabulary and with
>> shared homonyms? My suspicion is that a significant body of N-C
>> speakers at some pre-Bantu level arrived in Mesopotamia and were
>> absorbed by the Sumerians. How they arrived is suggested by
>> Hermstein`s interesting proposed cognate pair:
>>> *-jato canoe ata wooden raft, plank of a boat
>>> suggesting this word entered Mesopotamia before the building
of

>> large boats. Is it possible to get to Mesopotamia from Africa in
a
>> canoe. If one can cross the Bab-el Mandeb Straits (about 40 km)
>> seperating Arabia and Africa then one could coast hug into the
>> Persian Gulf. Van Sina (1995) dates the first part of the Bantu
>> expansion to 3000BC and identifies an island-bound language that
>> seperated from the rest of Bantu during the initial expansion.

The

>> island is 35km of the nearest West African coast. They are
thought

>> to have arrived by canoe. The journey to East Africa only
presents

> a

>> problem in that it left behind no trace of pre-Bantu languages
on

>> the route. Perhaps it happened in one lifetime. We can
>> archaeologically infer navigational capacity as early as 4200BC
> from

>> boulders that were being transported across a 25km wide estuary
in

>> the Nigeria-Cameroon border area. A preserved dugout was
retrieved

>> from Dafuna in Nigeria dating to at least 6000BC. Compare with
the

>> following from

>>> Chris Ehret (2002):

>>> "Before 6000BC, Niger-Congo peoples had become skilled
>> boatbuilders, carving out from single large logs they needed fo
>> fishing and for travelling by stream through forested areas."

>>> Barbera Barich, the source for the Dafuna dugout believes
>> navigation had been developed by this time to cope with the
large

>> waterways present in West Africa. Evidence suggests the ability
and

>> know-how to travel can be explained but not the motive. But then

> who

>> can be sure about the motive for the PIE expansion?

>>> Another interesting proposed cognate was :

>>> *-cad to incise, cut, tatoo sar to write

>>> This is the very etymology we would expect if the PB item or it`s

>> ancestor was the source of the Sumerian verb. Compare Proto-Germanic

>> *writan `to wear, tear, scratch, cut`; Old Frisian writa `to score,

>> write`; Old Norse rita `to score, write`. A similar etymology can

> be

>> shown for the word `scribe` from Latin scribo or some such form.

>>> Hermel if you want to see this through I suggest you sign up

>> for two modules at a university of your convenience,

Introductory

>> Sumerian and Historical linguistics. I would also advise you to

> read

>> up on areas around historical linguistics like Phonology for example

>> (a seperate module at college). You can be an occassional student

>> and still work full-time.

>>> Use my tips and data to strengthen your work and eventually get

>> something published. You have a good foundation to build on.

Anyone

>> who says otherwise should be asked to prove it. And if you don`t

>> hear anything you know what that means. Good luck

>>>

>>> Yours

>>> Fari Supiya

>>>

>>> Dear Mr. Hermstein

>>>

>>> You asked me about PB inaccuracies. Knowing the history of Bantu

>> reconstructions makes it simple to trace your source. I must

> commend

>> you for using such a reputable source and resisting the temptation

>> to alter the meanings as you see fit(I know, slight change of

>> tone). The fact remains, however, that your use of the site has one

>> major fault.

>>> *-dong means `to order` or `arrange` from which *-dong `to

> speak` ,

>> `to order` is derived.
 >>> *-dongo means `clay` from which is derived the word `pot`.
 > Neither
 >> of these are original.
 >>> I suspect if you were to use original instead of derived meanings
 >> your seemingly impressive PB-Sumerian links would vanish.
 >>> It is time to spend your energy more wisely. While I deplore the
 >> indirect(and irrelevant) swipes from people who lack the relevant
 >> expertise or honesty to confront you directly, you have placed
 >> yourself in this position.
 >>>
 >>> Fari Supiya
 >>> ps my intention is to help not make you feel bad.
 >>>
 >>> Dear Hermel Hermstein
 >>>
 >>> You should be aware that when you `discover` a new correspondence
 >> it might cancel out some of your previous work. If 1st degree /i/
 >> before /d/ maintains the /d/ correspondence in Sumerian then your
 >> equation of *-jadi `oil` with Sumerian li `oil` is in violation of
 >> the sound law. The data you have provided, however, makes sense so
 >> far.
 >>>
 >>> In Bantu also initial /b-/ often under goes lenition as in the
 >> following:
 >>> *-bod to rot wora to rot
 >>> *-bodo penis mboro penis
 >>> It is hardly surprising that initial /b-/ correspondence between
 >> Sumerian and Bantu shows deletion (or lenition, might there be a
 >> Sumerian phoneme /w/?) at times. In Niger-Congo there were two sets
 >> of plosives; lenis and fortis (lax and tense articulation) which is
 >> the likely source of the variation.
 >>> Keep up the research.
 >>>
 >>> Yours

>>> Fari Supiya
>>>
>>> Dear Hermel Hermstein
>>>
>>> Peter Daniels` post challenges you to demonstrate similarity
in
>> inflectional morphology. If I may add. The proof of Niger-Congo
>> genetic relationship is based on an elaborate system of gender
>> and number marking, the reasonably consistent noun classes of
>> certain nouns across the N-C geographic zone, and the system of
>> verbal extensions which include causatives, reciprocals etc,
which
>> can be reconstructed to N-C level. The lexical evidence, which
> often
>> numbers around 50 items, is looked at in perspective. You should
be
>> aware that the extent of noun class useage varies in N-C
branches
>> from full(Atlantic) to remnant (Mande where tone alternation
marks
>> sing-plur) to absent in some Kwa languages along the coast. I
> think
>> you mentioned the latter in a previous post.
>>>
>>> You should also give due study to the phenomenon of
> `pluractional`
>> verbs which occur in N-C and, according to both yourself and
Thomas
>> Marik, in Sumerian too. Of course this is only if you want to
show
> a
>> genetic relationship. If you are arguing borrowing, for which
you
>> appear to have evidence, then this is not an issue.
>>>
>>> I thoroughly disagree with the notion of having to show how
the
>> contact took place. Even if you showed this if the linguistic
>> evidence is not strong enough it means nothing. On the other
hand
> if
>> you can show strong evidence of recurring correspondences then
the
>> burden of proof is not with you to show how the migration took
>> place. I hold this to be self evident, however Greenberg
maintained

> > a similar position, in relation to Guthrie who argued
Greenberg`s
> > hypothesis (of Bantu dispersal) did not take account of
> > `geographical realities`. To be fair to Mr. Daniels given the
> > distances involved it seems far more likely that West Africans
> > reached America (for which there appears to be no evidence),
which
> > is simply on the opposite coast, than to suggest that they
ventured
> > to Mesopotamia. This is assuming Proto- N-C arose in West Africa
> > (Kordofanian, a branch of N-C, is spoken in Sudan).
> > >
> > > Yours
> > > Fari Supiya
> > >
> > > Dear Hermel Hermstein
> > >
> > >
> > > This is my first response to what you have sent.
> > >
> > > You have an uneven accumulation of knowledge concerning
> diachronic
> > linguistics hence you know plenty in one area and almost nothing
in
> > others. It also shows in your responses to critics. At the level
> you
> > are at now you would not be able to get anything published in
this
> > field and ultimately that is where research should be heading.
> > >
> > > Problem areas include 1) knowing the difference between
> historical
> > linguistics of the textbook and the actual practice within the
> > context of a family, 2) Ability to adequately explain to critics
> the
> > difference between lookalikes that occur between unrelated
> languages
> > and cognates, 3) a profound familiarity with the scholarship of
> > various individual experts, 4) knowledge of the most effective
ways
> > to carry out step 1 of the comparative method, and lastly 5) an
> > undeveloped linguistic instinct. I will briefly explain the
various
> > points so you understand.
> > >
> > > In historical linguistics you are taught that the comparative

>> method is heuristic(see Nichols 1996, in The Comparative Method
>> Reviewed, ed. Durie,M...; and Kathleen Hubbard at
>> <http://www.utexas.edu/depts/classics/documents/PIE.html>) . In
actual
>> practice within a family such as Bantu you find out first hand
what
>> that actually is. In reconstructing PB, Coupez and Bastin (1999)
>> used systematic sound changes already known to affect each
> language,
>> from the research of Guthrie(1967- 71) and Meeussen(1980) , to
>> determine which items were reflexes. However they included items
>> which showed minor variation of the sound rules because of how
>> regular correspondences are known to work in Bantu. Here is an
>> example:
>>>
>>> *-dUad be ill -ruara be ill
>>>
>>> *-dUba flower -ruwa flower
>>>
>>> *-dUdU be bitter(shift to) gall -nduru gall
>>>
>>> *-dUmI male, husband -rume male, husband
>>>
>>> *-dI eat -dya, dyga, rya eat, consume
>>>
>>> *-dIa that, those -ria that one, far demons.
>>>
>>> *-dImI tongue -rimi tongue
>>>
>>> *-dId weep, shout -rira to ring (tr)
>>>
>>> -ridza to ring (intr)
>>>
>>> I present 4 examples each of /d-/ followed by second
degree /U/
>> followed by labial and alveolar plosives, labial nasals etc. and
>> there is at least one party-booper in each set. If you seriously
>> want to compare Bantu with anything you will have to understand
>> these allophonic variations which appear to be unpredictable.
There
>> is an even worse example:
>>>
>>> *-gUdUbe pig -nguruwe pig
>>>
>>> *-gUdo evening; yesterday -uro evening
>>>

>>> -zuro yesterday

>>>

>>> A velar plosive acquiring an initial nasal (possibly an
>> assimilated noun class) in one case, deletion of the plosive in
>> another and a shift to an alveolar fricative in the last with
the

>> latter two occurring in two reflexes of the same PB item yet all
>> these reflexes belong to the same language. Clearly there is
>> regularity in theory and in practice. Yet no one would question
that

>> these are indeed reflexes. The problem for you is if Sumerian
was

>> related to Bantu how would you identify the Sumerian cognates?
You

>> wouldn't have the expertise but it could be done.

>>>

>>> Now the difference between lookalikes and real cognates is
easier

>> to explain when you have real examples. The Sumerian eme, tongue
>> would appear to be only a lookalike of the PB*-dImI. That is,
> unless

>> you can show other examples of initial position dental stop
> deletion

>> in words of the same meaning first, then inexact but close
senses

>> afterwards. Lookalikes rarely repeat the same corresponding
>> differences(there is one case of a once-recurring difference in
>> Ringe 1992, Transactions of the Philosophical Society...). This
is

>> where the evidence of cognacy lies. To use the words of Campbell
>> (1998):

>>>

>>> `It is important to attempt to avoid potential sound
>> correspondences which are due merely to chance. For example,
>> languages may have words which are similar only by accident, by
>> sheer coincidence, as the case of Kaqchikel (Mayan) mes mess,
>> disorder, garbage : English mess (disorder, untidiness). To
>> determine whether a sound correspondence is real (reflecting
sounds

>> inherited from a proto-language) rather than perhaps just an
>> accidental similarity, we need to determine whether the
>> correspondence recurs in other cognate sets...If we were to
attempt

>> to find recurrences of the seeming m-:m- correspondence between
>> Kaqchikel and English, we would soon discover that there are no
>> other instances of it, that it does not recur.`p113 Historical

> > Linguistics

> > >

> > > In this respect Mr Hermstein some of your examples are
> interesting

> > because you have shown recurrent differences.

> > >

> > > *-bad-Uk be split (intr) bar to split, open

> > >

> > > *-tad to cut open tar to cut

> > >

> > > *-mUd-Ik to shine, give light mul to shine, radiate (light)

> > >

> > > from this derives mUdI torch from this derives mul star

> > >

> > > *-gUdU sky ul sky

> > >

> > > *-jadi oil li oil

> > >

> > > *-mido throat, gullet meli neck

> > >

> > > *-tadI long tal (to be) broad

> > >

> > > *-jIda path (becomes road in modern lang.) sila street

> > >

> > > *-cad to incise, cut, tatoo sar to write

> > >

> > > *-gad-Ik put on the back g~ar to put, place, lay down

> > >

> > > *-bodo penis bur crotch

> > >

> > > Three exact meaning correspondences, two hair-splittingly
close,

> > and six close meaning correspondences of the PB voiced alveolar
> stop

> > to the Sumerian liquids. Both the deletion of the /g/ and it`s

> > nasalization we have already seen in the shift from PB to

> descendant

> > languages. The phoneme /j/ either becomes a fricative or is
deleted

> > along, sometimes, with the following vowel. There is nothing
here

> > inconsistent with Bantu phonological principles in practice. As
for

> > the Sumerian I can only say I have checked the meanings in the

> Upenn

> > dictionary and they are consistent with your glosses. I checked

the

> > Akkadian equivalents for these and they were not similar. These are

> > good candidates for cognates. They are not just eleven stems out of

> > basic vocabulary of a few hundred but eleven stems with the same

> > correspondence recurring. You have not proved a genetic

> relationship

> > yet but chance is highly unlikely to be an option.

> > >

> > > Your other problem is a poor technique of cognate searching.

> There

> > are also correspondences of PB */d-/ : Sum./r-, -l/ that you did

> not

> > find.

> > >

> > > *-dUmI male, husband urum male

> > >

> > > *-dI eat rig to eat, drink, sup

> > >

> > > *-dI be iri to make manifest, to become

> > >

> > > *-dIa that, those RI far demons.; that, yonder

> > >

> > > Of which the Sumerologists, I am told, are not sure about the

> > reading of the last hence given in capitals. Here Bantu would

> appear

> > to furnish a reading. If the similarity can help with providing

a

> > reading then this shows even more that you need assistance from

a

> > Sumerologist, if you are to continue your research, because what

> you

> > have presented gives no such examples. The additional vowel of

the

> > Sumerian example for `male` can be explained by prothesis. The

> extra

> > segment in the next example can be explained in a Niger-Congo

> > context where in the Atlantic family Wolof has leka `to eat`.

> > >

> > > The proportion of inexact or skewed meanings depends on the

> length

> > of time from the split. Bantu reflexes tend to have far less

number

> > of skewed items amongst them. With Benue-Congo, the next up, it

> > increases and finally with Niger-congo the proportion of skewed

> > meanings is highest. Niger-Congo is far older than Indo-European
as
> > evidenced by the complex branching and the dissimilarity degree
of
> > the most distant branches.
> > >
> > > The last problem I identified was an undeveloped linguistic
> > instinct on your part. I don't know how you came to study this
> > particular issue but you have done well by sensing that there is
> > something going on here. Your problem, however, is that you miss
> > certain warning signs. Since you are not a Sumerologist when you
> see
> > an item like ushu `sunset`, written u4-shu2 alarm bells should
> ring.
> > U4 is also used to write `sun` presumably pronounced ud. I could
> not
> > find a meaning for ush2 but if one postulates something like `to
> > sink, or submerge` then your exact meaning comparison is out of
the
> > window. You are really comparing shu2 with PB *-co sunset. You
need
> > to find out from a Sumerologist whether ushu is unanalysable
> because
> > all etyma in a basic comparison should be monomorphemic. The
> > instinct is not in the being right or wrong. It is in the sense
of
> > unease that makes you exclude an item until it is checked.
That`s
> > what being a linguist does for you.
> > >
> > > The remaining problem of intimate familiarity with individual
> > scholar`s research will be dealt with in another posting. You
> > mentioned that mathematical calculations could back up your case
> but
> > you provided no actual examples. Such calculations have actually
> > been carried out by a few linguists. They can be cross-applied
but
> I
> > will deal with that in another posting.
> > >
> > > At the moment Hermstein your'e out of your depth! You need
> > professional help to make a solid case that can be advanced.
Unless
> > a Sumerologist can show that most of your Sumerian etymons are
> > analysable, Semitic borrowings, incorrect morphological forms
(but

> > the evidence as I have arranged it is mostly nouns) or that the
 > > Upenn dictionary is simply wrong on those points(how likely?),
 > your
 > > hypothesis needs seroius consideration.
 > > >
 > > > Since a number of people seem to appreciate jokes (yourself
 > > included) let me sign of with Russell Schuh`s joke of Wolof and
 > > English cognates:
 > > >
 > > > Wolof English
 > > >
 > > > bey goat buck
 > > >
 > > > dee die die
 > > >
 > > > fan when? when
 > > >
 > > > goor man guard
 > > >
 > > > lekk to eat lick
 > > >
 > > > man me, I me
 > > >
 > > > ndox water dock
 > > >
 > > > nit person native
 > > >
 > > > nopp ear lobe
 > > >
 > > > What part of regular correspondence don`t some people get?
 > > >
 > > >
 > > > Yours
 > > >
 > > > Fari Supiya
 > > >
 > > > Geographical seperation-yes. Chronological seperation- again,
 if
 > > people can`t be bothered to read the posts why should I take
 them
 > > seriously? Either you have regular correspondences which defy
 > chance
 > > or you don`t. Hermstein does and when you fail to show other
 > > otherwise you start to talk about anything other than the
 evidence
 > > you can`t dispose of. As for possible means of contact Iv`e

shown

>> just how possible it was in a previous post. It's up to you -
read

> it

>> or not. Whether you believe is your choice. All I'm saying is
that

>> the evidence itself is difficult to attack. Please- let's not

>> rewrite the rules of linguistics.

>>>

>>> Hermstein it's time you started defending your own thesis.

Where

>> are you?

>>>

>>> ----- Original Message -----

>>> From: Robin

>>> To: Ta_Seti@yahoogroups.com

>>> Sent: Monday, November 13, 2006 4:50 AM

>>> Subject: [Ta_Seti] Re: Questions raised in a new African
history

>> book WHEN WE RULED

>>>

>>>

>>>

>>>

>>> Dear Jaime

>>>

>>> Some of the evidence was posted on ANE. I copied them on to
the

>> Yahoo Group - africanclassicalhistory, messages 815, 820, 822,
823

>> and 829. Below I repost my introduction to the debate from

>> africanclassicalhistory and some of the first of the posts

(taken

>> from ANE).

>>>

>>> Greetings from the Moderator

>>>

>>> On the Ancient Near East site there was a internet debate

>> concerning

>>> whether or not the Sumerians (the first civilised inhabitants
of

>> the

>>> Middle East) spoke Bantu, a language family of Central and

>> Southern

>>> Africa. The site is aimed at professional linguists and other

>> experts

>>> to strut their stuff. Mr Hermel Hermstein started and ended the
>>> debate. By the way PB means Proto Bantu.
>>>
>>> Robin
>>>
>>>
>>>
>>> On the 14 May, Mr Hermstein posted the following
>>>
>>> To Mr.Adams
>>>
>>> Thanks. Your response was most informative. I'll stick to what
>> I'm
>>> best at. Did Sumerian cause language death in the south? Your'e
>>> right. Without written records it's speculation. Were the
>> Sumerian
>>> readings of the determinatives once pronounced in that
language?
>>> Again it could have been scribal errors. Now to the area I'm
most
>>> comfortable in.
>>>
>>> I was not trying to say Sumerian is the ancestor of Bantu or
even
>>> vice-versa. I believe, tentatively(until corrected), that
>> Sumerian
>>> and Proto-Bantu share an ancestor not in the distant
>> epipalaeolithic
>>> but in the much more recent past. Recent enough to be proved by
>>> stage 1 of the comparative method (the identification of
regular
>>> phonemic similarities and differences in words of the same
>> meaning).
>>> The best place to start is with the Swadesh-type list of 100
>> words
>>> thought to be the most basic of vocabulary and common to all
>>> languages regardless of material culture. They are believed to
>> last
>>> longer in the language because they are less likely to be
>> borrowed
>>> or replaced. Words like "arm", "leg", "head", "ground", "fish"
>> etc.
>>> One can also compare the number of similarities between
Swadesh
>> list
>>> items between two languages and compare between those of known

>>> relationships. Indo-European languages (from different branches
 >> tend
 >>> to have a 25-35% cognacy rate while Uralic languages, 10-20%.
 >>>
 >>> Now these ideas are not without controversy. Some items
 >> like "head"
 >>> have had their legitimacy for being on the list questioned.
 >>> Languages also borrow basic list items though they are less
 >> likely
 >>> to. English borrowed 10% of its Swadesh words from Norman
 >> French.
 >>> The uses of list results for glottochronology have caused a
 still
 >>> raging controversy. The fact still remains, however, that
 >> unrelated
 >>> languages and lang. that have never been in contact show a
 >> degree of
 >>> similarity within the chance range. Languages are estimated to
 >> share
 >>> under 7% of their basic vocabulary by chance (Campbell 1998 one
 of
 >>> many who cite this statistic). In reality some language
 families
 >> are
 >>> known to have distant branches with a 5% cognacy rate
 >>> (Austronesian?). If we can find say 8 similarities then it's a
 >>> descent argument for non-chance (borrowing or genetic
 >>> relationship). Can we find 8 similarities between Swadesh PB
 and
 >>> Sumerian?
 >>>
 >>> I = second degree i
 >>> i = first degree i previously called super-closed high vowel
 >>> U = second " " u
 >>> u = first degree u prev. called " " ...
 >>> c = phoneme /s/ acc. most Bantuists
 >>>
 >>> Proto-Bantu Sumerian
 >>> *-badI liver bar liver (kabattu)
 >>> *-beede breast ubur breast (tulu)
 >>> *-cUkI hair siki hair (shartu,
 >>> shipatu ?)
 >>> *-gend walk, go g~en to go (alaku)
 >>> *-gego molar tooth, tooth gug tooth (shinnu)
 >>> *-kUdU adult, big kur (to be)big (rabu)

>>> *-kUto skin, garment kush skin, leather (mashku)
 >>> *-piip be black gig be black (tsalmu)
 >>>
 >>> The evidence is not without issue. The Akkadian bracketed
 >>> equivalents are there to show that these are not likely to be
 >>> Semitic borrowings into Sumerian. They do not have
 pronunciation
 >>> markers over the phonemes for typographical reasons and really
 >> they
 >>> are not the issue. The Sumerian bar indicates the "liver" as
 the
 >>> seat of emotion and not the organ for which they would write
 ur.
 >> The
 >>> semantic latitude in this case is negligible as one can be
 >> compared
 >>> to the other without abusing common sense. Also the
 relationship
 >> of
 >>> bar "liver" to bar "to split,open" ; "outside, (other)side is
 not
 >>> clear to me. If there is a relationship between the two that
 >> could
 >>> affect my argument. They are all written with the same sign. It
 >> would
 >>> be a remarkable coincidence if PB had the forms *-bad
 >> meaning "rib,
 >>> side" and "liver" while Sumerian had the forms bar
 >> meaning "(other)
 >>> side, outside", "shoulder" and "liver" and they were not
 related.
 >>> Also items for "big" and "black" should properly be adjectives
 >>> and not verbs but I couldn't find any Sumerian adjectives not
 >> derived
 >>> from the verbs. Some of the items have a range of meanings
 >>> like "walk" and "go". The partial match will do for me as they
 >> have
 >>> the same general sense. In any case they seem to bear the mark
 of
 >>> cognacy : the regular correspondences. The /b/ in PB
 >> corresponding
 >>> to the /b/ in Sumerian while the /d/ in PB corresponds to
 >> the /r/ in
 >>> Sumerian. The difference in the velar and nasal velar initial
 >>> consonants in the Sumerian correspondent of items "go"
 >> and "tooth"

>>> is not unusual in Bantu itself with some /g/ becoming /g/ and
 >> other
 >>> times /ng/ in similar phonetic environments as in PB to KiLega
 >> sound-
 >>> shifts. Also compare the KiLega mw-igi, "darkness" from the PB
 *_
 >>> piipi.
 >>> And yes it's just eight words but the Swadesh 100 from which
 >>> they were taken is designed to be a sample of the basic
 >> vocabulary
 >>> of the language as a whole.
 >>> So, I reiterate my position. Sumerian was a Niger-Congo
 language
 >>> probably of the Benue-Congo sub-branch. The chances of
 borrowing
 >>> decrease with distance and there are thousands of miles
 >> separating
 >>> West Africa from S. Mesopotamia. It is still possible but one
 >> would
 >>> need to explain why no languages in-between have been affected
 by
 >>> the areal diffusion or by the borrowing. Furthermore some of
 these
 >>> items have a clear Niger-Congo context so the loaning would
 have
 >> had
 >>> to be from PB to Sumerian. Explaining how PB-speakers got to
 >>> Mesopotamia is as difficult for borrowing as it is for genetic
 >>> relationship. There is no easy way out. Except to provide
 >> evidence
 >>> that convincingly destroys the embryonic thesis.
 >>>
 >>> Yours
 >>> Hermel Hermstein
 >>>
 >>>
 >>>
 >>>
 >>> On the 9 June 2004 Hermstein truly concluded the following
 after
 >> a
 >>> gruelling 4 weeks of debate . . .
 >>>
 >>> 9 June 2004
 >>>
 >>> To those of you who have encouraged me to continue my

research,

>> full

>>> marks. If I am wrong no harm done. If I am right then the

>> evidence

>>> will only grow and has been growing before your eyes.

>>>

>>> Special thanks to Fari Supiya for his helpful references and
for

>>> understanding the significance of shared homonymous stems.

Maybe

>>> it's because you work with CVC languages. I can't believe just

>> how

>>> ignorant some linguists are- goes to show that if non-
linguists

>> are

>>> not equal then certainly those with qualifications differ in

>> their

>>> performance. Don't be too hard on them though. People only

>> perform

>>> to capacity.

>>>

>>> Thanks to T Marik for his initial input before falling silent.

He

>>> tried. Thanks to Miguel Carrasquer for the relevant input. I

>> don't

>>> think either of you brothers will ever agree with me but your

>>> contributions were valued.

>>>

>>> Thanks to Mr Adams. Without you I wouldn't have come here.

Your

>> last

>>> major posting was full of insights. I would appreciate if you

>> could

>>> send me the attachment of the posts concerning other linguistic

>>> comparisons you mentioned with Sumerian.

>>>

>>> Thanks to all the participants who sent private posts. I can

see

>> why

>>> you didn't want to support me in the open.

>>>

>>> I'm off to continue the research and to give you all one less

>> thing

>>> to write about. Remember that I stood my own ground from day
one.

>>> Answered all and every point. Never twisted a criticism to

suit

>> my

>>> own end.

>>>

>>> I say tomatoy to you say tomato

>>> I say goodbye Daniels says goodriddance

>>> tomatoy tomato goodbye goodriddance

>>> let`s call the whole thing ooooooooooff

>>>

>>> ps like Arnie I`ll be back!!

>>>

>>>

>>> MODERATOR CONCLUSION

>>>

>>> The key point is where Mr Hermstein stated that: "Remember that I

>>> stood my own ground from day one. Answered all and every point."

>> The

>>> significance is that NOT ONE OF THE LINGUISTS OR OTHER EXPERTS

>> WAS

>>> ABLE TO REFUTE HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE

>> AKIN

>>> TO BANTU!!!

>>>

>>> Robin

>>>

>>> I will post the debate on here in a few days.

>>>

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

>> wrote:

>>>>

>>>> Gotcha. So what is the evidence that a Proto-Niger- Congo

>> language such as Proto-Bantu/ Proto-Potou- Akanic-Bantu is the

>> ancestor of both Sumerian?

>>>>

>>>> ----- Original Message -----

>>>> From: Robin

>>>> To: Ta_Seti@yahoogroups.com

>>>> Sent: Sunday, November 12, 2006 6:43 AM

>>>> Subject: [Ta_Seti] Re: Questions raised in a new African

>> history book WHEN WE RULED

>>>>
>>>>
>>>> Dear Jaime
>>>>
>>>> Proto Bantu is a reconstructed language. It is a scholarly
>> attempt
>>>> to find the linguistic ancestor of Swahili, KiKongo,
>> ChiShona, etc.
>>>> The source that we used for all PB items was
>>>> <http://linguistics.africamuseum.be/BLR3.html>
>>>>
>>>> Peace
>>>>
>>>> Robin
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"
>>
>>>> wrote:
>>>>>
>>>>> In which country where proto Bantu writings found?
>>>>> ----- Original Message -----
>>>>> From: Robin
>>>>> To: Ta_Seti@yahoogroups.com
>>>>> Sent: Friday, November 10, 2006 12:09 AM
>>>>> Subject: [Ta_Seti] Re: Questions rasied in a new African
>> history
>>>> book WHEN WE RULED
>>>>>
>>>>>
>>>>> Dear Asar
>>>>>
>>>>> The theory presented is not that the Sumerians were Bantu
>>>>> speakers
>>>>> but that Sumerian and Proto-Bantu shared a common
>> linguistic
>>>>> ancestor Niger-Congo. The linguistic comparisons between
>>>>> Sumerian
>>>>> and Proto-Bantu were given to illustrate this point.
>>>>>
>>>>> Peace
>>>>>
>>>>> Robin
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"
>>>>> wrote:
>>>>>>

>>>>> I plan on getting this work soon. I hope the author can
>>>> address the
>>>>> question as I think he's on this list as well.
>>>>>
>>>>> Asar Imhotep
>>>>> <http://www.mochasuite.com>
>>>>>
>>>>>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Amanda"
>>
>>>> wrote:
>>>>>>
>>>>>> Htp
>>>>>>
>>>>>> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .
>>>>>>
>>>>>> What do you guys think of the way that When We Ruled
>>>>> reconstructs the
>>>>>> Egyptian Kings list from 5660 BC down to the Persian
>> Period?
>>>>>>
>>>>>> Do you think the writer is correct to argue that the
>>>> Sumerians
>>>>> were
>>>>>> not Cushites but Bantus?
>>>>>>
>>>>>> Htp
>>>>>>
>>>>>> Amanda
>>>>>>
>>>>>>
>>>>>
>>>>
>>>
>>
>

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"Rene Schwaller, as far as I have read never openly claims the Egyptian to be blacks. In fact in some of his smaller books, he actually claims in *_Sacred Science_* that the steatopygic dolls found in the pre-dynastic cemeteries might have been examples of an ancient white race!"

It was silly of him to say that. He was probably basing it on the steatopygic European statues from the Early Upper Paleolithic, assumed Europeans at the time to be White, and so hey-presto! All such figurines become representative of the European type.

"During the era which Schwaller operated in, the physical anthropology of the day was something that the Nazi's had developed as a technology to help promote their racist agenda. The science of measuring craniums, bone segments, etcetera is something that the Nazi's used to help classify certain races as inferior .. so that they could make themselves superior."

The history of anthropology is way more complex than this. There is nothing wrong with measuring skeletal material if you know what you're doing. As with many things it's the interpretation that counts.

G.O.R.E

Alex Derrick wrote:

- > Egyptologist named R.A. Schwaller de Lubicz who wrote an immense work
- > called "The Temple of Man," specifically that he admits that the
- > ancient Egyptians were black. Recently, however, I heard from a
- > professor that he was a racist. Does anyone know which is right?

Hi, long time since I have been on this forum. Glad to be back.

Rene Schwaller, as far as I have read never openly claims the Egyptian to be blacks. In fact in some of his smaller books, he actually claims in *_Sacred Science_* that the steatopygic dolls found in the pre-dynastic cemeteries might have been examples of an ancient white race!

During the era which Schwaller operated in, the physical anthropology of the day was something that the Nazi's had developed as a technology to help promote their racist agenda. The science of measuring craniums, bone segments, etcetera is something that the Nazi's used to help classify certain races as inferior .. so that they could make themselves superior.

Do a little research on the roots of anthropology and this will quickly become clear. Schwaller seems to have been very interested in

this branch of science, as it was something that was developed to help advance the esoteric and metaphysical agenda that was the a major thrust of the Nazi regime. They were actually trying to define the prototypical "aryan."

To get some insite on the De Lubicz, his politics, and his lifestyle you can read a book called _Al-Kemi: A Memoir : Hermetic, Occult, Political, and Private Aspects of R.A. Schwaller De Lubicz_ by Andre Vandebroek. I read it when it came out. It was pretty interesting.

This an interesting book if you are interested in De Lubicz and modern occultism and alchemy.

I had the Temple of Man and actually wasn't impressed with the lay out of De Lubicz scholarship. He has many good ideas, and some things he actually proves, primarily thru his incredible amount of primary documentation and scholarship done in the field. And not necessarily his logic, intuition, or intellectual skills

Much of all of his books are his own ideas and references which are just as obscure as the occult information he is dealing with. Some of the equations in the book are simple mistakes, that even Vanderbroeck notes in _Al-Kemi._

Temple of Man, the two volume set is worth looking at, but the one that is worth owning is _Temples of Karnak._ It presents many of his photographs and notes. Which are valuable primary resources.

Although, in Schwaller's rugged style, he does not cite sources, or specify when and were many photographs were taken. This is basic archeological field procedure, which shows how little training he actually had in the subject and why his work remains a curiosity but of litte value.

-Alex Derrick
www.zulurose.com

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| 21365|2007-01-05 06:12:43|Paul Kekai Manansala|Re: ?Black Warrior Dynasts?: I'M BACK!!|
--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>
> Happy New Year Everyone
>
> From the Notorious One.
>
> I agree that racism is involved but that should not be our first

port of call in my opinion. We should fight evidence with evidence.
Wiercinski's paper is dodgy. I realised this when many years ago while
researching Badarian skeletal remains (Journal of African History, I
think 1980, this is from memory so i'm not sure the date or vol no.) I
found his assessment of the Egyptian skeletal material. He concluded
it was 1% Negroid. Anyone who wants to use his evidence for Olmec
America should also accept his Egypt verdict if they want to be
scientific.
>

Roland Dixon's Racial History of Man shows had variable all
populations are at all periods of human history.

In just about every population regardless of time or place he can find
skulls that will group in just about every one of his "racial" categories.

Many researchers including myself have used Dixon, but I've come to
the conclusion that what his work shows is that humans simply have a
lot of "local" outside of intrusive variability that extends across
suggested craniofacial boundaries of "race."

Because of this is is very difficult to use physical anthropology
conclusively for anything. It still can be somewhat useful, but mainly
in supporting arguments that rely on some other substantial evidence.

Obviously if one sees a sudden "extreme" change in craniofacial
characteristics something may be up, but you first have to exclude
that the seeming suddenness isn't due to sparseness of the
archaeological record. Otherwise local variation cannot be excluded
even when significant differences occur.

Regards,
Paul Kekai Manansala
| 21366|2007-01-05 06:28:21|Fari Supiya|Re: questions regarding the Kemetic language and
interpretation|
I don't understand a word of what's below. Could you explain this Mr Pretell

GO.R.E

Jaime Andres Pretell wrote:

But a term that was applied to some of their own darker skinned fellows. Why would these people be conquerors. No indication that it meant black. But it could have just been a term of convenience as that population was dark skinned. Kind of like many people call anyone with epicanthic folds Chinese.

From: "Mahari Mengistu"
Reply-To: Ta_Seti@yahooogroups.com
To: Ta_Seti@yahooogroups.com
Subject: [Ta_Seti] Re: questions regarding the Kemetic language and interpretation
Date: Sun, 24 Dec 2006 22:17:19 -0000

That's very interesting. However, in the translations I've read by eurocentrics it is generally translated as "nubian" and generally means, by their interpretation, the negro. However, your interpretation could very easily explain the distinction in the language but I'm sure it would not fit with the eurocentrics' view - which is always, as Martha Stewart says, a good thing.

Thanks.
HTP,
Mahari

--- In Ta_Seti@yahooogroups.com, "asar_imhotep" wrote:

>
> What are the specific signs that make up the name? I never translate
> Nhsu as "southerner" or "Black." I always say it means conquerer as
> the root "neh" in Budge's Book of the Dead Hieroglyphic Dictionary
> means to conquer. "Neha" means to advance (Budge, pg. 211).
>
> According to Diodorus Siculus, Book III he states:
>
> "They (the Ethiopians) say also that the Egyptians are colonists
sent
> out by the Ethiopians, Osiris ["King of Kings and God of Gods]
having
> been the leader of the colony . . . they add that the Egyptians have
> received from them, as from authors and their ancestors, the greater
> part of their laws."
>
> This is why I think the word is actually referring to Nuba people
> being conquerors, just like we call the Spaniards "Conquistadors. "
>
>
> Asar Imhotep
> <http://www.mochasui.te.com>
>
>
>
> --- In Ta_Seti@yahooogroups.com, "Mahari Mengistu" wrote:
> >
> > I have a linguistic question regarding the Kemetic language and
> > interpretation. Someone mentioned earlier about the near
> > infallibility of Budge's work. However, I have concerns about
his

> > interpretation of the word "nhsy". Traditionally, due to him
> > presumably, it is translated as "nubian" or "black" , a race
> > designation. Yet, there are at least two, I believe, pharaohs
with
> > the name "Pa-nhsy". When this is translated by eurocentrics they
> > translate it as "the southerner". Why not the Nubian or the
black?
> > I say it is because that would mean that blacks/Nubians were
> > considered Egyptians as well. And if the word is to be
translated
> > as "the southerner" consistently it would also mean that there
was no
> > separation of the people of the Nile by "race" (because they were
all
> > of the same race) but by locale or group. Perhaps, the confusion
is
> > due to some ignorance on my part ? not being an expert on Kemetic
> > language. More than likely, I believe, it is an example of
> > Eurocentric deceit and deception.
> >
> > One other issue is Athena. I've read the volumes of Bernal's
Black
> > Athena but I don't remember if he addressed the origin of the
name
> > Athena. I recall reading and seeing a photo of a face relief
> > supposedly found in Greece which looked extremely close to the
visage
> > of Nefertiti. I believe there was some controversy of this
finding
> > which was published by Ivan Sertima. If I recall correctly it
was
> > charged to be incorrectly identified. Perhaps, someone will
recall
> > the details of this incident. Nonetheless, the life of Ahkenaten
and
> > Nefertiti fascinates me. Veliskovsky proposed the theory that
the
> > myth of Oedipus was based on the life of Ahkenaten. It appears
that
> > Nefertiti seems to have disappeared around 1336 BC.
> > The question is this: could Athena come from the word Aten
referring
> > to the worship of of the Aten? If Nefertiti immigrated to Greece
she
> > could have ultimately been worshipped as the goddess of the Aten,
> > i.e., At(h)en-a. Her immigration, if it occurred, would have
taken
> > place in plenty of time for the cult to have taken hold in
Greece.
> > This seems particularly plausible since Greece and Afrika seem to
> > have a genetic and cultural affinity going back thousands of
years.
> > Below is an excerpt from a page dealing with the worship of
Athena:
> >
> >
> > <http://www.culture.gr/2/21/211/21122n/e211vn08.html>
> > According to myth, the cult of Athena Lindia was pre-Hellenic,
> > although this is not borne out by the sporadic excavation finds.
The
> > history of the sanctuary begins in the Geometric period (9th c.
BC).
> > In the Archaic period the tyrant of Lindos, Kleoboulos, revived

the
> > cult and built a temple, probably on the site of an earlier one.
The
> > Archaic temple had the same Doric tetrastyle amphiprostyle plan
as
> > the subsequent one. The sanctuary was approached by a rough
flight of
> > steps. After it was burnt down in 342 BC, the present temple was
> > built with the propylaea and the monumental staircase. The
> > Hellenistic stoa is later. In the 3rd c. BC the cult of Zeus
Polieus
> > was introduced, although Athena remained the principal deity of
the
> > sanctuary. In the Roman period the priest Aglochartos planted
olive
> > trees on the spot, and according to an inscription the Sanctuary
of
> > Psithyros was built close to the Temple of Athena (2nd c. AD).
> >
> > =====
> > HTP,
> > Mahari
> >
> >

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| 21367|2007-01-05 06:35:42|Fari Supiya|Re: Nubians and Olmecs-Question For Dr. Winters|
...And in the book When We Ruled there is the most complete documentation of these
civilisations that I have found anywhere.
G.O.R.E

clyde winters wrote:

Hi
Thanks for your support. I believe that many people do
not study the claim because they still believe that
Africans have no history except for the West African
empires. Other people, especially Blacks are
Egypto-centric in the sense that they believe that all
we need to know is Egyptian history.Both views are
wrong Africans were the creators of many ancient
civilizations besides Egypt.

Clyde Winters

--- noifist <noifist@yahoo.com> wrote:

> Dr. Winters,
>
> I am wondering why contemporary Western scholarship,
> perhaps not so
> in "peer reviewed texts," has tended to remain
> largely silent on the
> Tichitt-Walata, Mande/Garamande cultural complex? It
> appears, to me,
> that this societies exposure shall eventually
> overturn all that the
> West has perceived about the
> Olmec/Minoan/ Garamande/ Mediterranean
> cultural complex. I have read your works since at
> Lincoln U.,
> since '86, and appears that your work shall be
> viewed as a head of
> its time in the end.
>
> No one even talks much about, for example, the
> chariot routes which
> end at the Niger, the fact that the horses used were
> the Sahelian,
> indigenous variant and, as you said in Van Sertima's
> first text
> (Blacks In Science...) , that, as exemplified as by
> the Vai script,
> indigenous African scripts are the core of the
> scripts for the
> cultural complexes I note above. Further, as you
> have always
> asserted, the problem in solving these "mysteries"
> is that too much
> focus on African "civilizations" has been given to
> the Ta-Seti/Ta-
> Merrian complex and totally disregarding other
> archeaological sites
> on the continent (coupled with the fact that
> archaeology is but in
> its infancy on the continent. I saw, recently, that
> archeology in
> the Congo is beginning to turn up some fascinating
> results as well.
>
> Looks like you'll have the "last laugh" after all.
>

>
> --- In Ta_Seti@yahoogroups.com, "olmec982000"
>
> wrote:
> >
> > The Nubians and Olmecs
> > by
> > Clyde Winters
> >
> >
> > Haslip-Viera, Ortiz de Montellano and Barbour
> (1997) have argued
> that
> > Olmec civilization was not influenced by Africans
> and therefore
> > Afrocentrism should have no standing in higher
> education, but in
> fact it
> > can be illustrated that the facial types as
> sociated with the Olmec
> > people and Meroitic people are identical; and that
> Olmec figurines
> such
> > as the Tuxtla statuette excavation are inscribed
> with African
> writing
> > used by the Mande people of West Africa (Wiener,
> 1922; Winters,
> 1979 ,
> > of Manding writing provide the "absolute proof "
> recovered by
> > archaeologists from "controlled excavations in the
> New World"
> demanded
> > by Haslip-Viera, Ortiz de Montellano and Barbour
> (1997: 419) to
> > "proof"/confirm Olmec and African contact.
> > The failure of Haslip- Viera, Ortiz de Montellano
> and Barbour
> (1997) to
> > realize an African presence in PreColumbian
> America, is the result
> of
> > their ignorance of the normal science of ancient
> Afrocentric
> studies

> > (Winters, 1996). Haslip-Viera, Ortiz de
> Montellano and Barbour
> (1997:
> > 419) assume that ancient Afrocentric research is
> the result of the
> > "cultural nationalism of the 1960's and 1970's.
> This view is
> false. The
> > ancient Afrocentric studies research tradition was
> developed
> before the
> > 1960's (Winters, 1994, 1996). The ancient
> Afrocentric studies
> research
> > tradition reflects almost two hundred years of
> original research
> in the
> > area of ancient Afrocentric studies (Winters,
> 1994, 1996).
> Contrary to
> > the views of Haslip-Viera, Ortiz de Montellano and
> Barbour (1997)
> > ancient Afrocentric historical research makes
> ancient Afrocentric
> area
> > studies a valid field of research (Winters, 1994).
> Haslip-Viera,
> Ortiz
> > de Montellano and Barbour (1997) criticized the
> view held by many
> > Afrocentrist that the Olmec people were Africans,
> due to the
> research
> > of Ivan van Sertima. Use of van Sertima (1976) by
> Haslip-Viera,
> Ortiz de
> > Montellano and Barbour (1997: 419) to denigrate
> Afrocentrism is
> unfair,
> > because this researcher has made it clear since
> the publication of
> his
> > book They came before Columbus in 1976, that he is
> not an
> Afrocentrist.
> > Although Haslip-Viera, Ortiz de Montellano and

- > Barbour (1997: 431)
- > > acknowledge this truth in their rebuttal of van
- > Sertima, the
- > authors
- > > refer to Afrocentrists as purveyors of "racism",
- > interested only in
- > > denying the authentic role of Native Americans in
- > the rise of
- > American
- > > civilizations.
- > > Haslip-Viera, Ortiz de Montellano and Barbour
- > (1997: 419, 423-25)
- > argue
- > > that the claims of the Afrocentrists claims that
- > the Olmecs were
- > > Africans, must be rejected because 1) the Olmecs
- > do not look like
- > > Nubians, and 2) the absence of an African artifact
- > recovered from
- > an
- > > archaeological excavation. These authors are wrong
- > on both counts,
- > there
- > > are numerous resemblances between the ancient Olmec
- > people and
- > ancient
- > > Nubians, and an African artifact: Meroitic writing,
- > is engraved on
- > many
- > > Olmec artifacts discovered during archaeological
- > excavation
- > (Winters,
- > > 1979, 1997)
- > > Haslip-Viera, Ortiz de Montellano and Barbour
- > (1997) argue that the
- > > Olmecs could not have been Nubians or Kushites of
- > the Napata-Meroe
- > > civilization, as claimed by van Sertima (1976)
- > because the Olmec
- > > civilization preceded the civilization of the
- > Kushites by hundreds
- > of
- > > years. They also claim that the Olmecs had flat
- > noses, while the
- > Nubians
- > > had "thinner noses" because they lived in the

> desert (Haslip-Viera,
> > Ortiz de Montellano & Barbour, 1997:423).
> > This view is false. The ancient Nubians like
> African- Americans
> today
> > were not monolithic, they had different hues of
> skin, facial
> features
> > and nose shapes (Keita, 1996: 104). This is
> evident in from the
> > wall-painting from the tomb-chapel of Sebekhotep
> at Thebes, c.1400
> BC,
> > which show Nubians, of different types bringing
> rings of gold,
> incense
> > and other luxury items to the Egyptian Pharaoh
> (Taylor, 1991).
>
==== message truncated ====

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| 21368|2007-01-05 06:45:15|Robin Walker|Re: On Proto Bantu and Sumerian claims|

Dear Jaime

You wrote: "Nice try Robin. You claimed that the evidence showed indicated a Proto-Niger Congo influence on both Proto-Bantu and Sumerian, But the evidence compared has only been PB and Sumerian."

I am glad you mentioned this. Do you really want the PNC comparisons? (First time)

These same similar occurrences would have to appear in other descendants of Proto-Niger Congo. In fact, that is exactly one of the complaints that one of the Bantuists had. That you failed to present an analysis of more relevant Niger-Congo languages. So until you do a more applicable analysis, Djehuti's analysis of your data stands.

I am glad you mentioned this too. I ask again: Do you really want the PNC comparisons? (Second time)

I do not embrace people but concepts. I only endorsed Supiyas constructive criticism of Hermsstein o the Forum, and the possibility of direct borrowing as a

possible explanation OUT OF MANY, for some similarities. Until you disprove all other possibilities, Okham's Razor will still say, go for the simplest explanation. And lack of any other evidence for contact still says chance.

1. How do you know that there is a "lack of any other evidence for contact?"

2. You cannot simultaneously claim that there is no evidence that Sumerian and PB are connected AND ALSO CLAIM that the Sumerian/PB comparisons are chance occurrences. Both of these arguments mutually exclude each other. Which one would you prefer to advance?

So again, where is Supiyas data and analysis to look at? Or are you going to pull a Winters and present a claim and not back it up with a concise step by step analysis and conclusion?

You have known from day one where the analysis is! Do you really want the evidence? (Third time)

HINT: www.whenweruled.com

Peace

Robin

----- Original Message -----

From: [Robin Walker](#)

To: djehuti_sundaka@hotmail.com ; historicalwalker@yahoo.com ; kcamm23063@aol.com ; de_matedaprophet@hotmail.com ; mahari@myway.com ; maatiuja@yahoo.com ; yonibluestar@yahoo.co.uk ; noirfist@yahoo.com ; olmec982000@yahoo.com ; pmanansala@sbcglobal.net ; jaime_pretell@hotmail.com ; Ta_Seti@yahoogroups.com ; goredema_99@yahoo.com

Sent: Friday, January 05, 2007 6:07 AM

Subject: Re: On Proto Bantu and Sumerian claims

Dear Jaime

On Friday, November 10, 2006 12:09 AM, **I wrote** the following:

Dear Asar

The theory presented is not that the Sumerians were Bantu speakers but that Sumerian and Proto-Bantu shared a common linguistic ancestor Niger-Congo. The linguistic comparisons between Sumerian and Proto-Bantu were given to illustrate this point.

On Sun November 12, 2006 6:58 pm **you wrote** the following:

Gotcha. So what is the evidence that a Proto-Niger-Congo language such as Proto-Bantu/ Proto-Potou-Akanic-Bantu is the ancestor of both Sumerian? For you to write: ?Well said Djehuti?, when you already knew that the issue had already BEEN RAISED AND DEALT WITH on 12 November tells me that you are only interested in going around in circles rather than face facts.

Moreover, for you to endorse Djehuti's view that: ?However, there has to be a correlation in time to propose viable contact and so far that simply hasn't been

demonstrated for Proto-BaNtu and Sumerian. That is the **biggest obstacle (emphasis mine)** for supporting a plausible connection between the two.? Are you now going to embrace this view that the time factor was the BIGGEST OBSTACLE or distance yourself from it? You already knew that the time factor was an irrelevance on 12 November 2006! Are you now going to produce a bigger obstacle than time?

There is a track record of this:

1. embracing Supiya then distancing yourself from his ideas when it didn't suit your agenda
2. claiming that the Sumerian PB similarities were borrowings then distancing yourself from it when it became obvious that the two groups must have been in proximate locations for borrowings to have taken place

Peace

Robin

Jaime Pretell wrote:

Well said Djehuti

----- Original Message -----

From: "Djehuti Sundaka" Subject: Re: On Proto Bantu and Sumerian claims

> No matter what rationalizations may be embraced to support proposed
> correspondences between Proto-BaNtu and Sumerian, the fact ever
remains as
> stated by Merritt Ruhlen that
>
> "Sumerian existed over 5 thousand years ago, while Proto-Bantu
existed a
> little over 2 thousand years ago so there is a vast discrepancy in their
> ages."
>
> Sumerian fell out of use as a spoken language (around 2000 BCE if I
> remember correctly) long before Proto-BaNtu is known to have come
into
> being. This rules out even mere borrowing. The only way to make such
a
> hypothesis fly is to propose the existence of Proto-BaNtu at a time
when
> Niger-Kordofanian itself would have been emerging. This would be
like
> proposing the existence of a child during the childhood of her own
great

> grandmother or as Dr. Ehret put it,
>
> "Bantu in any case is a subgroup of a subgroup of sub-branch of a
> sub-branch of a branch of a branch a family,"
>
> Now, I have no problem with a distinct group of people leaving their
> homeland and settling among a different group of people far away.
After
> all, the existence of Kordofanian and the Tokarians are proof of such
> overland occurrences while the people of Madagascar demonstrate the
> overseas possibility of such an occurrence. However, there has to be a
> correlation in time to propose viable contact and so far that simply
> hasn't been demonstrated for Proto-BaNtu and Sumerian. That is the
> biggest obstacle for supporting a plausible connection between the
two.
>
> Djehuti Sundaka
>
>
>>From: Robin Walker
>>To: jaime_pretell@hotmail.com, kcam23063@aol.com,
>>de_matedaprophet@hotmail.com, Djehuti_Sundaka@hotmail.com,
>>mahari@myway.com, maatiuja@yahoo.com,
yonibluestar@yahoo.co.uk,
>>noirfist@yahoo.com, olmec982000@yahoo.com,
pmanansala@sbcglobal.net,
>>historicalwalker@yahoo.com
>>Subject: Re: On Proto Bantu and Sumerian claims
>>Date: Thu, 4 Jan 2007 19:37:33 +0000 (GMT)
>>
>>Dear Jaime
>>
>> Thanks for your post it is most edifying!
>>
>> Originally I asked for:
>> 1. Who on the ANE site specifically REFUTED Hermstein's thesis?
(This
>> means you should name names)
>>2. What counterevidence did they offer? (This means you should
present
>>their counter evidence to Hermstein's ideas)
>>3. Did Hermstein answer his detractors point for point? (Either he did
or
>>he did not)
>>
>> Your lack of response to these specifics has only confirmed the truth

>> of my original conclusion which was: "NOT ONE OF THE
LINGUISTS OR OTHER
>> EXPERTS WAS ABLE TO REFUTE HIS THESIS THAT THE
SUMERIANS SPOKE A LANGUAGE
>> AKIN TO BANTU!!!"
>>
>> Concerning today's posts let me comment as follows:
>>
>> 1. Prof. Maarten Mous wrote
>>
>> I do not see any evidence for a genetic link between Niger-Congo and
>> Sumerian. Bear in mind that the reconstruction of Niger-Congo is in
its
>> infancy. We know it is a genetic unit but don't know its properties.
The
>> details of Sumerian are uncertain for different reasons. Under those
>> circumstances it is easy and difficult to propose genetic links,
>> depending on what is regarded as evidence.
>>
>> My comment: Professor Mous wrote: "I do not see any evidence for a
>> genetic link between Niger-Congo and Sumerian." This invites
questions:
>> Has he researched in this area? Was he shown the regular
correspondences
>> shown by Hermstein? Is he saying that these are chance
correspondences?
>> Unless these questions are answered this is NOT a refutation.
>>
>> 2. Dr. Derek Nurse wrote
>>
>> Larry Hyman just sent me the url for this PB-Sumerian as a Xmas
>> present. It has 84+ different contributions. Could you please tell me
>> where I can find the single original article or statement that started
>> this, so as to save time. Curious that none of the participants would
>> think of contacting any Bantuists or Niger-Congoist till nearly 3 years
>> after it started. (My comment: or why was it even published without
such
>> exploration)
>>
>> My comment: Dr Nurse wrote: "Could you please tell me where I can
find
>> the single original article or statement that started this, so as to save
>> time." This tells me that he has not read the material. Unless he does
>> so and addresses the issues point for point, this is NOT a refutation
>>
>> 3. Dave Odden wrote

>>
>> I looked briefly at the arguments posted. I don't know if there is a
>> "definitive" statement of the hypothesis which summarizes all of the
>> claimed evidence, but I don't see the merit in the claim. I can't judge
>> the Sumerian data, knowing nothing about Sumerian, but the handful
of
>> marginal similarities that can be cited (for example Bantu kUdU
"mature,
>> big", Sumerian "kur (to be)big" -- assuming that the Sumerian is
correct,
>> (and I have no problem with the Bantu form) can be explained by
chance.
>> If you take a limited set of letters and combine them randomly in
CVC
>> fashion and randomly map them to glosses, by chance you expect to
find
>> close pairs by chance. Note for example that Bantu *-gend "to
walk,go"
>> also resembles Indo-European *gwem-, and Bantu *bad "split"
resembles
>> Saami batta "hindquarters of reindeer cut off in one piece". Another
>> example from the oft-cited set would be *kUdU "tortoise" and
Indonesian
>> kurakura.
>>It is inconceivable that Sumerian would be related to Bantu without
being
>>a Niger-Congo language, so that means the proper comparison set is
>>Niger-Congo. We can compare Bantu to lower levels of Niger-Congo,
for
>>example Benue-Congo and Bantu, or Volta-Congo and Bantu, and see
more
>>similarities -- in general -- when you go lower in the tree. If Sumerian
>>shares too many similarities *exclusively* with Bantu, that would
only be
>>explainable if Sumerian was some strange early branch of Bantu
itself, and
>>thus it should look a lot more like e.g. Cross River or Jukunoid
>>languages.
>>I would not take this hypothesis seriously, since it seems to reduce to
>>selecting a handful of coincidental similarities and declaring that the
>>most parsimonious solution is to assume genetic inheritance.
Somebody
>>needs to do the math to compute the actual degree of parsimony
involved
>>here. I think that's a perversion of Ockham's Razor.
>>Dave Odden Bantu Expert

>>
>> My comment: Mr Odden wrote: "I can't judge the Sumerian data, knowing
>> nothing about Sumerian." This does not undermine everything he says and
>> I do admire his honesty. Significantly, his argument is that the
>> coincidences between Sumerian and Bantu are just chance. Notice that this
>> statement REFUTES Professor Mous, who claimed that the evidence does not
>> exist. Odden adds: "Somebody needs to do the math to compute the actual
>> degree of parsimony involved here." Mr Odden will be pleased to note that
>> Mr Supiya in When We Ruled does precisely that and gives the ratios!
>>
>> 4. Roger Blench wrote
>>
>> Since they are obviously not related, I take no interest in this sort
>> of debate. You must realize that claims about unlikely linguistic
>> relationships are made all the time. I get sent papers and books on a
>> regular basis. If I were to spend my time (as someone who has worked on
>> Niger-Congo for 20 years) refuting them, I would not get my own work
>> done. So the question is really only, are these views given credence in
>> serious books on either a) Bantu and b) Sumerian?
>> To which the answer is no. Claims by Afrocentrists are notoriously
>> cavalier with linguistic and archaeological facts.
>>
>>
>> My comment: Mr Blench wrote: "Since they are obviously not related, I
>> take no interest in this sort of debate. You must realize that claims
>> about unlikely linguistic relationships are made all the time." (i) This
>> is not a scientific answer. It is based on prejudices and not scientific
>> evidence. Shame on him! (ii) On what basis is Hermstein to be described
>> as an Afrocentrist? Name calling is also a shameful activity.
>>
>> 5. Merritt Ruhlen wrote
>>
>> I haven't read all of this debate, but I find a direct connection
>> between Proto-Bantu and Sumerian implausible. Sumerian existed over 5

>> thousand years ago, while Proto-Bantu existed a little over 2 thousand
>> years ago so there is a vast discrepancy in their ages. Furthermore the
>> idea that these items could indicate borrowing seems impossible since PB
>> existed on the Nigeria-Cameroon border while Sumerian was located near
>> modern day Baghdad so borrowing between these two languages could not
>> have occurred. The idea that these could be cognates is also implausible
>> because we know that Proto-Bantu is a minor and recent twig on the vast
>> Niger-Kordofanian tree so any comparison would have to be between NK and
>> Sumerian, not between NK and PB. Comparing Sumerian and PB would be like
>> comparing Sumerian with English--absurd. We know well the relatives of
>> English: Germanic, Indo-Hittite, Eurasiatic. Comparing two languages from
>> vastly different families makes no sense. It doesn't seem
>> that the people involved in this so-called debate have a clue about
>> linguistic taxonomy.
>>
>> My comment: Ruhlen wrote: "I haven't read all of this debate." This is
>> not an acceptable response from anyone who hopes to be taken seriously.
>>
>> 6. Robert Botne wrote
>>
>> I don't have time now to go through all of the discussion that has
>> apparently gone on. I know of no reason to believe that Sumerian and
>> Proto-Bantu are genetically linked except, perhaps, in some very, very
>> remote and indirect way (i.e., if one believes that all languages sprang
>> from the same source, then they would be genetically related). A few
>> words that have similar form and meaning do not constitute evidence for a
>> genetic relationship.
>>
>>
>> My comment: Mr Botne wrote: "I don't have time now to go through all of
>> the discussion that has apparently gone on." This is also not an

>> acceptable response from anyone who hopes to be taken seriously.
>> Significantly, Botne claims that the coincidences between Sumerian and
>> Bantu are just chance. Notice that this argument also REFUTES
Professor
>> Mous, who claimed that the evidence does not exist. Finally his
>> conclusion that: "I know of no reason to believe that Sumerian and
>> Proto-Bantu are genetically linked except, perhaps, in some very,
very
>> remote and indirect way" is a conclusion that is NOT BASED ON
THE
>> LINGUISTIC EVIDENCE. It is simply a way of wishing away the
evidence.
>> This way Mr Botne can agree that the evidence exists but is
uncomfortable
>> with the obvious conclusion that the evidence suggests.
>>
>> 7. Dr Lutz Marten wrote
>>
>> I must admit I haven't followed the debate closely and since I have no
>> knowledge of Sumerian at all I don't think I can really comment
>> competently. From what I have seen it seems to me that it is an
>> interesting hypothesis but needs a lot more working out. I think I saw
>> something about percentages of similarities of the Swadesh list, but
the
>> Swadesh list is really only a short-cut for lexico-statistics so to use
>> this (or arguing that so-and-so much percent of Swadesh look
cognate) is
>> really only a first indication.
>>The Bantu side is reasonably well discussed (see e.g. recent work by
Jan
>>Vansina, Christopher Ehret or Derek Nurse) and I don't think there is
any
>>suggestion of any link with Arabia or beyond, but then, no one has
looked
>>at this I guess.
>>There is a good website for PB reconstructions if you want to get a
feel
>>for the data at
>>
>> My comment: Dr Marten wrote: "From what I have seen it seems to
me that
>> it is an interesting hypothesis but needs a lot more working out." I
>> admire Dr Marten's open mindedness to the evidence. Moreover I
AGREE with
>> him that the hypothesis "needs a lot more working out." All historical

>> research requires an ongoing spirit of research to keep the evidence up
>> to date. Fortunately, Mr Supiya has indeed completed a lot of the
>> "working out" and has presented it in print.
>>
>> 8. Dr Ehret wrote
>>
>> You raise an interesting matter, and here is what I would say. There is
>> no basis in what we presently know (which is a great deal) for claiming a
>> relationship between Sumerian and Bantu. (It's an idea, by the way, that
>> goes back to the early 20th century.) Bantu in any case is a subgroup of
>> a subgroup of sub-branch of a sub-branch of a branch of a branch a
>> family, Niger-Congo, the origins of which lay in West Africa at a minimal
>> time depth of 10,500 years ago. The only questions that one can ask that
>> conform to the logic of language relationship would be, Does Sumerian
>> belong to the Niger-Congo language family? If it does, does it form its
>> own branch or belong to one of the established branches of the family?
>> The grammatical structural evidence is completely at odds with Sumerian's
>> being at all close to the Bantu subgroup, and the lexical resemblances
>> are no more than one can find between any families of the world's
>> languages.
>> On this latter point, an article of mine that is germane to the problem of
>> lexical resemblance and proposes an explanation of why we can find
>> plausible lexical resemblances as easily as we do:
>> C. Ehret, "Nostratic-or Proto-Human?" Chapter 4 in C. Renfrew and D.
>> Nettle (ed.), Nostratic: Examining a Linguistic Macrofamily, pp. 93-112.
>> Cambridge: The McDonald Institute for Archaeological Research, 1999.
>>
>> My comment: Dr Ehret wrote: "There is no basis in what we presently
>> know (which is a great deal) for claiming a relationship between Sumerian

>> and Bantu." This is a conclusion, however, that is NOT BASED ON
THE
>> LINGUISTIC EVIDENCE but on a priori assumptions i.e. prejudice.
Ehret,
>> like Mous, nowhere attempts to discuss the evidence. Ehret further
>> writes: "On this latter point, an article of mine that is germane to the
>> problem of lexical resemblance and proposes an explanation of why
we can
>> find plausible lexical resemblances as easily as we do." Fortunately,
Mr
>> Supiya has read that article as have I. Neither of us was particularly
>> impressed with it.
>>
>> Conclusion As you can see, the debate about Sumerian connections
to PB
>> has resulted in arguments from your 8 linguists ranging from:
>>
>>
>> There is NO EVIDENCE - clearly this not true
>> There IS evidence, but it is merely chance
>> FORGET WHAT THE EVIDENCE SAYS Sumerian + PB contact is
simply not
>> possible - i.e. unscientific answers based on prejudice
>> I HAVE NOT READ THE STUFF - clearly this is also unscientific
>>
>> Only those who argue (i) that the correspondences are chance
happenings
>> AND (ii) have read the material are the ONLY people amongst your
8
>> linguists who prepared to look at the evidence in a scientifically
>> dispassionate way.
>>
>> Only Dr Marten meets both criteria. Is it any coincidence that he was
>> the most open minded amongst your jury of eight?
>>
>> Perhaps there is a lesson here.
>>
>> To the supporters of the "chance" hypothesis, the ratio calculations
>> have been done!!!
>>
>> Yours faithfully
>>
>>
>>
>> Robin
>>

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| 21369|2007-01-05 07:12:17|Fari Supiya|Re: [Ta_Seti] Minoan and Niger-Congo|
Mahari I think we need to distinguish between Bantu affinities and Niger-Congo affinities. The latter is, linguistically speaking, much broader than the other. The claim is for NC not Bantu.
G.O.R.E

Yom Alemante wrote:

I haven't really participated in this Yahoo group, although I do participate in Egyptsearch, so sorry for the interruption, but do you participate on that forum Mehari? I didn't know there were other Habeshas (aside from "Habesha") involved in this network.

Mahari Mengistu wrote:

Another thing that possibly adds to the Afrika/Greece connection is this.

In a book called the Legends of the Jews the biblical Moses, who I believe is the our-storical Ahkenaton, there is the legend that Moses spent years in Kush as the king of Kush. And he ruled along side a Kushite queen named ATENIATH. This name contains both "Aten" and "Ni (e)th" which is interesting. Perhaps, it's just coincidence.

However, it has greater implications as studies have shown a genetic connection between Greeks and Ethiopians. Add to that the recent theory that Minoan language has Bantu origins it then becomes even more tantalizing.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:
> >
> >
> >
> > The Hellenes had identified their goddess Athena with the Kamy
> > goddess Nit who had been a goddess of war and wisdom.
> >
> >
> Readers might recognize goddess Nit by the form "Neith," which is the
> common form found especially in older literature (also Net, Neit, etc.).
>
> Regards,
> Paul Kekai Mananasla
>

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| 21370|2007-01-05 07:48:26|Alex Derrick|Turin Erotic Papyrus Pics.|
Hi,

I am looking for a looking for a detailed photo of the so-called "Turin Erotic Papyrus," from the

Ramesside period.

If anyone could recommend a source, or supply a scan please contact me offlist @
lo_stress@yahoo.com

m Htp

Alex D

www.africashrine.org

| 21371|2007-01-05 08:06:31|olmec982000|Re: ?Black Warrior Dynasts?: I'M BACK!!|

--- Fari Supiya wrote:

> Happy New Year Everyone
>
> From the Notorious One.
>
> I agree that racism is involved but that should
> not be our first port of call in my opinion. We
> should fight evidence with evidence. Wiercinski's
> paper is dodgy. I realised this when many years ago
> while researching Badarian skeletal remains (Journal
> of African History, I think 1980, this is from
> memory so i'm not sure the date or vol no.) I found
> his assessment of the Egyptian skeletal material. He
> concluded it was 1% Negroid. Anyone who wants to use
> his evidence for Olmec America should also accept
> his Egypt verdict if they want to be scientific.
>
> G.O.R.E

Hi Fari

Good point. His verdict on Egypt has to be understood in the context of Polish craniometrics. Any reading of the literature would make it clear that some of the racial types in this classification are really Negroid.

The average person would not understand this unless they read the literature and knew that certain types classified as caucasoid were really Blacks. If you read my research on the Olmecs you will discover that I found that more of the Olmec skeletons were representative of Blacks than acknowledged by Wiercinski see:

<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

The problem for many young researchers is that they don't have access to print media published years ago so they read what's available today. Often this material is written to avoid discussion of

the racial characteristics of ancient people so the African/Black origin of these civilizations can be denied.

I will admit that this is the result of students concentration on material mainly from the web. I mainly teach graduate level courses, and it is difficult to get my students to use print media when they complete there Master's Thesis. Moreover, due to the cost for books you usually assign only one or two text per course.

It is even more difficult for students interested in Afrocentric studies. Except for Temple, most students will never experience a course (outside of Afro-American History) that is africalogically sound. As a result, most Afrocentric scholars have learned their craft from reading the works of other Afrocentric researchers. This is one of the reasons I wrote an article some years ago on Afrocentric Social Science, which can help students to gain a background in ASS, so they can have the confidence to research and study Afrocentric history see:

<http://www.geocities.com/Athens/Academy/8919/structure.htm>

http://www.multiworld.org/m_iversity/articles/clyde.htm

I can have patience with many contemporary students of ancient black history because of their ignorance of the traditions of Afrocentric Social Scientists. Because of the fact that many contemporary students of Africalogy are only exposed to Eurocentric writings about the fallacy of Afrocentrism, these students really believe that Blacks have no ancient history.

Some Blacks do believe the Egyptians were Black, eventhough they claim that any other group of Blacks living outside Africa, are Black--but not African Negro. Like most middle class Blacks, Black students of Egyptology look up to Keita, because Europeans have accepted and published his research. Since Europeans say he's right, then he must be white-oh I mean right. After 300 years of European rule, is there any wonder why Black African people have been conditioned by white supremacy to accept as the gospel anything written by a Black, who Europeans support. It is for this reason that an educated Black/African can look at an Olmec head and see a Amerind, when the iconography is Negro.



Olmec Head



Mayan

Clyde

| 21372|2007-01-05 08:23:09|clyde winters|Re: [Ta_Seti] Minoan and Niger-Congo|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

- > Mahari I think we need to distinguish between Bantu
- > affinities and Niger-Congo affinities. The latter
- > is, linguistically speaking, much broader than the
- > other. The claim is for NC not Bantu.
- >
- > G.O.R.E

The Elamite, Dravidian, and Sumerian languages can be grouped into the Niger Congo family. The Elamite, Dravidian, Manding and Sumerian languages diverged from a common Paleo-African language. The ancient Proto-Saharans from their literature and culture appear to have descended from a common ancestor. This sociolinguistic reality of a number of related groups 5000 years ago is proven by a comparison of terms from Dravidian (D.), Elamite (E.) , Manding (M.), and Sumerians (S.), which show shared features retained during a process of divergence from a common ancestor.

LANGUAGE SHEEP DOG CATTLE,COW,OX HORSE

DRAVIDIAN KURI,KORI ORI NAKU PARI, IYULI

SUMERIAN ZAR,SAR UR GUD PARU 'MULE'

MANDING SARA WURU GUNGA,KONGO BARI,WOLO /WOLU

PROTO-SAHARAN *SAR *UR- *(N)GU *PAR-

There is no area of linguistic structure which can totally resist change, but that area of language least accessible to foreign influence is the basic vocabulary. The basic vocabulary of a language is that sector of the lexicon, which comprise the basic elements of one's culture the division of the body and biological activities such as eating, sleeping and etc.

But the lexical comparisons are not enough to prove a genealogical relationship, because grammar and morphology holds precedence over phonology and syntax. As a result below I will elucidate the interrelationships between Dravidian (Dr.), Elamite,

Manding (M.) and Sumerian and the common retention rate within the members of these Proto-Saharan languages.

The Proto-Saharan languages are agglutinative. In these languages subject (S), verb (V), object (O) is the order of the basic constituents.

VOWELS

There are numerous examples of phonetic, morphological, and lexical parallels between Elamite, Dravidian, Manding and Sumerian. For example, there is a system of five basic vowels and three-fold distinction of lip rounded and rounded.

i u ii uu

e o ee oo

a aa

CONSONANTS

The Proto-Saharan consonants are:

p t l n

b d k z

f s g kp

w r h gb

m n y

In the Proto-Saharan languages the initial /s/ and /k/ ;and /d/ and /t/ are interchangeable e.g., *ka and *sa 'great', and *ta and *da 'place'. Among the Manding and other African languages there are doubly articulated stops /kp/ and /gb/. In addition, in all these languages /l/ and /r/ does not occur initially.

The Proto-Saharan consonants are the following:

g remains unchanged or is replaced by k

k " " " " " g

l and r are interchangeable

d and t are interchangeable

b remains unchanged or is replaced by p or f

p " " " " " b

m remains unchanged

n normal remains unchanged

n palatal is replaced by l

d remains unchanged or replaced by t

t " " " " " d

The Proto-Saharan consonantal system is the following:

k- -k- -k

g- -g-

d- -d- -d

t- -t- -tt- -t

p- -p- -p

b- -b-

s- -s-

z- -z-

r- -r- -rr- -r

l- -l- -l

n- -n- -n

m- -m- -m

y- -y- -y

w- -w-

f-

gb-

kp-

PRONOUNS

There is a similarity in pronouns:

Language Singular Plural

1st.Per. 2nd Per. 3rd Per. 1st Per. 2nd Per. 3rd Per.

Dravidian an, naa l a an an, ani aru

Manding na, n' i a, e alu

Elamite u nu ri un nun r: ir

Sumerian ga, gal za, au ene men zu, ne ene-ne

DEMONSTRATIVE

Language Proximate Distant Finite

Dravidian i a u

Manding i a u

Sumerian bi a

The Proto-Saharan languages share locative constructions. These directional elements can be simple or compound. Common suffixial directional elements include:

Elamite Sumerian English Manding

-ak and ka

kuttu so,also,as ka

-hi this ni

ukku ku on ku, kuna

-ma -na in,at na

itaka da with la, ti

-na of -no

-lina -ta for -ti

Common directional elements include:

ma -a in na

imma, ni out,of ma, no

ikku (ikki) -ra to koro

lina ta for ti

mar from a place ma 'area,land'

itaka da with la, ti

All the Proto-Saharan languages share certain grammatical features. Those grammatical elements shared by Dravidian, Elamite, Sumerian and Black African languages include 1) vowel harmony, 2) absence of initial clusters of consonants, 3) abundance of geminated consonants, 4) distinction of inclusive and exclusive pronouns in first person plural, 5) absence of

degrees of comparison for adjectives and adverbs as distinct morphological categories, 6) consonant alteration on nominal increments noticed by different

classes,7) distinction of completed action among verbal paradigms as against specific tense distinction and 9) use of reduplication for emphasis (and plural).

AFFIXES

In the Dravidian, Egyptian, Elamite, Manding and Dravidian languages words are formed by adding an affix to a radical. In this section we will discuss certain aspects of shared Proto-Saharan morphology.

In these languages suffixes are usually used to create words. These suffixes can be a single consonant (C) or vowel (V), or a monosyllabic form (CV). The most common suffix in Dravidian, Egyptian, Elamite, Manding and Sumerian are the postfixes -ki, -ka and -ta , which are used to denote clans, nationality, lands and countries .

PLURAL

In the Proto-Saharan languages the plural is formed by adding -u, -w, -ba, -pa and -lu. In Egyptian, the -w suffix is used to form the plural. In the Dravidian (Dr.) . languages the plural is formed by -lu, especially in Telugu. In the Manding (M) group, and other African languages we find -lu or -u (-w), e.g., M. mogo 'husband, (pl.) mogo-lu 'husbands'; Telugu magaadu 'husband , man', (pl.) magaalu 'husbands'.

In many Black African languages ba means 'abundance, many'. In Elamite pa or fa is used to make plural numbers, e.g., ko-fa inna 'of the Kings', Bapitu fa-pa "to the Babylonians". The use of -pa, by the Elamites corresponds to the Manding use of the -ba suffix , which is joined to nouns to denote the idea of greatness, physical or moral e.g., na-folo 'good, rich'

, no-folo-ba 'great fortune'; and so-kalo 'piece', so-kala-ba 'considerable quarter of a village'.

NEGATIVE

In Black African languages including Egyptian the -n, is used to show negation. In Egyptian we often find -nn, e.g., nn wn 'there is nothing'. In Elamite the

negative is formed by an uninflected nominal derivative in -n (active participle), e.g., ink 'I not', inr 'he not' and ani 'not'. This suffix is analogous to the M. negative suffix -na, employed as a suffix to -ka, e.g., ka na ku na tara so 'I did not say I was going to the house' .

In Tamil the negative verbal participle is formed by suffixing a-mal or a-mei, e.g., sey (y)-a-mal 'without stopping'. The Tamil suffix -mei is also used as a termination for abstract nouns.

The negative suffix in Manding is -na, which is preceded by ka and nt'i, e.g., kalu mba-nt'i. In Sumerian the negation of the verb is expressed by the prefixes nu- or la-, e.g., nu-zu 'not to know', la-gin 'not to fix' and nu-dug 'not good. The optative mood are negated by the element na,na-ma-pad 'she may not'.

PARTICLES

In Elamite personal nouns are formed by adding -ra, e.g., Kellira 'commander', kutira 'bearer'. This relates to the Manding suffix of the past and present participle -ra, this particle is used to make verbs passive or active, e.g., kyi 'send', kyi-ra 'messenger', gyi (ji) 'dry up', gyi-ra 'arid'.

In Sumerian the dative is expressed by the suffix -ra, which may appear in the form of -ar, -ir , and -ur, e.g., ma-ra 'to me', lugal-e-a-ra 'to the owner of the house'. This parallels the Manding locative suffix -ra, and -la , which can represent 'to,or, for, in ', e.g., tu-ra 'in the forest'.

The Elamite indefinite article is -ra, e.g., Parsar-ra 'a Persian', Afartu-ra 'an Elamite'. This corresponds to the Manding locative suffix -ra, e.g., Ton-ra 'land of Ton'.

The Proto-Saharan languages share the present participle -tu/-to. In Telugu (Tel.),the suffix -tu , is used as the present participle while in the Manding languages -to has the same function e.g., Tel. chestu 'made', M.tege 'to cut', tege-to 'cutting'.

The active participle in Elamite is -n, e.g., talu-n 'writing', or hali-n 'toiling'. This corresponds to the Manding -ni and -li elements e.g., sa 'buy', sanni 'buying', or du-mu 'eat', dumu-ni 'eating'. This -n, active participle is found in many other Black African languages including Egyptian.

The use of the -ka element is frequently found in the formation of Dravidian, Elamite, Egyptian, Manding and Sumerian languages. In Egyptian as outlined by Cheikh Anta Diop, in *Nouvelles Recherches Sur l' Egyptien Ancien et Langues Negro-Africaines Modernes* (pp.55-57), he outlines the use of /k/ and /t/ , to form agent nouns. In *Parente genetique de l'Egyptien Pharonique et des langues Negro-Africaines* (p.18), Diop explains the evolution of the -ky, and -kt particles.

In Elamite the passive participle is formed by -ka, e.g., hulta-ka 'done', turu-ka 'said'. This corresponds to the Manding -ka 'make, do', e.g., nyine 'see', nyini-ka 'interrogate'.

In the Dravidian and Manding languages -ka, is used to represent the verb 'to be', as well as the subjunctive. For example in Manding languages ka, is a particle of different values, which corresponds to -kaa, the infinitive element in Telugu of the verb ag-uta 'to become'. In Tamil this

element appears as aaga. For example, in Manding we have a ka-nye 'it's good'; and in Telugu kaa valenu 'it is necessary'. The same radical -ka represents the optative form in Telugu, e.g., aapani mundara kani 'how is labor given first place?'

In the Dravidian languages the suffixes -ke, -ge and -ka are used as the primitive verb 'to be' or 'to do'. They are usually used with abstract nouns e.g., ol 'to reign', ol-ka 'domination'. This corresponds to the Manding verb 'to do' ke , which is often joined to -la to form derived nouns e.g., sene 'cultivate', sene-li ke-la 'cultivator'.

These languages also share many cognate terms.

ENGLISH SUMERIAN MANDING TAMIL

chief kal,kala kele-tigi gasa(n)

field gan ga kalan

eye(1) igi akki

eye(2) ini,en nya kan

arrow kak kala kakam

granary kur k'ur-k'ur kutir

road sila sila caalai

father pap pa appan

lord manus mansa mannan

male mu moko maakkal

to recite sid siti

to buy sa sa cel

grain se se

seed gen ge 'to sprout'

English Dravidian Manding

top, summit kona kun

one ondu do

two pattu ta

four naal nani

person uki moko

fish(filet) bale bake

skin uri wuru,guru

house lon lu

head kuku ku

tongue na ne

blacksmith inumu numu

foot karal koro

liver karal kura

mud burada boro, buru

give idu di

stone kaly kulu

cloud kaar ka, kaba

fire ti ta

mountain kunru kuru

elder,grandfather maama maa-maa

ELAMITE ENGLISH MANDING

-ak and ka

turna know, awaken kuna, fori

sahri death sa

murta to erect kura

-mar from a place ma

li give di

tela to go tara

Nap God Nala

tus habitation du

husu ill-omened dyugu

kuta lance keru

lan,lani silver dala

ki one killi

ta place ta

kik sky,heaven ka

sari sculpter se

ufat steel tuufa

tela to go ta

khali great ka

dau help deema

ko king,lord ka

na say na

para to watch fere-ke

The lexical evidence above supports the hypothesis that a genetic relationship exist between Black African languages, Dravidian, Elamite and Sumerian. This linguistic data illustrates that a common cultural macrostructure is shared by these speakers which subsequently evolved along separate lines. Given this genetic unity of these languages we should call this group of Paleo-African languages situated in Africa and Asia B(lack) Af(rican), S(umerian, Draa(vidian), (E)lam: or Bafsudraalam subset of the Proto-Saharan Superset of languages.

Clyde

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around

<http://mail.yahoo.com>

| 21373|2007-01-05 10:37:24|arumese|Re: ?Black Warrior Dynasts?: I'M BACK!!|

- > Obviously if one sees a sudden "extreme" change in craniofacial
- > characteristics something may be up, but you first have to exclude
- > that the seeming suddenness isn't due to sparseness of the
- > archaeological record. Otherwise local variation cannot be excluded
- > even when significant differences occur.

I understand that to mean that the elongated Africoid type could have existed in areas outside of Africa, in which case it is not necessary for scholars to presume by default that they had to be Caucasoids -- especially when connections with Africa are evident.

Fred

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

- >
- > --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
- > >
- > > Happy New Year Everyone
- > >
- > > From the Notorious One.
- > >
- > > I agree that racism is involved but that should not be our first
- > > port of call in my opinion. We should fight evidence with evidence.
- > Wiercinski's paper is dodgy. I realised this when many years ago

while

- > researching Badarian skeletal remains (Journal of African History, I
- > think 1980, this is from memory so i'm not sure the date or vol

no.) I

- > found his assessment of the Egyptian skeletal material. He concluded
- > it was 1% Negroid. Anyone who wants to use his evidence for Olmec
- > America should also accept his Egypt verdict if they want to be
- > scientific.
- > >
- >
- >

- > Roland Dixon's Racial History of Man shows that all
- > populations are at all periods of human history.
- >
- > In just about every population regardless of time or place he can

find

- > skulls that will group in just about every one of his "racial"

categories.

- >
- > Many researchers including myself have used Dixon, but I've come to
- > the conclusion that what his work shows is that humans simply have a
- > lot of "local" outside of intrusive variability that extends across
- > suggested craniofacial boundaries of "race."
- >
- > Because of this it is very difficult to use physical anthropology
- > conclusively for anything. It still can be somewhat useful, but

mainly

- > in supporting arguments that rely on some other substantial

evidence.

- >
- > Obviously if one sees a sudden "extreme" change in craniofacial
- > characteristics something may be up, but you first have to exclude
- > that the seeming suddenness isn't due to sparseness of the
- > archaeological record. Otherwise local variation cannot be excluded
- > even when significant differences occur.

- >
- > Regards,
- > Paul Kekai Manansala

>

| 21374|2007-01-05 11:08:54|Paul Kekai Manansala|Re: ?Black Warrior Dynasts?: I'M BACK!!|
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- > I understand that to mean that the elongated Africoid type could have
- > existed in areas outside of Africa, in which case it is not necessary
- > for scholars to presume by default that they had to be Caucasoids --
- > especially when connections with Africa are evident.

>

What I meant is that is not for scholars to presume "anything" based on physical anthropology alone. Even forensic anthropology is highly prone to "mistakes" in identification.

The type of craniometry used in population studies of ancient cultures is much worse for racial identification purposes and the statistics are very easy to "crunch" into what the researcher would like to see.

Regards,

Paul Kekai Manansala

| 21375|2007-01-05 11:24:57|Fari Supiya|Re: [Ta_Seti] Minoan and Niger-Congo|

I'm afraid before I can accept words as evidence I would need to see correspondences of vowels and consonants and where the vowels differ I would like to see a reason offered in terms of the mechanics of speech production. It would also be nice if, however radical a theory is, the sources for the languages are from specialist scholars. Even if I speak an African language I would rather present a reference for it so people can check every meaning for themselves.

To be honest I'm not hopeful of the Minoan Niger-Congo hypothesis but I will not dismiss it off hand because I have not seen the evidence.

G.O.R.E

clyde winters wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Mahari I think we need to distinguish between Bantu
> affinities and Niger-Congo affinities. The latter
> is, linguistically speaking, much broader than the
> other. The claim is for NC not Bantu.
>
> G.O.R.E

The Elamite, Dravidian, and Sumerian languages can be grouped into the Niger Congo family. The Elamite, Dravidian, Manding and Sumerian languages diverged from a common Paleo-African language. The ancient Proto-Saharans from their literature and culture appear to have descended from a common ancestor. This sociolinguistic reality of a number of related groups 5000 years ago is proven by a comparison of terms from Dravidian (D.), Elamite (E.) , Manding (M.), and Sumerians (S.), which show shared features retained during a process of divergence from a common ancestor.

LANGUAGE SHEEP DOG CATTLE,COW,OX HORSE

DRAVIDIAN KURI,KORI ORI NAKU PARI, IYULI

SUMERIAN ZAR,SAR UR GUD PARU 'MULE'

MANDING SARA WURU GUNGA,KONGO BARI,WOLO /WOLU

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p " " " " " b

m remains unchanged

n normal remains unchanged

n palatal is replaced by l

d remains unchanged of replaced by t

t " " " " " d

The Proto-Saharan consonantal system is the following:

k- -k- -k

g- -g-

d- -d- -d

t- -t- -tt- -t

p- -p- -p

b- -b-

s- -s-

z- -z-

r- -r- -rr- -r

l- -l- -l

n- -n- -n

m- -m- -m

y- -y- -y

w- -w-

f-

gb-

kp-

PRONOUNS

There is a similarity in pronouns:

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PLURAL

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Nap God Nala

tus habitation du

husu ill-omened dyugu

kuta lance keru

lan,lani silver dala

ki one killi

ta place ta

kik sky,heaven ka

sari sculpter se

ufat steel tuufa

tela to go ta

khali great ka

dau help deema

ko king,lord ka

na say na

para to watch fere-ke

The lexical evidence above supports the hypothesis that a genetic relationship exist between Black African languages, Dravidian, Elamite and Sumerian. This linguistic data illustrates that a common cultural macrostructure is shared by these speakers which subsequently evolved along separate lines. Given this genetic unity of these languages we should call this group of Paleo-African languages situated in Africa and Asia B(lack) Af(rican), S(umerian), Draa(vidian) , (E)lam: or Bafsudraalam subset of the Proto-Saharan Superset of languages.

Clyde

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| 21376|2007-01-05 11:27:57|Fari Supiya|Re: Black Warrior Dynasts: I'M BACK!!|

Dr Winters

I'm not satisfied with simply saying `some of the racial types classified are really Negroid`. I would much rather individual cranial data was available so that we could look at all the evidence and compare with global databases. If I see a population classed as `Mediterranean` I could not conclude automatically that it was Black just because another population that was classed by another anthropologistas Mediterranean was very likely Black. I would want more. Which brings us to the next problem.

"The problem for many young researchers is that they don't have access to print media published years ago so they read what's available today. Often this material is written to avoid discussion of the racial characteristics of ancient people so the African/Black origin of these civilizations can be denied"

I thought the problem was that we have not raised the next generation of Black researchers to create data through primary research. Where are the other Keita`s coming through the college system and doing research on this very subject?

G.O.R.E

olmec982000 wrote:

--- Fari Supiya wrote:

> Happy New Year Everyone
>
> From the Notorious One.
>
> I agree that racism is involved but that should
> not be our first port of call in my opinion. We
> should fight evidence with evidence. Wiercinski`s
> paper is dodgy. I realised this when many years ago
> while researching Badarian skeletal remains (Journal
> of African History, I think 1980, this is from
> memory so i`m not sure the date or vol no.) I found
> his assessment of the Egyptian skeletal material. He
> concluded it was 1% Negroid. Anyone who wants to use
> his evidence for Olmec America should also accept
> his Egypt verdict if they want to be scientific.
>
> G.O.R.E

Hi Fari

Good point. His verdict on Egypt has to be understood in the context of Polish craniometrics. Any reading of the literature would make it clear that some of the racial types in this classification are really Negroid.

The average person would not understand this unless they read the literature and knew that certain types classified as caucasoid were really Blacks. If you read my research on the Olmecs you will discover that I found that more of the Olmec skeletons were representative of Blacks than acknowledged by Wiercinski see:

<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

The problem for many young researchers is that they don't have access to print media published years ago so they read what's available today. Often this material is written to avoid discussion of the racial characteristics of ancient people so the African/Black origin of these civilizations can be denied.

I will admit that this is the result of students concentration on material

mainly from the web. I mainly teach graduate level courses, and it is difficult to get my students to use print media when they complete their Master's Thesis. Moreover, due to the cost for books you usually assign only one or two text per course.

It is even more difficult for students interested in Afrocentric studies. Except for Temple, most students will never experience a course (outside of Afro-American History) that is africalogically sound. As a result, most Afrocentric scholars have learned their craft from reading the works of other Afrocentric researchers. This is one of the reasons I wrote an article some years ago on Afrocentric Social Science, which can help students to gain a background in ASS, so they can have the confidence to research and study Afrocentric history see:

<http://www.geocities.com/Athens/Academy/8919/structure.htm>

<http://www.multiworld.org/miversity/articles/clyde.htm>

I can have patience with many contemporary students of ancient black history because of their ignorance of the traditions of Afrocentric Social Scientists. Because of the fact that many contemporary students of Africalogy are only exposed to Eurocentric writings about the fallacy of Afrocentrism, these students really believe that Blacks have no ancient history.

Some Blacks do believe the Egyptians were Black, even though they claim that any other group of Blacks living outside Africa, are Black--but not African Negro. Like most middle class Blacks, Black students of Egyptology look up to Keita, because Europeans have accepted and published his research. Since Europeans say he's right, then he must be white--oh I mean right.

After 300 years of European rule, is there any wonder why Black African people have been conditioned by white supremacy to accept as the gospel anything written by a Black, who Europeans support. It is for this reason that an educated Black/African can look at an Olmec head and see a Amerind, when the iconography is Negro.



Olmec Head



Mayan

Clyde

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| 21377|2007-01-05 12:39:39|olmec982000|Re: [Ta_Seti] Minoan and Niger-Congo|
--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

>

I'm afraid before I can accept words as evidence I would need to see correspondences of vowels and consonants and where the vowels differ I would like to see a reason offered in terms of the mechanics of speech production. It would also be nice if, however radical a theory is, the sources for the languages are from specialist scholars. Even if I speak an African language I would rather present a reference for it so people can check every meaning for themselves.

>

> To be

honest I'm not hopeful of the Minoan Niger-Congo hypothesis but I will not dismiss it off hand because I have not seen the evidence.

>

> G.O.R.E

Fari it is sad that you can not accept the work done by an Black man, but you can accept the work of a a European concerning a Bantu-Sumerian relationship eventhough that European researcher fails to provides as much support for his theory as the Black man. But this is understandable, white supremacy has made many blacks feel so inferior, that anything written by a European must be white, I mean right--while the Black man must be wrong.

You may not want to hear this, but, There is a Minoan-Niger -Congo relationship based on Minoan linguistic data.

Every since Arthur Evans discovered the Hieroglyphic and Linear A writing of Crete there has been a search for the authors of this writing.

Some Grecian traditions indicate that Libyans (called Garamante) formerly lived on Crete. This suggest that some of the Eteocretans may have spoken one of the ancient languages of Libya.

The Garamantes or **Carians** originally lived in the Fezzan. These Garamante were described by the Latin classical writers as black or dark skinned: **perusti** (Lucan 4.679), **furvi** (Arnoloius, **Adversus Nationes** , 6.5) and **nigri** (*Anthologia Latina*, 155,no.183).

Some of the first African colonists to arrive in Greece came from Crete. These Cretans were called Garamantes. After the goddess **Ker** or **Car**, these people also came to be also known as the **Carians**. The Carians spoke a Mande languages.



A Pelasgian boat from Thera

These people usually sailed to the Islands in Aegean and the surrounding coast where they established prosperous trading communities.

There is frequent mention of the Garamantes of the Fezzan, in Classical literature of Greece and Rome. The Garamantes were recognized as a Black tribe. They were known to the Greeks and Romans as dark skinned. In Ptolemy (I.8.5.,p.31) a Garamante slave was described as having a body the color of pitch or wholly black.

Graves (1980) and Leo Frobenius linked the Garamante to the ancient empire of Ghana (c.300 BC to A.D. 1100). Graves (1980) claims that the term Garamante is the Greek plural for **Garama** or **Garamas**. He said that the present Jarama or Jarma are the descendants of the Garamante; and that the Jarama live near the Niger river.

The Olympian creation myth, as recorded by Pindar in **Fragment**, and Apollonius Rhodius, makes it clear that the Garamantes early colonized Greece. Their descendants were called *Carians*. The Carians practiced apiculture. As in Africa the Carians practiced matrilineal descent. According to Herodotus, even up until his time the Carians took the name of their mother.

Many of the Greek myths are historical text which discuss the transition of Greece from an matriarchal society to a patriarchal Aryan society. The term **Amazon** was often used by the Aryans to denote matriarchal societies living on the Black Sea. The battle between Thesus and the Amazons, led by Queen Melanippe, records the conflicts between the ancient Aryan-Greeks and the Libyco-Nubians settled around the Black Sea.

The classical Carians and Egyptians were very close. Having originated in the Fertile African Crescent they had similar gods and cultural traditions dating back to the Proto-Saharan period.

The Garamantes founded Attica, where they worked the mines at Laureium. Demeter, the goddess of agriculture and fruitfulness, came from the Fezzan (Libya) by way of Crete. It was Demeter who took poppy seeds and figs to Europe.

Apollonius Rhodius (.iv.1310) tells us that the goddess Athene was born beside Lake Triton in Libya. The goddess Athene, was called **Neith** by the Egyptians and **Nia** by the Cretans in Linear A writing. This shows that the Garamantes took this god to Europe in addition to Demeter and **Amon** (=Ammon ,Amma).

By 3000 BC, the Garamantes has spread their influence to Thrace and early Hellenic Greece. Hesiod, who was a **Kadmean** (i.e., of Egyptian descent), in Works and Days , said that before the Hellenic invasion the Grecian people lived in peace and tranquility and had matriarchal societies. The name Europe comes from **Aerope**, the daughter of King Catreus, a Cretan. Thucydides observed that:

"The first person known to us by tradition as having established a navy is **Minos**. He made himself master of what is now called the Hellenic sea, and ruled over the Cyclades into most of which he sent the first colonies, expelling the Carians and appointing his own sons as governors; and thus did his best to put down piracy in these waters, a necessary step to secure the revenues for his own use".

Thus we find that many Cretans also settled much of mainland southern Europe.

A major group from Libya that settled Crete were the Garamante. Robert Graves in (Vol.1, pp.33-35) maintains that the Garamante who originally lived in the Fezzan fused with the inhabitants of the Upper Niger region of West Africa.

This theory is interesting because the chariot routes from the Fezzan terminated at the Niger river. In addition, the Cretan term for king "Minos", agrees with the Mande\Manding word for ruler "Mansa". Both these terms share consonantal agreement : M N S.

The name Garamante, illustrates affinity to Mande morphology and grammar. The name for the Manding tribe called "Mande", means Ma 'mother, and nde 'children', can be interpreted as "Children of Ma", or "Mothers children " (descent among this group is matrilineal). The word Garamante, can be broken down into Malinke-Bambara into the following monosyllabic words Ga 'hearth', arid, hot'; Mante/Mande , the name of the Mande speaking tribes. This means that the term: Garamante, can be interpreted as "Mande of the Arid lands" or "Arid lands of the children of Ma". This last term is quite interesting because by the time the Greeks and Romans

learned about the Garamante, the Fezzan was becoming increasingly arid.

The Egyptians called the Cretans Keftiu. There is agreement between the Keftiu names recorded by Egyptian scribes (T.E. Peet, "The Egyptian writing board BM5647 bearing Keftiu names". In *Archaeology Presented to Sir A. Evans*, (ed.) by S Casson (Oxford, 1927, 90-99)), and Manding names.

The root kef-, in Keftiu, probably is Ke'be, the name of a Manding clan , plus the locative suffix {i-} used to give the affirmative sense, plus the plural suffix for names {u-}, and the {-te} suffixial element used to denote place names, nationalities and to form words.

On the Egyptian writing board there are eight Keftiu names. These names agree with Manding names:

Keftiu Manding

sh h.r Sye

Nsy Nsy

'ksh Nkyi

Pnrt Pe, Beni (name for twins)

'dm Demba

Rs Rsa

This analogy between Keftiu and Manding names is startling.

In conclusion, the evidence of similarity between Keftiu names and names from the Manding languages appear to support Graves view that the Eteocretans, who early settled Crete may have spoken a language similar to the Mande people who live near the Niger. Consequently, there is every possibility that the Linear A script used by the Keftiu, which is analogous to the Libyco Berber writing used by the Proto-Mande (see: C. A. Winters, "The influence of the Mande scripts on ancient America", <Bull. de l'IFAN>, t59, serB, no.1, (1977) pp.941-967; and C.A. Winters, "The ancient manding Script", In , (ed.)

by Ivan van Sertima, (London: Rutgers University Press Transaction Press , 1981) pp.208-214), may be written in an aspect of the Manding (Malinke/ Bambara) language.

C. A. Winters

| 21378|2007-01-05 12:50:14|Issis|Mesopotamia|

I am studying Assyriology at university, and Mesopotamia is understood without further questioning to be the so-called "cradle" of "Western civilization." Egyptian writing is tentatively assumed to have derived from cuneiform, and albeit I am no expert and have just begun my studies, it is interesting to note that whereas cuneiform became increasingly abstract, to the point where in the Neo-Assyrian script - the clearest one and the one that we are learning in my class, although we are learning the oldest form of Akkadian, Old Babylonian - the syllables represented by each sign and the corresponding earlier Sumerian logograms bear no visible relation, the Egyptian is less abstract (not that abstraction is

superior). If the aforementioned theory holds true, then at what point in time would the contact have taken place, whereby the Egyptians learnt writing from the Sumerians (or would that be the later Babylonians)? From what I have gathered the chronology of the ancient world was originally based or has been influenced by Biblical "chronology" - furthermore, despite being a racist, Schwaller de Lubicz may have been right to date the Sphinx to a much earlier time - and so I wonder whether Egyptian civilization was anterior to the Mesopotamian one.

Furthermore, has the notion that a language family comprises members of the same original race been discarded? If not, then how would one explain the different races of the speakers of Afro-Asiatic languages, if not by positing that they come from a common source? I am thinking of Ethiopian, as I have come across mention of that, albeit if anyone should have the sources of that information, I would greatly appreciate their informing me of them.

Best,
Isis

| 21379|2007-01-05 13:01:12|Freddie Thompson|Re: Black Warrior Dynasts: I'M BACK!!|
"What I meant is that is not for scholars to presume "anything" based on physical anthropology alone. Even forensic anthropology is highly prone to "mistakes" in identification."

"The type of craniometry used in population studies of ancient cultures is much worse for racial identification purposes and the statistics are very easy to "crunch" into what the researcher would like to see."

Hi Paul,

These points were articulated adequately in your prior post. That's why I added that part in about the presence of evidence -- since there are those out there who seem to consider it implausible to think of any West Asian or European populations as being identifiable as Negroid.

I myself have always felt it was impossible to pin-point exactly which individuals were conclusively this or that (even in Egypt) when the skeletal remains are dubious and it is known that there was frequent contact between peoples. In many cases we are compelled to accept the more likely scenarios when deciding the ethnicity of an over-all population. What I have observed is that Negroid populations have been presumed not to be part of surrounding regions outside of Africa even though there is ample evidence suggesting it. This seems to be a general rule of Western thinking.

Contrary to what a few out-spoken persons who have frequented this message board may like to think, the views expressed by some of the prominent and well-disciplined researchers who contribute to the forum are not without degrees of merit.

I felt what you were saying on a personal level. That's why I responded the way that I did.

Fred

Paul Kekai Manansala wrote:

| --- In Ta_Seti@yahoogroups.com, "arumese" wrote:
>

> > Obviously if one sees a sudden "extreme" change in craniofacial
> > characteristics something may be up, but you first have to exclude
> > that the seeming suddenness isn't due to sparseness of the
> > archaeological record. Otherwise local variation cannot be excluded
> > even when significant differences occur.

>

> I understand that to mean that the elongated Africoid type could have
> existed in areas outside of Africa, in which case it is not necessary
> for scholars to presume by default that they had to be Caucasoids --
> especially when connections with Africa are evident.

>

What I meant is that is not for scholars to presume "anything" based
on physical anthropology alone. Even forensic anthropology is highly
prone to "mistakes" in identification.

The type of craniometry used in population studies of ancient cultures
is much worse for racial identification purposes and the statistics
are very easy to "crunch" into what the researcher would like to see.

Regards,
Paul Kekai Manansala

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| 21380|2007-01-05 13:12:50|Paul Kekai Manansala|Re: Mesopotamia|
--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>

> I am studying Assyriology at university, and Mesopotamia is
> understood without further questioning to be the so-called "cradle"
> of "Western civilization." Egyptian writing is tentatively assumed
> to have derived from cuneiform,

That may be something local to your university. I'm not sure it's
widely assumed anymore although certainly the theory, as thin as it
is, still has many adherents.

>and albeit I am no expert and have
> just begun my studies, it is interesting to note that whereas
> cuneiform became increasingly abstract, to the point where in the
> Neo-Assyrian script - the clearest one and the one that we are
> learning in my class, although we are learning the oldest form of
> Akkadian, Old Babylonian - the syllables represented by each sign
> and the corresponding earlier Sumerian logograms bear no visible
> relation, the Egyptian is less abstract (not that abstraction is
> superior).

Yes, the clearly divergent evolution at very early periods, really
right at the start, is another strong argument against strong cultural
contact.

It's fairly obvious that the pictographic principle predominated in
the development of the earliest Egyptian writing. The token symbol is
not used in Egyptian like it is in cuneiform writing.

Regards,

Paul Kekai Manansala

| 21381|2007-01-05 13:15:31|clyde winters|Re: Black Warrior Dynasts: I'M BACK!!|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Dr Winters
>
> I'm not satisfied with simply saying `some of the
> racial types classified are really Negroid`. I would
> much rather individual cranial data was available so
> that we could look at all the evidence and compare
> with global databases. If I see a population classed
> as `Mediterranean` I could not conclude
> automatically that it was Black just because another
> population that was classed by another
> anthropologist as Mediterranean was very likely
> Black. I would want more. Which brings us to the
> next problem.
>
> "The problem for many young researchers is that
> they don't have access to print media published
> years ago so they read what's available today. Often
> this material is written to avoid discussion of the
> racial characteristics of ancient people so the
> African/Black origin of these civilizations can be
> denied"
>

> I thought the problem was that we have not raised
> the next generation of Black researchers to create
> data through primary research. Where are the other
> Keita's coming through the college system and doing
> research on this very subject?
>
> G.O.R.E

Hi Fari

This is good question. He probably is not in Keita's classroom because I know for a fact Dr. Keita is trying to find a Black researcher who would like to help characterize some skeletal material from the Sudan but there are few Black people interested in challenging the subject seriously.

I did find one Afro-American, on Egypt Search Forum intrested in pursuing this project but at this time he is ill and can not participate in this great opportunity.

Fari, most middle class Blacks who usually have the money to attend College are not going to enter any field related to Africalogy and especially physical anthropology because 1) white supremacy has made them feel Blacks have no ancient history except for MAYBE Egypt; or 2) they don't have the background in science and math to earn a degree in this area at a Division 1 University. Let's not forget the principal gatekeeper to the medical and science fielf in general is a good High School background in science.

Moreover, I am sad to say that when I left for College in 1969, my parents said: "Don't get involved in that black (studies) stuff". Many Afro-American students today continue to recieve this lecture before they set off to College. This makes it difficult to find Afro-American researchers who start out as Afrocentric researchers.

The only reason I probably entered this area was because we had Afro-American history at my High School (DuSable) back in the 1960's, and I lived around a lot of Moorish Scientists and Black Muslims who taught me history and Arabic at an early age; and I read a book

called The Man Who Cried I Am. This book which I was led to read because it talked about the possible genocide of Black Americans, also had a fantastic piece on the possible information we might find on Black history if we could read the Arabic documents in the archives of Yemen and etc. It was this book which led to my first Master's Thesis at the University of Illinois-Urbana, called Zanj to Zanj, which discussed the influence of Africans in the Indian Ocean.

Back in the 1960's at the University of Illinois Dr. Charles Stewart, used many Arabic and French documents his African history classes which helped prepare me for my life work: Afrocentric research. You see traditionally Afrocentric researchers may or may not have a degree--but for the most part they are self taught. This results from the fact that Universities do not support professionals who concentrate in Afrocentric studies.

To do what Dr. Keita is doing does not take a graduate degree. You can do this yourself if you have a grounding in the physical anthropology literature and a SPSS (Statistical Program for the Social Sciences) program. Using SPSS you can get the craniometry data you are interested in, input the data in SPSS and then let SPSS determine your results.

I would not advise young researchers to do this. You can not make Afrocentric research a career, because you will not be accepted by your own people. As a result, you have to find a career that pays you a decent salary and do the research as a hobby.

Clyde

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| 21382|2007-01-05 14:32:45|olmec982000|Re: Mesopotamia|

Hi Issis

Let's discuss some of your questions.

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>

> I am studying Assyriology at university, and Mesopotamia is
> understood without further questioning to be the so-called "cradle"
> of "Western civilization." Egyptian writing is tentatively assumed
> to have derived from cuneiform, and albeit I am no expert and have
> just begun my studies, it is interesting to note that whereas
> cuneiform became increasingly abstract, to the point where in the
> Neo-Assyrian script - the clearest one and the one that we are
> learning in my class, although we are learning the oldest form of
> Akkadian, Old Babylonian - the syllables represented by each sign
> and the corresponding earlier Sumerian logograms bear no visible
> relation, the Egyptian is less abstract (not that abstraction is
> superior). If the aforementioned theory holds true, then at what
> point in time would the contact have taken place, whereby the
> Egyptians learnt writing from the Sumerians (or would that be the
> later Babylonians)?

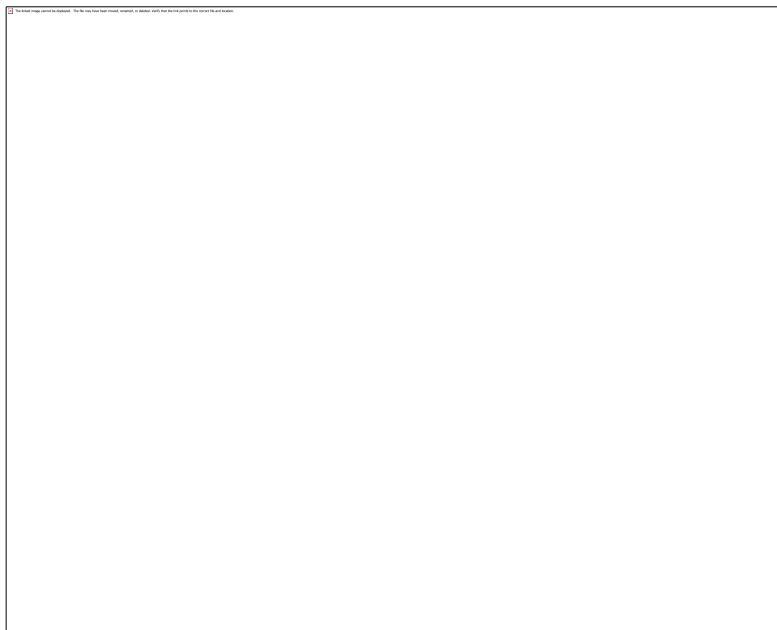
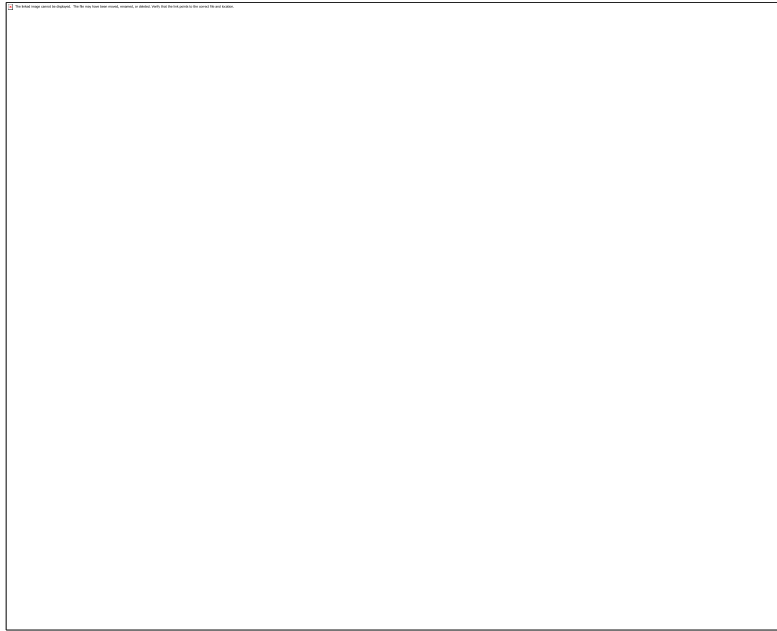
First of all you must remember that the cuneiform and hieroglyphic scripts may not be the original writing of these people. The Sumerians were not the original settlers of Mesopotamia. The original people here were called Ubadian. It was the Ubadians who invented the cuneiform script.

The Egyptian civilization was originally founded by the Anu. The Anu probably invented hieroglyphic writing.

If the Dynastic Egyptians and Sumerians did not use cuneiform what writing system did they use. The answer is they used a syllabic writing system that they left on their pottery. This writing system was called Libyco-Berber in Africa, and Proto-Sumerian in Mesopotamia.



One of the earliest Egyptian inscriptions comes from Gebel. Here you can clearly see the analogy between the Egyptian pottery script and the early Egyptian script.



But in reality we find more than these figures on the Gebel Sheikh Suleiman inscription which appears to date back to the A-Group period of Nubia over 5000 years ago. This is obvious when we examine the photograph of the Gebel Sheikh Suleiman relief.

From left to right on this relief we see a falcon on a **serekh** sign surmounting a house/ palace. In front of this village/ palace scene we see a prisoner bound by **Stj** bow (the sign for the **Steu**). Facing the prisoner bound by **Stj** bow (the sign for the **Steu**). Facing the prisoner bound by the **stj** sign we see a bird over a circle with the letter X inside. Besides this scene we have another bird setting a top the letter X within the circle sign facing a victorious battle scene which includes a man bound to a sacred bark.

Over the sacred bark we find 21 Proto-Saharan signs. These signs agree with the Egyptian pottery symbols (see figure 3). The Gebel Sheikh Suleiman inscription is an obituary written about a king called Fe .

As noted above Homburger found that the Manding languages are closely related to the Coptic language. Using the Manding language we can read the Gebel Sheikh Suleiman inscription. Reading from right to left we read:

1. i gba lu
2. fe kye nde
- 2 1/2. ka i lu
3. fe fe tu
4. be yu su (su su) tu
5. su se lu gbe
6. po gbe tu

Below is the translation of the Gebel Sheikh Suleiman inscription:

"1. Thou family habitation, hold (it) upright. 2. Fe's estate (is on) the shore (of the watercourse). 2 1/2. Cut thou (sepulchre) habitation for the family (here). 3. Fe preferred to be obedient to the order. 4. Lay low the (celebrity) in the large hemisphere tomb (and) offer up libations that merit upright virtue. 6. Pure righteousness (is) King (Fe)."

This King **Fe**, of Gebel Sheikh Suleiman, may relate to Pharoah **Pe-Hor** (Throne of Horus) since in African languages /f/ and /p/ are often interchangeable. It is interesting to note that there is an inscription on a storage jar from Cemetery L of Qustul, Nubia that reads **Pe-Hor** (Williams 1987, p. 164). This **Pe-Hor** may be the **Fe**, of the Gebel Sheikh Suleiman inscription.

Rawlinson made it clear that the Sumerians were related to the Kushites of Africa. In fact he used Oromo and a South Semitic language to decipher the cuneiform writing.

The earliest writing comes from Egypt not Mesopotamia.



These inscriptions found by Dreyer date earlier than any writing in Mesopotamia.

- > From what I have gathered the chronology of the
- > ancient world was originally based or has been influenced by
- > Biblical "chronology" - furthermore, despite being a racist,
- > Schwaller de Lubicz may have been right to date the Sphinx to a much
- > earlier time - and so I wonder whether Egyptian civilization was
- > anterior to the Mesopotamian one.
- >
- > Furthermore, has the notion that a language family comprises members
- > of the same original race been discarded? If not, then how would one
- > explain the different races of the speakers of Afro-Asiatic
- > languages, if not by positing that they come from a common source? I
- > am thinking of Ethiopian, as I have come across mention of that,
- > albeit if anyone should have the sources of that information, I
- > would greatly appreciate their informing me of them.
- >
- > Best,
- > Isis
- >

You can explain the difference in races by looking at the peoples who they represent. The first thing you have to understand is that the Sumerians did not come from Ethiopia they probably came from Nubia. As you know the Sumerians did not speak an Afro=Asiatic language.

The iconography of the Sumerian period make it clear that there were two (2) races in Mesopotamia in Sumerian times. One the Kushites of Elam and Sumer, and the Gutians or hill tribes. After the Gutians conquered Lagash , they established a "city-state". It is these Gutians who researchers portray as Sumerians.



Gutian

Sumerian King Gudea



As you can see the Gutians and Sumerians appear to represent two (2) different racial groups. There hand shake and clothing is also different.



Gutian Handshake



Sumerian Hand shake

Below is an Akkadian :



Gutian



It is obvious from the iconography that the Akkadians, original Semitic speaking people of Mesopotamia were probably Negroid. The Gutians were not. The mixed racial roigins of the Mesopotamias are the result of Gutians (Proto- Contemporary Arabs) and African Semitic speakers from Ethiopia mixing in Mesopotamia.

I hope this helps.

Clyde Winters

| 21383|2007-01-05 16:12:37|Djehuti Sundaka|Re: Mesopotamia|

The perspective that the writing system of Kamat had been derived from Sumer is really nothing more than a notion that the mere idea of writing had been inspired by Sumer as no physical evidence in the two writing systems supports such a notion.

Although every language family has to begin with some group of people, people over space and time undergo physical changes in adapting to their various environments. Just compare the Hausa and the people of Yemen to see such adaptation. Ethnic mixing as one goes north of Yemen into Syria also accounts for physical differences.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>

> I am studying Assyriology at university, and Mesopotamia is

> understood without further questioning to be the so-called "cradle"

> of "Western civilization." Egyptian writing is tentatively assumed

> to have derived from cuneiform, and albeit I am no expert and have

> just begun my studies, it is interesting to note that whereas

> cuneiform became increasingly abstract, to the point where in the

> Neo-Assyrian script - the clearest one and the one that we are

> learning in my class, although we are learning the oldest form of

> Akkadian, Old Babylonian - the syllables represented by each sign

> and the corresponding earlier Sumerian logograms bear no visible

> relation, the Egyptian is less abstract (not that abstraction is

> superior). If the aforementioned theory holds true, then at what

> point in time would the contact have taken place, whereby the

> Egyptians learnt writing from the Sumerians (or would that be the

> later Babylonians)? From what I have gathered the chronology of

the

> ancient world was originally based or has been influenced by

> Biblical "chronology" - furthermore, despite being a racist,

> Schwaller de Lubicz may have been right to date the Sphinx to a much

> earlier time - and so I wonder whether Egyptian civilization was

> anterior to the Mesopotamian one.

>

> Furthermore, has the notion that a language family comprises members

> of the same original race been discarded? If not, then how would one

> explain the different races of the speakers of Afro-Asiatic

> languages, if not by positing that they come from a common source?

I

> am thinking of Ethiopian, as I have come across mention of that,

> albeit if anyone should have the sources of that information, I

> would greatly appreciate their informing me of them.

>

> Best,

> Isis

>

| 21384|2007-01-05 18:54:02|Issis|Re: Mesopotamia|

What then would be the origin of the Egyptian script, obviously native, but is there any indication of the evolution of hieroglyphics from its earliest source?

What about the origin of Afro-Asiatic, if it be even valid as a language family?

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

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> Djehuti Sundaka

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Best,

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| 21385|2007-01-05 20:25:32|Djehuti Sundaka|Re: Mesopotamia|

The earliest symbols I know of as being recognized as leading to the script of Kamat is that found by Bruce Williams in Qustal pertaining to the name of the king (if I'm remembering this correctly).

However, I could be confusing this with the name of Narmer.

Nevertheless, certain symbols associated with pharaonic Kamat have there earliest origins in Qustal.

As for Afro-Asiatic, I've never come across any serious information to refute it as a legitimate language family. It's origin had probably been in the highlands of Ethiopia near T'ana.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

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> native, but is there any indication of the evolution of

hieroglyphics

> from its earliest source?

>

> What about the origin of Afro-Asiatic, if it be even valid as a

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> would greatly appreciate their informing me of them.

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> Best,

> Isis

>

| 21386|2007-01-05 21:26:46|clyde winters|Re: Mesopotamia|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>

wrote:

> The earliest symbols I know of as being recognized
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> script of Kamat is that found by Bruce Williams in
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> to the name of the king (if I'm remembering this
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> serious information

> to refute it as a legitimate language family. It's
> origin had

> probably been in the highlands of Ethiopia near
> T'ana.

>

> Djehuti Sundaka

Egyptian is allegedly an Afro-Asiatic language. Are
you saying that the Egyptians originated at T'ana.
What evidence do you have to support the view that the
first Egyptians lived at T'ana if this is the place
where Afro-Asiatic originated.

Clyde

.

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| 21387|2007-01-06 03:06:22|Djehuti Sundaka|Re: Mesopotamia|
What I said was clear enough. What I didn't say is also clear. So
asking for evidence of something that was neither said nor implied
is out of place. There's simply no grounds for trying to confuse a
statement pertaining to the geographical origin of a language family
with a non-existent statement about the geographical origin of one
of its daughter language's speakers.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, clyde winters
wrote:

>
>
> --- Djehuti Sundaka
> wrote:
>
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>
> Clyde
>
> .
>
>
> _____
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> <http://mail.yahoo.com>
>
| 21388|2007-01-06 05:48:43|clyde winters|Re: Mesopotamia|
--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

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> statement pertaining to the geographical origin of a
> language family
> with a non-existent statement about the geographical
> origin of one
> of its daughter language's speakers.
>
> Djehuti Sundaka

Hi

You are wrong. If the cultures associated with the daughter language are mainly found in "Nubia", while the mother is supposedly found in Ethiopia, thousands of miles away from the earliest examples of the major language in Afro-Asiatic, namely Egyptian, some explanation must be provided for this discontinuity.

If you read the literature on AA, most of the proto-terms are Egyptian forms, although many researchers have a Semitic-centric point of view of this family. Given the linguistic status of Egyptian in AA, you need to explain why the roots of Egyptian civilization and speakers was in Nubia, while you claim the origin of AA lies at Tana, Ethiopia thousands of miles away from Nubia. How did you decide on Tana, we don't find remnants of Oromo, Egyptian and

Semitic speakers here, or do we?

Clyde

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<http://mail.yahoo.com>

| 21389|2007-01-06 08:27:22|Matthew|NEW FILE NEW YEARS MEDITATION:african-americanized i-ching poetry|

This is an I Ching meditation that unites heiroglyphic principals with the simplicity of the teachings of the Tao.....

I have written this poetry as a way to express the unity of thought present in the way I translate these forms.....

Fu Hsi, the great father
Kwan Yin, the great mother
and many children all over the earth.....

enjoy....

Happy new year.....

Matt Mercer

| 21390|2007-01-06 11:20:25|Djehuti Sundaka|Re: Mesopotamia|

--- In Ta_Seti@yahoogroups.com, clyde winters

wrote:

>

>

> --- Djehuti Sundaka

> wrote:

>

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> > also clear. So

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> on Tana, we don't find remnants of Oromo, Egyptian and

> Semitic speakers here, or do we?

>

> Clyde

>

> _____

On the contrary, anyone with any familiarity with this language family knows that the 'Cushtic' grouping stretches all the way from the 'Horn' to Kamat while the 'Berber' grouping stretches all the way from Kamat to the west coast. Thus, there clearly isn't any discontinuity and it's therefore of no coincidence that the Kamy language has been observed to have the most similarities with these two language groupings.

If you've read any modern literature on this language family you'll know that most of the proto-terms are not 'Egyptian forms'. Try reading Christopher Ehret's "Reconstructing Proto-Afroasiatic". You'll also know that the continuity of this language family spreads from Ethiopia with its greatest language diversity to be found there indicating it as the ancestral homeland.

Now, why would you think that the remnants of widespread daughter languages are to be found in their ancestral homeland??? That's like asking for evidence of Germanic and Romance speakers in the Proto-Indo-European homeland.

Djehuti Sundaka

| 21391|2007-01-06 12:04:57|Paul Kekai Manansala|Re: Mesopotamia|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, clyde winters

> wrote:

> >

> >

> > --- Djehuti Sundaka

> >

>

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> reading Christopher Ehret's "Reconstructing Proto-Afroasiatic".

> You'll also know that the continuity of this language family spreads

> from Ethiopia with its greatest language diversity to be found there

> indicating it as the ancestral homeland.

>

It's just a best guess region. I really doubt any suggestions of giving even the region within Ethiopia. The resolution is very low.

The methods are not "standardized" as they are to some extent in genetics where you have two major ways of measuring STR variance.

For example, look at all the suggestions for the urheimat of Indo-European. Even with Afro-Asiatic there is no agreement with some pointing to locations in the central or southern Sahara as the homeland. I think suggestions of a West Asian homeland, still held by some scholars despite only one branch i.e., Semitic being found there, can be dismissed.

Regards,

Paul Kekai Manansala

| 21392|2007-01-06 13:06:47|Djehuti Sundaka|Re: Mesopotamia|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> >

> > --- In Ta_Seti@yahoogroups.com, clyde winters

> > wrote:
> > >
> > >
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> > >
>
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> some scholars despite only one branch i.e., Semitic being found

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>
> Regards,
> Paul Kekai Manansala
>

Well of course it's just a best guess region as per my use of the word "probably".

"It's origin had probably been in the highlands of Ethiopia near T'ana."

http://tech.groups.yahoo.com/group/Ta_Seti/message/21385

Even Christopher Ehret would disagree with my best guess by suggesting a coastal Red Sea origin.

Djehuti Sundaka

| 21393|2007-01-06 13:28:58|Paul Kekai Manansala|Re: Mesopotamia|

--- In Ta_Seti@yahoo.com, "Djehuti Sundaka"

wrote:

>

> ---

> Well of course it's just a best guess region as per my use of the
> word "probably".

>

> "It's origin had probably been in the highlands of Ethiopia near
> T'ana."

> http://tech.groups.yahoo.com/group/Ta_Seti/message/21385

So how did you come to the conclusion that the homeland was "near T'ana?"

Regards,

Paul Kekai Manansala

| 21394|2007-01-06 20:41:42|asar_imhotep|Obenga, Theophile-African Philosophy The Pharaonic Period|

Obenga, Theophile (2005) African Philosophy The Pharaonic Period: 2780-330 B.C. Popoguine, Senegal: Per Ankh [First published 1990, Paris: L'Harmattan]

The present inquiry focuses on the philosophy of the Egyptian pharaonic period, using authentic, original texts, translated with concise commentaries. It goes without saying, then, that serious attention is paid to both the language and content of the pharaonic texts. The documents will thus speak for themselves, and for us, as Tradition, merged from now on, as embraced heritage, with our practice and study of contemporary philosophy. This much is necessary.

These texts, belonging to our tradition, identified and made available

here in the process of our effort to retrieve and remember the history of African thought (a discipline whose rightful place is within the intellectual totality and the ongoing development of the principles, discourses and methods of world philosophy), have to do with contemplations of such key issues as humanity, society, the world and the universe, as well as with the absolute. As such they constitute evidence of a rigorous system of thought, conscious of itself, a species of fine-grained awareness at the functional center of a given culture, a known environment. This was an existential philosophy, which for over twenty centuries sought to understand the meaning of truth as justice, the social order, the inner balance of the human being, the intelligence of the cosmos in its entirety, and of happiness?real, lasting, imperishable, eternal. Very early, right from the beginnings of their national history the thinkers of pharaonic Egypt made their destiny a subject of sustained meditation. In addition to their tools, their technology and their constructions, they also fashioned, from the start, a systematic, organized system of thought, a moral consciousness, an ethic.

We thus have at hand a body of materials and information that our educational and research establishments must henceforth consult, read, interpret and use as the historical basis and theoretical foundation of African philosophy, articulated millennia before the birth and flowering of ancient Greek philosophy. Furthermore, that Greek philosophy, at its birth, drew nourishment from so-called "Oriental sources," more precisely, Chaldea and pharaonic Egypt. "The first Hellenes to philosophize about celestial and divine matters, including Pherecydes, Pythagoras and Thales, admitted unanimously that they were students of the Egyptians and Chaldeans, and they themselves wrote little." pp. 13-14

The language of ancient Egypt, in both its pharaonic and Coptic variants, is not an Indo-European language such as Hittite or Greek. Nor is it a Semitic language such as Akkadian, Hebrew, or Arabic. Neither is it a Berber language such as Siwa Berber or Rif Berber.

This Much is unequivocally clear: no scholar, applying methods of historical linguistics based on comparative and inductive techniques, has ever reconstituted a primitive, pre-dialectal ancestral language common to ancient Egyptian and the Indo-European languages. Similarly, no scholar using those valid methods has been able to establish common linguistic roots for ancient Egyptian and the Semitic and Berber languages. To put the issue in even plainer terms, there is no genetic linguistic kinship linking the language of ancient Egypt to the Semitic and Berber languages, or to the Indo-European languages, in any strictly scientific sense.

By contrast, the Egyptian language does have genetic kinship affinities with other continental black African languages, ancient and modern. That is why the 1974 Unesco International Colloquium, organized in Cairo, explicitly urged experts in comparative linguistics "to establish all possible correlations between African languages and the ancient Egyptian language, given the impossibility of identifying genetic links between the language of ancient Egypt, on the one hand, and the Semitic and Berber languages, on the other.

The meaning of that resolution was the recognition that the old attempts to establish so-called Hamito-Semitic or Afro-Asiatic linkages, dear to many a mildewed school of thought, are based on simple uninformed speculation, quite empty of intellectual substance. pp. 20-21

[I was born in Nwn
Before sky came into being
Before earth came into being
Before that which was to be established came into being
Before torment came into being
Before fear inspired by the Eye of Horus came into being.
[Pyramid Texts, 1040 and 1230] p. 29

[Obenga examines the Dogon, Bambara, Akan, Bantu-Venda to show examples from their cosmologies that compare well with the Kemetic pp. 46-48]

I am this Egg that was within the Great Roarer
And I watch over this great being
Which Geb separated from the earth. If I live, it lives.
May I become young again and live, and breathe the air.
I am he who separated what was united.
I have turned around its Egg.
I am the dawn of time, and great with power. Seth
[The Book of The Dead, Chapter 34

The Primal Egg, the Mother Egg (the word `egg' is feminine in the ancient Egyptian language), of Hermopolitan origin, contains the Breath of Life, at the dawn of the earth. This cosmic Egg, mysterious in essence, represents the morning of the nascent world, the world in a state of becoming. The same concept of a cosmic egg is found in the major traditional cosmogonic rituals of black Africa, as attested by the following examples? {Bambara, Fali, Abure examples}
The symbolism is exquisite, with the egg always linked to the cosmos and its movement, in particular to the movement of the sun, so vitally-important for existence on earth. To this day, rural African

society carries multiform vestiges of this solar philosophy, in variations that have been repeated and transmitted century after century, following vital, cyclical rhythms both natural and social. The egg here represents the concept of completeness, perfection, wholeness?indeed, of purity, youth and life. By the same token, it evokes the future, the world about to be born from it.] pp.52-54

We see, then, that by the fourth century before the Christian era, the Egyptians of pharaonic antiquity had given felicitous and refined thought to the primordial, quintessentially philosophical question: What is? Why Nwn rather than nothing? What are we to think of absolute being? These are questions at the very heart of philosophical reflection.

It is clear, then, that philosophy, properly defined, was practiced in ancient Egypt. Texts like the above provide sufficient proof. If some commentators have misconstrued all significant Egyptian texts as religious documents, left to posterity by authors intent on explicating their religion, that is the commentator' mistake. The fashion of discussing ancient Egypt only in terms of religion, never in terms of philosophy, in an aberration due entirely to the biases of past readers of Egyptian texts. African Egyptologists have a duty to combat this generalized assumptions, no less dangerous for being implicit. The fact is that the ancient Egyptians reflected on being, life, death, etc. Let us no longer categorize their important writings narrowly as merely "sacred" or "religious." Let us, henceforth be sufficiently open-minded to understand these works differently.

This type of highly abstract thinking produced by ancient Egyptian philosophers is not specific to the Nile valley. It is also found in the African interior. It is a prodigious body of thought. Today it survives in black Africa only in secret societies, which are veritable philosophical discussion groups for highly qualified initiates.] pp. 69-70

The construction of the pyramids, the invention of the 365-day calendar, the development of normative values and ethical codes in wisdom literature and instructional books, the clear progress made toward abstract thinking aimed at the understanding of the Whole?such are the extraordinary feats to be credited to the first dynastics of pharaonic Egypt. Right from the beginning, with a remarkable immediacy, this civilization achieved fundamental breakthroughs, generated monumental inventions, produced intellectual works of great moral value, explored questions of key philosophical importance. By what "miraculous" means were the ancient Egyptians able, right from the beginnings of their national history, to produce such marvels, of such greatness, and in such abundance? The questions will remain

perennially open.

As we indicated earlier, documents from the oral traditions of black Africa related to the origins of the world fit precisely into the same world-view as that of speculative pharaonic philosophy. The following example, dazzling, in the relevance, comes from the tradition of Dogon speculative thought aimed at explaining the ordered in which all things and all beings were formed. p. 83

Before the Bible, before the Koran, long before the Greek philosophers, ancient Egypt had conceived a lucid doctrine of the agency of the Word, Logos, in the establishment of the real. "In ancient Egypt, the demiurge created the world by pronouncing the names of beings and things. Sovereign speech is enough for the establishment of any reality simply through the pronunciation of its name." pp. 88

To be more explicit, Plato adopted from pharaonic Egypt the idea of the nature of the universe. The Egyptians thought of the universe as an entity that emerged from Nwn informed with spirit (Atum), and gifted with energy plus a conscious soul (Ra). In similar fashion, Plato endows the universe with a body (soma), penetrated by reason (nous), and gifted with a soul (psyche).

Borrowing notwithstanding, all the speculations of the Greek philosophers fell short, in a manner of speaking, of established ancient Egyptian insights on the speed of solar light and the astronomical scale of distances in the universe. Admittedly, as early as the middle of the 4th Century BC, Greek astronomers were already propounding mathematical hypotheses about solar and lunar distances and dimensions. However, the degree of precision was lower than that indicated by the Egyptian texts from the time of Amenophis III, who reigned from 1408 to 1372 BC. p. 145

Aristotle himself referred to the authority of Egyptian astronomical science, specifically in his theory of comets and the conjunction of planets. At the time, Greek intellectual opinion was fiercely divided on the issue of comets. For instance, Anaxagoras (about 500-428 BC) and Democritus, (about 460-370 BC) claimed that comets resulted from a planetary conjunction, the apparent encounter of two or more planets in the same spatial location. On the other hand, the Pythagorean schools of thought in Greater Greece (i.e. southern Italy and Sicily, colonized by the Greeks as from the 8th century BC) held that comets were planets visible only at long intervals. Another participant in the debate was Hippocrates of Chios, a 5th century BC geometer who put a great deal of effort into working out the area of selected half-moons in terms of a square, without quite succeeding in squaring

the circle. Together with his disciple, the mathematician Aeschylus, argued that the tail of a comet did not really belong to it. They thought comets developed tails only at certain periods in their flight across space.

Aristotle refuted all these explanations. Comets, he said, were neither planets (defined as bodies with no light of their own) nor conjunctions of planets. They were, instead, stars within the solar system, of diffuse appearance, whose brilliance increased notably as they approached the sun. He concluded that a comet's tail was an integral part of it (a projection of gas and dust under the effect of solar radiation, invariably shooting off in a direction away from the Sun). In this scientific confrontation, Aristotle, to lend unshakable weight to his own ideas and observations, invoked the authority of the Egyptians, not that of the Babylonians.

Here is Aristotle's text: "There are further arguments against both these authors and those who hold that a comet is a conjunction of planets. The first is that even fixed stars occasionally acquire a tail. The fact should be considered proven, not only because the Egyptians, who have said it is so, are trustworthy, but also because we have ourselves observed it. A star in the constellation of the Dog, one of those on the hip, had a tail, admittedly rather faint."

?Here too, Aristotle was able to refer to the great authority of the Egyptians in order to settle the issue on grounds of scientific accuracy: "Furthermore, the Egyptians also say that conjunctions of planets do occur, either with other planets, or with fixed stars. For our part, we have already observed, on two occasions, the planet Jupiter move into a conjunction with one of the stars in the constellation of Gemini, and cover it, without a comet being produced as a result." pp. 156-158

In Athens, psychological analysis was born in the 5th century BC, in Egypt, it was born in the 27th century BC. p. 191

?Now these same ethical concepts, along with vital psychological and philosophical problems raised and illuminated by them, were taught in pharaonic Egypt thousands of years before the birth of philosophical thought in Greece.

For example, in Greece, a central question in the analytical approach to moral issues was the following: "Can virtue ($\alpha\rho\epsilon\tau\eta$) be taught, as a subject of instruction ($\delta\iota\delta\alpha\kappa\tau\omicron\nu$)?" Socrates, for one, thought virtue was the goal of an intelligible, scientific discipline. He was of the unequivocal opinion that virtue could indeed be taught. The teaching involved was part of a philosophical education.

Well, the Instructions of ancient Egypt were precisely such lessons in virtue, dispensed by a master to a student, by a wise expert to someone younger, by an experienced veteran to a neophyte in the political and administrative service. In effect, the Wisdom Literature of ancient Egypt was itself a corpus of texts used for philosophical education. The implication is worth repeating: virtue can be taught. The discipline for teaching it embraces both science and conscience, knowledge and consciousness, a consciousness inseparable from the responsibility of governing the polity. p. 201

?Pharaonic morality was based on written documents. It stated moral precepts derived from a moral law rigorously focused on duty. This moral system constituted a scholarly discipline. It taught, and could be taught. In it, we see the birth of a complete system of moral instruction, thousands of years before all the other "laws" of the neighboring peoples, Semitic as well as Indo-Europeans.

To this day, the morality at the heart of pharaonic philosophy is still alive in societies in the black African hinterland, where proverbs serve, none the less effectively, as oral instructions about ethics, politics and social living. In the foregoing, there is nothing absurd in the attempt to decipher the code of African moral philosophy through the examination of proverbs. After all, like all humans, we live in a moral world, "defined as a universe regulated by an ideal, the ideal of the good." Pp. 204-205

Asar Imhotep

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SYSTEMATIC LIST OF AUTHORS AND TITLES

II SCRIPT AND LANGUAGE

- a. Scripts
- b. Grammar
- c. Lexicography, expressions, proper names, epithets

II.a Scripts

see also: 95.0035, 95.0140, 95.0231, 95.0392, 95.0438, 95.0443, 95.0767, 95.0967, 95.1008, 95.1044, 95.1108, 95.1228

95.0200

BETRȦ Maria Carmela, Geroglifici. 580 Segni per Capire l'Antico Egitto, Milano, Arnoldo Mondadori Editore, 1995. (16 x 24 cm; 251 p., fig., ill.). ISBN 88-04-40389-6; pr. L. 45,000

After introductory remarks on the origin, the development and the principles of the writing system, a selection from Gardiner's Sign-List is presented, with some other signs added. The hieroglyphs and their hieratic and Demotic versions are accompanied by an explanatory text. Glossary, bibliography, and index added.

95.0201

DANIELS, Peter T., The Decipherment of Ancient Near Eastern Scripts, in: Civilizations of the Ancient Near East. I, 81-93.

A brief description of the decipherment of the hieroglyphs is included.

95.0202

DEPUYDT, Leo, Champollion's Ideogram and Saussure's signe linguistique, *Orientalia* 64 (1995), 1-11.

The nature of the Egyptian ideogram provides striking confirmation of de Saussure's interpretation of the sign as a link between signifier and signified (cf. AEB 94.0213). In this connection it is worth noting that Champollion's understanding of the ideogram was more advanced than that of his successors. In his *Précis*, Champollion transcribed both ideograms and determinatives and placed them between parentheses. He abandoned this practice in his posthumous *Grammaire Égyptienne*, formulating his views in a manner that anticipates the duality of the sign and the distinction between synchrony and diachrony. Moreover, Champollion classified ideograms and phonograms together, distinguishing them from determinatives, a method that has distinct advantages over other possibilities.

On a related topic it is noted that the same hieroglyphs can often function both as determinative and as ideogram. This fact may help remove objections against Polotsky's category of the adverbial verb forms in M.Eg. This can be done by replacing the notion of "adverbial verb forms" by that of "verb forms with adverbial function." W.H.

95.0203

GOLDWASSER, Orly, From Icon to Metaphor. Studies in the Semiotics of the Hieroglyphs, Fribourg (Switzerland), University Press / Göttingen, Vandenhoeck & Ruprecht, 1995 = *Orbis Biblicus et Orientalis*, 142. (15 x 23 cm; X, 185 p., pl.); rev. *BiOr* 55 (1998),

91-94 (Jochem Kahl; JARCE 34 (1997), 273-274 (Robert Steven Bianchi). ISBN 3-7278-1015-7; pr. SF 58

This book presents the theory that the renowned allure of hieroglyphs lies beyond mere visual merits, and that its sources should be sought in the realms of metaphor, semiotics and cognitive studies. It is attempted to show that the appeal of the hieroglyphic sign emanates from, or indeed is, the very appeal of metaphor in its numerous incarnations. As the products and elements of picture language, hieroglyphs are in fact the visible fossils of historical thought processes. In their litmus-like action, hieroglyphs detect and colour for this examination the secretive machinations in the cognitive processes underlying all linguistic discourse. In this respect this study belongs to the modern tradition which regards metaphor as a central cognitive tool, and not a mere embellishment or "seducer of reason." Hieroglyphs are the crossroads par excellence of word and picture: words which do not describe pictures, but are made of pictures. The reader is carried relentlessly from literal meaning to various transposed meanings, and back to the literal. The final meaning of a word might be entangled with associations conjured up by the pictorial during the process, while echoes of ambiguities hover above. As in verbal metaphor, "graphic rhetoric" may conceive and create new beings and may represent something that does not have a "name." The icon within the Egyptian script system describes a full circle. Starting from the initial status of "representative of object", it moves into the sphere of language as the representative of the signified. Then, through various metaphorical transpositions, it slowly distances itself from the objects, until it reaches the final phase of the "phonetic metaphor," where the iconicity of the sign should be neutralized. Yet, in funerary contexts, the converted icons - the linguistic signs - may suddenly be mutilated. The voided icon, in its status as "phonetic metaphor", may be again treated as the "thing itself." Thus, through the dark alley of magic, the object makes its return. However, within the hieroglyphic system, some pictures may describe words. The determinatives are pictures which very often stand outside the phonetic information structure of the word. Their iconic meanings create a rich fabric of relations with the original word. Modern descriptions of the metaphoric qualities of the hieroglyphs should be kept separate from Horapollian or Renaissance-like views of the script, as well as from cryptography. Although "Horapollian" reasoning is not foreign to the "hieroglyphic thinking" even before the Ptolemaic Period, it is not the central metaphorical mechanism of the script. The entire hieroglyphic script is comprised of icons. It is, however, a full-fledged sign system, like the alphabetic script. The icons present the reader with phonetic information of words and

sentences which constitute the Egyptian language. Nevertheless, due to their highly pictorial nature, the icons have a life of their own, and their vivid character orchestrates a sophisticated information game with the reader. They may complete, compete, or create pictorial tautologies with the searched-for signifieds. Ch. 1 traces the birth of this complex semiotic system, and aims at mapping the "cognitive leap" that made this great invention possible. Ch. 2 attempts to define the nature of the hieroglyphic sign in the light of modern theories of sign. In several representative examples, the semiotic status of the sign within the word is studied. This is elaborated to include the relations between signs that make the word, and the final meaning of the word. Ch. 3 turns to the system as a whole, and describes the rules of the various kinds of metaphorical transpositions required to make the icons meaningful units of the hieroglyphic semiotic system. The birth procedure of what is called here the "puncture" of the script is also described. A special section is devoted to the determinatives and to the systematic definition of the constraints that govern their relations with the word which they determine. The study of the determinative system seems to contribute to the definition of metaphor as an ad-hoc categorization process. Appendix A deals with some of the options for focusing within the sentence which the highly iconic nature of the script makes available. Appendix B studies the pictorial nature of the metaphor "tree-goddess", in the light of modern psychological studies. Bibliography, general index, and index of Egyptian words discussed in the text added.

95.0204

HOCH, James E., Egyptian Hieratic Writing in the Byblos Pseudo-hieroglyphic Stele L, JARCE 32 (1995), 59-65.

A reconsideration of one of the stelae in the Byblian so-called "pseudo-hieroglyphic" script published by Dunand in 1978 (not in AEB). This stela is remarkable for its unusual signs in lines 8-11, not occurring in others and deviant from that writing system. The author argues that the Egyptian hieratic script can be recognized here.

95.0205

KAHL, Jochem, Zur Problematik der sogenannten Steuervermerke im hypthen der 0.-1. Dynastie, in: *Divitiae Aegypti. Studien* Krause, 168-176. (pl.).

After study of the inscribed Archaic potsherd from Naqada Petrie Museum UC 17507, bearing a taxation note, the author describes the products that are provided with tax markings and interprets the inscriptions. Appendix 1 presents a selection of the tax markings in

transliteration, and appendix 2 a survey of the hieroglyphs for products provided with such markings. Bibliography added.

95.0206

KETTEL, Jeannot, Die Entstehung der Schrift und ihre Entwicklung vom Bild zum Alphabet. Materialien für den projektorientierten Geschichtsunterricht, Luxembourg, Commission nationale pour les programmes d'histoire dans l'enseignement secondaire technique, 1995 = ED/EST 142-01: Lehrerausgabe; at head of title: Ministère de l'Éducation nationale, Innovation et recherches pédagogiques. (22 x 30 cm; portfolio containing XVII, 71 p., fig.).

The hieroglyphic writing system plays a part in this educational presentation of scripts and their development.

95.0207

MILLARD, Alan, Strangers from Egypt and Greece - The Signs for Numbers in Early Hebrew, in: Immigration and Emigration within the Ancient Near East. Festschrift E. Lipinski. K. Van Lerberghe and A. Schoors (eds.), Leuven, Uitgeverij Peeters en Departement Oriëntalistiek, 1995 (= Orientalia Lovaniensia Analecta, 65), 189-194.

Since the Canaanite alphabet had no associated numerical signs, the scribes usually spelled out numbers in full. In the Hebrew form of the alphabet, however, Egyptian hieratic numerals were used as well, but this practice did not spread further north. The same phenomenon appears again in Hellenistic times when, following Greek custom, letters of the alphabet are used as numerals. W.H.

95.0208

PEZIN, Michel and Francis JANOT, La "pustule" et les deux doigts, BIFAO 95 (1995), 361-365. (ill.).

The authors give the explanation of the hieroglyphic sign Aa2 (𓂀). It shows the incision made during the process of mummification in the side of the dead with the two fingers pushing on the rims of the wound in order to sew it up. This explains the presence of the amulet of the two fingers which is sometimes placed on the mummies over the evisceration wound. The demonstration is mainly based on a modern reconstruction of an evisceration, which was executed with instruments similar to the ancient ones. A list of words where this determinative appears is included. Authors

95.0209

POSTGATE, Nicholas, Tao WANG and Toby WILKINSON, The evidence for early writing: utilitarian or ceremonial, Antiquity, Oxford 69 (1995),

459-480. (ill.).

A comparison of the evidence for the earliest scripts in different parts of the world suggests that an apparent preponderance of ceremonial and symbolic usage should not be interpreted too literally. It seems to have more to do with archaeological preservation - the better survival in archaeological contexts of the durable materials preferred as vehicles for ceremonial texts - than with any deep-seated differences in the function of the scripts. It may well be that the earliest Chinese, Egyptian or Mesoamerican texts were largely as utilitarian in their application as those of Mesopotamia. Authors

95.0210

SZNYCER, Maurice, Les inscriptions "pseudo-hiérarchiques" de Byblos, in: *Biblo. Una città e la sua cultura. Atti del Colloquio Internazionale* (Roma, 5-7 dicembre 1990). A cura di Enrico Acquaro, Federico Mazza, Sergio Ribichini, Gabriella Scandone, Paolo Xella, Roma, Consiglio Nazionale delle Ricerche, 1994 (= Collezione di Studi Fenici, 34; at head of title: Istituto per la Civiltà fenicia e Punica), 167-178. (ill., table).

On ne possède aucun indice précis sur la langue qui se cache sous l'écriture "pseudo-hiérarchique". Cependant, vu le contexte historique et archéologique, - il s'agit de Byblos, cité phénicienne aux fortes attaches sémitiques-, l'hypothèse de dérivé thésaurique d'une langue ouest-sémitique ne paraît pas, à priori, envisageable. Author

95.0211

Valeurs phonétiques des signes hiérarchiques d'écriture gréco-romaine [IV], Montpellier, Publications de la Recherche - Université Montpellier, 1995; at head of title: Institut d'Égyptologie Université Paul-Valéry. Unité associée au C.N.R.S. 1068. (20 x 27 cm; p. 653-859). ISBN 290539727-6; pr. FF 120

Sequel to AEB 91/1.0081 and last volume. This volume was prepared by Francis Daumas (?), in collaboration with Hassan Amer, M. Erroux-Morfin, J.-Cl. Goyon, N. Guilhou, A. Gutbub (?), Z. El-Kordy, B. Mathieu, Y. Prigent, and with the participation of Erich Winter, J. Baines, M.-Th. Derchain-Urtel, and D. Kurth. It covers the categories T - Aa. In the table of contents (p. 850-859) one finds the finer subdivisions of the categories, with reference to the pages concerned and the sign numbers.

95.0212

VERNUS, Pascal, La naissance de l'écriture dans l'Égypte ancienne, ArchÉgypt 3 (Mai 1993), 75-108. (fig.).

Dans cet article l'auteur s'occupe de: la définition sémantique de l'écriture; les bases reposant sur une conception trop large de l'écriture; les premières manifestations certaines de l'écriture; l'extension sociologique du domaine de l'écriture □ l'écriture thinite; la restriction de l'écriture □ l'encodage d'hiéroglyphes; l'exploitation d'après l'origine de l'ambivalence sémantique de l'écriture; les capacités iconiques de l'écriture comme substitut discursif.

95.0213

WHITT, William D., The Story of the Semitic Alphabet, in: Civilizations of the Ancient Near East. IV, 2379-2397. (fig., ill.).

The article is included in part 9: Language, Writing, and Literature. Considering the origins of alphabetic writing the author draws attention to the inscriptions from the mining area at Serabit el-Khadim.

95.0214

WILSON, Hilary, Understanding Hieroglyphs. A Complete Introductory Guide, London, Michael O'Mara Books Limited, 1995. (17 x 25 cm; 192 p., maps, fig., tables). ISBN 1-85479-785-9; pr. 9

In this book for the general public without knowledge of the grammar of Egyptian, the author helps the interested to "read" the hieroglyphs as they occur in certain types of inscriptions, such as lists of names, titles, dates and numerals. Hundreds of translations are provided in easy-to-use tables and examples from contemporary monuments, while explanations are given of the terms used, allowing the modern reader to get acquainted with Ancient Egypt in this unique way. The author deals with: private, royal and place names, titles of scribes and other officials, priests and Deir el-Medina workmen, account-keeping and time indications. Almost 70 inscriptions are presented in hieroglyphs and translations, and tables with more material relating to the specific subject treated are added to extend the knowledge.

Select bibliography added.

95.0215

WIMMER, Stefan, Hieratische Paläographie der nicht-literarischen Ostraka der 19. und 20. Dynastie. Teil 1: Text. Teil 2: Tafeln, Wiesbaden, Harrassowitz Verlag in Kommission, 1995 = Ägypten und Altes Testament. Studien zu Geschichte, Kultur und Religion Ägyptens und des

Alten Testaments, 28. (21 x 30 cm; Teil 1: IX, 283 p.; Teil 2: 460 pl.); rev. BiOr 54 (1997), 338-345 (Jac. J. Janssen). ISBN 3-447-03776-8; pr. DM 268

In the first part of this palaeography based on a selection from the Ramesside non-literary ostraca, almost all from Deir el-Medina, the author sketches in ch. 1, the introduction the study of hieratic, with particular attention to M¹or's palaeography and Megally's synchronic approach. The author follows here a diachronic approach and confines himself to the ostraca. The more extensive editions are listed, and notes on the distinction between the literary and non-literary ostraca and on the significance of the latter are added. Ch. 2 deals with the author's methodology: the selection, dated pieces, grammatical criteria, prosopography, the periodisation in several phases of the era under study. Some phases are better represented among the ostraca material than others, and the selection is in accordance with this. Best represented are the later halves of the reigns of Ramses II and III, the reigns of Siptah and Twosre, and Ramses IX. Ch. 3 contains the catalogue of the ostraca used, and gives the publication and other relevant literature, the material, dating and provenance, the contents, a transcription and notes to this. A distribution of the material over the several phases is given in the beginning of the ch. Of some ostraca of which a facsimile nor photograph was yet available also a facsimile is given at the end of the ch. (O. Berlin 1268 rto, 6025 rto, 10654 rto+vso; O. British Museum 50730 rto, 65944 rto; O. DeM 196 rto; O. Gardiner 133 rto, 143 rto, 197 rto+vso; O. Mnchen 397). In ch. 4 the author evaluates the signs, ligatures and groups, given in the palaeography proper in part 2. They are in the order of the (extended) Gardiner sign-list, with reference to the source ostraca. Digits and datings are given at the end. Concluding remarks, bibliography added at the end of Part 1. Part 2 contains the tables, which are to be quoted by their (extended) Gardiner Sign-List no. and to which the M¹or no. is added. The distribution and form of the sign from Seti I to Ramses IX is given. Distinctive varieties of forms are described, when necessary in further detail; also deviant forms are given.

95.0216

ZAUZICH, Karl-Th., Ein schriftgeschichtliches Curiosum, Enchoria 22 (1995), 224-228.

A stela published in AEB 72751, p. 159-160, inscribed for a certain Diphilos, has an inscription in Greek and a curious mixture of hieroglyphs and demotic script. The hieroglyphs were used to write the owner's name and those of his parents in a sort of alphabetic rendering. Clearly, the scribe possessed only a very limited knowledge

of hieroglyphs. The stela provides interesting testimony to the gradual integration of foreigners in Egypt. W.H.

II.b Grammar

see also: 95.0202, 95.0252, 95.0272, 95.0275, 95.0298, 95.0467, 95.0921

95.0217

BARTA, Winfried, Bemerkungen zum Verständnis des "Indefinitpronomens" tw, in: Gedenkschrift Barta, 17-18.

Neben dem selbständigen Gebrauch von tw und dem der sDm.f-Form eingefügten tw begegnet tw auch als Erweiterung der Formen sDm.n.f, sDm.jn.f, sDm.xr.f und sDm.kA.f. Fügt man diesen Formen das Element tw ein, so nehmen sie ebenso wie die sDm.f-Form passivischen Sinn an. Es kann daher, ohne auf die Bedeutung der Partikel n, jn, xr und kA eingehen zu müssen, festgestellt werden, dass tw auch innerhalb der Formen sDm.n.f, sDm.jn.f, sDm.xr.f und sDm.kA.f als Patiens zu betrachten ist. Author

95.0218

BARTA, Winfried, Die Präpositionalnisbe nj als Ersatz eines Suffixpronomens, in: Gedenkschrift Barta, 19-27.

After identifying the element nj in imjwjtj nj as a nisbe of the preposition n with the function of a substitute of the suffix-pronoun, the author argues that similar evidence can be detected in the sDm nj construction. sDm nj can be seen either as a passive or active sDm.f form, the sDm(w) nj, in which the 3rd p. sing. is replaced by the nisbe nj. The active sDm nj is formally a sDm.f, but with the meaning of a sDm.n.f. Finally, the sDm nj as a relative sDm.n.f form is discussed. Many examples are given. M.W.K.

95.0219

BARTA, Winfried, Die Präpositionalnisbe nj in einfacher und umgekehrter Bedeutung, in: Gedenkschrift Barta, 29-35.

Der alleinstehende Gebrauch, der ohne Nisben-Ergänzung wie auch ohne Bezugselement auskommt, so wie er sich z.B. bei den Präpositionalnisben jrj "Genosse" oder xftj "Feind" belegen lässt, ist bei der Nisbe nj nicht blich; denn nj steht regelmäßig innerhalb einer Relation, wie etwa als Konstituente eines direkten Genitivverhältnisses oder einer appositionellen Verbindung. Insgesamt waren dabei drei verschiedene Beziehungen zu unterscheiden: 1)

Nomen-nj-Nomen. Die Nisbe nj erscheint hier als Apposition, bildet jedoch gleichzeitig das Regens innerhalb eines direkten Genitivs, d.h. nj verbindet sich sowohl mit einem Bezugselement wie mit einer Erg  nung. Neben der einfachen Nisbe findet sich in Ausnahmef  llen auch die umgekehrte Nisbe; 2) nj-Nomen. Die Nisbe fungiert vorangestellt als Regens eines direkten Genitivs mit der Nisben-Erg  nung als Rektum. Ein Bezugselement fehlt. Das Syntagma nj-Nomen-Nomen gibt die inhaltliche Erweiterung zur Konstruktreihe wieder. Da in der Regel die inhaltliche Aussage des Bezugselementes n    ist, um eine umgekehrte Nisbe anzuzeigen, kann hier im Grunde nur die einfache Nisbe begegnen; 3) Nomen-nj. Die nachgestellte Nisbe bildet hier eine Apposition, d.h. sie folgt einem Bezugselement, steht aber ohne Erg  nung. Wie schon beim Syntagma Nomen-nj-Nomen wird in der Regel die einfache Nisbe und nur sehr selten auch die umgekehrte Nisbe gebraucht. Author

95.0220

DEPUYDT, Leo, Condition and Premise in Egyptian, RdE 46 (1995), 81-88.

The sharp distinction between Type A and Type B conditional clauses advocated in AEB 91/2.0341 and 91/2.0342 is further specified and profiled here as one between clauses of condition (Type A) and clauses of premise (Type B). Author

95.0221

DEPUYDT, Leo, On the Empirical Distinctness of Certain Adverbial Clauses in Old and Middle Egyptian, CdE 70 (1995), 18-33.

This paper suggests an explanation for the classical problem of O.Eg. and M.Eg. grammar that so many types of constructions can be either subordinate, with circumstantial or adverbial function, or independent, without--at least as far as hieroglyphic writing allows us to see--exhibiting any difference in form. The author deals with: absence of a pause as empirical marker of adverbial clauses (definition); absence or presence of pause in Arabic and English; fact and inference; "virtual relative clauses"; absence or presence of a pause in a diachronic or historical perspective (including the difference between absence of a pause and parenthesis); circumstantial evidence for absence of a pause (C.T. IV 61 o; Sinuhe B,32; Eloquent Peasant B1,31-2=R,80-1).

95.0222

DEPUYDT, L., On the Stative Ending tj/ tj/ t in Middle Egyptian, Orientalia Lovaniensia Periodica, Leuven 26 (1995), 21-27.

In AEB 94.0267, Schenkel proposed to distinguish two different

verb forms of the stative conjugation, one called perfect, the other stative, and distinguished respectively by the endings t and tj. Adjective forms would be especially prone to appear in the "stative"; hence the higher occurrence of tj. Another explanation is possible, however, namely that the abbreviated form t is less frequent with adjective forms because it makes the written form look like the feminine singular ending of the corresponding adjectives. W.H.

95.0223

DEPUYDT, Leo, Sentence Pattern and Verb Form: Egyptian Grammar since Polotsky, Le Muséon, Louvain-la-Neuve 108 (1995), 40-48.

The aim of this article is, 1) to define as narrowly as possible the Archimedean point of Polotsky's contribution to Egyptian grammar; 2) to show how a key observation made in 1936 on the basis of handful of examples already exhibited the most fundamental property of his overall contribution, namely the firm linkage of two basic components that had previously stood side by side or been related in maladroit ways, i.e. sentence patterns and verb forms, and 3) to make a distinction between a special theory and a general theory in his writings on the structure of Egyptian. Author

95.0224

DIOP, Cheikh Anta, Le wolof et l'égyptien pharaonique. Les formes verbales, Ankh. Revue d'égyptologie et des civilisations africaines, Gif-sur-Yvette 2 (avril 1993), 125-164. (tables, ill.).

This is the text of ch. 3 (= p. 32-59) of the author's book "Parenté linguistique de l'égyptien pharaonique et des langues nées en Afrique" (Dakar 1977). Verb forms are compared between Pharaonic Egyptian and Wolof (or Wolof), a language spoken in Senegal.

95.0225

HOCH, James E., Middle Egyptian Grammar, Mississauga, Benben Publications, 1995 = SSEA [Society for the Study of Egyptian Antiquities] Publication, 15. (22 x 28 cm; XVII, 305 p.). ISBN 0-920168-12-4

The aims of this book are two-fold, to serve as an introductory grammar for class-room and self-instruction and only secondarily as a reference grammar for students in their early stages with the Egyptian language. The grammatical approach is for the most part based on Polotsky's work, the Standard Theory. The build-up in 16 lessons, together covering 200, is didactic. Each lesson is provided with a vocabulary to be learnt and an exercise adapted to the state of knowledge. All exercises contain a hieroglyphic part to be

transliterated and translated and some questions asking the student's explanation of matters of morphology and syntax. Whereas the early exercises up to Lesson 8 also include English-Egyptian the later ones use coherent sections primarily taken from stories or historical texts. Added are two appendixes, the first giving the forms of the mutable and irregular verbs, and the second the basic verbal constructions. The lack of a sign list is recognized by the author as a shortcoming, but it is in preparation and will be included in the first "preliminary publication" following the 1997 version.

95.0226

IVERSEN, E., sDm.f and sDmn.f and the Egyptian conception of time, DE 31 (1995), 69-79.

On the basis of the parallel of the opposition between nHH-time and Dt-time, the author considers the meaning of the forms sDm=f and sDm.n=f, indicating commencement/initiation versus existence/stability, respectively. A number of examples from a variety of texts are given to support the theory.

95.0227

JANSEN-WINKELN, Karl, Diglossie und Zweisprachigkeit, WZKM 85 (1995), 85-115.

The author reconsiders the evidence from the variety of text genres in the light of the theories concerning the continued use of M.Eg. up to the end of the pharaonic culture side by side with the various phases of the spoken language (Sethe, Stricker and, particularly, Junge in AEB 85.0288), in other words the question of bilingualism or diglossia. Having reviewed the use of Older and Later Egyptian in the text genres in the successive phases from the Old Kingdom via the in this respect significant Amarna Period to the Late Period, he presents the following conclusions. Already during the F.I.P. the spoken and written language began to bifurcate, but until the end of the XVIIIth Dynasty Late M.Eg./Early Late Eg., still close to the spoken language, appear in the texts when it concerns quotations and quick administrative notes, in which case conversion was obviously a trouble. However, the only 'language of writing' used is M.Eg. In the Amarna Period it was attempted to promote Late Eg. to the status of 'language of writing'. In the Ramesside Period there exist two 'languages of writing', both learnt in school, with some mixing; however, the application in text genres is not very strict. Only from the T.I.P. onward the separation of the 'holy language' and the 'vernacular' is strictly established, with little mutual influence. Then the interesting and problematic situation in the Ramesside Period and the question of the different language standards

are explored in some detail, and Junge's view is criticized. A final remark is devoted to the difference between bilingualism, i.e. full mastery in two languages, and diglossia in a strict sense, i.e. the socially prescribed of variants in speech.

95.0228

JANSEN-WINKELN, Karl, Finalsatz und Subjunktiv, GM 146 (1995), 37-60.

The author extensively discusses the problem of the Subjunctive sDm=f in the final clause. On the one hand, the clause of purpose corresponds in its syntactic distribution to adverbial subordinate clauses; on the other hand, the verb forms used in it are substantival forms. In this context the use of the subjunctive is discussed in its most important use as a (affirmative or negated) clause expressing a wish, as a clause of purpose or as an object clause after rdj. M.W.K.

95.0229

KASSER, Rodolphe, La conjonction de coordination copulative awo en langue copte sa朗que: proclitique?, GM 144 (1995), 53-62.

La conjonction auw de S etc. ne sera plus vraiment un hapax, ou plut□elle le sera moins qu'on ne l'a pens頼usqu'□e jour dans l'ensemble de la coptologie. Sans entrer enti航ment dans la cat駢rie des pr駢sitions/conjonctions m@n et Hi, la conjonction auw s'en rapprochera de mani航 significative en 鵑nt, comme m@n et Hi, proclitique. Author

95.0230

KASSER, Rodolphe, Les sonantes portant l'accent tonique et les sonantes enti航ment atones en usage ou non-usage dans l'orthographe sp駢frique des langues et (sub)dialectes coptes, in: Divitiae Aegypti. Studien Krause, 181-205.

Cet 鴉de des principes de la phonologie copte se divise dans les sections suivantes: orthographe et phonologie coptes; les sonantes; sonantes portant l'accent tonique (monosyllabes □onante tonique m飡ane, dissyllabes □yllabe tonique initiale ou finale, trisyllabes □oyelle tonique m飡ane); tableau g駢ral des sonantes toniques et de leurs correspondants graphiques; sonantes enti航ment atones (monosyllabes, dissyllabes portant l'accent sur la premi航 ou la derni航 syllabe, trisyllabes portant l'accent sur la seconde syllabe); tableau g駢ral des sonantes atones et de leurs correspondants graphiques; conclusions globales sur les sonantes toniques et atones.

95.0231

LOPRIENO, Antonio, *Ancient Egyptian and Other Afroasiatic Languages*, in: *Civilizations of the Ancient Near East*. IV, 2135-2150. (tables).

The article is included in part 9: Language, Writing, and Literature. After briefly describing the Afroasiatic languages except Egyptian and Semitic, the author sketches the history of the Egyptian language, broadly divided into Older and Later Egyptian, with a note on dialects. Having explained the hieroglyphic writing system he then concentrates on Older Egyptian, and deals with: phonology (consonants, vowels, and syllabic structures), the morphology of the nouns, the numerals, the verb, and prepositions and particles. He ends with syntax, and some text samples. John Baines wrote the appendix on Ancient Egyptian conceptions of language and writing in context. Bibliography arranged by subject, and cross-references to related articles included here added.

95.0232

LOPRIENO, Antonio, *Ancient Egyptian. A linguistic introduction*, Cambridge, Cambridge University Press, 1995. (15 x 23 cm; XV, 322 p., tables); rev. OLZ 92 (1997), 5-25 (Wolfgang Schenkel). ISBN 0-521-44384-9 (pr. 37.50)/ -44849-2 (pbk.; pr. 13)

As the author explains in the preface, this book aims at reaching both linguists and Egyptologists, and offers a global presentation of the Egyptian language including Coptic from a structural as well as a historical point of view. In essence, the author has tried to present synchronic sketches of the main properties of Classical Egyptian, Late Egyptian and Coptic, and to consider the mechanisms of linguistic change inherent in the history of the Egyptian language. Each chapter is provided with suggestions for further reading. In ch. 1 Ancient Egyptian is posited within the wider genetic frame of the Afroasiatic language family, its history is sketched, and a brief survey of Egyptological linguistics is given. Ch. 2 is concerned with Egyptian graphemics. The basic principles and the historical development of hieroglyphic writing, ending with the Ptolemaic system, and the scripts are described. At the end of the ch. a note on the end of the writing system by the Greek alphabetic system in Coptic and the rediscovery by Champollion. In ch. 3 - after a note on the prehistory of the Egyptian sounds -, the Egyptian phonological systems of, subsequently, Classical Egyptian, Late Egyptian and Demotic, and Coptic are studied with regard to the consonants, the vowels and the syllabic structures. Then follow in ch. 4 the morphological elements: the noun (compound nouns; the feminine, plural and dual in Classical and later Egyptian); the pronouns in Classical and later Egyptian;

deictic, interrogative and relative pronouns); numerals; prepositions/conjunctions and particles; and, above all, the verb. With regard to the verb, the author deals with: general features of verbal morphology; verbal morphology in Classical Egyptian; non-finite verbal forms; negative verbal forms; and verbal morphology in later Egyptian. Under nominal syntax (ch. 5) are captured the Nominal and the Adjectival Sentence. The author first considers the patterns of the Nominal Sentence and the syntactic structure in which an entire clause is embedded as predicate of a nominal sentence, and then moves on to the Adjectival Sentence. He then devotes some attention to the more complex nominal patterns, such as possessive, interrogative and existential sentences and to the impact of negation on nominal patterns. The last few sections deal with the evolution of all types of nominal sentence in Late Egyptian, Demotic and Coptic. In ch. 6 the adverbial and the pseudoverbal syntax are taken together, both having the order of Subject - Adverbial Predicate. Further attention is given to adverbial conversions (clauses and phrases), converted vs. unconverted relative clauses. After elaborating initial vs. non-initial clauses and the role of particles, and negation in adverbial and pseudoverbal patterns, the authors turns to Adverbial Sentences and negative patterns in later Egyptian. The last and longest ch. 7 discusses the verbal syntax, and starts with confronting the transpositional approach with the verbalistic. Egyptian verbal phrases can appear in a number of syntactic environments, subsequently dealt with in this ch. They are: the independent verbal sentence; the initial and non-initial main clauses; the embedded adverbial clause, and the virtual relative clause (verbal clauses embedded as adverbial phrases); the sentence with topicalized predicate (topicalized vs. adverbialized verbal forms, the "balanced" sentence, and other focalizing uses of the topicalized verbal phrase); verbal clauses embedded as noun phrases, as the object clause of a verb of perception, wish or command; the converted "true" relative clause. Next is considered the impact of negation on verbal patterns and attention is given to its various aspects: contradictory negation in main verbal clauses; modal negation; contrary negation in verbal clauses; negation of verbal predicates embedded either as adverbial phrase or as noun phrase; and negation of adjectival conversions. Finally, the evolution of verbal syntax in later Egyptian is treated by the author, dealing with: initial verbal clauses and parataxis, non-initial verbal clauses and hypotaxis; dependent clauses and subordination; from embedding to conversion. Epilogue, notes, indexes of passages cited, of Egyptian and Coptic morphemes and lexemes (also lexemes in Afroasiatic, (Proto-)Semitic, Indo-European etc.), and general index of linguistic terms etc. added.

MELTZER, Edmund S., An Observation on Nominal Sentences with n-Demonstratives in Classical Egyptian, *Journal of Ancient Civilizations*, Changchun 10 (1995), 83-84.

Both "bipartite" and "tripartite" nominal sentence patterns containing demonstratives of the n-series in M.Eg., are employed with NPs that are [-Person], not [+Person]. Thus, in a sentence like bit.i pw nA "this is my character/conduct," bit.i is [-Person], but one could not say *sA.i pw nA "this is my son." W.H.

95.0234

NDIGI, Oum, Le basaa □ l'Égyptien pharaonique et le copte. Premiers jalons r 驚lateurs d'une parent 賴nsoup 籃n 飭 Ankh. *Revue d'Égyptologie et des civilisations africaines*, Gif-sur-Yvette 2 (avril 1993), 85-123. (tables).

The purpose of this preliminary article is to bring into the comparison between Egyptian (including Coptic) and African languages an additional body of evidence provided by another modern Bantu language currently spoken in Cameroon, which exhibits original, fresh and remarkable data of paramount importance within the field of African historical linguistics pursued by Diop and Obenga. The relevant data presented here, which display a strikingly good lexical matching between Basaa and Egyptian synchronic variations (from pharaonic to Coptic) represents but a provisional inventory from a steadily increasing corpus. 55 items are investigated and regular sound meaning correspondences are illustrated by a sample of twenty cognate forms, fifteen of which are vocalic and five consonantal. The diversity and unusualness of this lexical material are already indicative of the closeness of spiritual and cultural relationship between pharaonic Egypt and the Basaa people of Cameroon, while awaiting the verdict of grammatical correspondences to come. For corrections see *Ankh. Revue d'Égyptologie et des civilisations africaines* 3 (juin 1998), 202. Abridged author's summary

95.0235

NDIGI, Oum, L'expression des cardinaux et des ordinaux en Égyptien et en Basaa, *DE* 33 (1995), 57-72.

Cet article se pr 烏nte comme une tentative d'鬚rgissement au Bantu du champ comparatif portant sur les cat 駢ries num 鯢ques de l'Égyptien, ouvert par la probl 鮑tique initi 饒par l'ouvrage pionnier de K. Sethe, *Von Zahlen und Zahlworten* (1916). Contrairement 𐤀r> l'驚cation quelque anecdotique et marginale par lui de deux langues de la famille Niger-Congo - le Haoussa et le Ibo -, l'article attire

l'attention, pour la première fois, sur une langue Bantu camerounaise, le Basaa, dont les données numériques, disponibles pourtant depuis le début du siècle, mais demeurées inexploitées jusqu'ici, se prêtent particulièrement à une comparaison systématique avec l'égyptien. La présentation d'un tableau permettant de visualiser la parenté si ce n'est l'identité de certains noms de nombres (1, 5, 7, 8 et 1000) est suivie par une analyse de la syntaxe des cardinaux qui révèle, entre autres, l'existence d'une expression "bris des nombres composés". Enfin, avec les ordinaux, apparaît le trait original de parenté le plus remarquable, où l'une des façons d'exprimer l'ordinal se caractérise par l'usage idiomatique d'une construction verbale au moyen d'un verbe signifiant "remplir, compléter", autant d'éléments révélateurs d'une pensée conceptuelle, numérique par excellence, dont les implications philosophiques et cosmogoniques ne sont pas d'un moindre intérêt. Author

95.0236

NGOM, Gilbert, La parenté linguistique entre l'égyptien pharaonique et les langues néeso-africaines modernes. L'exemple du duala, Ankh. Revue d'égyptologie et des civilisations africaines, Gif-sur-Yvette 2 (avril 1993), 29-83. (tables).

The Ancient Egyptian language belongs to the family of the Negro-African tongues. Many sound laws exist on both sides. Produced are here sound laws concerning the stops (occlusives) between Ancient Egyptian and Duala, a Bantu language spoken in Cameroon. For corrections see Ankh. Revue d'égyptologie et des civilisations africaines 3 (juin 1994), 201. Author

95.0237

PEUST, Carsten, Möglichkeiten einer Rekonstruktion ägyptischer Vortonsvokale aus dem Befund der koptischen Dialekte, GM 149 (1995), 67-82.

In unstressed Coptic syllables all earlier phonological distinctions of vowel quality have generally been neutralized. This is not true, however, for vowels in (graphical) word-onset position, which for the most part result from Egyptian pretonic vowels after initial i, A or a. This article aims to establish correspondence rules of vowels in this phonetic environment between Egyptian and the six principal Coptic dialects (Sahidic, Bohairic, Faiyumic, Mesokemic, Lycopolitan and Akhmimic). The historical development of the original triad a, i, u is reconstructed on the basis of the arrangement of Coptic words in five classes. The results are represented in a slightly simplified form in a chart showing the sound correspondences. At the

end sections on the etymology of Coptic am@nte, "Netherworld", some words not attributable to any of the five word classes, and the i-augment in verb forms.

95.0238

REINTGES, C.H., A Mentalist View on Egyptian Grammar, BiOr 52 (1995), 525-544.

A review article of W. Schenkel, Tbinger Einfhrung in die klassisch-Ἑgyptische Sprache und Schrift, Tbingen 1991 (not in the AEB).

95.0239

REINTGES, Chris, Stem allomorphy, verb movement and case assignment in Coptic Egyptian, in: Linguistics in the Netherlands 1995. Edited by Marcel den Dikken and Kees Hengeveld, Amsterdam - Philadelphia, John Benjamins Publishing Company, 1995 (= AVT Publications, 12), 191-202.

This paper discusses some core phenomena surrounding conditioned stem allomorphy in Coptic, of which there are at most four for one consonantal root. Discussed are: the absolute state; the construct state/absolute state alternation; and the Stative. It is concluded that the morphosyntactic properties of the various Coptic stem allomorphs can be related to a simple syntactic parameter, namely whether they are specified categorially as verbs or nouns. The absolute state has the morphological structure of a noun, while the construct state and the stative have that of verbs.

95.0240

REINTGES, Chris, Verbal Tenses in Older Egyptian - A Reichenbachian Approach, GM 149 (1995), 83-97. (tables).

This squib provides some evidence against the traditional view that the emergence of verbal tenses is an innovation of post-classic Egyptian. It is argued that Older Egyptian had a binary plus/minus Future tense system. While the future tenses are shown to be fully specified temporal entities, it appears that the non-future tenses, the null stem and the Perfect, are temporally underspecified with respect to present and past time reference. To disambiguate between either reading, the language system had the option of inserting the existential verb wn "to be" and the verb of motion jw, "to go" in a variety of constructions, which lexicalize past or present tense reference. Alternatively, the relationship between the point of speech and point of reference may be inferred from contextual clues or aspectual properties. The irregular distribution of both strategies in Old Egyptian texts points to an ongoing language change, in which

course the binary tense system was gradually replaced by a ternary one. The appendix provides an inventory of the basic Egyptian tenses within the Reichenbachian formalism concerning the relationship of Reference point with either Event point or Moment of speech. Adapted author's summary

95.0241

RITTER, Thomas, Semantische Diskursstrukturen, erläutert am Beispiel des narrativen Texttyps, in: *Per aspera ad astra*. Fs. Schenkel, 123-161.

In diesem Artikel wird die gedankliche Struktur von Texten mit Hilfe eines Baumdiagramms sichtbar gemacht. Den theoretischen Hintergrund bildet eine Reihe von Publikationen der Linguistin L. Polanyi. Der von ihr formulierte Ansatz wird hierfür zunächst knapp referiert und dabei modifiziert und weiterentwickelt. Anschliessend werden die auf diese Weise gewonnenen Regeln anhand des Anfangs der Sinuhegeschichte erläutert. Zum Abschluss erfolgt ein Vergleich dieses Textes mit den ersten Episoden der Biographie des Ahmose, Sohn der Ibana, aus El Kab vom Beginn der XVIII. Dynastie und einigen Episoden der Biographie des Imenemhab aus der Zeit Thutmosis' III hinsichtlich ihrer gedanklichen Struktur, sowie einige Überlegungen zu Rückschlüssen, die das Baumdiagramm im Hinblick auf die Vordergrund-/Hintergrundstruktur des Textes erlaubt. Author

95.0242

RITTER, Thomas, Das Verbalsystem der königlichen und privaten Inschriften. XVIII. Dynastie bis einschliesslich Amenophis III., Wiesbaden, Harrassowitz Verlag, 1995 = *Göttinger Orientforschungen*. IV. Reihe: Ägypten, 30. (17 x 24 cm; 389 p., tables); rev. OLZ 92 (1997), 293-313 (Jean Winand). ISBN 3-447-03600-1; pr. DM 148

In the introduction the author states that knowledge of general-linguistic concepts and theories is a precondition for the understanding of a language, in this case Egyptian. Therefore, the first part of this study is devoted to the linguistic tools to work with, although these concepts are often distinctly used by different Egyptological authors. It is pointed out that certain parts of the Polotskian Standard Theory (ST) in the light of present scholarly research collides with a number of language universals. However, in the field of syntax the ST forms the basis, whereby the syntactic analysis is checked by means of pragmatic and semantic rules. In the present work it will be established which verbal clauses in a broad sense occur in the corpus of the XVIIIth Dynasty texts, which discourse functions the individual constructions have, and what the position of the grammar of the XVIIIth Dynasty texts is in relation to

genuine Middle Egyptian and Late Egyptian. In the general methodological ch. 1 the author discusses, in the light of the linguistic approach of pragmatics, how a number of authors view the functional aspects of the sentence. The author then defines the pragmatic concepts of clause constituents as used in the present work: theme and rheme, givenness and presupposition, determinedness, hierarchy of inherent salience, and the thematic hierarchy of the semantic clause constituents, putting into relief, position in the clause, focus as most salient part of the rheme, and, finally, topic and comment as used here in a sense different from theme and rheme. The very brief ch. 2 lists the types of verbal clauses in Egyptian. First, primary verbal clauses, with a verbal verb form as rheme (e.g., sDm.in=f, sDm.xr=f, sDm.kA=f or the Late Eg. Preterite sDm=f). Secondly, secondary verbal clauses, either with substantival rheme (Cleft Sentences) or with adverbial rheme. To the latter category belong, e.g.: Substantive + sDm(.n)=f/Pseudoparticiple; Substantival verb form + any type of adverbial phrase; also iw/aHa.n sDm.n=f (the author notes that there is a growing tendency to reckon this pattern to the primary verbal clause). In ch. 3 the author turns to semantics. First, he reviews Egyptological opinion on tense and aspect and then sets forth how he uses these verbal categories in the present study. Other semantic aspects, such as (in)transitivity, relations between main and subordinate clauses are also considered. In the second part of the study the author applies his theoretical/methodological basic concepts in an analysis of the verbal system. The XVIIIth Dynasty texts are segmented and classified according to the parameters of clause type, tense, aspect, semantic verbal class and text relation. The pragmatic approach is of great help in determining the thematic or rhematic character of a verb form. The description of the verbal system consists of two parts: first, the presentation of rhematic verb forms which exclusively occur in the main clause; secondly, the secondary patterns and forms, which, in turn, are divided into thematic/substantival verb forms and circumstantial/adverbial verb forms. Within these groups the author's first criterion is tense: Preterite, Present, Future/Optative; further criteria are affirmative// negative, transitive-active//passive and intransitives of motion, state or quality. Per section the individual constructions are discussed, illustrated with a few examples as well as provided with tables indicating the order of Verb, Subject and Object (VSO etc.) and with a characterisation of the performance of the form or pattern. In ch. 1, on the main clause verb forms, are included two appendixes on the diversity of thematicity of verb forms and time reference conversion through the past converter wn and the future converter wnn. Ch. 2 is devoted to the thematic/substantival verb forms, in which the future is not attested. In ch. 3, on the circumstantial/adverbial clauses, the author starts with pointing out

that they have all relative time reference in dependence on the preceding main clause. In this ch. a brief excursus on the Conjunctive is added. Ch. 4, the conclusion, contains four sections: a synchronous synopsis of the verbal system of the royal and private texts of the XVIIIth Dynasty; general-linguistic arguments against the ST of M.Eg.; a sketch of the evolution of the Egyptian language from O.Eg. to Coptic; and the basis for a new theory of M.Eg., that is to say, as used in the XVIIIth Dynasty texts. The author concludes that all verb forms are verbal, there being no adverbial or substantival transpositions. All verb forms exercise rhematic function at sentence level. The "substantival transpositions" exercise thematic function at clause level. In contrast to what the ST states, it is not automatically the case that sentence-initial verb forms are thematic. Syntactically, particles and conjunctions are Complementizers followed by a clause, but are not obligatorily present; they determine syntactic independence or not. Semantically, they specify the text relation; pragmatically, they are proposition operators and express the speaker's attitude towards the contents of the proposition (true, untrue, interrogative, wish etc.). In Part 3 the individual paradigm tables are brought together. A comprehensive register lists the sources of the material used and is methodically arranged according to clause type, tense/aspect, text relation etc. Bibliography and general index added.

95.0243

ROQUET, Gérard, Une constante de phonographie égyptique générale: la notation de nasale d'égyptien Tnw zp au copte tmsop "chaque fois", BIFAO 95 (1995), 367-381.

Le copte tmsop fait problème quant à l'inventaire des attestations textuelles (2); quant à sa forme phonétique (2; 6-19); quant à son égyptologie (3-5); quant à son sens (3-5); et quant à son statut fonctionnel (5). Avec bibliographie. Author

95.0244

SATZINGER, Helmut, "Emphase" oder die Rhematisierung eines adverbialen Komplements im ägyptischen, WZKM 83 (1993), 189-206.

Review article to three recent studies on emphasis in Egyptian: Junge (AEB 91/1.0086), Depuydt (AEB 91/2.0344), Borghouts (AEB 91/2.0329). W.H.

95.0245

SHISHA-HALEVY, Ariel, Some Reflections on the Egyptian Conjunctive, in: Divitiae Aegypti. Studien Krause, 300-314.

In this paper the author reflects on focal points of the Egyptian Conjunctive and touches upon various synchronic stages of Egyptian. He deals with: 1) Textemic compatibilities: temporality and atemporality, narrativity and "Past Tense context". 2) the functional core: "Sequelling Rhematicity", Superordination. 3) Adnominal Rhematic "Consecutive Relative" Status. 4) Autonomy and Initiality. Protatic conjunctive? The "Oath Protasis". 5) Main-clause Modality? 6) Coordination vs. Subordination. Subordinated modality - final-consecutive roles? Prospective "that"-form.

95.0246

VALBELLE, Dominique, L'Égyptien en Nubie, in: *nudes nubiennes I*, 359-362.

Brief survey of the evidence of Egyptian inscriptions in Nubia and the presence of the Egyptian language there. Particularly corruptions are instructive for its development, which was largely separate from the mainstream sources of scriptoria and workshops in the Lower Nile Valley.

95.0247

VYICHL, Werner, oeiS (S) = (1) 'appel', (2) 'h'ut', in: *Hermes Aegyptiacus. Studies Stricker*, 183-188.

Phonological study of the word oeiS (S) ("appeal, herald") derived from Egyptian aS "to call, summon" (cf. Demotic ayS, a priestly title). The author also refers to cognates from Berber and Tuareg. M.W.K.

95.0248

WINAND, Jean, La grammaire au secours de la datation des textes, *RdE* 46 (1995), 187-202.

Several non-literary Late Eg. texts are dated only by palaeography. The resulting dating is most often approximative. In this paper some grammatical criteria, mainly morphological and orthographical, are proposed to help dating such texts. A special study is devoted to the spellings of the definite article (nA-n: nA), indefinite article (wa-n: wa), and to the substitution of older 3 pl. suffix pr. -sn by the newcomer -w. The method is then applied to five undated documents, typical of the Ramesside Period: O. BM 5631, P. Bankes 1, O. DeM 554, O. DeM 587, O. Prague 1826. Author

95.0249

ZEIDLER, Jrgen, Die Entwicklung der Vortonsilben-Vokale im Neu-Égyptischen, in: *Per aspera ad astra. Fs. Schenkel*, 195-237.

Durch eine neuere Untersuchung der keilschriftlichen Schreibungen
ägyptischen Sprachgutes während des Neuen Reiches soll für diese Zeit
ein differenzierteres Bild des Befundes gewonnen werden. Es geht
darum, den Stand der Entwicklung im "Neuägyptischen" zu beschreiben
und die Veränderungen gegenüber dem rekonstruierten Urägyptischen
festzustellen. Im Gefolge dieser Untersuchung wird sich dann
unerwartet eine Regel zum Satz-Sandhi ableiten lassen. Author

II.c Lexicography, expressions, proper names, epithets

see also: 95.0224, 95.0234, 95.0236, 95.0243, 95.0298, 95.0308,
95.0323, 95.0392, 95.0393, 95.0404, 95.0416, 95.0417, 95.0423,
95.0438, 95.0439, 95.0451, 95.0455, 95.0738, 95.0766, 95.0773,
95.0826, 95.0881, 95.0895, 95.0921, 95.0942, 95.0991, 95.1008,
95.1013, 95.1022, 95.1023, 95.1046, 95.1059, 95.1085, 95.1160,
95.1167, 95.1174, 95.1183, 95.1185, 95.1195, 95.1202, 95.1304

95.0250

ANONYMOUS, Die Sprache der Pharaonen in der Westentasche. Rainer
Hannigs "Grosses Handwörterbuch ägyptisch-Deutsch auf dem Weg zum
Bestseller, Antike Welt, Mainz 26 (1995), 396. (colour ill.).

Brief note on the publication of AEB 95.0273. W.H.

95.0251

BARTEL, Hans-Georg und Jochen HALLOF, über den "oberägyptischen
Grünstein" wAD-Sma und die Eigenschaft Sma, GM 148 (1995), 23-27.

Das Merkmal Sma in mancher Verbindung mit einem ein Material
bezeichnendes Substantiv kann die Bedeutung "durchscheinend" annehmen
und das Mineral wAD-Sma ist eher mit dem Chrysopras als dem grünen
Jaspis zu identifizieren. Die Verfasser wollen damit in dem einen wie
dem anderen eine Möglichkeit andeuten, deren unbedingte Richtigkeit
zwar keineswegs als bewiesen gelten kann, für die aber einige
Argumente sprechen dürften. Authors

95.0252

von BECKERATH, Jürgen, xpr/xpr(w)/xpr(w)w in den Königsnamen des
Neuen Reiches nach griechischer Überlieferung, in: Divitiae Aegypti.
Studien Krause, 15-18.

In the excerpts of Manetho's work the consonant x is represented
either as Greek x / k, with the original sound value (as also in
Herodotus' "Cheops" and "Chephren"), or as Greek s, which goes back on
the later pronunciation as S. It is remarkable that the x in the

element xpr of XVIIIth Dynasty royal names may be represented by both Greek letters. It seems that the original sound value x is retained in the case where, owing to the disappearance of the p in the pronunciation of xprw (witness the royal names in the Amarna correspondence), the x directly adjoins the r.

95.0253

BILOLO, Mubabinge, Zur sw-semantic in den Satz: wa jr(jw) sw m HHw, in: *Hermes Aegyptiacus. Studies Stricker*, 27-42. (tables).

After giving an extensive textual analysis of the word sw, used either reflexive or non-reflexive, the author discusses the semantics of the passage sw m HHw in the context of the religious expression wa jr(jw) sw m HHw, expressing the act of creation. He argues for a fusion of the two parts wa jrjw [sw] and sw m HHw. M.W.K.

95.0254

BONGENAAR, A.C.V.M. and B.J.J. HARING, Egyptians in Neo-Babylonian Sippar, *Journal of Cuneiform Studies*, Atlanta 46 (1994), 59-72. (fig.).

Publication of two cuneiform texts from Sippar (BM 59410 and BM 61993; cf. AEB 66634), both dealing with Egyptians who apparently worked as temple slaves (Sirkus). The Egyptian proper names occurring in these texts as well as a number of others, are listed in their Babylonian forms and Egyptian equivalents are proposed. W.H.

95.0255

BONTTY, M□a M., *The Haunebu*, GM 145 (1995), 45-58.

HAw-nb.w is a word that appeared in Egyptian texts from the VIth Dynasty until the Roman Period over 160 times. It is usually translated as "Aegean Islander" based on the translation given in the Canopus Decree and the Rosetta Stone. Different scholars have assigned it to specific geographic regions, but the documentation is inconsistent with these interpretations. The author argues that HAw-nb.w means "everything beyond" and that it appears consistently in texts which show the submission of the different populations to the Egyptian king and the dominance of pharaoh over the entire universe. It also appears in texts (such as in titles) to denote a "foreigner", or "outsider". It does not seem to indicate a specific geographic location. Author

95.0256

BUONGARZONE, Roberto, La rw(y)t e il mr rw(y).t, *EVO* 18 (1995), 45-63.

An inscription on the base of a small faience statuette of Horiraa

(Cairo CG 807), gives his title as mr rw(y).t, a title he held under Necho II, Psammetichus II and Apries. In the context of the royal palace, the words arry.t and rw(y).t designate two distinct areas within the palace. The first is located outside the entrance to the pr-nsw; the second is an area preceding the ruler's private apartments. Generally speaking, the word rw(y).t designates not merely an entrance, but a specific area which functioned as an entrance, an office or an antechamber where clients might be received. The title mr rw(y).t is best translated as Overseer of the Antechamber. W.H.

95.0257

CLARYSSE, Willy and Pieter J. SIJPESTEIJN, A Letter from a Dancer of Boubastis, Archiv fr Papyrusforschung, Stuttgart - Leipzig 41 (1995), 56-61. (pl.).

Publication of a Greek letter from Karanis (P. Michigan inv. no. 4394a). It dates from the 2nd or 1st century B.C. and was written by a sw=mfij, evidently a Greek transcription of an Egyptian occupation or title. The author had a connection to the goddess Bubastis, which makes it likely that the Egyptian title was Tnf "the dancer." W.H.

95.0258

COLLOMBERT, Philippe, Quelques pr飗isions sur la lecture et la signification du mot , RdE 46 (1995), 205-208.

The author demonstrates the group of signs to be properly read id(t) "pregnant female".

95.0259

DOLGOPOLSKY, Aron, Some Hamito-Semitic Names of Body Parts, in: Semitic and Cushitic Studies. Edited by Gideon Goldenberg and Shlomo Raz, Wiesbaden, Harrassowitz Verlag, 1994, 267-287.

The author discusses: 1) Liver (Eg. mys.t); 2) tongue (Eg. ns, Coptic las); 3) horn (Eg. kr.ty; with deglottalization from q); 4) ear (Eg. idn; Eg. smt "to hear, to spy (out)"); 5) eye (Eg. a(y)n; Eg. ir.t); 5) tooth (Eg. sn).

95.0260

EDEL, Elmar, allu, eine keilschriftliche Umschreibung in den Assurbanipal-Annalen fr 雁ptisches inr "Kopftuch mit Ur黡"? , Biblische Notizen, Mnchen 76 (1995), 5-6.

It is suggested that the word allu in the annals of Assurbanipal is the cuneiform writing of Egyptian inr "headcloth with uraeus" rather than of iar.t "uraeus", as suggested in AEB 94.0582, p. 153f.

95.0261

EISSA, Ahmed, Zur Etymologie des modernen Namens vom grossen Amuntempel in Theben: "Karnak", GM 144 (1995), 31-41. (fig., pl.).

The modern name of the Great Temple of Amun at Thebes "Karnak" is possibly derived from kAr-(n)-ngg "sanctuary of the primeval god Amun" with kAr denoting a sanctuary and ngg being a mythological name of Amun, "the great cackler". This proposed etymology of Karnak can be compared with the etymology of the modern name of the old city of Memphis "Mit-Rahineh", derived from mjt rhnt "Sphinx Avenue". M.W.K.

95.0262

FALTINGS, Dina, bSA und zwt - zwei ungekl rte Begriffe der Getreidewirtschaft im AR, GM 148 (1995), 35-44.

The author discusses the connection between the words bSA and d(w)dw in the O.K. representations of two sieving processes (SAj d(w)dw and nqr bSA), the special properties of bSA, and the cereal forming the basis of bSA. It is concluded that bSA is a malt, a cereal derivate that can be stored. However, the exact nature of zwt can as yet not be determined.

95.0263

GALN, Jos  , Victory and Border. Terminology Related to Egyptian Imperialism in the XVIIIth Dynasty, Hildesheim, Gerstenberg Verlag, 1995 = Hildesheimergyptologische Beitr  ge, 40. (17 x 23 cm; XIII, 192 p., pl.). ISBN 3-8067-8133-8-8; pr. DM 58

As the author points out in the introductory ch. 1, the question addressed in this work is how the activity presently referred to as "imperialism" found expression in Egyptian texts; that is, what ideas the Egyptian sources convey about their own actions on foreign territory and what ideology underlies this. Two words stand out as the most frequently associated with Egyptians actions that were directed outward: nxt, usually translated with "strong, victorious" and tAS "boundary, border", particularly in the expression swsx tAS(w) "to extend the border(s)". These terms do not refer to abstract concepts, the immediate context is of great importance to grasp the exact meaning from inside the texts. The study of the uses of the term nxt begins in ch. 2. with a survey of the occurrences in context prior to the XVIIIth Dynasty. The term occurs in the O.K., the F.I.P. and the M.K. in private inscriptions and the religious texts (P.T. and C.T.). In the O.K. the term is also known from annotations to tomb scenes, and in the M.K. from literary sources. In the S.I.P. nxt occurs in royal as well as private inscriptions. It is known that the term is

used in a wide variety of texts and contexts. It is not restricted to the military sphere, nor does it always denote a forceful action. Common to its nuances is achieving supremacy or success over someone or his actions. The study of *nxt* is restricted to the XVIIIth Dynasty, because in this period the terminology related to Egyptian imperialism became established; for this reason evidence from the Ramesside Period is only brought up in the discussions and the notes. The study of *nxt* as used in the XVIIIth Dynasty falls apart in two themes. First, in ch. 3 the relationship of *nxt* and *nxtw* with kingship is explored, which includes *nxt* as divine action or as a gift of the gods, the purpose and outcome of *nxt*, its describing a state or an action, and, finally, *nxtw* in reference to goods from foreign countries and to captives from abroad. Common is that the king is portrayed as the unsurpassed leader of society and lord of the land: "the champion without equal" who protects and brings life and who makes the foreign chiefs hand goods to him, since they acknowledge his status and refrain from challenging him. While the king is *nxt* inside Egypt, among his followers, he makes use of his *nxt* only against foreign lands. Ch. 4 discusses *nxt* in relation to campaigns: the occasions and expeditions of *nxt*, the king's *nxtw* as forceful military actions and as a source of foreign tribute. Also, the connections between *nxtw* and diplomatic gestures are surveyed. The term *nxt* functions here in the same way as with respect to the king. In the relationship that the king establishes with foreign chiefs through his *nxt*, encompassing a broad variety of ties, his acquisition of goods from them is in the text sources taken as a significant sign of the king's *nxt*. Since the king's expeditions to foreign lands aimed at extending Egypt's borders, the term *tAS(w)* "border(s)" is investigated in ch. 5. It is argued that this term refers to the territorial limits of someone's authority or sphere of action. In Egypt's territorial administration, adjacent *tASw* were at the same time part of wider ones in the hierarchy. The chiefs of foreign lands within Egypt's borders established a relationship with Egypt's king, in which the acquisition of goods by trade or as tribute is considered as the central issue in the text sources. This chapter ends with a section on the expression in *Drw* "to bring in the limits". This term refers to the territories just beyond the king's *tASw*. Ch. 6 argues that the *tASw* are not fixed by boundary stelae; rather, the stelae set up in foreign lands "extending the borders" are commemorative monuments of the king's *nxt* at the farthest points of the expedition. The appendix deals with a border stela from Tuthmosis III's reign (Pelizaeus Museum Hildesheim no. 5952).

Conclusion, bibliography, and indexes of Egyptian terminology and of text sources used added.

GOEBS, Katja, "Horus der Kaufmann" als Name des Planeten Jupiter, *Enchoria* 22 (1995), 218-221.

In AEB 94.0315 Quack interpreted the demotic Hr-pA-Swt "Horus the Merchant" as an unetymological rendering of the conventional Hr-St or Hr-p(A)-St, a designation of the planet Jupiter. The name makes good sense, however, in the astronomical traditions of neighbouring cultures. In Mesopotamia, the Semitic designation of Jupiter as muStari "merchant" was transferred to the planet Mercury. W.H.

95.0265

GOEDICKE, Hans, A Comment concerning Cairo JE 47267, GM 145 (1995), 67-68.

A scene on the coffin Cairo JE 47267 of the Lady aASyt depicts the lady led by another woman who is identified by the words in zSt znt-intf. The designation zSt "scribe" is an abbreviation for the full zSt nt rA.s "scribe of her mouth", referring to her native language, i.e. the woman was able to write in her own language. Also, it does not concern anything connected with ointment or any cosmetic treatment of the lady, as thought earlier. If anything, znt-intf could be seen as a kind of private secretary to a lady whose name is puzzling and possibly foreign. M.W.K.

95.0266

GOEDICKE, Hans, "Narmer", WZKM 85 (1995), 81-84.

The signs constituting the name of king "Narmer" are to be read as nar-mnx. Th

(Message over 64 KB, truncated)

| 21396|2007-01-07 13:10:06|israel identity|`Ur of the Chaldeans / Chaldees|

UR, one of the largest towns in Sumer and later in Babylonia. Today it is a wide expanse of ruins in which stands a high tell, the ruins of the Ziggurat of Ur, known as al-Muqayyar.

Ur developed on the bank of a large canal, which carried water from the Euphrates to the area and served as an important trade route, through which trade boats passed to Ur's two ports. In present times the canal is silted up and the entire region is desolate.

The origin of the name Ur is not clear. Some maintain that it is the Sumerian word *uru*, meaning "town." Some point to the group of cuneiform symbols in which the Sumerian name is written, and translate the name as: "the place of the dwelling of light."

In the Bible, the city is referred to as Ur of the Chaldeans (Heb. **MydRi rBa), since in the biblical period it was included in the area occupied by the Chaldeans.**

According to the legendary tradition of Sumer, Ur was settled even before the flood and was the center of a dynasty of rulers, each of whom reigned for thousands of years. In later periods too the rule of Sumer and Akkad was in the hands of a dynasty of kings, whose capital was Ur.

The English scholar Taylor was the first to undertake excavations on the site (1854), and it was he who identified the tell of Ur, on the basis of an inscription from the time of Nabonidus king of Babylonia.

At the end of the 19th century, an expedition on behalf of the University of Pennsylvania excavated at Ur, but the results of this excavation were not published. In 1918, the English scholar Campbell Thompson conducted an experimental excavation on behalf of the British Museum, and a short while later (1918?19), the English scholar Hall excavated, on behalf of the same institution, at Ur, Eridu, and el-Ubaid, near Ur.

A joint expedition on behalf of the University of Pennsylvania and the British Museum led by Sir Leonard Woolley excavated at Ur for 12 consecutive seasons (from 1922 to 1934). Although only a small section of the area of ruins was excavated, the reports of the last expedition make it possible to know the history of the town and its cultural development from its beginnings to its final destruction. It began in the Chalcolithic Era (beginning of the fourth millennium B.C.E.).

At the end of the fourth millennium B.C.E. there are sudden signs of a new culture. After a long period there was a great flood which (according to Woolley) wiped out most of the settlements in an area of 100,000 sq. km, in the region of the lower reaches of the Euphrates and the Tigris.

Only the towns located on high places, including Ur, were saved. Outside the wall of Ur, in its lower environs, Woolley found a layer of red soil without any archaeological remains, about 2.5 m. deep, which separated the early remains (below) from the later ones (above). According to Woolley it is possible that a reference to this terrible tragedy is reflected in the Sumerian-Babylonian flood mythology. However, his theory is not accepted by other scholars.

Above this "barren" layer from the time of the flood is a large cemetery from the time of the first dynasty of Ur (26th?25th centuries B.C.E.) with which the historical period of Sumer and Akkad begins. Here were found the tombs of several kings and queens. Later, Ur was transferred from one conqueror to another.

Among these mention should be made of Eannatum king of Lagash, Lugal-zagge-si king of Umma and Erech (Uruk), and Sargon of Akkad, all of whom left sacred vessels in the temple at Ur. In the 22nd century, Ur was apparently again ruled by a dynasty of local independent rulers. However, Ur reached its peak of power and development during the "Third Dynasty of Ur" (c. 22nd?21st centuries B.C.E.). Ur-Nammu, founder of this dynasty, was at first the governor of Ur on behalf of Utu-hegal of Uruk. After freeing himself from the domination of Uruk, he apparently succeeded in extending his rule to all the towns of Sumer. He also called himself "king of Sumer and Akkad," though the extension of Ur's domination outside the boundaries of Sumer occurred primarily in the time of his son and heir Shulgi, who called himself, like the kings of Akkad, "king of the four corners of the earth."

During his reign, which lasted 47 years, Shulgi extended the borders of his kingdom and conquered Assyria. However, at the end of Shulgi's time the danger of the Amorites was already threatening Ur from the northwest.

In the time of his successors there was an additional danger from the northeast: the consolidation and expansion of Elam. In the time of Ibbi-Sin, the last king of the third dynasty of Ur, the Sumerian and Akkadian monarchy of Ur was defeated in its battles against the invading Western Semites (Amorites) and Elam (in the northeast). Ur never

recovered from this blow, although it did enjoy some additional periods of religious or economic flourishing, such as in the middle of the second millennium B.C.E. (in the time of Kurigalzu I, of the Kassite dynasty of Ur) and the beginning of the seventh century B.C.E. (in the time of Essarhaddon's active governorship).

From the 11th century B.C.E., the area was occupied by the nomadic tribes of the Chaldeans; hence the biblical combination Ur of the Chaldeans. The numerous architectural changes made in the time of Nebuchadnezzar II (beginning of the sixth century B.C.E.) in the religious sphere of Ur attest to this king's attempt to infuse a new spirit into the cult of Sin in Ur. This too, however, did not help Ur. Similarly unhelpful were the attempts of Nabonidus (in the middle of the sixth century) to encourage this cult. From that time on there is no mention of Ur in the historical sources. The latest commercial document discovered in Ur is from 400 B.C.E., i.e., from the time of Persian rule. It may be assumed that not long afterward the town was destroyed and abandoned, although a Hellenistic tradition from the second century B.C.E. can be interpreted to mean that during that period the place still served as a kind of center for nomadic Arab tribes. According to biblical tradition, Ur was the place of origin of the Patriarchs (Gen. 11:28, 31). Indeed, the first quarter of the second millennium B.C.E., with the economic decline of Ur after the downfall of the third dynasty and the emergence of the Amorites from the west, was a fitting time for the migration from Ur of various families who were not tied to Ur as were farmers who were enslaved to the soil. From there the Patriarchs wandered to Haran; this wandering too is explained by the special ties between these two centers of the moon-cult.

zendz



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| 21397|2007-01-07 14:10:13|Djehuti Sundaka|Re: Mesopotamia|
I concluded an area near T'ana based on both linguistic and physical maps available to me at the time. The comparison of the linguistic maps and the physical maps had revealed a general geographical border between 'Afro-Asiatic' speakers and 'Nilo-Saharan' speakers that followed the Hapy all the way up to its source at T'ana. Since I had nothing that could specifically determine the shores of T'ana itself as the definite area of origin, I had to settle for concluding a general area near T'ana, central to where the linguistic diversification was greatest.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> >

> > ---

>

> > Well of course it's just a best guess region as per my use of

the

> > word "probably".

> >

> > "It's origin had probably been in the highlands of Ethiopia near

> > T'ana."

> > http://tech.groups.yahoo.com/group/Ta_Seti/message/21385

>

> So how did you come to the conclusion that the homeland was "near

T'ana?

>

> Regards,

> Paul Kekai Manansala

>

| 21398|2007-01-07 20:22:10|clyde winters|Re: Mesopotamia|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>

wrote:

> I concluded an area near T'ana based on both

> linguistic and physical

> maps available to me at the time. The comparison of

> the linguistic

> maps and the physical maps had revealed a general

> geographical

> border between 'Afro-Asiatic' speakers and

> 'Nilo-Saharan' speakers

> that followed the Hapy all the way up to its source

> at T'ana. Since

> I had nothing that could specifically determine the

> shores of T'ana

> itself as the definite area of origin, I had to

> settle for

> concluding a general area near T'ana, central to

> where the

- > linguistic diversification was greatest.
- >
- > Djehuti Sundaka

Hi

This was a big mistake. Granted many people use the greatest diversity theory to explain where a possible language family originated but this was a misuse of the theory given the fact that we know that Egyptian, the principal language in Afro-Asiatic was not spoken around Lake Tana. The Egyptian language and the people who spoke the language was centered in Nubia and the Saharan Highlands. This was supported by the rock art and other evidence.

There are similarities between Egyptian and Saharan motifs (Farid,1985). It was in the Sahara that we find the first evidence of agriculture, animal domestication and weaving (Farid , 1985, p.82). This highland region is the Kemites "Mountain of the Moons " region, the area from which the civilization and goods of Kem, originated.

The rock art of the Saharan Highlands support the Egyptian traditions that in ancient times they lived in the Mountains of the Moon or the Highland Sahara. The Predynastic Egyptian mobilier art and the Saharan rock art share many common themes including, characteristic boats (Farid 1985,p. 82), men with feathers on their head (Petrie ,1921,pl. xvlll,fig.74; Raphael, 1947, pl.xxiv, fig.10; Vandier, 1952, p.285, fig. 192), false tail hanging from the waist (Vandier, 1952, p.353; Farid, 1985,p.83; Winkler 1938,I, pl.xxlll) and the phallic sheath (Vandier, 1952, p.353; Winkler , 1938,I , pl.xvlll,xx, xxlll).

Due to the appearance of aridity in the Mountains of the Moon (Highland Sahara) the Proto-Saharans migrated first into Nubia and thence into Kem. The Proto-Saharan origin of the Kemites explain the fact that the Kushites were known for maintaining the most ancient traditions of the Kemites as proven when the XXVth Dynasty or Kushite Dynasty ruled ancient

Egypt. Farid (1985, p.85) wrote that[b] "To conclude, it seems that among Predynastic foreign relations, the [Proto-] Saharians were the first to have significant contact with the Nile Valley, and even formed a part of the Predynastic population" [/b](emphasis author).

The ancestors of the Kemites originally lived in Nubia. The Nubian origin of Egyptian civilization is supported by the discovery of artifacts by archaeologists from the Oriental Institute at Qustul. On a stone incense burner found at Qustul we find a palace facade, a crowned King sitting on a throne in a boat, with a royal standard placed before the King and hovering above him, the falcon god Horus. The white crown on this Qustul king was later worn by the rulers of Upper Egypt.

Many Egyptologists were shocked to learn in 1979, that the A-Group of Nubia at Qustul used Egyptian type writing two hundred years before the Egyptians (Williams 1987). This fact had already been recognized much earlier by Anta Diop (1974) when he wrote that it was in Nubia "where we find the animals and plants represented in hieroglyphic writing".

The Qustul incense burner indicates that the unification of Nubia preceded that of Egypt. The Ta-Seti had a rich culture at Qustul. Qustul Cemetery L had tombs that equaled or exceeded Kemite tombs of the First Dynasty of Egypt. The A-Group people were called Steu 'bowmen'.

The Steu had the same funeral customs, pottery, musical instruments and related artifacts of the Egyptians. Williams (1987, p.173,182) believes that the Qustul Pharaohs are the Egyptian Rulers referred to as the Red Crown rulers in ancient Egyptian documents.

Dr. Williams (1987) gave six reasons why he believes that the Steu of Qustul founded Kemite civilization:

1. Direct progression of royal complex designs from Qustul to Hierakonpolis to Abydos.

2. Egyptian objects in Naqada III a-b tombs
3. No royal tombs in Lower and Upper Egypt.
4. Pharoanic monuments that refer to conflict in Upper Egypt.
5. Inscriptions of the ruler Pe-Hor, are older than Iry-Hor of Abydos.
6. The ten rulers of Qustul, one at Hierakonpolis and three at Abydos corresponds to the "historical" kings of late Naqada period.

The findings of Williams (1987), support the findings of Diop (1991) because we also understand better now why the Egyptian term designating royalty etymologically means: (the man) who comes from the South=[i][b] nsw< n y swt[/i][b] = who belongs to the South= who is a native of the South= the King of Lower Egypt, and has never meant just King, in other words king of Lower and Upper Egypt, King of all Egypt (p.108).

After 3000 BC the Nubians began to expand eastward. This was supported by the expansion of the Gash Group, which was associated with the Pan-Grave Culture of the Eastern Desert. It is clear that the Gash Group was closely related to the Kerma culture. Some researchers such as Dr. Rodolfo Fattovich maintain that Kerma was the intermediary between the Egypt and the Gash Culture. The lithic culture associated with the Gash cultural complex at Kissala, point also points to an origin in the African hinterland.

By the mid-2nd Millennium we see the rise of the Tihama cultural complex of along the Red Sea. The pottery of the Tihama cultural complex found along the Eritrean and south Arabian coast is similar to the pottery used by the C-Group and Kerma civilization of the Middle Nile.

It is clear that the Egyptian language the principal family in Afro-Asiatic Superfamily was centered in Nubia. In addition, it is clear that the Gash and Tihama cultural complexes shared cultural elements

with the Kerma and C-Group civilizations. Given this evidence you made a great mistake in assigning Tana, as the homeland of the Afro-Asiatic speakers. Any cursory examination of the linguistics and archaeological evidence for the rise of "civilization" along the Horn and Red Sea, point to the creators of these civilizations probably originating in Nubia, not around Tana.

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| 21399|2007-01-07 20:58:49|Paul Kekai Manansala|Re: Mesopotamia|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
>
>

> It is clear that the Egyptian language the principal
> family in Afro-Asiatic Superfamily was centered in
> Nubia. In addition, it is clear that the Gash and
> Tihama cultural complexes shared cultural elements
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> cursory examination of the linguistics and
> archaeological evidence for the rise of "civilization"
> along the Horn and Red Sea, point to the creators of
> these civilizations probably originating in Nubia, not
> around Tana.
>

Nubia and Sudan are well-positioned if you look at it purely from a demic diffusion model.

Cushitic would have split to the Southwest, Chadic to the West, Berber to the Northwest, Egyptian to the North, Ethiopic and Omotic to the southeast.

Regards,

Paul Kekai Manansala

| 21400|2007-01-08 02:32:10|Fari Supiya|Re: [Ta_Seti] Minoan and Niger-Congo|

Dr Winters

It would truly be sad if I accepted the evidence of a man (White or Black) who had less evidence while ignoring the evidence of another man (White or Black) who had more. But who is this White man? Is it Father Willibald Wanger (?), because I don't accept his evidence precisely because it does not match up to the standards I outlined. Is it Hermel Hermstein? If it is how do we know he is a White man? And I only accept the part of his evidence that a) conforms to the above standards, b) has the value of being probative, or if you like has probabilistic exploratory possibilities and c) resembles Niger-Congo type correspondences for the amount that he had submitted in that study.

Dr Winters I am not and would never tell you that your work is incorrect. All I do is outline the types of correspondences that I can accept because they are almost certainly correct. More on this later.

G.O.R.E

olmec982000 wrote:

--- In Ta_Seti@yahoogroups .com, Fari Supiya wrote:

>

> I'm afraid before I can accept words as evidence I would need to see correspondences of vowels and consonants and where the vowels differ I would like to see a reason offered in terms of the mechanics of speech production. It would also be nice if, however radical a theory is, the sources for the languages are from specialist scholars. Even if I speak an African language I would rather present a reference for it so people can check every meaning for themselves.

>

> To be honest I'm not hopeful of the Minoan Niger-Congo hypothesis but I will not dismiss it off hand because I have not seen the evidence.

>

> G.O.R.E

Fari it is sad that you can not accept the work done by an Black man, but you can accept the work of a a European concerning a Bantu-Sumerian relationship eventhough that European researcher fails to provides as much support for his theory as the Black man. But this is understandable, white supremacy has made many blacks feel so inferior, that anything written by a European must be white, I mean right--while the Black man must be wrong.

You may not want to hear this, but, There is a Minoan-Niger -Congo relationship based on Minoan linguistic data.

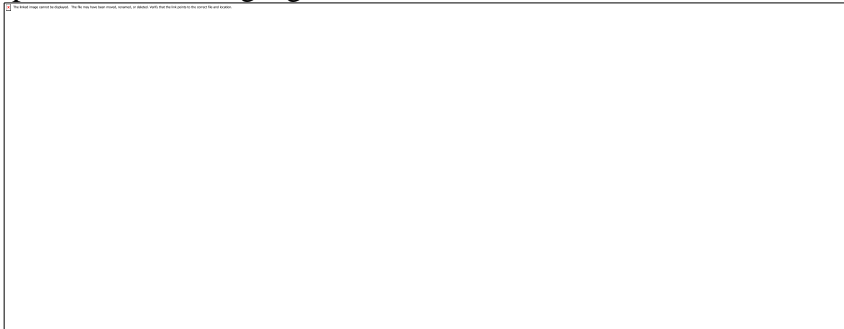
Every since Arthur Evans discovered the Hieroglyphic and Linear A writing of Crete there has been a search for the authors of this writing.

Some Grecian traditions indicate that Libyans (called Garamante) formerly lived on Crete. This suggest that some of the Eteocretans may

have spoken one of the ancient languages of Libya.

The Garamantes or **Carians** originally lived in the Fezzan. These Garamante were described by the Latin classical writers as black or dark skinned: **perusti** (Lucan 4.679), **furvi** (Arnoloius, **Adversus Nationes** , 6.5) and **nigri** (**Anthologia Latina**, 155,no.183).

Some of the first African colonists to arrive in Greece came from Crete. These Cretans were called Garamantes. After the goddess **Ker** or **Car**, these people also came to be also known as the **Carians**. The Carians spoke a Mande languages.



A Pelasgian boat from Thera

These people usually sailed to the Islands in Aegean and the surrounding coast were they established prosperous trading communities.

There is frequent mention of the Garamantes of the Fezzan, in Classical literature of Greece and Rome. The Garamantes were recognized as a Black tribe. They were known to the Greeks and Romans as dark skinned. In Ptolemy (I.8.5.,p.31) a Garamante slave was described as having a body the color of pitch or wholly black.

Graves (1980) and Leo Frobenius linked the Garamante to the ancient empire of Ghana (c.300 BC to A.D. 1100). Graves (1980) claims that the term Garamante is the Greek plural for **Garama** or **Garamas**. He said that the present Jarama or Jarma are the descendants of the Garamante; and that the Jarama live near the Niger river.

The Olympian creation myth, as recorded by Pindar in **Fragment** , and Apollonius Rhodius, makes it clear that the Garamantes early colonized Greece. Their descendants were called *Carians*. The Carians practiced apiculture. As in Africa the Carians practiced matrilineal descent. According to Herodotus , even up until his time the Carians took the name of their mother.

Many of the Greek myths are historical text which discuss the transition of Greece from an matriarchal society to a patriarchal Aryan society. The term **Amazon** was often used by the Aryans to denote matriarchal

societies living on the Black Sea. The battle between Theseus and the Amazons, led by Queen Melanippe, records the conflicts between the ancient Aryan-Greeks and the Libyco-Nubians settled around the Black Sea.

The classical Carians and Egyptians were very close. Having originated in the Fertile African Crescent they had similar gods and cultural traditions dating back to the Proto-Saharan period.

The Garamantes founded Attica, where they worked the mines at Laureium. Demeter, the goddess of agriculture and fruitfulness, came from the Fezzan (Libya) by way of Crete. It was Demeter who took poppy seeds and figs to Europe.

Apollonius Rhodius (.iv.1310) tells us that the goddess Athene was born beside Lake Triton in Libya. The goddess Athene, was called **Neith** by the Egyptians and **Nia** by the Cretans in Linear A writing. This shows that the Garamantes took this god to Europe in addition to Demeter and **Amon** (=Ammon, Amma).

By 3000 BC, the Garamantes has spread their influence to Thrace and early Hellenic Greece. Hesiod, who was a **Kadmean** (i.e., of Egyptian descent), in Works and Days, said that before the Hellenic invasion the Grecian people lived in peace and tranquility and had matriarchal societies. The name Europe comes from **Aerope**, the daughter of King Catreus, a Cretan. Thucydides observed that:

"The first person known to us by tradition as having established a navy is **Minos**. He made himself master of what is now called the Hellenic sea, and ruled over the Cyclades into most of which he sent the first colonies, expelling the Carians and appointing his own sons as governors; and thus did his best to put down piracy in these waters, a necessary step to secure the revenues for his own use".

Thus we find that many Cretans also settled much of mainland southern Europe.

A major group from Libya that settled Crete were the Garamante. Robert

Graves in (Vol.1, pp.33-35) maintains that the Garamante who originally lived in the Fezzan fused with the inhabitants of the Upper

Niger region of West Africa.

This theory is interesting because the chariot routes from the Fezzan

terminated at the Niger river. In addition, the Cretan term for king "Minos", agrees with the Mande/Manding word for ruler "Mansa".

Both these

terms share consonantal agreement : M N S.

The name Garamante, illustrates affinity to Mande morphology and

grammar. The name for the Manding tribe called "Mande", means Ma 'mother, and nde 'children', can be interpreted as "Children of Ma", or "Mothers children " (descent among this group is matrilineal) . The word Garamante, can be broken down into Malinke-Bambara into the following monosyllabic words Ga 'hearth', arid, hot'; Mante/Mande , the name of the Mande speaking tribes. This means that the term: Garamante, can be interpreted as "Mande of the Arid lands" or "Arid lands of the children of Ma". This last term is quite interesting because by the time the Greeks and Romans learned about the Garamante, the Fezzan was becoming increasingly arid.

The Egyptians called the Cretans Keftiu. There is agreement between the Keftiu names recorded by Egyptian scribes (T.E. Peet, "The Egyptian writing board BM5647 bearing Keftiu names". In Archaeology Presented to Sir A. Evans, (ed.) by S Casson (Oxford, 1927, 90-99)), and Manding names.

The root kef-, in Keftiu, probably is Ke'be, the name of a Manding clan , plus the locative suffix {-i-} used to give the affirmative sense, plus the plural suffix for names {-u-}, and the {-te} suffixial element used to denote place names, nationalities and to form words.

On the Egyptian writing board there are eight Keftiu names. These names agree with Manding names:

Keftiu Manding

sh h.r Sye

Nsy Nsy

'ksh Nkyi

Pnrt Pe, Beni (name for twins)

'dm Demba

Rs Rs

This analogy between Keftiu and Manding names is startling.

In conclusion, the evidence of similarity between Keftiu names and names from the Manding languages appear to support Graves view that the

Eteocretans, who early settled Crete may have spoken a language similar to

the Mande people who live near the Niger. Consequently, there is every possibility that the Linear A script used by the Keftiu, which is analogous to the Libyco Berber writing used by the Proto-Mande (see: C. A. Winters, "The influence of the Mande scripts on ancient America", <Bull. de l'IFAN>, t59, serB, no.1, (1977) pp.941-967; and C.A. Winters, "The ancient manding Script", In , (ed.) by Ivan van Sertima, (London: Rutgers University Press Transaction Press , 1981) pp.208-214), may be written in an aspect of the Manding (Malinke/Bambara) language.
C. A. Winters

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| 21401|2007-01-08 02:58:28|Fari Supiya|Re: Mesopotamia|
Issis

Im glad someone here is studying Assyriology. More power to you and I hope you do well. Personally I don't think the Sumerians taught the Egyptians writing and , from what I gather, many Egyptologists are moving away from this position. I took a beginner's course in Sumerian at University of London a couple of years ago. The tutor was an Egyptologist and it was he that gave me this impression. I may have more to say on this later.

Although speakers of Afroasiatic languages may vary in skin colour today, they must originally have all had the same colour when it was Proto-Afroasiatic. Which colour was it? Well given that the homeland was in Ethiopia or Eastern Sudan, going by conventional theories, that would almost certainly have made them Black. How many were still Black in the Sumerian period is another question because there had been several stages in between such as the split between Proto-Semitic and Proto-Afroasiatic and then the splitting of PS into Proto-Eastern Semitic from which Akkadian descended, Proto-South Semitic from which Epigraphic South Arabian (Sabaean, G`ez) and Mehri etc are descended, and Proto-North-Central Semitic from which we get Canaanite (of which Hebrew is a dialect), Aramaean etc. So in the thousands of years that preceded the speakers of Old Akkadian anything could have happened from some mixing to a complete whitewash. Other evidence would have to fill in the gaps.
G.O.R.E

Issis wrote:

I am studying Assyriology at university, and Mesopotamia is understood without further questioning to be the so-called "cradle" of "Western civilization." Egyptian writing is tentatively assumed to have derived from cuneiform, and albeit I am no expert and have just begun my studies, it is interesting to note that whereas cuneiform became increasingly abstract, to the point where in the Neo-Assyrian script - the clearest one and the one that we are learning in my class, although we are learning the oldest form of Akkadian, Old Babylonian - the syllables represented by each sign and the corresponding earlier Sumerian logograms bear no visible relation, the Egyptian is less abstract (not that abstraction is superior). If the aforementioned theory holds true, then at what point in time would the contact have taken place, whereby the Egyptians learnt writing from the Sumerians (or would that be the later Babylonians) ? From what I have gathered the chronology of the ancient world was originally based or has been influenced by Biblical "chronology" - furthermore, despite being a racist, Schwaller de Lubicz may have been right to date the Sphinx to a much earlier time - and so I wonder whether Egyptian civilization was anterior to the Mesopotamian one.

Furthermore, has the notion that a language family comprises members of the same original race been discarded? If not, then how would one explain the different races of the speakers of Afro-Asiatic languages, if not by positing that they come from a common source? I am thinking of Ethiopian, as I have come across mention of that, albeit if anyone should have the sources of that information, I would greatly appreciate their informing me of them.

Best,
Isis

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| 21402|2007-01-08 03:11:48|Fari Supiya|Re: The Next Generation of Black Researchers|
"To do what Dr. Keita is doing does not take a graduate degree. You can do this yourself if you have a grounding in the physical anthropology literature and a SPSS (Statistical Program for the Social Sciences)program. Using SPSS you can get the craniometry data you are interested in, input the data in SPSS and then let SPSS determine your results."

I agree. Did the same sort of thing myself. There's a very good account in *When We Ruled*, Robin Walker (2006) of the concept of self-training and the kind of evidence it can produce. Of course there can be limitations on people who are self-trained. At some points you still need someone to check your work because you may know plenty in one area and almost nothing in another. That's why I welcome mainstream challengers because we learn from the confrontations. And that's why we need to raise the next generation from our own families. Of course if the Black family is in trouble...

The maximum respect to you for learning Arabic and French. Heavens knows somebody needed to read those documents.

G.O.R.E

clayde winters wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Dr Winters

>

> I'm not satisfied with simply saying `some of the
> racial types classified are really Negroid`. I would
> much rather individual cranial data was available so
> that we could look at all the evidence and compare
> with global databases. If I see a population classed
> as `Mediterranean` I could not conclude
> automatically that it was Black just because another
> population that was classed by another
> anthropologist as Mediterranean was very likely
> Black. I would want more. Which brings us to the
> next problem.

>

> "The problem for many young researchers is that
> they don't have access to print media published
> years ago so they read what's available today. Often
> this material is written to avoid discussion of the
> racial characteristics of ancient people so the
> African/Black origin of these civilizations can be
> denied"

>

> I thought the problem was that we have not raised
> the next generation of Black researchers to create
> data through primary research. Where are the other
> Keita's coming through the college system and doing
> research on this very subject?

>

> G.O.R.E

Hi Fari

This is good question. He probably is not in Keita's classroom because I know for a fact Dr. Keita is trying to find a Black researcher who would like to help characterize some skeletal material from the Sudan but there are few Black people interested in challenging the subject seriously.

I did find one Afro-American, on Egypt Search Forum intrested in pursuing this project but at this time he is ill and can not participate in this great opportunity.

Fari, most middle class Blacks who usually have the money to attend College are not going to enter any field related to Africalogy and especially physical anthropology because 1) white supremacy has made them feel Blacks have no ancient history accept for MAYBE Egypt; or 2) they don't have the background in science and math to earn a degree in this area at a Division 1 University. Let's not forget the principal gatekeeper to the medical and science fielf in general is a good High School background in science.

Moreover, I am sad to say that when I left for College in 1969, my parents said: "Don't get involved in that black (studies) stuff". Many Afro-American students today continue to recieve this lecture before they set off to College. This makes it difficult to find Afro-American researchers who start out as Afrocentric researchers.

The only reason I probably entered this area was because we had Afro-American history at my High School (DuSable) back in the 1960's, and I lived around a lot of Moorish Scientists and Black Muslims who taught me history and Arabic at an early age; and I read a book called The Man Who Cried I Am. This book which I was led to read because it talked about the possible genocide of Black Americans, also had a fantastic piece on the possible information we might find on Black history if we could read the Arabic documents in the archives of Yemen and etc. It was this book which led to my first Master's Thesis at the University of Illinois-Urbana, called Zanj to Zanj, which discussed the influence of Africans in the Indian Ocean.

Back in the 1960's at the University of Illinois Dr. Charles Stewart, used many Arabic and French documents his African history classes which helped prepare me for my life work: Afrocentric research. You see traditionally Afrocentric researchers may or may not have a degree--but for the most part they are self taught. This results from the fact that Universities do not support professionals who concentrate in Afrocentric studies.

To do what Dr. Keita is doing does not take a graduate degree. You can do this yourself if you have a grounding in the physical anthropology literature and a SPSS (Statistical Program for the Social Sciences) program. Using SPSS you can get the craniometry data you are interested in, input the data in SPSS and then let SPSS determine your results.

I would not advise young researchers to do this. You can not make Afrocentric research a career, because you will not be accepted by your own people. As a result, you have to find a career that pays you a decent salary and do the research as a hobby.

Clyde

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| 21403|2007-01-08 04:08:11|clyde winters|Re: The Next Generation of Black Researchers|
--- Fari Supiya <goredema_99@yahoo.com> wrote:

> "To do what Dr. Keita is doing does not take a
> graduate
> degree. You can do this yourself if you have a
> grounding in the physical anthropology literature
> and

> a SPSS (Statistical Program for the Social
 > Sciences)program. Using SPSS you can get the
 > craniometry data you are interested in, input the
 > data
 > in SPSS and then let SPSS determine your results."
 >
 > I agree. Did the same sort of thing myself. Ther`s
 > a very good account in When We Ruled, Robin Walker
 > (2006) of the concept of self-training and the kind
 > of evidence it can produce. Of course there can be
 > limitations on people who are self-trained. At some
 > points you still need someone to check your work
 > because you may know plenty in one area and almost
 > nothing in another. That`s why I welcome mainstream
 > challengers because we learn from the
 > confrontations. And that`s why we need to raise the
 > next generation from our own families. Of course if
 > the Black family is in trouble...
 >
 > The maximum respect to you for learning Arabic and
 > French. Heavens knows somebody needed to read those
 > documents.
 >
 > G.O.R.E
 >

Hi Fari

You are correct there are a number of limitations. But the beauty of European knowledge systems is that anything you want to know is situated in a library.

This means that there are two limitations to studying ancient history: 1) money and 2) access to recent primary knowledge. Money is a major gatekeeper that limits Afro-American advancement in the Social Sciences. Money is an impediment because it takes money 1)to travel to the foriegn countries you are interested in researching;2) participate in archaeological investigations as a volunteer; and 3) it takes money to attend the right Universities to study the subjects you wish like archaeology, anthropology and ancient history generally.

For example, up to China's opening to the West, you

will find that most of the articles written on Islam and Muslims in China, especially Xinjing and Kansu I wrote. In fact my monograph: Mao or Muhammad: Islam in the Peoples Republic of China, was frequently used as the only up-to-date source on Islam in China. After China opened and a few Americans visited the country they became the experts, even though they have produced little if any research in the area. The only difference between my research and that of the neo-Chinese Muslim experts was that my knowledge of Chinese and Turkic languages allowed me to write about these groups using textual material, while the neo-experts could visit the country and meet people hand picked by the communist party to write about.

The next major impediment is access to data. Access to data is usually maintained by members of the status quo. These people usually will not allow "outsiders" access to materials contained in many museums, or in the case of places like Egypt, or even conduct excavation without approval of the gatekeepers to knowledge who only allow their friends, or friends of their friends to conduct research.

In addition, much of the specialized knowledge associated with ancient history is usually contained in libraries and research institutions affiliated with private universities. These private institutions may not allow non-students to visit their libraries. This can make it difficult to find the latest information in these libraries unless, you are part of the "accepted" members of the research community. This membership is determined by your degree, area of credentials, and membership in the "old boys" clubs associated with your area of research.

Even with these obstacles to primary research data eventually the latest findings are published and then you will have access to this data. Afrocentric and africalogical researchers will probably never be accepted by the status quo because your uses of the knowledge is a threat to the status quo. For example, the status quo publish pictures of Gutians from Lagash, and pass them off as Sumerians when they know this is a lie.

Moreover, if you want to attain a terminal degree, you will not write your dissertation from an Afrocentric perspective (unless you attend Temple), because the people on your committee will probably not agree with your research. The fact that they may not agree with your research findings means that you will probably not get your terminal degree. No one wants this to happen, so they write on themes their advisor and committee will probably support. (I support any one who does this because to attain a terminal degree you have to make sure it will be okayed by your Committee.

As a result, Afrocentric research can only be a hobby. You can not make a career in this area because you will often not be supported by the (Black) people you hope to inform because many of them--as a result of the White Supremacy in the schools--believe Black people only have an ancient history in Africa, even though the Bible they love and Classical writers make it clear Blacks ruled the entire world for hundreds of years.

Clyde

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| 21404|2007-01-08 04:31:30|Fari Supiya|Re: Mesopotamian Misunderstandings|
Djehuti

What seems to have gotten lost in all of this was that Isis seemed only to be asking for information rather than challenging your theory. When we discussed the Sumerian-ProtoBantu hypothesis at another site some people thought I was saying that Sumerian was a Bantu language. These kind of misunderstandings are common. Is it surprising that someone might think because Egyptian is an Afroasiatic language the Egyptians must have come, as Egyptians and not as some distant ethnic ancestor, from the Afroasiatic Urheimat?

G.O.R.E

Djehuti Sundaka wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>

>

> --- Djehuti Sundaka

> wrote:

>

>> What I said was clear enough. What I didn't say is

>> also clear. So

>> asking for evidence of something that was neither

>> said nor implied

>> is out of place. There's simply no grounds for

>> trying to confuse a

>> statement pertaining to the geographical origin of a

>> language family

>> with a non-existent statement about the geographical

>> origin of one

>> of its daughter language's speakers.

>>

>> Djehuti Sundaka

>

> Hi

>

> You are wrong. If the cultures associated with the

> daughter language are mainly found in "Nubia", while

> the mother is supposedly found in Ethiopia, thousands

> of miles away from the earliest examples of the major

> language in Afro-Asiatic, namely Egyptian, some

> explanation must be provided for this discontinuity.

>

> If you read the literature on AA, most of the

> proto-terms are Egyptian forms, although many

> researchers have a Semitic-centric point of view of

> this family. Given the linguistic status of Egyptian

> in AA, you need to explain why the roots of Egyptian

> civilization and speakers was in Nubia, while you

> claim the origin of AA lies at Tana, Ethiopia

> thousands of miles away from Nubia. How did you decide

> on Tana, we don't find remnants of Oromo, Egyptian and

> Semitic speakers here, or do we?

>

> Clyde

>

> _____

On the contrary, anyone with any familiarity with this language family knows that the 'Cushtic' grouping stretches all the way from the 'Horn' to Kamat while the 'Berber' grouping stretches all the way from Kamat to the west coast. Thus, there clearly isn't any discontinuity and it's therefore of no coincidence that the Kamy language has been observed to have the most similarities with these

two language groupings.

If you've read any modern literature on this language family you'll know that most of the proto-terms are not 'Egyptian forms'. Try reading Christopher Ehret's "Reconstructing Proto-Afroasiatic" . You'll also know that the continuity of this language family spreads from Ethiopia with its greatest language diversity to be found there indicating it as the ancestral homeland.

Now, why would you think that the remnants of widespread daughter languages are to be found in their ancestral homeland??? That's like asking for evidence of Germanic and Romance speakers in the Proto-Indo-European homeland.

Djehuti Sundaka

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| 21405|2007-01-08 05:23:23|Fari Supiya|: Iberia and Africa - Genetics|

For Herman

American Journal of Physical Anthropology 120:391-404 (2003)

Mitochondrial DNA Affinities at the Atlantic Fringe of Europe

Ana M Gonzalez et al.

Second Part of the Abstract

"An important gene flow from Africa was detected in the Atlantic Iberia. Specific sub-Saharan lineages appeared mainly restricted to southern Portugal, and could be attributed to historic Black slave trade in the area and to a probable Saharan Neolithic influence. In fact U6 haplotypes of specific North African origin have only been detected in the Iberian peninsula northwards from central Portugal. Based on this peculiar distribution and the high diversity pi value... in this area compared to North Africa..., we reject the proposal that only historic events such as the Moslem occupation are the main cause of this gene flow, and instead propose a pre-Neolithic origin for it."

The team of geneticists wanted to test whether haplotypes known to originate amongst Sub-Saharan Africans entered the Iberian in historic or pre-historic times. They conclude:

"These results suggest that, although both prehistoric and historical influences likely contributed to the Sub-Saharan African haplotype pool present in the Iberian Peninsula, the former seems to be more important."

G.O.R.E

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

>
>

> It is clear that the Egyptian language the principal
> family in Afro-Asiatic Superfamily was centered in
> Nubia. In addition, it is clear that the Gash and
> Tihama cultural complexes shared cultural elements
> with the Kerma and C-Group civilizations. Given this
> evidence you made a great mistake in assigning Tana,
> as the homeland of the Afro-Asiatic speakers. Any
> cursory examination of the linguistics and
> archaeological evidence for the rise of "civilization"
> along the Horn and Red Sea, point to the creators of
> these civilizations probably originating in Nubia, not
> around Tana.
>

Nubia and Sudan are well-positioned if you look at it purely from a
demic diffusion model.

Cushitic would have split to the Southwest, Chadic to the West, Berber
to the Northwest, Egyptian to the North, Ethiopic and Omotic to the
southeast.

Regards,
Paul Kekai Manansala

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| 21406|2007-01-08 07:19:30|Paul Kekai Manansala|Re: Mesopotamia|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> --- In Ta_Seti@yahoogroups.com, clyde winters wrote:
> >

> Cushitic would have split to the Southwest, Chadic to the West, Berber
> to the Northwest, Egyptian to the North, Ethiopic and Omotic to the
> southeast.
>

That should be Semitic rather than Ethiopic splitting either in Ethiopia or across the Red Sea in Arabia.

Regards,

Paul Kekai Manansala

| 21407|2007-01-08 07:35:44|asar_imhotep|Egypt: Ancient History of African Philosophy|

Egypt: Ancient History of African Philosophy

THEOPHILE OBENGA

The Problem

It is a mere prejudice to believe, that the philosophical epoch of humanity begins first among the Greeks in the fifth century BC. This prejudice implies that other ancient people did not engage in speculative thought. Undoubtedly, speculative thought transcends experience, but it always attempts to explain, interpret, and unify it in order to systematize it. Speculative thought, using aphorisms, allusions, metaphors, negative or positive methods, and dialectics, can be oral or written, and it is necessarily connected with the problems of life. Thus philosophy can be defined as "systematic reflective thinking on life" (Yu-fan 1976: 16).

The spirit of Chinese philosophy, Indian philosophy, African philosophy, European philosophy, and Maya philosophy can differ greatly in their treatment of a subject, but philosophy always deals with human knowledge, and the elevation of the mind. The *future philosophy of the world* must then take into account the great speculative systems of all humanity.

Therefore, there is an urgent need to gain some acquaintance with the traditions of African philosophy from the remote times to the contemporary era. I am going to try to present the ancient history of African philosophy by bringing into focus the speculative thought of ancient Egypt.

Method

African philosophy as a historical fact must be understood within a historical frame. The origin, evolution, and development of African philosophy follow the streams and currents of African history. The long history of African philosophy has shown connections with other continents, chiefly with Europe, since the Graeco-Roman world. In remote times African philosophy was mainly located in the Nile Valley, that is, in Kemet or ancient Egypt, and in Kush (NapataMeroe). Philosophy flourished in Egypt from about 3400 BC to 343 sc and in Kush (also known as Nubia or Ethiopia by the Greeks) from about 1000 sc to 625 ac.

The task of the historian of philosophy requires valid methods for clarifying the ideas, concepts, and speculations of the philosophers of the past, and to push their theories to their ultimate

conclusion in order to show their effectiveness. But the historian of philosophy is himself to some extent a philosopher, because his work is not only a mere historical investigation, but also a creative one. The historian of philosophy thinks about the ideas and theories of the past. Thus the analytical and critical methods of history undergo mutations to become a productive method of philosophy.

The Question of Ancient Egypt

The question of the ancient Egypt connection with the rest of Black Africa was opened to an intensive discussion involving opposing points of view in 1974 during an international symposium organized by the United Nations Educational, Scientific and Cultural Organization (UNESCO) held in Cairo and Aswan. Present were more than 20 of the best Egyptologists in the world. All the outstanding scholars and specialists at the Cairo symposium, although they took opposing sides about other items, came, in spite of that, to agreement regarding the following significant points.

First, Egyptian language as revealed in hieroglyphic, hieratic, and demotic writings, and Coptic, that is, the old Egyptian language in its latest developments, as written in the Greek-Coptic script, and modern African languages, as spoken nowadays in Black Africa, constitute the same linguistic community broken into several parts. Comparative grammar and the method of internal reconstruction allow scholars to reconstruct certain features of the language spoken by the original unseparated community, on the basis of corresponding features of the descendant languages. The comparative method in historical linguistics is still a valid method for defining change and determining earlier forms of two or more related languages to prove their precise relationship. Technically speaking, no scholar, using the method of internal reconstruction, has proved objectively that the Semitic, Egyptian, and Berber languages are descended from a common ancestor. The so-called "AfroAsiatic family," or "Chamito-Semitic family," which has gained wide circulation, has no scientific foundation at all. There is no proof of an "Afro-Asiatic historical grammar." One may recall here what Immanuel Kant (1724-1804) called "the prejudice of the prestige of the multitude," that is to say, the supposition that what everyone says must be true. In the human sciences "scientific" circles often make claims not based on any objectively verifiable grounds but rather just on this kind of prejudice.

Second, ancient Egypt was a flourishing ancient kingdom of Northeast Africa, located in the Nile Valley, nowise in "Asia Minor" or in the "Near East." The Egyptian civilization of the Pharaonic period (3400-343 Bc) was intrinsically, that is, in its essential nature, an African civilization, on account of its spirit, character, behavior, culture, thought, and deep feeling.

As we know, Georg Wilhelm Friedrich Hegel (1770-1831), who was not a historian, but a great philosopher, stated in his lectures delivered in the winter of 1830-1 on the philosophical history of the world: "Africa is no historical part of the world: it has no movement or development to exhibit Egypt . . . does not belong to *the African Spirit*" (1956: 99: emphasis mine). This view of the Hegelian philosophy of history has become almost a common opinion and an academic paradigm in Western historiography. A great culture or civilization cannot be produced by African (Black) people. Moreover, African people have never made any kind of contribution to world history. Even some brilliant African minds still accept as true Hegel's incongruous

statement. In modern times the primary document concerning the "question" of the ancient Egyptian connection with the rest of Black Africa was, until the Cairo symposium, Hegel's *Philosophy of History*. Thus, it took one century and 44 years, from Hegel (1830) to the Cairo symposium (1974), to change the paradigm installed by the German philosopher. The Cairo symposium was, then, a turning point in African historiography and philosophy.

Ancient Egyptian Concepts of "Philosophy"

It was said above that philosophy could be defined as systematic reflective thinking on life. There is not a single philosophy that could be excogitated except in relation to life, society, existence, and universe. Even abstract reasoning about the condition or quality of being nothing ("Nothingness") still deals with something in the universe, since the universe is the totality of all that is. Human beings always need to discern what is real, true, right, or lasting. Such insight is wisdom, because understanding what is true, right, or lasting necessarily elevates the mind. This is why "philosophy" was understood by the Greeks as 'love of wisdom,' and "philosopher" as "lover of wisdom." To philosophize was not just to speculate about life and reflect on nature, but also to be engaged with love, intense desire, and strong enthusiasm in the investigation of causes underlying reality in order to build up a system of values by which society may live.

Philosophy is more important in its essential function than in its mere methodology as a critical or analytical inquiry into the nature of things. **The basic notion of philosophy in ancient Egypt referred precisely to the synthesis of all learning and also to the pursuit of wisdom and moral and spiritual perfection.** Philosophy in the ancient times of Pharaonic Egypt was, then, a kind of pedagogy fielding the wise teachings (sebayit) of the old sages, who were scholars, priests, and officials or statesmen at the same time.

Indeed, the verb *rekh* (written with the hieroglyphic signs of "mouth," "placenta," and "papyrus rolled up, tied and sealed") means "to know" or "to be aware of but also "to learn." Human beings know by learning. that is, through experience or conditioning, schooling or study. The word *rekh* (when written with the hieroglyph of a seated man) means "wise man." that is, a learned man, an erudite, a philosopher. Thus the concept *rekhet* (written with the hieroglyph for abstract notions) means "knowledge," "science," in the sense of "philosophy," that is, inquiry into the nature of things (*khet*) based on accurate knowledge (*rekhet*) and good (*nefer*) judgment (*upi*). The word *upi* means "to judge," "to discern," that is, "to dissect." The cognate word *upet* means "specification." "judgment," and *upset* means "specify," that is, give the details of something.

In the Egyptian language "wisdom" and "prudence" are expressed by the same word: *sat* (the hieroglyphic determinative is very characteristic; it is of a man with hand to mouth). Indeed, to be wise (*sai*) is to be prudent (*sai*); it is to be almost "silent," that is, sagacious in handling matters, and exercising good judgment. Wisdom and prudence imply knowledge (*rekhet*) and the awareness of the principles of moral conduct and sociable behavior. The wise man (*rekh* or *sai*) grasps in his mind with clarity and certainty what is known distinctively to him.

The wise man or woman, of course, loves truth (*mast*). He or she is shrewd, marked by a keen awareness and a penetrating intelligence, because he or she has received formal instruction. In

the Egyptian language, the word seba (written with the symbol of a "star") means, "to teach," suggesting methodological teaching and an arduous learning process, such as at school. To teach (seba) is to open tile door (seba) to the mind of the pupil (seba) in order to bring in light, as from a star (seba). Egyptian concepts concerning *the topic* under consideration are precise:

Seba: "to teach"

at seba: "school," literally "house of teaching." (A famous school director was Kemhu, who lived during the 13th Dynasty, 1782-1650 BC. His statue from Abydos is now in the Egyptian Museum at Cairo.)

seba, also sebaty: "pupil"

sebayit: "written teaching," "instruction," "wisdom," also "pedagogy,... that is. theta of bringing pupils from darkness to light in intellectual and spiritual life

rep-heseb: "correct method"

This last methodological concept, *rep-heseb*, occurs in the very title of a scientific text, the so-called "Rhind Mathematical Papyrus," copied by the scribe and teacher Ahmes in about 1650 ac from writings dating from about 200 years earlier (see Gillings 1972).

From the concepts clearly defined above, it is obvious that Egyptian thinking created the terminology for the formulation of a system of abstract thought by using a graphic and concrete symbolism. Egyptian thinking was graphic and abstract at the same time. Pictures were used as symbols of thought. The tangible signs, pictures, and symbols were related to ideas and meanings. They were, in fact, semiotic structures. **The Egyptians did develop a kind of semiology by studying the relationship between signs and pictures, using material objects to represent something invisible or abstract. This is not to say that the Egyptian philosophers thought "in" graphic and concrete terms. They made use of graphic and concrete forms to think abstractions. This may seem quaint for the modern mind, because of the alphabetical system of writing. In fact, semiotic structures in hieroglyphic signs were a fine equipment for precise abstract thinking.** And the earliest abstract terms for expressing transcendental ideas known in the history of philosophy appear among the Egyptians of the Pyramid Age, that is, during the Old Kingdom (2686-2181 Bc). One is referring to ideas, such as the goodness of God (*nefer netcher*), moral obligation, and high ideals of social equity (maat). Notable also are the ideas of human kingship (nesyt) and of the concept of the Supreme Principle, or God (Ra), symbolized by the sun.

The First Definition of a "Philosopher" in World History

The ancient Egyptians meant by *rekh* or sai a "wise human being" or "philosopher." It was not just a question of words. Two thousand years ago in ancient Egypt, without a doubt, the "inscription of Antef" gave the first clear and distinct statement conveying the fundamental meaning of a "philosopher." This is a demonstrable fact. The German Egyptologist Hellmut

Brunner translates the "inscription of Antef," which gives the definition of a "philosopher," as follows:

[He is the one] whose heart is informed about these things which would be otherwise ignored, the one who is clear-sighted when he is deep into a problem, the one who is moderate in his actions. who penetrates ancient writings, whose advice is [sought] to unravel complications, who is really wise, who instructed his own heart, who stays awake at night as he looks for the right paths, who surpasses what he accomplished yesterday, who is wiser than a sage, who brought himself to wisdom, who asks for advice and sees to it that he is asked advice. (Inscription of Antef, 12th Dynasty. 1991-1782 ac)

The heart *ib*, also *Katy*, in the Egyptian language was conceived as the seat of thoughts and emotions. The word for heart also meant "mind," "understanding," and "intelligence." Reason, emotion, spirit, mind, and body were not conceived as separate antithetical entities. Matter and spirit were not opposites in conflict. Thus, in their inquiries philosophers can draw on all the resources of their being, including reason and feeling. In this way they can expect to achieve fulfillment.

The reference to being deep into a problem indicates that philosophical thinking is a critical undertaking. Philosophy is not concerned with what is apparent, obvious, shallow, or insignificant. Thinking deep means dealing with substantial issues. And what a philosopher does in life, he must do within reasonable limits, not at all being subject to radical or extreme views. A philosopher champions moderate views or judgments, as he or she loves truth (*maat*).

A great philosophical and scientific tradition existed in ancient Egypt. The philosopher was regarded as one who could penetrate ancient writings and avail himself of the instructions available therein. These works constituted a philosophical tradition, that is, a set of teachings (*sebayit*) viewed as a coherent body of precedents influencing the present. The history of philosophy was thus already a system of philosophy. Imhotep, Hor-Djed-Ef, Kagemni, and Ptah-Hotep in the Old Kingdom (2686-2181 BC) built the first philosophical tradition in world history. Their wisdom or philosophy did them credit, because a thousand years after they had passed away they were still remembered with reverence:

Books of wisdom (i.e. philosophy) were their pyramids,

And the pen was their child...

Is there anyone here like Hor-Djed-El?

Is there another like Imhotep?

They are gone and forgotten,

But their names through their writings cause them to be remembered.

(Papyrus Beatty IV, Version)

Imhotep was grand vizier to King Djoser (2668-2649 BC), 3rd Dynasty. He was also high priest at Heliopolis, the main city of the Sun-God, Ra. He designed, as chief architect, the step-pyramid at Saqqara, which is the first construction in hewn stone in world history. Hor-Djed-El was a royal prince, son of Khufu (2589-2566 BC), 4th Dynasty. He was connected with the greatest pyramid of Giza.

Women too were involved in the intellectual, scientific, and philosophical tradition. Lady Peseshet was the first woman doctor of medicine in world history. She lived during the 4th Dynasty or the early 5th Dynasty (2584 or 2465 BC). Her titles indeed included *imyt-r swnwwt*, that is, "the lady director of lady physicians." She was also a funerary priestess.

On the ancient Egyptian model, philosophers are not just critical analysts, scholarly minds able to read ancient texts. They must also be prepared to ask for advice and look for the right paths. In addition, they must surpass their own performance by conducting the investigation of causes underlying reality always in a detailed and accurate manner. But beyond this, the philosopher must betake himself to wisdom, that is, to what is true, right, and useful to the community. Thus, for ancient Egypt, philosophy implies the critical building of knowledge, intellectual penetration, and profundity, but also, and perhaps above all, modesty and moderation, humility, and an endless desire for perfection. This is wisdom and still a valid conception of philosophy today.

Hieroglyphic Signs and Philosophy

Plotinus (205-70 AD), Egyptian-born Roman philosopher and writer who founded Neoplatonism, wrote during the third century AD that the "Egyptian sages showed their consummate science by using symbolic signs Thus, each hieroglyph constituted a sort of science of wisdom." On this showing, Plotinus considered hieroglyphs to be a writing system that recorded real things and ideas without confusion. Apparently, hieroglyphs have no hidden and impenetrable mysteries. What hieroglyphs disclose is of unique interest in the intellectual history of humanity. There are more than 800 hieroglyphic signs; they describe all the classes and categories of beings and things held by creation. Hieroglyphs are the complete and systematized conceptualization of all that is; they are an all-embracing knowledge of reality. Egyptian hieroglyphs express the universe, as it is known and as it exists; they mean, refer to, the totality of things. It is because of the universe that there are hieroglyphs. In a sense, all things are hieroglyphs, and hieroglyphs are all things. This is why it was impossible for the Egyptians to conceive the idea of non-existence in the sense of the absence of the existent. Since the universe is beauty, abundance, plentitude, diversity, harmony. and unity, hieroglyphs reproduce by drawings all these manifestations of the universe.

Everything is in hieroglyphs, such as, in random order, man and his occupations, woman and her activities, deities, mammals, birds, amphibious animals, reptiles, fish, insects, plants, trees, sky, earth, mountains, water, buildings, ships, domestic and funerary furniture, temple furniture and sacred emblems, crowns, dress, staves, warfare, hunting, butchery, agriculture, crafts and professions, rope, fiber, baskets, bags, vessels of stone, earthenware, cakes, writing, games, music, geometrical figures, etc. Hieroglyphs, being about reality in all its diversity, also feature abstract concepts, such as spirituality, consciousness, love, sexuality, happiness, beauty, ugliness, rites, eloquence, loyalty, sovereignty, joy, life, power, birth, death, immortality, motion, wind,

knowledge, silence, wisdom, flame, light, day, night, darkness, fear, alteration, smell, perfume, truth, justice, etc.

The hieroglyphic script is a most complete semiotic system - complete, that is, systematic, and comprehending everything in the universe. Studying the Egyptian hieroglyphic script is like being in communication with all that exists. The discipline of Egyptology involves the learning of the Egyptian system of writing. Egyptian hieroglyphic writing is found everywhere: on temple walls and columns, tombs, sacred monuments, and so forth. Painted inscriptions do exist, illustrating the aesthetic sensibilities of the Egyptian scribes. Egyptian writing reached its full development around 3200 BC, and thereafter remained fundamentally unchanged for a period of 3,000 years.

The universal human need for communication and self-expression was graphically crystallized in the Egyptian script, which sought to represent the form of the universe itself. This is impressive from both a semantical and a philosophical standpoint. Africans, at all events, must study the Egyptian language and script.

The Dynamic Character of Egyptian Thinking on "Existence"

Verbs expressing existence are not static but dynamic in Egyptian philosophy. They are basically verbs of movement, stressing duration and referring to moments of time. Verbs like "to exist," "to be," "to be stable, enduring," and "to become" were dominant in Egyptian speculation about life and the existence of the universe.

The verb wnn (unen): "to exist," "to be"

The verb wnn (unen), written with the hieroglyphic sign of the long-eared desert hare, means "to exist." "to be." This verb expresses being or existence in a fullblooded sense. Originally, it meant perhaps "to move," "to run." To be a true being, something always has to be moving or running. Therefore, non-being is not.

This means that existence excludes illusion, delusion, and mere sense impression. Existence is the prodigious dynamic of all being. The synthesis of rest (hotep) and movement (*shemet*) is the entirety of being, and it is unalterable and indestructible like the divine life. The concept of "existence" is closely related to that of "eternity," that is, the manner of being of that which may be called the perfect (nefer), that is, the god Ra. Ra is the highest being, imperishable, eternal, possessing full reality, that is, power, beauty, truth, perfection, and goodness.

"To exist" as duration is also a dynamic process referring to any point of time. This is why one and the same sentence can be understood in a past, present or future sense, according to the particular context and the intention of the text. For example, the sentence wnn pt wnn. t hr. i (unen pet unen. etj kher. i) means:

"The sky existed when you were with me" (Past)

"The sky exists, and you are with me" (Present)

"So long as heaven shall exist, you shall exist with me" (Future)

(Urkunden des aegyptischen Altertums, IV, 348, 9)

Existence, whether absolute or relative to some situation, is always a dynamic process. The name given to the resurrected god Osiris (Usire) was Wnn-4r (Unennefer) meaning "He who is continually happy," or "He whose life was regenerated." Here, the verb *wnn* (unen) "to exist," "to be." evokes the immortality of Osiris, who died and was reborn. The main goal of human life (*ankh*) was to come to exist as a good (*nefer*) divine being in order to become Osiris, that is, immortal and eternal. The distinction between "being" and "non-being" was only a "semantical" distinction. It had no ontological significance in Egyptian philosophy.

The verb *d d* (djed) "to be stable," "enduring"

Columns in the temple stand: that is, they are stable (died). But standing is viewed as the result of a rising. The "standing" of the columns in a temple is not a static image, because the mind is always thinking of the firmness and stability of the columns as a process. Indeed, movement is conceived to be carried from the earth to the sky through columns. This means that humanity, by building civilization and spirituality on earth, must reach up to the world of Truth (*maat*) and eternity (*died*). The "being" of a column as it stands (*djed*) in its stability (*djedet*) is, in fact, analogous to the cosmos itself. So, indeed, is the entire temple. The hardness of a column is a revealing reality because truth (*maat*) constitutes the real (*maa*) being of the column.

By the art of the sculptor, a statue (*tut*) is not something "static," as it is perceived to be in Western thought. A statue is a living image (*tut ankh*), a real (*maa*) becoming. Indeed, to carve (*se-ankh*) is to make life (*ankh*) itself as a real thing. A statue comes to be a power: it is the localized existence of the power (*ka*) of someone. King Tut-ankh-Amon and his golden statues are all of them "living (*ankh*) images (*tut*) of Amon," "an imaged life of Amon." Everything described as durative (*djed*) is, in fact, a dynamic expression of life. and a manifestation of truth itself. Beauty (*nefer*) is not just an aesthetic category, but also the manifestation of a transcendental force.

The pillar (*died*) projected eternal life because it was a symbol of Osiris. As a matter of fact, the Nile was but the source and visible symbol of that fertility of which Osiris was the exemplification.

The verb *hpr* (kheper) "to become"

The notions "learn" (*rekh*), "ignore" (*khem*), and "love" (*mer*) imply continuity, but "know," "not know," and "wish" are regarded in Egyptian grammar as definitive occurrences resulting from "having learnt," "failed to learn," "conceived a wish." Thus, as in some examples noted above, basically the same grammatical form is used to express the continuity of a contemporaneous occurrence and the pastness of a past occurrence.

Actually, at the beginning of the 12th Dynasty (1991-1782 BC) the two verbs *wnn* (*unen*) ("be") and *kheper* ("become") were used with a past reference and also with a future or

prospective reference. The following clause is an example of the first usage: *iret kheperu neb mery. ef kheper im. ef* ("the making (*iret*) of all changes (*kheperu neb*) in which (*im. ef*) one may wish (*mery. ef*) to be involved (*kheper*)") (*Urk*, V. 4).

We must then devote special attention to this verb *kheper* not only because it occurs very frequently in the Egyptian texts, but also because the grammatical points discussed above are concentrated in this verb. The verb *kheper* expresses being or existence in all its possibilities. It thus means both "becoming" and "effecting." Included also in the meaning of the verb are the ideas of cause and effect. It is in this sense of the verb that the creator says to himself. "I exist, and in me possibilities become existents" (*kheper.i kheper kheperu*). The existent exists because of the existence of the creator. The existence (*kheperu*) of the creator manifests (*kheper*) itself as "becoming" and "effecting."

There is no genesis, but co-genesis, in the sense that the existent exists by the simple fact of its inner nature. Coming into being by itself (*kheper. ef dies. ef*), the existent brings out, at the same time, the entirety of existence. The one and the many are interlaced by the same dynamic power of the existent. One implication of this is that "matter" and "spirit" are two aspects of the same reality. Try to deal with "matter" without "spirit," and what you have is incomplete, because "matter" and "spirit" do not just lie side by side. They are inextricably connected together.

As an intransitive verb, *kheper* means "come into being," "change into," "occur," "happen," "be effective," also "go by," "be past," always with the idea of continuity. *Kheper* also means, as noted earlier, "to exist," "to be." As a transitive verb it means "bring out."

The dynamic character of *kheper* is generally clear. Its connotation contains the unity of being, becoming, and effecting. Within it, the gap between becoming and being is closed by virtue of "effecting." In the universe everything is full of power (*ka*) and effectiveness (*kheper*). The *ka* is the dynamic essence of each existence or being in the universe.

We can understand now the dynamic character of the ancient Egyptian conception of the world. Things do not have the fixity and inflexibility that we believe they have. Things are changeable and in motion on the earth, in the sky, under water, etc. The earth and the sky themselves move.

The Egyptian Conception of the Universe

Because of the dynamic nature of its thinking on "existence" and the universal semiology of the hieroglyphs, Egyptian philosophy was of a solar and cosmic orientation. The material sun was known as Ra, that is, the "sun-god." Many deities were associated in some way with the sun-god Ra, such as Ra-Atum, the creator; Khepri, a winged beetle or scarab rising in the east; Horus, the son of Ra; Hor-akhty, the Horus of the two Horizons; Amon-Ra, the god Amon of Thebes solarized.

In the beginning the sun-god as Atum or Ra-Atum had appeared from primeval waters known as *nun* by his own power of self-development. Note that "spirit" is thought of here as a self-development of "matter." The sun-god begat Shu, the wind, and Te jnut, the first woman. Of these two were born Geb, the earth-god, and Nut, the goddess of the sky, whose children were

the two brothers Osiris and Seth, and the sisters Isis and Nephthys. Osiris and Isis will give birth to Horus, the dynastic divine falcon. The Pharaoh himself assumed the title "Son of Ra" (sa-Ra) from the 5th Dynasty (2498-2345 ac) onward. Maat, the goddess of Truth or Righteousness, was a daughter of Ra (sat-Ra). The conception of Truth and Right occupied a prominent place in thought about Aton, a solar deity. Hathor, the goddess of beauty, love, dance, and music, was the "eye of Ra." The pyramid was the chief symbol of the sun-god Ra. It was believed to help the Pharaoh in his transition from the earthly to the celestial realm.

In the philosophy of the ancient Egyptians these elements of myth and cosmogony contain their basic ideas about the world.

TIF modern European mind conceives of "chaos" and "cosmos" as antithetical concepts. Chaos is defined as a disorderly mass, a jumble that existed before the ordered universe, the cosmos. On the other hand, for the Egyptian mind, there is no such thing as chaos in this sense. In the beginning there was primordial space and time, the Nun, from which the sun-god Ra emerged by his own energy to start the existence of all beings. Nun, the primeval flood or water, was a god, existing before the sky came forth (kheper), before the earth came forth. before humans came forth, before the multitude of gods were born, and before death came forth (Pyramid Texts, 1466-8).

The sun-god's life-giving power brought forth (kheper) all in existence, and his creative power continues to bring forth (kheper) life and force even in "inanimate" things. This life-giving power of Ra is the constant source of life and sustenance. Ra is present on earth as a beneficent power; the Pharaoh, son of Ra, expresses his own consciousness of the god's presence by performing rituals in the temple.

In Egyptian philosophy, therefore, Nun is the primordial element that existed prior to creation and Ra the source of life and rationality. These cosmological concepts are original with the ancient Egyptians.

The Universe as an Endless Boundary

The word djeru (drw) means: "boundary," "limit," "end." The "universe" is self-contained, that is to say, it is its own boundary. The "universe" is, then, endless because it has no boundaries; it is its own limit. This is why the word djeru (djer) means also "the all," "the universe." The expression ne6-er-djer means "Lord of All," that is, Lord of the universe, an endless boundary.

The Universe as an Endless Totality

Being without a boundary within itself, the "universe" (tem) is complete (tem), that is, entire and all-comprehending (tem). Because the "universe" is all-comprehending, it is a totality. The expression neb tem also means "Lord of All," that is, Lord of the universe, the totality of all that is. The "Creator of All" is named kema tem, that is, he who created (kema) everything, entire, complete, and sound.

Being total (tem), the universe has, in fact, no limit, except its own totality. The boundary (djer) of the universe is its totality (tem). All is then djer or tem, also djer and tem. Constituting the whole, the universe is entire, but its entirety is limited by the universe itself; that is, the universe is an endless totality.

Egyptian Logic

Logic designates a specific branch of philosophy that deals with the study of the principles of reasoning. The quality or condition of being rational - that is, having or exercising the ability to reason - is rationality. In the history of Western philosophy, rationality has often been blended with philosophy itself, so that philosophy and rationality have become merged into one, namely, rationalism. Much Western philosophy, from Aristotle (384-322 ac) to Ludwig Wittgenstein (1889-1951), is deeply rooted in the notion that reason, rather than emotion, sense experience, authority, or spiritual experience, provides the only valid basis for action, and is the prime source of knowledge and spiritual truth. Other civilizations are usually judged by the criteria of this Western rationalistic attitude.

If, as Descartes (1596-1650) remarked, good sense or reason is equally distributed among all human beings, it is then unjustified to believe that some groups of the human race are deficient in logic or point-device reasoning. The so-called "native" or "primitive mind" is but a racist prejudice, based on the belief that a particular human population or race is superior to others.

When Egyptian mathematics, for example, are not smattered or studied superficially, one can find that Egyptian mathematicians dealt rationally with the problems. Indeed, the Egyptians made use of logic as a tool of precision in constructing and developing their mathematics. In geometry - that is, the mathematics of the properties, measurement, and relationships of points, lines, angles, surfaces, and solids or three-dimensional figures - all the problems were arranged in a clear and consistent manner. There is always a logical coherence among the parts of a problem. The basic structure of a problem always consisted of the following parts:

1 tep: The Given Problem. This is the precise enunciation of the problem to be solved, with elucidatory examples.

2 mi *died en*. Ek: Literally, "if one says to you that." This is the stage of definition,

where everything is made clear and distinct, and all the relevant terms are explicitly and precisely defined. The expression mi djed means "according to that which is said," that is, the process of reasoning is to be addressed to a precisely formulated problem. '

peter or pety. Literally, this means "What?" In Egyptian grammar ptr (peter) stands at the beginning of questions with the function of eliciting a logical predicate (Gardiner 1957: 406, 497). A question is an expression of inquiry that invites a reply or solution. At this stage, then, the student is directly required to ponder and analyze (ptr (peter)) the problem under examination.

4 *iret mi kheper*: *Correct Procedure*. This is the stage of demonstration, that is, the mental process of showing something to be true by reasoning and computation from initial data. The process of calculating is based on a careful set of mathematical formulas.

rekhet. ef pw: The Solution. This is knowledge (*rekhet*) found, and grasped in the mind with clarity or certainty. The solution is regarded as true beyond doubt. The student has shown the requisite know-how, that is, the knowledge and skill required to do something correctly. The solution is evident, thanks to the demonstration by a dependable logical procedure.

6 *seshemet, seshmet*: *Examination of the Proof*. This is the review of the whole body of evidence or premises and rules that determine the validity of a solution. Such an examination of a logical proof always leads to a further conceptual generalization. Thus the ancient Egyptians had the technique of forming concepts inductively.

7 *gemi. ek nefer*: *Literally*, "You have found good." This is the concluding stage. To be able to do something, and find it correctly done, means that it was done as it should be done. To find (*gemi*) is to obtain by intellectual effort, and bring oneself to a mental awareness of what is correct, precise, perfect (*nefer*). To arrive at a logical conclusion and find that the conclusion withstands critical scrutiny is an achievement in the art of deduction. The adverb *nefer* ("well") implies that the solution is convincing, so that a contradiction is impossible. The concluding observations are mainly confirmatory. Nevertheless, the rigor of the entire process is evident in the method, and the result is objectively known in all truth.

The Being and Essence of the Cosmos and of Humans

How did the cosmos come to be? What is the fundamental nature of a human being? These philosophical questions deal with the being and essence of the cosmos and of humans. It is, then, of importance to turn our attention now to ancient Egyptian thinking concerning these questions. The Egyptians conceived the origin of the universe and all things in it as an evolution, but also as a physical emanation of the divine power.

Genesis or "Creation" as an Evolution

The Nile and the sun are the two phenomena that dominated the Egyptian intellectual and spiritual life from the earliest times. However, long before the Nile and the sun came into existence, there was, in Egyptian cosmogony, the primeval Nun, an ethereal substance that existed before all else. It was from this original substance that Ra-Atum originated. Nun is a dense and opaque substance, neither transparent nor translucent, impenetrable by light. But, with the appearance in it of Ra-Atum, there comes light and spirit. Ra-Atum has within itself a force, a power of nature. Thanks to this power of nature, gods and goddesses, heaven and earth, animals and human beings gradually will come into existence. There is no God standing at the beginning as a conscious and moral personality, and as creator of heaven and *earth*.

Nun itself is an uncreated fluid or substance ("primeval water"). But the world and all things in it are brought into being out of Nun. The created comes gradually from the uncreated. Contrary to-the usual supposition, here "spirit" comes out of "matter." Nun, a physical substance, and Ra-

Atum, an intellectual and spiritual force, are different, with opposite properties, but complementary to each other. Nun can be described as being, and Ra-Atum as movement. The complementarity of "matter" and "spirit" clearly illustrates the unity of opposites in various processes within the universe. Nevertheless, there is an epistemological problem of the greatest difficulty.

As noted above, the historical development of the universe, in ancient Egyptian cosmogony, goes back to Nun as the original "matter" and Ra-Atum as the first "form" from which other forms are made or developed. This is an evolution, that is to say, a natural process in which something changes into a different more complex or better form. In the present case what we have is a process of cosmic evolution, and the fundamental elements may be grouped as follows:

1. Nun, the primordial "waters" existing prior to the emergence of the creator-god: *Huh*, the boundless stretches of primordial formlessness; Kuk, darkness, and Amon, "the hidden," representing the intangibility and imperceptibility of precreation existence.

2. Ra-Atum, the self-emanating creator-god from Nun. In the Book of Genesis (Old Testament) the creator-god existed alongside chaos. The earth was chaos, waste, and void (*weha' arets hayetha thohu wabhohu*, in Hebrew). By contrast, Atum was alone in Nun: Alum was Ra in his very first appearance, a king in full glory (*kha*), one who existed before Shu had even lifted heaven from earth. Alum means "everything," and it means also "nothing." Atum is what is finished, completed, and perfected. It means both all-inclusiveness and emptiness.

3. *Geb* and Nut, earth and sky. These represent the created things of this world, whether divine, cosmic, human, animal, vegetal, or mineral.

Genesis or "Creation" as a Physical Emanation from the Divine Power

The qualities of the creator-gods (Alum, Ra, Ptah) are: might (*6au*), radiance (*hedjut*), prosperity (*udjau*), victory (*nakhtu*), wealth (*useru*), plenty (*asha*), sanctity (*djoseru*), readiness (*aperu*), creativity (*iri*), intelligence (*ib*), adornment (*djeba*), and stability (*djedet*). These qualities appear also with the ka, "spirit," at royal birth (Brugsch 1968: 996ff.). Because of all these qualities, the creator-god is able to bring a new being into existence by the act of naming it. **The name is a thing of individuality and power; the act of uttering a new name is an act of creation.**

In the text *Memphite Philosophy* (a mutilated stela now in the British Museum, London, no. 797, formerly no. 135), we find clearly articulated a broad philosophical system about the nature of the universe, emphasizing the divine word that brought forth the world. Creation is explained strictly in physical terms. Creation is an act of thought (*hatiu*) which came into the heart (*i6*) of a god and the commanding utterance (*udjet-medu*) which brought that thought into reality. This creation by thought and utterance is like a physical emanation from God himself.

The divine word is treasured in ancient Egypt because of its sensible nature and its enormous power. The divine word is clearly the ever-active divine power proceeding out of the mouth of the divinity. The divine word appeared in Egypt as a corporeal emanation from the creator-god:

It was he who made every work, every handicraft, which the hands make, the going of the feet, the movement of every li

(Message over 64 KB, truncated)

| 21408|2007-01-08 08:00:18|goredema_99|Re: Questions rasied in a new African history book WHEN WE RULED|

"Do you think the writer is correct to argue that the Sumerians were
> not Cushites but Bantus?"

Amanda

I come back to these questions because I feel the real issue was not dealt with.

The real question is whether there is any linguistic evidence anyone has ever seen which links Cushitic with Sumerian? Not a claim but actual lexical similarities we can look at and judge against known linguistic relationships. The Cushitic languages are spoken in southern and central Ethiopia, parts of Kenya, and northern Tanzania. To my knowledge there are no convincing similarities that can be put before us.

The other thing is who exactly is a Cushite depends on who is judging. The term originally appears in the Bible, Genesis 10:6-11 to describe Ham`s eldest son, who fathered Nimrod, the builder of the south Mesopotamian cities. Nimrod is identified by scholars with the Sumerians because they were the builders of these cities. Some Biblical commentaries claim he (Cush) is father of the dark-skinned races, and others say specifically the Black race. By this reasoning anyone who is Black is automatically a Cushite whether Ethiopian, Nigerian or Zambian. If you believe that the Biblical progenitors (like Adam and Noah) were thought of as Black by Biblical writers then obviously Cush cannot be the father of Blacks, but only of a particular lineage. But which one? The Cushitic peoples of East Africa? These languages were only called Cushitic after the character in Genesis not the other way round. Hardly authentic. The same applies to the so-called Semitic languages. Canaanite, to give an example, which appears as a descendant of Ham in Genesis was named, along with all its relatives, as `Semitic` in the 18th century. Cart before the horse.

The historical kingdom of Kush is the best candidate but ethnically this is saying nothing. There were many ancient kingdoms in Sudan of which Kush was one. In the first millenium Kush was the only Sudanese Kingdom but in the second millenium BC there was Kush and Wawat. In the

third millenium BC the situation was even more complex and they were not all speaking the same language, or even related languages. During the Old Egyptian kingdom the name Kush does not appear in texts. It appears to me the authors of Genesis were using the name `Kush` to stand for the general area of Sudan because that is what Sudan was called in their day. I very much doubt whether the Hebrews would have known the exact ethnic affiliations (as opposed to racial affiliations which can be gauged visually) of what to them would have been an ancient and very probably mysterious people (the Sumerians).

As for Canon Rawlinson`s claim that his brother, Henry Creswicke used Cushitic Ethiopian languages to decipher Sumerian all I can say is he was motivated by pushing a misinterpretation of the Bible and he had racially motivated reasons for doing so. According to Canon Rawlinson the Cushites were dark-skinned Caucasians who he distinguished from `Negroes.` That was the whole point of naming Ethiopian languages that were not `Semitic` as `Cushitic`. So what really happened?

Persian cuneiform was the first to be deciphered in a long process that did not start with Rawlinson. By Rawlinsons day a few characters of Persian cuneiform could be read. Rawlinson used this to spell phonetically whole chunks of the language and used remote Persian dialects and Avestan Persian to find ancestral equivalents in the Persian cuneiform. This is what Rawlinson did. It so happens that Persian kings used Babylonian as the second language of their inscriptions but the characters had the same value. So Rawlinson could read this too. But he had to learn Arabic and Hebrew to make sense of this language. Once he had deciphered the Babylonian he then found dictionaries translating Babylonian words into another language. It was also clear that you had to learn this language before you could master the writing system. This language was Sumerian. If you speak English and you have a French-English dictionary do you need to decipher French or just look up the words and read the meanings?

In my opinion Cushitic East African languages have nothing to do with Sumerian but if anyone has linguistic evidence to put forward I would be happy to take a look.

The Notorious G.O.R.E

--- In Ta_Seti@yahoogroups.com, "Amanda" wrote:

>

> Htp

>

> CAN ANY ONE HERE ADDRESS 2 QUESTIONS . . .

>

> What do you guys think of the way that When We Ruled reconstructs the

> Egyptian Kings list from 5660 BC down to the Persian Period?

>

> Do you think the writer is correct to argue that the Sumerians were

> not Cushites but Bantus?

>

> Htp

>

> Amanda

>

| 21409|2007-01-08 08:31:23|Mohammed.A.Ads|Fwd: Job opportunities with a global FMCG group in Heliopolis & Maa|

Our client	Is a Global FMCG group with premier brands and a market leader within its product sector? Due to expansion the company seeks to fill the following positions for its branches in Maadi &Heliopolis .
The Company	<ul style="list-style-type: none">• Working hours from 8:00 To 4:30 and its 2 days off• Offers competitive financial package 14 monthly salary+ Medical & Life Insurance+ Mobile allowance• Company car for the Managerial positions.
Start Date:	March 2007
Position Title	Payroll Manager /FMCG-01-2007
Position level	Managerial
Job Responsibilities:	<p>¶▽▲⇔⇨ Manage the monthly payroll cycle, including wage garnishments, vacation and sick tracking, additional benefits and commissions.</p> <p>¶▽▲⇔⇨ Responsible for the accuracy of the payroll database system.</p> <p>¶▽▲⇔⇨ Perform accounting functions related to the processing of payroll and administers the benefits.</p> <p>¶▽▲⇔⇨ Administer all work related to employees' contracts, i.e., pay and benefits, insurance, security clearance, employee order requests, gratuity payments, leave monitoring, termination pay computation, personnel performance and correspondence</p>
Job Requirements:	<p>5-7 years experience.</p> <p>Proficient in working with Payroll.</p> <p>Proficient PC Skills, principally with Microsoft Word, Excel, PowerPoint.</p> <p>Ability to learn other data base programs.</p> <p>Ability to lead six subordinates with professional training and mentoring</p> <p>Team work Leadership and management skills.</p>
Position Title	Payroll Specialist FMCG-02-2007
Position level	Professional

Job Responsibilities:	<ul style="list-style-type: none"> • Runs the monthly payroll cycle. • Performs accounting functions.
Job Requirements:	<p>‡▽▲⇔⇨1-2 years experience</p> <p>‡▽▲⇔⇨Proficient PC skills, principally with Microsoft Word, Excel, PowerPoint.</p> <p>‡▽▲⇔⇨Able to type minimum 50 WPM</p> <p>‡▽▲⇔⇨Ability to learn other data base programs.</p>
Position Title	Office Manager FMCG-03-2007
Position level	Professional / Managerial
Job Responsibilities:	<p>‡▽▲⇔⇨Report to the Chairman.</p> <p>‡▽▲⇔⇨Read and analyze incoming memos and reports in order to determine their significance and plan their distribution.</p> <p>‡▽▲⇔⇨Sort and distribute incoming correspondence, including faxes and email.</p> <p>Prepare responses to correspondence containing routine inquiries.</p> <p>‡▽▲⇔⇨File and retrieve corporate documents, records, and reports.</p> <p>‡▽▲⇔⇨Perform general office duties such as ordering supplies, maintaining records management systems, and performing basic bookkeeping work.</p> <p>‡▽▲⇔⇨Make travel arrangements for the Chairman.</p>
Job Requirements:	<p>5-7 years experience</p> <p>Excellent computer skills (word processing- spread sheets- outlook- internet)</p> <p>Excellent command of English language (written and spoken)</p>
Position Title	Finance Manager FMCG-04-2007
Position level	Managerial
Job Responsibilities:	<p>‡▽▲⇔⇨Report to the Chairman</p> <p>‡▽▲⇔⇨Prepare, examine, and analyze accounting records, financial statements, and other financial reports to assess accuracy, completeness, and conformance to reporting and procedural standards.</p> <p>‡▽▲⇔⇨Compute taxes owed and prepare tax returns, ensuring compliance with payment, reporting and other tax requirements.</p> <p>‡▽▲⇔⇨Analyze business operations, trends, costs, revenues, financial commitments, and obligations, to project future revenues and expenses or to provide advice.</p> <p>‡▽▲⇔⇨Report to management regarding the finances of establishment.</p> <p>‡▽▲⇔⇨Develop, maintain, and analyze budgets, preparing periodic reports that compare budgeted costs to actual costs.</p> <p>‡▽▲⇔⇨Develop, implement, and modify, record keeping and accounting systems, making use of current computer technology.</p> <p>‡▽▲⇔⇨Prepare forms and manuals for accounting and bookkeeping personnel, and direct their work activities.</p> <p>‡▽▲⇔⇨Survey operations to ascertain accounting needs and to recommend, develop, and maintain solutions to business and financial problems.</p>

Job Requirements:	7-10 years experience Excellent computer skills (spread sheets) Excellent command of English language (written and spoken)
Position Title	Senior Financial Analyst - FMCG-07-2007
Position level	Professional
Job Responsibilities:	<ul style="list-style-type: none"> †▽▲⇒⇌ Provide financial expertise in the review and analysis of financial information for resource allocation, management of short-term cash flow, control and reporting, expenditure and revenue justification, and project costing. †▽▲⇒⇌ Develop detailed financial plans and reports by conducting data collection, identifying financial goals and objectives, analyzing financial history and records, preparing financial tables, evaluating financial performance indicators, and researching investment opportunities. †▽▲⇒⇌ Conduct special, analytical studies and surveys on a variety of functions, such as risk analysis and assessment, financial performance and overhead projections. †▽▲⇒⇌ Recommend financial proposals concerning the strategic management of funds and cash flow, projections on accounts receivable and payable.
Job Requirements:	3-5 years experience Excellent computer skills (spread sheets) Excellent command of English language (written and spoken)
Position Title	Technical Support Manager - FMCG-08-2007
Position level	Managerial
Job Responsibilities:	<ul style="list-style-type: none"> †▽▲⇒⇌ Manage and coordinate through subordinate supervisors the day-to-day provision of effective customer technical support services in a timely, cost effective manner. †▽▲⇒⇌ Define section goals and objectives and ensures communication to employees for effective customer technical support services. †▽▲⇒⇌ Develop and ensure implementation of policies, procedures and quality standards and monitoring systems to track issues and compliance. †▽▲⇒⇌ Plan and ensures optimum use of resources; administer and monitors use against budget. †▽▲⇒⇌ Develop technical support plans. †▽▲⇒⇌ Provide liaison with product support and quality assurance, as necessary.
Job Requirements:	5-7 years experience Strong software/hardware fault recognition and remedy skills.
Position Title	Senior Programmer/Analyst - FMCG-09-2007
Position level	Professional
Job Responsibilities:	<ul style="list-style-type: none"> †▽▲⇒⇌ Conduct analysis on segments of current automated systems based on program requirements and known deficiencies. †▽▲⇒⇌ Participate in studies concerning potential systems applications, and prepares design recommendations to reflect costs, time and alternative solutions to systems problems. †▽▲⇒⇌ Assist in the development, testing, and installation of

	computer software programs.
Job Requirements:	3-5 years experience Experience with Windows NT operating system Good understanding of network protocols such as TCP/IP with respect to SQL Server & Windows 95
Position Title	Senior Web Master FMCG-10-2007
Position level	Professional
Job Responsibilities:	<ul style="list-style-type: none"> ¶▽▲⇔⇔⇔ Manage the day-to-day operation of the Web site including the transfer, testing, and updating of Web materials. ¶▽▲⇔⇔⇔ Specify display standards for Web documents. ¶▽▲⇔⇔⇔ Ensure that all submitted documents meet those standards. ¶▽▲⇔⇔⇔ Convert submitted materials to Web documents. ¶▽▲⇔⇔⇔ Secure programming, graphics word-processing and authoring support as needed. ¶▽▲⇔⇔⇔ Research new Web features and tools which might be useful for authoring documents.
Job Requirements:	3-5 years experience using Oracle Database & Oracle JV Developer10g
	<p>Interested applicants: Please send your resume within 10 days to : Maadi Business Resource Center HR Outsourcing & Recruitment Services P.O. Box 466 Maadi, Cairo , Egypt - Postal Code: 11728 Email : jobs-mbrc@soficom.com.eg Indicating the job code in the email subject line.</p>

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| 21410|2007-01-08 08:32:32|Paul Kekai Manansala|Re: Egypt: Ancient History of African Philosophy|

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>
>
>

> Technically speaking, no scholar, using the method of internal
> reconstruction, has proved objectively that the Semitic, Egyptian, and

> Berber languages are descended from a common ancestor. The
> so-called "AfroAsiatic family," or "Chamito-Semitic
> family," which has gained wide circulation, has no scientific foundation
> at all. There is no proof of an "Afro-Asiatic historical
> grammar."

Many people are not aware that even the vaunted (by the West)
Indo-European family has not been reconstructed using the strict
methods advocated in most modern linguistic works.

If you ask for PIE reconstructions most likely you will get material
from Pokorny.

The problem with Pokorny is that he uses hypothetical roots and then
constructs hypothetical declensions, conjugations, etc.

The great bulk of the reconstructions from his dictionary come from
these types of forms based on hypothetical grammar, rather than using
real present-day or literary words with strict sound and meaning
matches to reconstruct forms based on suggested sound changes.

Furthermore, most reconstructions are based on sound changes inherent
in the laryngeal theory. The latter theory can be described as a
multi-step sound change proposal that would be rejected if suggested
for any family other than Indo-European as direct evidence is lacking.

Regards,

Paul Kekai Manansala

| 21411|2007-01-08 08:41:54|clyde winters|Re: Questions raised in a new African history book
WHEN WE RULED|

--- goredema_99 <goredema_99@yahoo.com> wrote:

>
> "Do you think the writer is correct to argue that
> the Sumerians were
> > not Cushites but Bantus?"
>
> Amanda
>
> I come back to these questions because I feel the
> real issue was not
> dealt with.
>
> The real question is whether there is any linguistic
> evidence anyone
> has ever seen which links Cushitic with Sumerian?

- > Not a claim but
- > actual lexical similarities we can look at and judge
- > against known
- > linguistic relationships. The Cushitic languages are
- > spoken in southern
- > and central Ethiopia, parts of Kenya, and northern
- > Tanzania. To my
- > knowledge there are no convincing similarities that
- > can be put before
- > us.
- >
- > The other thing is who exactly is a Cushite depends
- > on who is judging.
- > The term originally appears in the Bible, Genesis
- > 10:6-11 to describe
- > Ham's eldest son, who fathered Nimrod, the builder
- > of the south
- > Mesopotamian cities. Nimrod is identified by
- > scholars with the
- > Sumerians because they were the builders of these
- > cities. Some Biblical
- > commentaries claim he (Cush) is father of the
- > dark-skinned races, and
- > others say specifically the Black race. By this
- > reasoning anyone who is
- > Black is automatically a Cushite whether Ethiopian,
- > Nigerian or
- > Zambian. If you believe that the Biblical
- > progenitors (like Adam and
- > Noah) were thought of as Black by Biblical writers
- > then obviously Cush
- > cannot be the father of Blacks, but only of a
- > particular lineage. But
- > which one? The Cushitic peoples of East Africa?
- > These languages were
- > only called Cushitic after the character in Genesis
- > not the other way
- > round. Hardly authentic. The same applies to the
- > so-called Semitic
- > languages. Canaanite, to give an example, which
- > appears as a descendant
- > of Ham in Genesis was named, along with all its
- > relatives, as 'Semitic'
- > in the 18th century. Cart before the horse.
- > The historical kingdom of Kush is the best candidate
- > but ethnically

- > this is saying nothing. There were many ancient
- > kingdoms in Sudan of
- > which Kush was one. In the first millenium Kush was
- > the only Sudanese
- > Kingdom but in the second millenium BC there was
- > Kush and Wawat. In the
- > third millenium BC the situation was even more
- > complex and they were
- > not all speaking the same language, or even related
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- > the Old Egyptian kingdom the name Kush does not
- > appear in texts. It
- > appears to me the authors of Genesis were using the
- > name `Kush` to
- > stand for the general area of Sudan because that is
- > what Sudan was
- > called in their day. I very much doubt whether the
- > Hebrews would have
- > known the exact ethnic affiliations (as opposed to
- > racial affiliations
- > which can be gauged visually) of what to them would
- > have been an
- > ancient and very probably mysterious people (the
- > Sumerians).
- >
- > As for Canon Rawlinson`s claim that his brother,
- > Henry Creswicke used
- > Cushitic Ethiopian languages to decipher Sumerian
- > all I can say is he
- > was motivated by pushing a misinterpretation of the
- > Bible and he had
- > racially motivated reasons for doing so. According
- > to Canon Rawlinson
- > the Cushites were dark-skinned Caucasians who he
- > distinguished from
- > `Negroes.` That was the whole point of naming
- > Ethiopian languages that
- > were not `Semitic` as `Cushitic`. So what really
- > happened?
- >
- > Persian cuneiform was the first to be deciphered
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- > this to spell

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- > equivalents in the
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- > happens that
- > Persian kings used Babylonian as the second language
- > of their
- > inscriptions but the characters had the same value.
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- > read this too. But he had to learn Arabic and Hebrew
- > to make sense of
- > this language. Once he had deciphered the Babylonian
- > he then found
- > dictionaries translating Babylonian words into
- > another language. It was
- > also clear that you had to learn this language
- > before you could master
- > the writing system. This language was Sumerian. If
- > you speak English
- > and you have a French-English dictionary do you need
- > to decipher French
- > or just look up the words and read the meanings?
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- > In my opinion Cushitic East African languages have
- > nothing to do with
- > Sumerian but if anyone has linguistic evidence to
- > put forward I would
- > be happy to take a look.
- >
- > The Notorious G.O.R.E
- >
- >

Hi Fari

This is interesting because Rawlinson also used
Galla/Oromo to decipher the cuneiform writing.

Clyde

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| 21412|2007-01-08 08:50:53|clyde winters|Re: Mesopotamia|
--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai
> Manansala"
> wrote:
> >
> > --- In Ta_Seti@yahoogroups.com, clyde winters
> wrote:
> > >
>
> > Cushitic would have split to the Southwest, Chadic
> to the West, Berber
> > to the Northwest, Egyptian to the North, Ethiopic
> and Omotic to the
> > southeast.
> >
>
>
> That should be Semitic rather than Ethiopic
> splitting either in
> Ethiopia or across the Red Sea in Arabia.
>
> Regards,
> Paul Kekai Manansala
>
>

Hi Paul

This seems like the best movement for speakers of
these languages.

Clyde

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| 21413|2007-01-08 09:47:04|Mahari Mengistu|Re: [Ta_Seti] Minoan and Niger-Congo|
I stand corrected.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
>

> Mahari I think we need to distinguish between Bantu affinities and Niger-Congo affinities. The latter is, linguistically speaking, much broader than the other. The claim is for NC not Bantu.

>

> G.O.R.E

>

> Yom Alemante wrote:

> I haven't really participated in this Yahoo group, although I do participate in Egyptsearch, so sorry for the interruption, but do you participate on that forum Mehari? I didn't know there were other Habeshas (aside from "Habesha") involved in this network.

>

> Mahari Mengistu wrote: Another thing that possibly adds to the Afrika/Greece connection is
> this.

> In a book called the Legends of the Jews the biblical Moses, who I
> believe is the our-storical Ahkenaton, there is the legend that
Moses

> spent years in Kush as the king of Kush. And he ruled along side a

> Kushite queen named ATENIATH. This name contains both "Aten" and "Ni

> (e)th" which is interesting. Perhaps, it's just coincidence.

> However, it has greater implications as studies have shown a
genetic

> connection between Greeks and Ethiopians. Add to that the recent

> theory that Minoan language has Bantu origins it then becomes even
> more tantalizing.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>> wrote:

>>>

>>

>>

>>

>>> The Hellenes had identified their goddess Athena with the Kamy

>>> goddess Nit who had been a goddess of war and wisdom.

>>>

>>

>>

>> Readers might recognize goddess Nit by the form "Neith," which is

> the

> > common form found especially in older literature (also Net, Neit,
> etc.).

> >

> > Regards,

> > Paul Kekai Mananasla

> >

>

>

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| 21414|2007-01-08 12:02:46|cristofori whitakara|Re: Questions rased in a new African history
book WHEN WE RULED|

when i see the word bantu i can't help but notice to kemetic terms "ba" and ntu". does this word
mean the soul of the neters(deities)? and the kemtians said the neters are from the south.could the
bantu be the predecessors of the cushites? or better said proto-bantu=latter day cushites?

clyde winters wrote:

--- goredema_99 <goredema_99@yahoo.com> wrote:

>

> "Do you think the writer is correct to argue that

> the Sumerians were

> > not Cushites but Bantus?"

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Clyde

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| 21415|2007-01-08 12:09:30|Mahari Mengistu|Re: [Ta_Seti] Minoan and Niger-Congo|

>>Some of the first African colonists to arrive in Greece came from

Crete. These Cretans were called Garamantes. After the goddess Ker or Car, these people also came to be also known as the Carians. The Carians spoke a Mande languages.<<

Dr. Winters,

You mentioned the goddess "Ker or Car". Could that be the origin of the name of the island "Crete - C(a)r -ete"?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "olmec982000" wrote:

>

>

> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>>

>> I'm afraid before I can accept words as evidence I would need to see

> correspondences of vowels and consonants and where the vowels differ I

> would like to see a reason offered in terms of the mechanics of speech

> production. It would also be nice if, however radical a theory is, the

> sources for the languages are from specialist scholars. Even if I speak

> an African language I would rather present a reference for it so people

> can check every meaning for themselves.

>>

>> To be honest I'm not hopeful of the Minoan Niger-Congo hypothesis but

> I will not dismiss it off hand because I have not seen the evidence.

>>

>> G.O.R.E

>

> Fari it is sad that you can not accept the work done by an Black man,

> but you can accept the work of a a European concerning a Bantu-

Sumerian

- > relationship even though that European researcher fails to provide as
- > much support for his theory as the Black man. But this is
- > understandable, white supremacy has made many blacks feel so inferior,
- > that anything written by a European must be white, I mean right-- while
- > the Black man must be wrong.
- >
- > You may not want to hear this, but, There is a Minoan-Niger -Congo
- > relationship based on Minoan linguistic data.
- >
- > Every since Arthur Evans discovered the Hieroglyphic and Linear A
- > writing of Crete there has been a search for the authors of this
- > writing. Some Grecian traditions indicate that Libyans (called
- > Garamante) formerly lived on Crete. This suggest that some of the
- > Eteocretans may have spoken one of the ancient languages of Libya.
- > The Garamantes or Carians originally lived in the Fezzan. These
- > Garamante were described by the Latin classical writers as black or dark
- > skinned: perusti (Lucan 4.679), furvi (Arnolius, Adversus Nationes ,
- > 6.5) and nigri (Anthologia Latina, 155,no.183).
- >
- > Some of the first African colonists to arrive in Greece came from Crete.
- > These Cretans were called Garamantes. After the goddess Ker or Car,
- > these people also came to be also known as the Carians. The Carians
- > spoke a Mande languages.
- >
- >
- >
- > A Pelasgian boat from Thera
- >
- >
- >
- > These people usually sailed to the Islands in Aegean and the surrounding
- > coast were they established prosperous trading communities.
- >
- > There is frequent mention of the Garamantes of the Fezzan, in Classical
- > literature of Greece and Rome. The Garamantes were recognized as a Black
- > tribe. They were known to the Greeks and Romans as dark skinned. In

- > Ptolemy (I.8.5.,p.31) a Garamante slave was described as having a body
- > the color of pitch or wholly black.
- >
- > Graves (1980) and Leo Frobenius linked the Garamante to the ancient
- > empire of Ghana (c.300 BC to A.D. 1100). Graves (1980) claims that the
- > term Garamante is the Greek plural for Garama or Garamas. He said that
- > the present Jarama or Jarma are the descendants of the Garamante;
- and
- > that the Jarama live near the Niger river.
- >
- > The Olympian creation myth, as recorded by Pindar in Fragment , and
- > Apollonius Rhodius, makes it clear that the Garamantes early colonized
- > Greece. Their descendants were called Carians. The Carians practiced
- > apiculture. As in Africa the Carians practiced matrilineal descent.
- > According to Herodotus , even up until his time the Carians took the
- > name of their mother.
- >
- > Many of the Greek myths are historical text which discuss the transition
- > of Greece from an matriarchal society to a patriarchal Aryan society.
- > The term Amazon was often used by the Aryans to denote matriarchal
- > societies living on the Black Sea. The battle between Thesus and the
- > Amazons, led by Queen Melanippe, records the conflicts between the
- > ancient Aryan-Greeks and the Libyco-Nubians settled around the Black
- > Sea.
- >
- > The classical Carians and Egyptians were very close. Having originated
- > in the Fertile African Crescent they had similar gods and cultural
- > traditions dating back to the Proto-Saharan period.
- >
- > The Garamantes founded Attica, where they worked the mines at Laureium.
- > Demeter, the goddess of agriculture and fruitfulness, came from the
- > Fezzan (Libya) by way of Crete. It was Demeter who took poppy seeds and
- > figs to Europe.
- >
- > Apollonius Rhodius (.iv.1310) tells us that the goddess Athene was born
- > beside Lake Triton in Libya. The goddess Athene, was called Neith

by the

> Egyptians and Nia by the Cretans in Linear A writing. This shows that

> the Garamantes took this god to Europe in addition to Demeter and Amon

> (=Ammon ,Amma).

>

> By 3000 BC, the Garamantes has spread their influence to Thrace and

> early Hellenic Greece. Hesiod, who was a Kadmean (i.e., of Egyptian

> descent), in Works and Days , said that before the Hellenic

invasion the

> Grecian people lived in peace and tranquility and had matriarchal

> societies. The name Europe comes from Aerope, the daughter of King

> Catreus, a Cretan. Thucydides observed that:

>

> "The first person known to us by tradition as having

>

> established a navy is Minos. He made himself master

>

> of what is now called the Hellenic sea, and ruled over

>

> the Cyclades into most of which he sent the first colo-

>

> nies, expelling the Carians and appointing his own sons

>

> as governors; and thus did his best to put down piracy

>

> in these waters, a necessary step to secure the revenues

>

> for his own use".

>

> Thus we find that many Cretans also settled much of mainland

southern

> Europe.

> A major group from Libya that settled Crete were the

> Garamante. Robert Graves in (Vol.1, pp.33-35)

> maintains that the Garamante who originally lived in the Fezzan

fused

> with the inhabitants of the Upper Niger region of West Africa.

> This theory is interesting because the chariot routes from the

Fezzan

> terminated at the Niger river. In addition, the Cretan term for king

> "Minos", agrees with the Mande\Manding word for ruler "Mansa". Both

> these terms share consonantal agreement : M N S. The name

> Garamante, illustrates affinity to Mande morphology and grammar. The

> name for the Manding tribe called "Mande", means Ma 'mother, and nde

- > 'children', can be interpreted as "Children of Ma", or "Mothers children"
- > " (descent among this group is matrilineal). The word Garamante, can be
- > broken down into Malinke-Bambara into the following monosyllabic words
- > Ga 'hearth', arid, hot'; Mante/Mande , the name of the Mande speaking
- > tribes. This means that the term: Garamante, can be interpreted as
- > "Mande of the Arid lands" or "Arid lands of the children of Ma".

This

- > last term is quite interesting because by the time the Greeks and Romans
- > learned about the Garamante, the Fezzan was becoming increasingly arid.
- > The Egyptians called the Cretans Keftiu. There is agreement between the
- > Keftiu names recorded by Egyptian scribes (T.E. Peet, "The Egyptian writing board BM5647 bearing Keftiu names". In
- > Archaeology Presented to Sir A. Evans>, (ed.) by S Casson (Oxford, 1927,
- > 90-99)), and Manding names. The root kef-, in Keftiu, probably is
- > Ke'be, the name of a Manding clan , plus the locative suffix {i-} used
- > to give the affirmative sense, plus the plural suffix for names {u-},
- > and the {-te} suffixial element used to denote place names,
- > nationalities and to form words. On the Egyptian writing board
- > there are eight Keftiu names. These names agree with Manding names:
- > Keftiu Manding sh

h.r

- > Sye Nsy Nsy 'ksh
- > Nkyi Pnrt Pe, Beni (name for twins)
- > 'dm Demba

Rs

- > Rs This analogy between Keftiu and Manding names is startling.
- > In conclusion, the evidence of similarity between Keftiu names and names
- > from the Manding languages appear to support Graves view that the
- > Eteocretans, who early settled Crete may have spoken a language similar
- > to the Mande people who live near the Niger. Consequently, there is every

> possibility that the Linear A script used by the Keftiu, which is
> analogous to the Libyco Berber writing used by the Proto-Mande
(see: C.
> A. Winters, "The influence of the Mande scripts on ancient America",
>
with someone the other day. Most of the priests I know from Africa
trace their ideology from the Twa who migrated to central Africa.

People mispronounce the name by saying "Bantu" (one whole word), when
it is actually Ba'Ntu. It has the same meanings in Mdw Ntr, for:

Ntu = those who are (existence, matter, life form)
Ba = spirit

Ba'Ntu simply means "Human Being." While doing my research on what
Africans call themselves (remember the debate on what Kmt means), I have
found that all African people simply call themselves "the people" or
"human beings." Only foreigners (including other Africans) name the
people of a given territory; otherwise they simply call themselves
"the people" (Igbo, Rmt, etc.).

I think it is simply speaking about living being versus something that
is dead. The Twa and Kemetw are always distinguishing between someone
being alive and dead; This while paying attention to how statues used
this symbolism of a person with their leg out to show it was
constructed while the person was living, versus a statue with the feet
closed symbolizing they are dead (hotep - feet together symbolizing a
flat line).

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, cristofori whitakara
wrote:

>
> when i see the word bantu i can't help but notice to kemetic terms

"ba" and ntu". does this word mean the soul of the neters(deities)?
and the kemtians said the neters are from the south.could the bantu be
the predecessors of the cushites? or better said proto-bantu=latter
day cushites?

>
> clyde winters wrote:

> --- goredema_99 wrote:
>
> >
> > "Do you think the writer is correct to argue that
> > the Sumerians were
> > > not Cushites but Bantus?"
> >
> > Amanda
> >
> > I come back to these questions because I feel the
> > real issue was not
> > dealt with.
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> > The real question is whether there is any linguistic
> > evidence anyone
> > has ever seen which links Cushitic with Sumerian?
> > Not a claim but
> > actual lexical similarities we can look at and judge
> > against known
> > linguistic relationships. The Cushitic languages are
> > spoken in southern
> > and central Ethiopia, parts of Kenya, and northern
> > Tanzania. To my
> > knowledge there are no convincing similarities that
> > can be put before
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> > The other thing is who exactly is a Cushite depends
> > on who is judging.
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> > scholars with the
> > Sumerians because they were the builders of these
> > cities. Some Biblical
> > commentaries claim he (Cush) is father of the
> > dark-skinned races, and
> > others say specifically the Black race. By this
> > reasoning anyone who is
> > Black is automatically a Cushite whether Ethiopian,
> > Nigerian or
> > Zambian. If you believe that the Biblical
> > progenitors (like Adam and
> > Noah) were thought of as Black by Biblical writers

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> > cannot be the father of Blacks, but only of a
> > particular lineage. But
> > which one? The Cushitic peoples of East Africa?
> > These languages were
> > only called Cushitic after the character in Genesis
> > not the other way
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> > languages. Canaanite, to give an example, which
> > appears as a descendant
> > of Ham in Genesis was named, along with all its
> > relatives, as `Semitic`
> > in the 18th century. Cart before the horse.
> > The historical kingdom of Kush is the best candidate
> > but ethnically
> > this is saying nothing. There were many ancient
> > kingdoms in Sudan of
> > which Kush was one. In the first millenium Kush was
> > the only Sudanese
> > Kingdom but in the second millenium BC there was
> > Kush and Wawat. In the
> > third millenium BC the situation was even more
> > complex and they were
> > not all speaking the same language, or even related
> > languages. During
> > the Old Egyptian kingdom the name Kush does not
> > appear in texts. It
> > appears to me the authors of Genesis were using the
> > name `Kush` to
> > stand for the general area of Sudan because that is
> > what Sudan was
> > called in their day. I very much doubt whether the
> > Hebrews would have
> > known the exact ethnic affiliations (as opposed to
> > racial affiliations
> > which can be gauged visually) of what to them would
> > have been an
> > ancient and very probably mysterious people (the
> > Sumerians).
> >
> > As for Canon Rawlinson`s claim that his brother,
> > Henry Creswicke used
> > Cushitic Ethiopian languages to decipher Sumerian
> > all I can say is he
> > was motivated by pushing a misinterpretation of the

> > Bible and he had
> > racially motivated reasons for doing so. According
> > to Canon Rawlinson
> > the Cushites were dark-skinned Caucasians who he
> > distinguished from
> > `Negroes.` That was the whole point of naming
> > Ethiopian languages that
> > were not `Semitic` as `Cushitic`. So what really
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> > that did not start with Rawlinson. By Rawlinson's day
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> > phonetically whole chunks of the language and used
> > remote Persian
> > dialects and Avestan Persian to find ancestral
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> > Persian kings used Babylonian as the second language
> > of their
> > inscriptions but the characters had the same value.
> > So Rawlinson could
> > read this too. But he had to learn Arabic and Hebrew
> > to make sense of
> > this language. Once he had deciphered the Babylonian
> > he then found
> > dictionaries translating Babylonian words into
> > another language. It was
> > also clear that you had to learn this language
> > before you could master
> > the writing system. This language was Sumerian. If
> > you speak English
> > and you have a French-English dictionary do you need
> > to decipher French
> > or just look up the words and read the meanings?
> >
> > In my opinion Cushitic East African languages have
> > nothing to do with
> > Sumerian but if anyone has linguistic evidence to
> > put forward I would
> > be happy to take a look.
> >

> > The Notorious G.O.R.E

> >

> >

>

> Hi Fari

>

> This is interesting because Rawlinson also used

> Galla/Oromo to decipher the cuneiform writing.

>

> Clyde

>

>

> Do You Yahoo!?

> Tired of spam? Yahoo! Mail has the best spam protection around

> <http://mail.yahoo.com>

>

>

>

>

>

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| 21420|2007-01-08 15:14:03|asar_imhotep|Re: Egypt: Ancient History of African Philosophy|

I see this same thing when people are trying to connect Mdw Ntr to

Hebrew and Arabic (making it semetic). An example can be seen here:

www.friesian.com/egypt.htm

<http://www.friesian.com/trees.htm#semitic>

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>

> --- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

> >

> >

> >

>

> > Technically speaking, no scholar, using the method of internal

> > reconstruction, has proved objectively that the Semitic, Egyptian, and

> > Berber languages are descended from a common ancestor. The
> > so-called "AfroAsiatic family," or "Chamito-Semitic
> > family," which has gained wide circulation, has no scientific

foundation

> > at all. There is no proof of an "Afro-Asiatic historical
> > grammar."

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> Many people are not aware that even the vaunted (by the West)
> Indo-European family has not been reconstructed using the strict
> methods advocated in most modern linguistic works.

>

> If you ask for PIE reconstructions most likely you will get material
> from Pokorny.

>

> The problem with Pokorny is that he uses hypothetical roots and then
> constructs hypothetical declensions, conjugations, etc.

>

> The great bulk of the reconstructions from his dictionary come from
> these types of forms based on hypothetical grammar, rather than using
> real present-day or literary words with strict sound and meaning
> matches to reconstruct forms based on suggested sound changes.

>

> Furthermore, most reconstructions are based on sound changes inherent
> in the laryngeal theory. The latter theory can be described as a
> multi-step sound change proposal that would be rejected if suggested
> for any family other than Indo-European as direct evidence is lacking.

>

> Regards,
> Paul Kekai Manansala

>

| 21421|2007-01-08 17:40:09|Mahari Mengistu|Re: Egypt: Ancient History of African
Philosophy|

Even Budge said that Egyptian has some Arabic words, some Hebrew
words but the language it is most like is BaNtu.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"
wrote:

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- > > Regards,
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- > >
- >

| 21422|2007-01-08 17:40:15|Mahari Mengistu|Re: Questions raised in a new African history book WHEN WE RULED|

>>Ntu = those who are (existence, matter, life form)

Ba = spirit<<

However, I do like a potential translation of "those of the spirit".
And from an Afrikan ethos that also implies "human being" since we are thought to be "spirits", "souls", i.e., soul people, soul food, soul music, etc.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

- >
- > Actually you are right. And it's funny, I was just discussing this
- > with someone the other day. Most of the priests I know from Africa
- > trace their ideology from the Twa who migrated to central Africa.
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- > People mispronounce the name by saying "Bantu" (one whole word),

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>> Hi Fari
>>
>> This is interesting because Rawlinson also used
>> Galla/Oromo to decipher the cuneiform writing.
>>
>> Clyde
>>
>> _____
>> Do You Yahoo!?
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>>
>>
>> _____
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>>
>
| 21423|2007-01-08 17:51:01|Djehuti Sundaka|Re: Mesopotamia|
Repeating erroneous notions doesn't create any mistakes on my part.

There's simply no such thing as a "principal language" of the 'Afroasiatic' family or of any language family for that matter. All branches of a language family equally evolve from their ancestral proto-language. The language of Kamat took on its distinction where it did due to the eventual cultural distinction of Hapy Valley dwellers from the dwellers of the two related language groupings bordering the Hapy Valley. That includes the 'Berber' grouping i.e. the people of the northern Sahara. As any linguist knows, where a daughter language develops has nothing to do with where its ancestral language originates and therefore where the ancestors of the people ultimately originate.

The Mountains of the Moon are located to the south at the headwaters of the second source of the Hapy, not in the Sahara. A few years ago, on this list, the claim of the people of Kamat coming from the Mountains of the Moon was found to be an unfounded claim of Dr. Ben's. The claim simply doesn't exist in any Kamy text.

The institutions found in Qustal only shows cultural transmission to the people of Kamat, not the presence of the people of Kamat in Qustal. The people of Qustal had waged a long war with the people of Kamat at Nkn with the people of Nkn eventually becoming more powerful over time and establishing the unification of upper Kamat. If anything, the cultural transmission indicates the presence of people from Qustal among the people of Kamat probably due to conquest by rulers of Qustal at some point. Otherwise, it's hard to imagine the people of Nkn adopting the ways of the people they were at war with.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
>
> --- Djehuti Sundaka
> wrote:
>
> > I concluded an area near T'ana based on both
> > linguistic and physical
> > maps available to me at the time. The comparison of
> > the linguistic
> > maps and the physical maps had revealed a general
> > geographical
> > border between 'Afro-Asiatic' speakers and
> > 'Nilo-Saharan' speakers
> > that followed the Hapy all the way up to its source
> > at T'ana. Since
> > I had nothing that could specifically determine the
> > shores of T'ana
> > itself as the definite area of origin, I had to
> > settle for
> > concluding a general area near T'ana, central to
> > where the
> > linguistic diversification was greatest.
> >
> > Djehuti Sundaka
>
> Hi
>
> This was a big mistake. Granted many people use the
> greatest diversity theory to explain where a possible

> language family originated but this was a misuse of
> the theory given the fact that we know that Egyptian,
> the principal language in Afro-Asiatic was not spoken
> around Lake Tana. The Egyptian language and the people
> who spoke the language was centered in Nubia and the
> Saharan Highlands. This was supported by the rock art
> and other evidence.

>
>

> There are similarities between Egyptian and
> Saharan motifs (Farid,1985). It was in the Sahara that
> we find the first evidence of agriculture, animal
> domestication and weaving (Farid , 1985, p.82). This
> highland region is the Kemites "Mountain of the Moons
> " region, the area from which the civilization and
> goods of Kem, originated.

>

> The rock art of the Saharan Highlands support the
> Egyptian traditions that in ancient times they lived
> in the Mountains of the Moon or the Highland Sahara.
> The Predynastic Egyptian mobilier art and the Saharan
> rock art share many common themes including,
> characteristic boats (Farid 1985,p. 82), men with
> feathers on their head (Petrie ,1921,pl. xvlll,fig.74;
> Raphael, 1947, pl.xxiv, fig.10; Vandier, 1952, p.285,
> fig. 192), false tail hanging from the waist (Vandier,
> 1952, p.353; Farid, 1985,p.83; Winkler 1938,I,
> pl.xxlll) and the phallic sheath (Vandier, 1952,
> p.353; Winkler , 1938,I , pl.xvlll,xx, xxlll).

>

> Due to the appearance of aridity in the Mountains
> of the Moon (Highland Sahara) the Proto-Saharans
> migrated first into Nubia and thence into Kem.
> The Proto-Saharan origin of the Kemites explain the
> fact that the Kushites were known for maintaining the
> most ancient traditions of the Kemites as proven when
> the XXVth Dynasty or Kushite Dynasty ruled ancient
> Egypt. Farid (1985, p.85) wrote that[b] "To conclude,
> it seems that among Predynastic foreign relations, the
> [Proto-] Saharans were the first to have significant
> contact with the Nile Valley, and even formed a part
> of the Predynastic population" [/b](emphasis author).

>

> The ancestors of the Kemites originally lived in
> Nubia. The Nubian origin of Egyptian civilization is
> supported by the discovery of artifacts by

- > archaeologists from the Oriental Institute at Qustul.
- > On a stone incense burner found at Qustul we find a
- > palace facade, a crowned King sitting on a throne in a
- > boat, with a royal standard placed before the King and
- > hovering above him, the falcon god Horus. The white
- > crown on this Qustul king was later worn by the rulers
- > of Upper Egypt.
- >
- > Many Egyptologists were shocked to learn in 1979,
- > that the A-Group of Nubia at Qustul used Egyptian type
- > writing two hundred years before the Egyptians
- > (Williams 1987). This fact had already been recognized
- > much earlier by Anta Diop (1974) when he wrote that it
- > was in Nubia "where we find the animals and plants
- > represented in hieroglyphic writing".
- >
- > The Qustul incense burner indicates that the
- > unification of Nubia preceded that of Egypt. The
- > Ta-Seti had a rich culture at Qustul. Qustul Cemetery
- > I had tombs that equaled or exceeded Kemite tombs of
- > the First Dynasty of Egypt. The A-Group people were
- > called Steu 'bowmen'.
- >
- > The Steu had the same funeral customs, pottery,
- > musical instruments and related artifacts of the
- > Egyptians. Williams (1987, p.173,182) believes that
- > the Qustul Pharaohs are the Egyptian Rulers referred
- > to as the Red Crown rulers in ancient Egyptian
- > documents.
- >
- > Dr. Williams (1987) gave six reasons why he
- > believes that the Steu of Qustul founded Kemite
- > civilization:
- >
- > 1. Direct progression of royal complex
- > designs from Qustul to Hierakonpolis to Abydos.
- >
- > 2. Egyptian objects in Naqada III a-b tombs
- >
- > 3. No royal tombs in Lower and Upper Egypt.
- >
- > 4. Pharoanic monuments that refer to conflict
- > in Upper Egypt.
- >
- > 5. Inscriptions of the ruler Pe-Hor, are older than
- > Iry-Hor of Abydos.

- >
- > 6. The ten rulers of Qustul, one at
- > Hierakonpolis and three at Abydos corresponds to the
- > "historical" kings of late Naqada period.
- >
- > The findings of Williams (1987), support the findings
- > of Diop (1991) because we also understand better now
- > why the Egyptian term designating royalty
- > etymologically means: (the man) who comes from the
- > South=[i][b] nsw< n y swt[/i][b] = who belongs to the
- > South= who is a native of the South= the King of
- > Lower Egypt, and has never meant just King, in
- > other words king of Lower and Upper
- > Egypt, King of all Egypt (p.108).
- >
- > After 3000 BC the Nubians began to expand eastward.
- > This was supported by the expansion of the Gash Group,
- > which was associated with the Pan-Grave Culture of the
- > Eastern Desert. It is clear that the Gash Group was
- > closely related to the Kerma culture. Some researchers
- > such as Dr. Rodolfo Fattovich maintain that Kerma was
- > the intermediary between the Egypt and the Gash
- > Culture. The lithic culture associated with the Gash
- > cultural complex at Kissala, point also points to an
- > origin in the African hinterland.
- >
- > By the mid-2nd Millennium we see the rise of the
- > Tihama cultural complex of along the Red Sea. The
- > pottery of the Tihama cultural complex found along the
- > Eritrean and south Arabian coast is similar to the
- > pottery used by the C-Group and Kerma civilization of
- > the Middle Nile.
- >
- > It is clear that the Egyptian language the principal
- > family in Afro-Asiatic Superfamily was centered in
- > Nubia. In addition, it is clear that the Gash and
- > Tihama cultural complexes shared cultural elements
- > with the Kerma and C-Group civilizations. Given this
- > evidence you made a great mistake in assigning Tana,
- > as the homeland of the Afro-Asiatic speakers. Any
- > cursory examination of the linguistics and
- > archaeological evidence for the rise of "civilization"
- > along the Horn and Red Sea, point to the creators of
- > these civilizations probably originating in Nubia, not
- > around Tana.
- >

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> _____
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> | 21424|2007-01-08 18:08:10|Djehuti Sundaka|Re: Mesopotamian Misunderstandings|
> It's not Issis who's challenging what I stated but someone else.
> Someone else, who in fact, should be well aware about how daughter
> languages can form far away from their ancestral homeland.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>
> Djehuti
>
> What seems to have gotten lost in all of this was that Isis
> seemed only to be asking for information rather than challenging
> your theory. When we dicussed the Sumerian-ProtoBantu hypothesis at
> another site some people thought I was saying that Sumerian was a
> Bantu language. These kind of misunderstandings are common. Is it
> surprising that someone might think because Egyptian is an
> Afroasiatic language the Egyptians must have come, as Egyptians and
> not as some distant ethnic ancestor, from the Afroasiatic Urheimat?
>
> G.O.R.E
>
> Djehuti Sundaka wrote:
> --- In Ta_Seti@yahoogroups.com, clyde winters

> wrote:
>>
>>
>> --- Djehuti Sundaka
>> wrote:
>>
>>> What I said was clear enough. What I didn't say is
>>> also clear. So
>>> asking for evidence of something that was neither
>>> said nor implied
>>> is out of place. There's simply no grounds for
>>> trying to confuse a
>>> statement pertaining to the geographical origin of a
>>> language family

> > > with a non-existent statement about the geographical
> > > origin of one
> > > of its daughter language's speakers.
> > >
> > > Djehuti Sundaka
> >
> > Hi
> >
> > You are wrong. If the cultures associated with the
> > daughter language are mainly found in "Nubia", while
> > the mother is supposedly found in Ethiopia, thousands
> > of miles away from the earliest examples of the major
> > language in Afro-Asiatic, namely Egyptian, some
> > explanation must be provided for this discontinuity.
> >
> > If you read the literature on AA, most of the
> > proto-terms are Egyptian forms, although many
> > researchers have a Semitic-centric point of view of
> > this family. Given the linguistic status of Egyptian
> > in AA, you need to explain why the roots of Egyptian
> > civilization and speakers was in Nubia, while you
> > claim the origin of AA lies at Tana, Ethiopia
> > thousands of miles away from Nubia. How did you decide
> > on Tana, we don't find remnants of Oromo, Egyptian and
> > Semitic speakers here, or do we?
> >
> > Clyde
> >
> > _____
>
> On the contrary, anyone with any familiarity with this language
> family knows that the 'Cushtic' grouping stretches all the way
from
> the 'Horn' to Kamat while the 'Berber' grouping stretches all the
> way from Kamat to the west coast. Thus, there clearly isn't any
> discontinuity and it's therefore of no coincidence that the Kamy
> language has been observed to have the most similarities with
these
> two language groupings.
>
> If you've read any modern literature on this language family
you'll
> know that most of the proto-terms are not 'Egyptian forms'. Try
> reading Christopher Ehret's "Reconstructing Proto-Afroasiatic".
> You'll also know that the continuity of this language family
spreads

> from Ethiopia with its greatest language diversity to be found there
> indicating it as the ancestral homeland.
>
> Now, why would you think that the remnants of widespread daughter
> languages are to be found in their ancestral homeland??? That's
> like asking for evidence of Germanic and Romance speakers in the
> Proto-Indo-European homeland.

>
> Djehuti Sundaka

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>

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>
| 21425|2007-01-09 00:38:57|Robin|Re: Mesopotamia (reply to Issis)|
Dear Issis

1. The problem here is that the most recent (mainstream) material tends also to be the most anti-Black. It is the older (i.e. 19th and early 20th century) mainstream material that is the more honest.

2. There are few books that discuss the origin of civilisation in both Egypt AND Mesopotamia. Few writers are competent in both areas.

The most useful materials that includes both civilisations are books by Rashidi, Jackson, Winters, Diop and myself (www.whenweruled.com). What none of these books cover, however, is specifically the origin of cuneiform. Only Jackson (1972) and myself (2006) challenge the mainstream ideas of the respective chronologies of Egypt and Mesopotamia.

CAN ANYBODY ELSE SUGGEST MATERIALS?

Hope this is useful.

Robin

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>

> Seeing as the material I am being taught is outdated, where could
I
> find the most current and therefore non-racist information? I
> originally posted asking for resources, not actually positing a
> position because I am a neophyte, but I do want to learn as much
as
> I can and would appreciate being pointed in the right direction
with
> books, articles, etc.
>
>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>
>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>
>> wrote:
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:
>>>>
>>>> I am studying Assyriology at university, and Mesopotamia is
>>>> understood without further questioning to be the so-
> called "cradle"
>>>> of "Western civilization." Egyptian writing is tentatively
> assumed
>>>> to have derived from cuneiform,
>>>
>>> That may be something local to your university. I'm not sure
it's
>>> widely assumed anymore although certainly the theory, as thin
as
> it
>>> is, still has many adherents.
>>>
>> And of course, Paul, as you well know, this not surprisingly
fits
>> neatly into the racist position that civilization, ALONG WITH
> WRITING,
>> was begun by caucasians. Because whites currently predominantly
>> inhabit the area they would like to assume the ancients were
also
>> white; thus, a nice little fit.
>> HTP,
>> Mahari
>>
>

| 21426|2007-01-09 03:30:07|Fari Supiya|Re: Questions raised in a new African history book
WHEN WE RULED|

Dr Winters

1. Why would you need Oromo when you can read the syllables and have the meanings provided in Akkadian?

2. Have you ever seen an Oromo word list being compared with Sumerian equivalents, if so could you provide some examples?

Noone contests that Avestan is an earlier form compared to modern Persian or that Hebrew and Akkadian are related so we can see how they fit into the decipherment story. But I have not seen anyone show probative evidence of the links between Sumerian and Oromo. Without this it's just a claim. For this reason I respectfully disagree with you.

Incidentally I went to the British Museum to look at Rawlinson's notebooks. I did not see any evidence of Oromo.

G.O.R.E

clyde winters wrote:

--- goredema_99 <goredema_99@yahoo.com> wrote:

>

> "Do you think the writer is correct to argue that

> the Sumerians were

> > not Cushites but Bantus?"

>

> Amanda

>

> I come back to these questions because I feel the

> real issue was not

> dealt with.

>

> The real question is whether there is any linguistic

> evidence anyone

> has ever seen which links Cushitic with Sumerian?

> Not a claim but

> actual lexical similarities we can look at and judge

> against known

> linguistic relationships. The Cushitic languages are

> spoken in southern

> and central Ethiopia, parts of Kenya, and northern

> Tanzania. To my

> knowledge there are no convincing similarities that

> can be put before

> us.

>

> The other thing is who exactly is a Cushite depends

> on who is judging.

> The term originally appears in the Bible, Genesis
> 10:6-11 to describe
> Ham's eldest son, who fathered Nimrod, the builder
> of the south
> Mesopotamian cities. Nimrod is identified by
> scholars with the
> Sumerians because they were the builders of these
> cities. Some Biblical
> commentaries claim he (Cush) is father of the
> dark-skinned races, and
> others say specifically the Black race. By this
> reasoning anyone who is
> Black is automatically a Cushite whether Ethiopian,
> Nigerian or
> Zambian. If you believe that the Biblical
> progenitors (like Adam and
> Noah) were thought of as Black by Biblical writers
> then obviously Cush
> cannot be the father of Blacks, but only of a
> particular lineage. But
> which one? The Cushitic peoples of East Africa?
> These languages were
> only called Cushitic after the character in Genesis
> not the other way
> round. Hardly authentic. The same applies to the
> so-called Semitic
> languages. Canaanite, to give an example, which
> appears as a descendant
> of Ham in Genesis was named, along with all its
> relatives, as 'Semitic'
> in the 18th century. Cart before the horse.
> The historical kingdom of Kush is the best candidate
> but ethnically
> this is saying nothing. There were many ancient
> kingdoms in Sudan of
> which Kush was one. In the first millenium Kush was
> the only Sudanese
> Kingdom but in the second millenium BC there was
> Kush and Wawat. In the
> third millenium BC the situation was even more
> complex and they were
> not all speaking the same language, or even related
> languages. During
> the Old Egyptian kingdom the name Kush does not
> appear in texts. It
> appears to me the authors of Genesis were using the

- > name `Kush` to
- > stand for the general area of Sudan because that is
- > what Sudan was
- > called in their day. I very much doubt whether the
- > Hebrews would have
- > known the exact ethnic affiliations (as opposed to
- > racial affiliations
- > which can be gauged visually) of what to them would
- > have been an
- > ancient and very probably mysterious people (the
- > Sumerians).
- >
- > As for Canon Rawlinson`s claim that his brother,
- > Henry Creswicke used
- > Cushitic Ethiopian languages to decipher Sumerian
- > all I can say is he
- > was motivated by pushing a misinterpretation of the
- > Bible and he had
- > racially motivated reasons for doing so. According
- > to Canon Rawlinson
- > the Cushites were dark-skinned Caucasians who he
- > distinguished from
- > `Negroes.` That was the whole point of naming
- > Ethiopian languages that
- > were not `Semitic` as `Cushitic`. So what really
- > happened?
- >
- > Persian cuneiform was the first to be deciphered
- > in a long process
- > that did not start with Rawlinson. By Rawlinson`s day
- > a few characters
- > of Persian cuneiform could be read. Rawlinson used
- > this to spell
- > phonetically whole chunks of the language and used
- > remote Persian
- > dialects and Avestan Persian to find ancestral
- > equivalents in the
- > Persian cuneiform. This is what Rawlinson did. It so
- > happens that
- > Persian kings used Babylonian as the second language
- > of their
- > inscriptions but the characters had the same value.
- > So Rawlinson could
- > read this too. But he had to learn Arabic and Hebrew
- > to make sense of
- > this language. Once he had deciphered the Babylonian

> he then found
> dictionaries translating Babylonian words into
> another language. It was
> also clear that you had to learn this language
> before you could master
> the writing system. This language was Sumerian. If
> you speak English
> and you have a French-English dictionary do you need
> to decipher French
> or just look up the words and read the meanings?
>
> In my opinion Cushitic East African languages have
> nothing to do with
> Sumerian but if anyone has linguistic evidence to
> put forward I would
> be happy to take a look.
>
> The Notorious G.O.R.E
>
>

Hi Fari

This is interesting because Rawlinson also used
Galla/Oromo to decipher the cuneiform writing.

Clyde

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| 21427|2007-01-09 03:36:14|Fari Supiya|Re: Questions rasied in a new African history book
WHEN WE RULED|

Perhaps the best starting point is to ask the Bantu-Speaking peoples what the term `Bantu` means
in *their* languages.

G.O.R.E

cristofori whitakara wrote:

when i see the word bantu i can't help but notice to kemetic terms "ba" and ntu". does this word mean the soul of the neters(deities) ? and the kemtians said the neters are from the south.could the bantu be the predecessors of the cushites? or better said proto-bantu= latter day cushites?

cllyde winters wrote:

--- goredema_99 <goredema_99@yahoo.com> wrote:

>
> "Do you think the writer is correct to argue that
> the Sumerians were
> > not Cushites but Bantus?"
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> I come back to these questions because I feel the
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| 21428|2007-01-09 03:47:07|Fari Supiya|Re: Mesopotamia|

"And of course, Paul, as you well know, this not surprisingly fits
neatly into the racist position that civilization, ALONG WITH WRITING,
was begun by caucasians. Because whites currently predominantly
inhabit the area they would like to assume the ancients were also
white; thus, a nice little fit."

HTP,

Mahari

Mahari you'd be surprised. Southern Iraqi's particularly those in what was ancient Sumer, look
remarkably like Upper Egyptians from Luxor and a sizeable minority are Black. Just follow any
programmes dealing with the situation in Iraq, particularly those focusing on Basra. When I was

in Upper Egypt it was easier getting hold of an Afro comb than it is in London, but then most people looked like they needed one.
G.O.R.E

Mahari Mengistu wrote:

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:
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> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:
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> > of "Western civilization. " Egyptian writing is tentatively assumed
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> That may be something local to your university. I'm not sure it's
> widely assumed anymore although certainly the theory, as thin as it
> is, still has many adherents.
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And of course, Paul, as you well know, this not surprisingly fits neatly into the racist position that civilization, ALONG WITH WRITING, was begun by caucasians. Because whites currently predominantly inhabit the area they would like to assume the ancients were also white; thus, a nice little fit.
HTP,
Mahari

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| 21429|2007-01-09 04:45:46|Fari Supiya|Re: Linguistic Affinities of Egyptian|
Mahari

I don't claim to have all the answers but the Egyptian I saw in Budge's book did not look like Proto-Bantu to me and I've been looking at PB for about six years now. I will, however check to see how extensive the Egyptian and Semitic lexical parallels are (though I am told the grammatical parallels are strong enough to have them both classed as Afroasiatic).
G.O.R.E

Mahari Mengistu wrote:

Even Budge said that Egyptian has some Arabic words, some Hebrew words but the language it is most like is BaNtu.

HTP,
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wrote:

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> Hebrew and Arabic (making it semetic). An example can be seen here:
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| 21430|2007-01-09 05:55:57|clyde winters|Re: Questions raised in a new African history book
WHEN WE RULED|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Dr Winters
>
> 1. Why would you need Oromo when you can read the
> syllables and have the meanings provided in
> Akkadian?

Hi Fari

I don't know. Maybe if Rawlinson was alive you could ask him.

Clyde

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| 21431|2007-01-09 07:51:08|Li (wiseladyowl)|Re: Mesopotamia (reply to Issis)|

YES! Professor Manu Ampim has done extensive firsthand primary research into the Ancient Classical Civilisations of Africa. Here is the website for those who are seeking answers as to the origins and languages of the Kemetian (egyptian) ppl:

<http://www.manuampim.com/>

Robin wrote:

Dear Issis

1. The problem here is that the most recent (mainstream) material tends also to be the most anti-Black. It is the older (i.e. 19th and early 20th century) mainstream material that is the more honest.
2. There are few books that discuss the origin of civilisation in both Egypt AND Mesopotamia. Few writers are competent in both areas.

The most useful materials that includes both civilisations are books by Rashidi, Jackson, Winters, Diop and myself (www.whenweruled.com).

What none of these books cover, however, is specifically the origin of cuneiform. Only Jackson (1972) and myself (2006) challenge the mainstream ideas of the respective chronologies of Egypt and Mesopotamia.

CAN ANYBODY ELSE SUGGEST MATERIALS?

Hope this is useful.

Robin

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>

> Seeing as the material I am being taught is outdated, where could I

> find the most current and therefore non-racist information? I

> originally posted asking for resources, not actually positing a

> position because I am a neophyte, but I do want to learn as much as

> I can and would appreciate being pointed in the right direction with

> books, articles, etc.
>
>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
> >
> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
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I can then only conclude that Rawlinson did not use Oromo to decipher cuneiform as a) noone has shown any linguistic parallels between Sumerian and Oromo of the type that suggest a genetic relationship and b) he had no need to do so as he could already read the syllables and had the meanings, and c) the only source for this claim comes from someone who had an agenda to Hamiticise the Sumerians but with no evidence.
G.O.R.E

clyde winters wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Dr Winters

>

> 1. Why would you need Oromo when you can read the
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Hi Fari

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| 21433|2007-01-09 09:20:15|Mahari Mengistu|Re: Mesopotamia|

O no I wouldn't be surprised AT ALL. I did say "predominantly white". Perhaps, I mis-spoke because that is all you tend to see in the media and those who are the power structure and it may be similar to what used to be South Afrika with a minority white running things. To be quite frank I wouldn't know although I think it is unlikely.

What I do know is that the Iraqis have a LOT OF AFRIKAN BLOOD running through their veins as does a huge percentage of so-called MEasterners. To me it is obvious in their phenotype and physiques and hair which of course lends more evidence to previous statements that

the area was once inhabited by people of Afrikan descent albeit it 100's to 1000's of years ago (in large numbers). And like America the ones in power tend to be more caucasian-looking.

I remember speaking with an Iranian who, to me, possessed obvious Afrikan genes although most people would have thought him ME or possible Hispanic and mentioning to him about a place in Iran (I don't recall; I had just read about it) where there was a significantly dark population; I mentioned it to him. He bristled with quiet indignation at the inference that they were of Afrikan descent and said it was because of the sun. I ended my conversation with him.

HTP,
Mahari

HTP,
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--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

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> neatly into the racist position that civilization, ALONG WITH
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>
> | 21434|2007-01-09 09:32:52|Mahari Mengistu|Re: Linguistic Affinities of Egyptian|
> Don't misunderstand my statement. What he said was that it is "most
> like" BaNtu - not that it was BaNtu. Hebrew is classified as an
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| 21435|2007-01-09 09:51:25|Fari Supiya|Re: How To Show Languages Are Related|

Dear All

Plenty has been written at this site about language relationships. The first thing to realise is that there are different degrees of linguistic relationship. The Bantu languages for instance are quite close with abundant grammatical evidence and lexical parallels to make the relationship obvious. These similarities include basic vocabulary and noun class prefixes for instance those visible between Ki-Lega spoken in eastern Democratic Republic of Congo and Chi-Shona

spoken in Zimbabwe. Each compared word is preceded by a verbal infinitive or a class prefix separated from the base by a hyphen:

Chi-ShonaKi-Lega

1. ku - rima to cultivate ko - lemato cultivate
2. ku - rira to sound, to cry ko - lela to cry, to weep
3. ku - ripato compensate for, pay forku - lipa to pay
4. ku - ruka to plaitko - loka to plait
5. ku - roya to bewitch ko - loga to bewitch
- 6a.mu- rume man wa - mo - lome man
- b.n - dume male mo - lome male

The verbal infinitive prefixes (ku- in Chi-Shona and usually ko- in Ki-Lega) in both languages are cognate, that is, they come from the same source or ancestor language. In Bantu languages all noun bases are preceded by a class prefix such as mu- or n- which indicates the nature of the noun. The class 1 prefix *mu-* in Chi-Shona is cognate with the Ki-Lega *mo-*. Class 1 prefixes occur before nouns indicating humans, occupations etc. The class 3 prefix also has the shape mu- and mo- but indicates 'things' not 'humans'. Even the Ki- and Chi- before the respective languages are cognate.

It is important to note that closely related languages should provide the blueprint for what should be looked for in more distant relationships, particularly in ones that are contested. Firstly there's the degree of exactness of the meanings. The initial demonstration should be with words that translate each other. This is because it reduces the probability of chance matches. All languages have at least some words that are similar in shape and meaning so the more exact the meaning the greater the chance of relationship. From these words patterns or recurrences should be visible. On the basis of these two and 200 other Bantu languages the ancestral or Proto-language, or at least parts of it, have been reconstructed. This reconstruction is made possible by an examination of the recurrent correspondences, for example Chi-Shona r- corresponds to Ki-Lega l- and the correspondence occurs 6 times with the second consonant also corresponding. Bantu languages have a CVC word structure and CVC languages tend to have stable vowels over thousands of years. We therefore also expect the vowels to correspond and where they don't we need to find out why. The vowel pattern that emerges above is that Chi-Shona -i- corresponds to Ki-Lega -e- with the exception of one case. This suggests an ancestral *I which is the most likely candidate for a front vowel which gives -i- in some languages and -e- in others. Chi-Shona -u- corresponds to Ki-Lega -o- even in the verbal and noun prefixes. On the basis of this one would reconstruct *U (a back sound that is distinct from -u-) because this is the best candidate to become -u- in some languages and -o- in others. We would possibly reconstruct *d- as our PB initial consonant because that is the consonant that would best explain the alternation of r- before a mu- prefix and d- before a n- prefix (see 'man' and 'male'). For the class 7 prefix we reconstruct *kI- because k- is more likely to give rise to Ch- than the other way round. In this case the trigger for the change is the vowel *I which turns the k- to a ch- in a process known as palatalisation or fronting. This is because the front vowels such as -I-, -e- and -i- are pronounced towards the front of the mouth in the palatal area. For the second consonants we would reconstruct *-m, *-r, *-p, *-k respectively and the *-g because the sound /g/ often weakens to become /y/ rather than the other way round. We would thus reconstruct:

*-dIm- to cultivate

*-dId- to cry; to sound

*-dIp- to pay; to compensate for (the Ki-Lega word may be a borrowing from another Bantu language)

*-dUk- to plait

*-dog- to bewitch

*-dUme man in class 1

*-dUme male in class 9

And if you don't believe the G.O.R.E check the reconstructions at:

<http://www.metafro.be/blr>

When more words and hundreds of languages are looked at the picture which emerges is much more clear and certain. There must be clear rules for the derivation of each sound in the daughter language from the proto-language. Conventional language comparisons for specialists would begin with a description of all the individual sounds in each of the languages. You would then end up with a reconstruction of each sound in the proto-language and the various sounds it becomes in the daughter language. In Proto-Bantu even noun class and verbal prefixes have been reconstructed. It is these patterns that strongly indicate a relationship and allow us to reconstruct. Ki-Lega and Chi-Shona are thought to have had a common ancestor around 2000 to 3000 years ago but in the northwest of Bantu-speaking Africa are some even more divergent languages that have been named Forest Bantu. Ki-Lega and Chi-Shona are called Savanna Bantu languages. The common ancestor of Forest and Savanna Bantu is estimated to go back between 4000 and 5000 years ago. The problem is the further back the relationship is the less evidence there is going to be. There eventually reaches a point where we no longer are able to distinguish chance from the genuine relationship. Estimates vary for the time depth of the cut-off point but range from 6000 years to 20 000 years. I'll take the mid - figure of 13 000 years or thereabouts. Proto-Bantu (PB) belongs to a branch of the Niger-Congo family called Benue-Congo (BC). Other Benue-Congo relations are the Efik language of the Cross branch within BC. This is spoken in Cross River state in Nigeria. Another branch of Niger-Congo is Voltaic to which Twi spoken by the Akan of Ghana belong. Voltaic is an older branch than BC. An even older branch is North Atlantic to which the Wolof of Senegal and the Fula who started in Senegal but are now spread across a whole swathe of West Africa as far as Sudan in the east belong. The oldest branchings are the Mande, which include the Mandinka of Mali, Gambia, Sierra Leone etc, the Ijo of southern Nigeria and the Dogon people of Mali. When one compares PB to any Bantu language you will find hundreds of cognates both lexical (verbs, nouns, adjectives and numbers) and grammatical (noun class and verbal prefixes, tenses etc). When one compares PB to an individual language from a branch of Niger-Congo we will not get hundreds of cognates. We will be lucky if we get a hundred. One researcher named John Stewart reconstructed the ancestor of Akanic languages and Potou languages (another section within Voltaic) and called it Proto-Potou-Akanic. He then compared this with Proto-Bantu and called the reconstructed ancestor Proto-Potou-Akanic-Bantu. He found 128 cognates shared by Proto-Bantu and Proto-Potou-Akanic. Such figures may also be attainable with future reconstructed ancestors of sections from North Atlantic and other branches of similar level. Sections of Mande and Ijo are likely to yield less cognates with PB.

You can claim a Niger-Congo relationship for any language in any part of the world but what will distinguish an amateurish collection of chance similarities and a serious study that shows an awareness of the pitfalls of genetic linguistic comparison is the kind of correspondences posited. We would expect any language claiming to have a relationship with Niger-Congo to exhibit

some PB correspondences and that the nature of those recurrent correspondences will be in common with known individual Niger-Congo languages in quality and quantity. Even from the six compared words one can see parallels in Niger-Congo languages. Compare pair 5. with Mandinka *doku* 'to bewitch' (Mande) or pair 1. with Fula *reem-de* 'to cultivate' and also pair 6. with the so-called isolate Sumerian *urum* 'male'.

Those who want to challenge anything presented here or merely ask a question should feel free to do so. I think I've said enough.

A Lega-English Dictionary, Robert Botne, 1994

A Shona-English Dictionary, Father Hannan, 1956

<http://psd.museum.upenn.edu/epsd/index.html> for Sumerian

The Notorious G.O.R.E

PS An isolate is a language that is thought to have no genetic relations.

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| 21436|2007-01-09 10:06:05|Fari Supiya|Re: Linguistic Affinities of Egyptian|

It's cool. I'll be clearer. I could not see any cognates to speak of with PB when I looked at AE in Budge's dictionary. In my opinion they are not related but not having done in depth research I keep an open mind to anyone who wants to present evidence.

G.O.R.E

Mahari Mengistu wrote:

Don't misunderstand my statement. What he said was that it is "most like" BaNtu - not that it was BaNtu. Hebrew is classified as an AfroAsiatic language but it is obviously not Egyptian.

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Bro. G.O.R.E. this can't be a co-incident that there is a sizeable black population in Basra as there was a brother al-jahiz, in short, who wrote a book called "the Glory of the Black race over the Whites" in arabic and he too was from Basra.

Mahari Mengistu wrote:

O no I wouldn't be surprised AT ALL. I did say "predominantly white". Perhaps, I mis-spoke because that is all you tend to see in the media and those who are the power structure and it may be similar to what used to be South Afrika with a minority white running things. To be quite frank I wouldn't know although I think it is unlikely.

What I do know is that the Iraqis have a LOT OF AFRIKAN BLOOD running through their veins as does a huge percentage of so-called MEasterners. To me it is obvious in their phenotype and physiques and hair which of course lends more evidence to previous statements that the area was once inhabited by people of Afrikan descent albeit it 100's to 1000's of years ago (in large numbers). And like America the ones in power tend to be more caucasian-looking.

I remember speaking with an Iranian who, to me, possessed obvious Afrikan genes although most people would have thought him ME or possible Hispanic and mentioning to him about a place in Iran (I don't recall; I had just read about it) where there was a significantly dark population; I mentioned it to him. He bristled with quiet indignation at the inference that they were of Afrikan descent and said it was because of the sun. I ended my conversation with him.

HTP,
Mahari

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>
> "And of course, Paul, as you well know, this not surprisingly fits
> neatly into the racist position that civilization, ALONG WITH
WRITING,
> was begun by caucasians. Because whites currently predominantly
> inhabit the area they would like to assume the ancients were also
> white; thus, a nice little fit."

> HTP,
> Mahari

>
> Mahari you'd be surprised. Southern Iraqi's particularly those in what was ancient Sumer, look remarkably like Upper Egyptians from Luxor and a sizeable minority are Black. Just follow any programmes

dealing with the situation in Iraq, particularly those focusing on Basra. When I was in Upper Egypt it was easier getting hold of an Afro comb than it is in London, but then most people looked like they needed one.

>

> G.O.R.E

>

>

> Mahari Mengistu wrote:

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

> >

> > --- In Ta_Seti@yahoogroups.com, "Issis" wrote:

> > >

> > > I am studying Assyriology at university, and Mesopotamia is

> > > understood without further questioning to be the so-called "cradle"

> > > of "Western civilization. " Egyptian writing is tentatively assumed

> > > to have derived from cuneiform,

> >

> > That may be something local to your university. I'm not sure it's

> > widely assumed anymore although certainly the theory, as thin as it

> > is, still has many adherents.

> >

> And of course, Paul, as you well know, this not surprisingly fits

> neatly into the racist position that civilization, ALONG WITH WRITING,

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| 21438|2007-01-09 10:40:43|cristofori whitakara|Re: Questions rasied in a new African history book WHEN WE RULED|

it means human being from what i read.

Fari Supiya wrote:

Perhaps the best starting point is to ask the Bantu-Speaking peoples what the term `Bantu` means in *their* languages.

G.O.R.E

cristofori whitakara wrote:

when i see the word bantu i can't help but notice to kemetic terms "ba" and ntu". does this word mean the soul of the neters(deities) ? and the kemtians said the neters are from the south.could the bantu be the predecessors of the cushites? or better said proto-bantu= latter day cushites?

clyde winters wrote:

--- goredema_99 <goredema_99@yahoo.com> wrote:

>
> "Do you think the writer is correct to argue that
> the Sumerians were
> > not Cushites but Bantus?"
>
> Amanda
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> I come back to these questions because I feel the
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> The real question is whether there is any linguistic
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Hi Fari

This is interesting because Rawlinson also used
Galla/Oromo to decipher the cuneiform writing.

Clyde

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| 21439|2007-01-09 10:46:09|cristofori whitakara|Re: Questions rasied in a new African history book WHEN WE RULED|

forgive my digressions, but, interestingly enough the indigenous people of the north america referred to themselves as "the people" and receivd their names from "relatives" outside their geographic domain. For example, the cherokee, or the Yunwiya Ani meaning the people of the mountains, where other nations had diffrent terms for the cherokee when referring to them in their language.

i aslo find it interesting that the terms used by the indigenous of the western hempisphere is similiar to terms all around the world.

Inuit (Canada)

Ani (US)

Taino (Caribbean)

Ainu (Japan)

Anu (africa & Asia)

all these terms just means the people.

Mahari Mengistu wrote:

>>Ntu = those who are (existence, matter, life form)
Ba = spirit<<

However, I do like a potential translation of "those of the spirit".
And from an Afrikan ethos that also implies "human being" since we are thought to be "spirits", "souls", i.e. , soul people, soul food, soul music, etc.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "asar_imhotep" wrote:

>
> Actually you are right. And it's funny, I was just discussing this
> with someone the other day. Most of the priests I know from Africa
> trace their ideology from the Twa who migrated to central Africa.
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> People mispronounce the name by saying "Bantu" (one whole word),
when
> it is actually Ba'Ntu. It has the same meanings in Mdw Ntr, for:
>

> Ntu = those who are (existence, matter, life form)
 > Ba = spirit
 >
 > Ba'Ntu simply means "Human Being." While doing my research on what
 > Africans call themselves (remember the debate on what Kmt means), I have
 > found that all African people simply call themselves "the people" or
 > "human beings." Only foreigners (including other Africans) name the
 > people of a given territory; otherwise they simply call themselves
 > "the people" (Igbo, Rmt, etc.).
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 > I think it is simply speaking about living being versus something that
 > is dead. The Twa and Kemets are always distinguishing between someone
 > being alive and dead; This while paying attention to how statues used
 > this symbolism of a person with their leg out to show it was
 > constructed while the person was living, versus a statue with the feet
 > closed symbolizing they are dead (hotep - feet together symbolizing a
 > flat line).
 >
 > Asar Imhotep
 > <http://www.mochasuite.com>
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 >
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> >
> > Clyde
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> >
> > _____
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| 21440|2007-01-09 10:52:52|cristofori whitakara|Re: Questions rasied in a new African history book WHEN WE RULED|
could these answers speak to the relationship between ba'ntu and the cushite then? proto-ba'ntu=latter day cushites, thereby explaining the relationship between the later sumerians and kemetians. Anu possibly is the connection.

asar_imhotep wrote:

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People mispronounce the name by saying "Bantu" (one whole word), when it is actually Ba'Ntu. It has the same meanings in Mdw Ntr, for:

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Asar Imhotep

<http://www.mochasuite.com>

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| 21441|2007-01-09 11:01:59|Issis|Re: Mesopotamia|
Are there any books on this? I am not questioning your assertions,
but I am interested in finding out more information if possible.
Furthermore, someone mentioned in an earlier post that the original
inhabitants of North Africa were not whites, but Blacks. Are there
any books or articles on this as well?

Thanks,
Issis

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>
> O no I wouldn't be surprised AT ALL. I did say "predominantly
> white". Perhaps, I mis-spoke because that is all you tend to see
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> the media and those who are the power structure and it may be
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> to what used to be South Afrika with a minority white running
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> HTP,

> Mahari

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> HTP,

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> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

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>> wrote:

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:
>>>>
>>>> I am studying Assyriology at university, and Mesopotamia is
>>>> understood without further questioning to be the so-
> called "cradle"
>>>> of "Western civilization." Egyptian writing is tentatively
> assumed
>>>> to have derived from cuneiform,
>>>
>>> That may be something local to your university. I'm not sure
it's
>>> widely assumed anymore although certainly the theory, as thin
as
> it
>>> is, still has many adherents.
>>>
>> And of course, Paul, as you well know, this not surprisingly
fits
>> neatly into the racist position that civilization, ALONG WITH
> WRITING,
>> was begun by caucasians. Because whites currently predominantly
>> inhabit the area they would like to assume the ancients were
also
>> white; thus, a nice little fit.
>> HTP,
>> Mahari
>>
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>> _____
>> Do You Yahoo!?

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>>

>
| 21442|2007-01-09 11:11:20|Mahari Mengistu|Re: Linguistic Affinities of Egyptian|
Well, I'm not a linguist so I'm not deluding myself by throwing
myself in the midst of such an argument. However, just from
observation of a number of words (though they don't come to mind now)
the transliterations seem much like words I've seen which are BaNtu.
I'll have to look up these words.
Budge mentions this statement in the introduction of his Egyptian
dictionary. I read this some years back. You can find it there.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> It's cool. I'll be clearer. I could not see any cognates to speak of with PB when I looked at AE in Budge's dictionary. In my opinion they are not related but not having done in depth research I keep an open mind to anyone who wants to present evidence.

>

> G.O.R.E

>

> Mahari Mengistu wrote:

> Don't misunderstand my statement. What he said was that it is "most

> like" BaNtu - not that it was BaNtu. Hebrew is classified as an

> AfroAsiatic language but it is obviously not Egyptian.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>>

>> Mahari

>>

>> I don't claim to have all the answers but the Egyptian I saw in

> Budge's book did not look like Proto-Bantu to me and I've been

> looking at PB for about six years now. I will, however check to see

> how extensive the Egyptian and Semitic lexical parallels are

(though

> I am told the grammatical parallels are strong enough to have them

> both classed as Afroasiatic).

>>

>>

>> G.O.R.E

>>

>> Mahari Mengistu wrote:

>> Even Budge said that Egyptian has some Arabic words, some

> Hebrew

>> words but the language it is most like is BaNtu.

>> HTP,

>> Mahari

>>

>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

>> wrote:

>>>

>>> I see this same thing when people are trying to connect Mdw Ntr to

>>> Hebrew and Arabic (making it semetic). An example can be seen
> here:

>>> www.friesian.com/egypt.htm

>>>

>>>

>>> <http://www.friesian.com/trees.htm#semitic>

>>>

>>> Asar Imhotep

>>> <http://www.mochasuite.com>

>>>

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>>> wrote:

>>>>

>>>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

>> wrote:

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>> Technically speaking, no scholar, using the method of

internal

>>>>> reconstruction, has proved objectively that the Semitic,

>> Egyptian, and

>>>>> Berber languages are descended from a common ancestor. The

>>>>> so-called "AfroAsiatic family," or "Chamito-Semitic

>>>>> family," which has gained wide circulation, has no

scientific

>>> foundation

>>>>> at all. There is no proof of an "Afro-Asiatic historical

>>>>> grammar."

>>>>

>>>> Many people are not aware that even the vaunted (by the West)

>>>> Indo-European family has not been reconstructed using the

strict

>>>> methods advocated in most modern linguistic works.

>>>>

>>>> If you ask for PIE reconstructions most likely you will get

>> material

>>>> from Pokorny.

>>>>

>>>> The problem with Pokorny is that he uses hypothetical roots

and

>> then

>>>> constructs hypothetical declensions, conjugations, etc.

>>>>
>>>> The great bulk of the reconstructions from his dictionary
come
>> from
>>>> these types of forms based on hypothetical grammar, rather
than
>> using
>>>> real present-day or literary words with strict sound and
meaning
>>>> matches to reconstruct forms based on suggested sound changes.
>>>>
>>>> Furthermore, most reconstructions are based on sound changes
>> inherent
>>>> in the laryngeal theory. The latter theory can be described
as a
>>>> multi-step sound change proposal that would be rejected if
>> suggested
>>>> for any family other than Indo-European as direct evidence is
>> lacking.

>>>>
>>>> Regards,
>>>> Paul Kekai Manansala

>>>>
>>>>

>>

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>> _____
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> Do You Yahoo!?

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> <http://mail.yahoo.com>

>

| 21443|2007-01-09 11:18:29|Mahari Mengistu|Re: Mesopotamia|

Rashidi has written books on the blacks of Iraq. Dr. Winters, also, has written on blacks in this region. And as mentioned before there is info in When We Ruled by Robin Walker regarding ancient black peoples.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>
> Are there any books on this? I am not questioning your assertions,
> but I am interested in finding out more information if possible.
> Furthermore, someone mentioned in an earlier post that the original
> inhabitants of North Africa were not whites, but Blacks. Are there
> any books or articles on this as well?

>
> Thanks,
> Issis

>
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>
>> O no I wouldn't be surprised AT ALL. I did say "predominantly
>> white". Perhaps, I mis-spoke because that is all you tend to see
> in
>> the media and those who are the power structure and it may be
> similar
>> to what used to be South Afrika with a minority white running
>> things. To be quite frank I wouldn't know although I think it is
>> unlikely.
>> What I do know is that the Iraqis have a LOT OF AFRIKAN BLOOD
> running
>> through their veins as does a huge percentage of so-called
>> MEasteners. To me it is obvious in their phenotype and physiques
> and
>> hair which of course lends more evidence to previous statements
> that
>> the area was once inhabited by people of Afrikan descent albeit
> it
>> 100's to 1000's of years ago (in large numbers). And like
America
>> the ones in power tend to be more caucasian-looking.
>> I remember speaking with an Iranian who, to me, possessed obvious
>> Afrikan genes although most people would have thought him ME or
>> possible Hispanic and mentioning to him about a place in Iran (I
>> don't recall; I had just read about it) where there was a
>> significantly dark population; I mentioned it to him. He

brustled

> > with quiet indignation at the inference that they were of Afrikan
> > descent and said it was because of the sun. I ended my

> conversation

> > with him.

> > HTP,

> > Mahari

> >

> > HTP,

> > Mahari

> >

> > --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

> > >

> > > "And of course, Paul, as you well know, this not surprisingly
> fits

> > > neatly into the racist position that civilization, ALONG WITH
> > WRITING,

> > > was begun by caucasians. Because whites currently predominantly

> > > inhabit the area they would like to assume the ancients were

> also

> > > white; thus, a nice little fit."

> > > HTP,

> > > Mahari

> > >

> > > Mahari you`d be surprised. Southern Iraqi`s particularly
those

> in

> > what was ancient Sumer, look remarkably like Upper Egyptians from

> > Luxor and a sizeable minority are Black. Just follow any

> programmes

> > dealing with the situation in Iraq, particularly those focusing
on

> > Basra. When I was in Upper Egypt it was easier getting hold of an

> > Afro comb than it is in London, but then most people looked like

> they

> > needed one.

> > >

> > > G.O.R.E

> > >

> > >

> > > Mahari Mengistu wrote:

> > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai
Manansala"

> >

> > > wrote:

> > > >

>>>> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:
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>>>>> I am studying Assyriology at university, and Mesopotamia is
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>> called "cradle"
>>>>> of "Western civilization." Egyptian writing is tentatively
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>>>>> to have derived from cuneiform,
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>>> _____
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>>
>

| 21444|2007-01-09 11:52:58|clyde winters|Re: Linguistic Affinities of Egyptian|
--- Mahari Mengistu <mahari@myway.com> wrote:

> Well, I'm not a linguist so I'm not deluding myself
> by throwing
> myself in the midst of such an argument. However,
> just from
> observation of a number of words (though they don't
> come to mind now)

- > the transliterations seem much like words I've seen
- > which are BaNtu.
- > I'll have to look up these words.
- > Budge mentions this statement in the introduction of
- > his Egyptian
- > dictionary. I read this some years back. You can
- > find it there.
- > HTP,
- > Mahari

Hi Mahari

You are not wrong. Dr. Th. Obenga and others have written extensively on the relationship between Egyptian and the bantu languages.

Clyde

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| 21445|2007-01-09 12:11:15|asar_imhotep|Re: Questions rasied in a new African history book
WHEN WE RULED|

Yes, I've mentioned this before. The word is actually two words

Ba - spirit

Ntu - those who are (meaning created, living beings, matter, etc.)

So Ba'Ntu simple means human being.

To understand why people call themselves what they call themselves, you have to pay close attention to their creation myths. They are the blue print to understanding the culture and their rites. It sets the parameter for their way of thinking. I highly recommend "African Cosmomology of the Ba'Ntu Congo," - Fu-Kiau Bunseki, Ph.D

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>
> it means human being from what i read.
>
> Fari Supiya wrote: Perhaps the best

starting point is to ask the Bantu-Speaking peoples what the term
`Bantu` means in their languages.

>
> G.O.R.E
>
> cristofori whitakara wrote:
> when i see the word bantu i can't help but notice to kemetic

terms "ba" and ntu". does this word mean the soul of the
neters(deities)? and the kentians said the neters are from the
south.could the bantu be the predecessors of the cushites? or better
said proto-bantu=latter day cushites?

>
> clyde winters wrote:
> --- goredema_99 wrote:
>
>
>> "Do you think the writer is correct to argue that
>> the Sumerians were
>>> not Cushites but Bantus?"
>>
>> Amanda
>>
>> I come back to these questions because I feel the
>> real issue was not
>> dealt with.
>>
>> The real question is whether there is any linguistic
>> evidence anyone
>> has ever seen which links Cushitic with Sumerian?
>> Not a claim but
>> actual lexical similarities we can look at and judge
>> against known
>> linguistic relationships. The Cushitic languages are
>> spoken in southern
>> and central Ethiopia, parts of Kenya, and northern
>> Tanzania. To my
>> knowledge there are no convincing similarities that
>> can be put before
>> us.
>>

> > The other thing is who exactly is a Cushite depends
> > on who is judging.
> > The term originally appears in the Bible, Genesis
> > 10:6-11 to describe
> > Ham's eldest son, who fathered Nimrod, the builder
> > of the south
> > Mesopotamian cities. Nimrod is identified by
> > scholars with the
> > Sumerians because they were the builders of these
> > cities. Some Biblical
> > commentaries claim he (Cush) is father of the
> > dark-skinned races, and
> > others say specifically the Black race. By this
> > reasoning anyone who is
> > Black is automatically a Cushite whether Ethiopian,
> > Nigerian or
> > Zambian. If you believe that the Biblical
> > progenitors (like Adam and
> > Noah) were thought of as Black by Biblical writers
> > then obviously Cush
> > cannot be the father of Blacks, but only of a
> > particular lineage. But
> > which one? The Cushitic peoples of East Africa?
> > These languages were
> > only called Cushitic after the character in Genesis
> > not the other way
> > round. Hardly authentic. The same applies to the
> > so-called Semitic
> > languages. Canaanite, to give an example, which
> > appears as a descendant
> > of Ham in Genesis was named, along with all its
> > relatives, as 'Semitic'
> > in the 18th century. Cart before the horse.
> > The historical kingdom of Kush is the best candidate
> > but ethnically
> > this is saying nothing. There were many ancient
> > kingdoms in Sudan of
> > which Kush was one. In the first millenium Kush was
> > the only Sudanese
> > Kingdom but in the second millenium BC there was
> > Kush and Wawat. In the
> > third millenium BC the situation was even more
> > complex and they were
> > not all speaking the same language, or even related
> > languages. During
> > the Old Egyptian kingdom the name Kush does not

> > appear in texts. It
> > appears to me the authors of Genesis were using the
> > name `Kush` to
> > stand for the general area of Sudan because that is
> > what Sudan was
> > called in their day. I very much doubt whether the
> > Hebrews would have
> > known the exact ethnic affiliations (as opposed to
> > racial affiliations
> > which can be gauged visually) of what to them would
> > have been an
> > ancient and very probably mysterious people (the
> > Sumerians).
> >
> > As for Canon Rawlinson`s claim that his brother,
> > Henry Creswicke used
> > Cushitic Ethiopian languages to decipher Sumerian
> > all I can say is he
> > was motivated by pushing a misinterpretation of the
> > Bible and he had
> > racially motivated reasons for doing so. According
> > to Canon Rawlinson
> > the Cushites were dark-skinned Caucasians who he
> > distinguished from
> > `Negroes.` That was the whole point of naming
> > Ethiopian languages that
> > were not `Semitic` as `Cushitic`. So what really
> > happened?
> >
> > Persian cuneiform was the first to be deciphered
> > in a long process
> > that did not start with Rawlinson. By Rawlinsons day
> > a few characters
> > of Persian cuneiform could be read. Rawlinson used
> > this to spell
> > phonetically whole chunks of the language and used
> > remote Persian
> > dialects and Avestan Persian to find ancestral
> > equivalents in the
> > Persian cuneiform. This is what Rawlinson did. It so
> > happens that
> > Persian kings used Babylonian as the second language
> > of their
> > inscriptions but the characters had the same value.
> > So Rawlinson could
> > read this too. But he had to learn Arabic and Hebrew

> > to make sense of
> > this language. Once he had deciphered the Babylonian
> > he then found
> > dictionaries translating Babylonian words into
> > another language. It was
> > also clear that you had to learn this language
> > before you could master
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> > you speak English
> > and you have a French-English dictionary do you need
> > to decipher French
> > or just look up the words and read the meanings?
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> > In my opinion Cushitic East African languages have
> > nothing to do with
> > Sumerian but if anyone has linguistic evidence to
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> >
> > The Notorious G.O.R.E
> >
> >
>
> Hi Fari
>
> This is interesting because Rawlinson also used
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>
> Clyde
>
>
> _____
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>

| 21446|2007-01-09 13:05:36|cristofori whitakara|Re: Questions rased in a new African history book WHEN WE RULED|

ty bro. asar i was commenting to bro G.O.R.E who asked me to ask a ba'ntu speaker, but i had laready remebering from reading dr. ben that the word means humans or human beings.

thank you for the book eye look forward to reading and gaining more understanding.

asar_imhotep wrote:

Yes, I've mentioned this before. The word is actually two words

Ba - spirit

Ntu - those who are (meaning created, living beings, matter, etc.)

So Ba'Ntu simple means human being.

To understand why people call themselves what they call themselves, you have to pay close attention to their creation myths. They are the blue print to understanding the culture and their rites. It sets the parameter for their way of thinking. I highly recommend "African Cosmomology of the Ba'Ntu Congo," - Fu-Kiau Bunseki, Ph.D

Asar Imhotep

<http://www.mochasui te.com>

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> G.O.R.E

>

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> >

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| 21447|2007-01-09 13:19:56|jean philippe|RE : Re: [Ta_Seti] Re: Linguistic Affinities of Egyptian|

Hello everyone,

Alain Anselin had shown the cushitic and chadic language are the most related african language to ancient egyptian after coptic.

Regards

J'adore ce moment ou ils d'écoulaient le minois, de qui devra tailler des pipes monumentales aux chinois

AKH

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<http://mail.yahoo.fr> Yahoo! Mail

| 21448|2007-01-09 13:46:04|Issis|Re: Mesopotamia (reply to Issis)|
Robin,

Thanks for your help. So Higgins, Massey, and MacRitchie would be good sources? To what book or article are you referring when you write "Jackson (1972)"? Is it John G. Jackson?

Issis

--- In Ta_Seti@yahoogroups.com, "Robin" wrote:

>

> Dear Issis

>

> 1. The problem here is that the most recent (mainstream) material
> tends also to be the most anti-Black. It is the older (i.e. 19th
and

> early 20th century) mainstream material that is the more honest.

>

> 2. There are few books that discuss the origin of civilisation in
> both Egypt AND Mesopotamia. Few writers are competent in both areas.

>

> The most useful materials that includes both civilisations are books

> by Rashidi, Jackson, Winters, Diop and myself (www.whenweruled.com).

> What none of these books cover, however, is specifically the origin

> of cuneiform. Only Jackson (1972) and myself (2006) challenge the

> mainstream ideas of the respective chronologies of Egypt and

> Mesopotamia.

>

> CAN ANYBODY ELSE SUGGEST MATERIALS?

>

> Hope this is useful.

>

> Robin

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>>

>> Seeing as the material I am being taught is outdated, where could

> I

>> find the most current and therefore non-racist information? I

>> originally posted asking for resources, not actually positing a

>> position because I am a neophyte, but I do want to learn as much

> as

>> I can and would appreciate being pointed in the right direction

> with

>> books, articles, etc.

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>>>

>>> wrote:

>>>>

>>>> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>>>>>

>>>>> I am studying Assyriology at university, and Mesopotamia is

>>>>> understood without further questioning to be the so-

>> called "cradle"

>>>> of "Western civilization." Egyptian writing is tentatively
>> assumed
>>>> to have derived from cuneiform,
>>>>
>>>> That may be something local to your university. I'm not sure
> it's
>>>> widely assumed anymore although certainly the theory, as
thin
> as
>> it
>>>> is, still has many adherents.
>>>>
>>> And of course, Paul, as you well know, this not surprisingly
> fits
>>> neatly into the racist position that civilization, ALONG WITH
>> WRITING,
>>> was begun by caucasians. Because whites currently
predominantly
>>> inhabit the area they would like to assume the ancients were
> also
>>> white; thus, a nice little fit.
>>> HTP,
>>> Mahari
>>>
>>
>

| 21449|2007-01-09 14:46:27|Paul Kekai Manansala|RE : Re: [Ta_Seti] Re: Linguistic Affinities
of Egyptian|

--- In Ta_Seti@yahoogroups.com, jean philippe
wrote:

>
> Hello everyone,
>
> Alain Anselin had shown the cushitic and chadic
> language are the most related african language to
> ancient egyptian after coptic.
>
>

In my own research, I've found that Cushitic does indeed appear very
close to Egyptian although this was mainly in comparison to the
relatedness of Egyptian with Semitic. Budge thought that Beja was the
language closest to ancient Egyptian (other than Coptic of course).

Regards,

Paul Kekai Manansala

| 21450|2007-01-09 14:56:55|Mahari Mengistu|RE : Re: [Ta_Seti] Re: Linguistic Affinities of Egyptian|

I'm not sure if this is necessary but based on some of the responses it may be. Let me give the full context of how the phrase "more like BaNtu" evolved in Budge's Egyptian dictionary.

The statement evolved from a discussion of the origins of the Egyptian language. As we know eurocentrics want(ed) to believe that it has Hebrew or Arabic origins thus they can assert that the civilization could not have "Afrikan" origins because the language is not Afrikan, etc, etc. So he proceeds to say that yes the language has some hebrew words and some semitic arab words but the language it is most like is BaNtu. Now as we should know Budge wrote quite awhile back and serious new information has been discovered since then regarding Afrikan and ME languages and their respective origins and classification as well as different names for them. So I don't think it is beneficial to get too caught up in strict linguistic classifications where Budge is concerned. A lot of time and information has past and arrived since then.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, jean philippe wrote:

>

> Hello everyone,

>

> Alain Anselin had shown the cushitic and chadic

> language are the most related african language to

> ancient egyptian after coptic.

>

> Regards

>

> J'adore ce moment ou ils d^{kk}ilent le minois, de qui devra tailler

des pipes monumentales aux chinois

>

> AKH

>

>

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>

| 21451|2007-01-09 15:05:07|Mahari Mengistu|RE : Re: [Ta_Seti] Re: Linguistic Affinities of Egyptian|

Paul,

Is it possible for you to describe in what ways Beja differs from Coptic?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, jean philippe

> wrote:

> >

> > Hello everyone,

> >

> > Alain Anselin had shown the cushitic and chadic

> > language are the most related african language to

> > ancient egyptian after coptic.

> >

> >

>

> In my own research, I've found that Cushitic does indeed appear very

> close to Egyptian although this was mainly in comparison to the

> relatedness of Egyptian with Semitic. Budge thought that Beja was

the

> language closest to ancient Egyptian (other than Coptic of course).

>

> Regards,

> Paul Kekai Manansala

>

| 21452|2007-01-09 16:04:59|Djehuti Sundaka|BaNtu|

If I'm remembering this correctly, the term 'BaNtu' was coined by a 19th century European who took a common indigenous word for 'person' i.e. 'ntu' and combined it with an indigenous plural prefix (ba) to make it 'people'.

Thus 'ntu' would mean person and 'ba-ntu' would mean 'people'.

Djehuti Sundaka

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| 21453|2007-01-09 17:06:56|Djehuti Sundaka|Re: Mesopotamia|

Seeing is believing.

<http://www.paleologos.com/saharaan.htm>

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>

> Are there any books on this? I am not questioning your assertions,

> but I am interested in finding out more information if possible.

> Furthermore, someone mentioned in an earlier post that the original

> inhabitants of North Africa were not whites, but Blacks. Are there

> any books or articles on this as well?

>

> Thanks,

> Issis

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>

>> O no I wouldn't be surprised AT ALL. I did say "predominantly

>> white". Perhaps, I mis-spoke because that is all you tend to see

> in

>> the media and those who are the power structure and it may be

> similar

>> to what used to be South Afrika with a minority white running

>> things. To be quite frank I wouldn't know although I think it is

>> unlikely.

>> What I do know is that the Iraqis have a LOT OF AFRIKAN BLOOD

> running

>> through their veins as does a huge percentage of so-called

>> MEasterners. To me it is obvious in their phenotype and physiques

> and

>> hair which of course lends more evidence to previous statements

> that

>> the area was once inhabited by people of Afrikan descent albeit it

>> 100's to 1000's of years ago (in large numbers). And like America

>> the ones in power tend to be more caucasian-looking.

>> I remember speaking with an Iranian who, to me, possessed obvious

> > Afrikan genes although most people would have thought him ME or
> > possible Hispanic and mentioning to him about a place in Iran (I
> > don't recall; I had just read about it) where there was a
> > significantly dark population; I mentioned it to him. He
brustled
> > with quiet indignation at the inference that they were of
Afrikan
> > descent and said it was because of the sun. I ended my
> conversation
> > with him.
> > HTP,
> > Mahari
> >
> > HTP,
> > Mahari
> >
> > --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
> > >
> > > "And of course, Paul, as you well know, this not surprisingly
> fits
> > > neatly into the racist position that civilization, ALONG WITH
> > WRITING,
> > > was begun by caucasians. Because whites currently
predominantly
> > > inhabit the area they would like to assume the ancients were
> also
> > > white; thus, a nice little fit."
> > > HTP,
> > > Mahari
> > >
> > > Mahari you`d be surprised. Southern Iraqi`s particularly
those
> in
> > what was ancient Sumer, look remarkably like Upper Egyptians
from
> > Luxor and a sizeable minority are Black. Just follow any
> programmes
> > dealing with the situation in Iraq, particularly those focusing
on
> > Basra. When I was in Upper Egypt it was easier getting hold of
an
> > Afro comb than it is in London, but then most people looked like
> they
> > needed one.
> > >

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>

| 21454|2007-01-09 19:01:42|israel identity|\`EPHRAIM□□n of an Egyptian, grandson of an Egyptian|

\`EPHRAIM□□n of an Egyptian, grandson of an Egyptian

Following the descendants of the Israelites with an Egyptian mother and grandfather. I have incuded every verse with the word Ephriam. Some verses only refer to the Mount of Ephriam or the like, while the rest of the verses identify the Israelite descendants who's mother and grandfather were Egyptians... and every Israelite from the tribe of Joseph are Egyptian descendants. This post is only one of the Egyptian sons, I will get to the other son Manasseh in another post.

Son of Asenath daughter of Potipherah (Hebrew defination Egyptian)

Grandfathers of Ephriam

Egyptian Potipherah

Armeanian/Syrian/Chaldean Israel/Jacob

01~GENESIS 041|052 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

01~GENESIS 046|020 And to Joseph in the land of Egypt were born Manasseh and Ephraim, which **Asenath the daughter of Potipherah priest of on bare to him.**

01~GENESIS 048|001 And it came to pass after these things, that one told Joseph, behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

01~GENESIS 048|005 And now thy two sons, Ephraim and Manasseh, which were born to you in the land of Egypt before I came to you into Egypt, are mine; as Reuben and Simeon, they shall be mine.

01~GENESIS 048|013 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him.

01~GENESIS 048|017 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head.

01~GENESIS 048|020 And he blessed them that day, saying, In you shall Israel bless, saying, God make you as Ephraim and as Manasseh: and he set Ephraim before Manasseh. **Ephriam, son of an Egyptian received the blessings of Israel**

04~NUMBERS 001|010 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

04~NUMBERS 001|032 Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to

war;

04~NUMBERS 001|033 Those that were numbered of them, **even of the tribe of Ephraim, were forty thousand and five hundred.**

Only one son of the Egyptian Ephraim had 40,500 descendants when they left Egypt... and of course ALL these Israelites started out of the womb of an Egyptian girl. (Thousands more Israelites out of the womb of the Egyptian's other son)

04~NUMBERS 002|018 On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

04~NUMBERS 002|024 **All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred,** throughout their armies. And they shall go forward in the third rank.

108,100 ... (I guess the 40,500 represented only the males over 20?) Here we have **108,100 Israelite descendants of Asenath the Egyptian.**

04~NUMBERS 007|048 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered:

Of course descendants of non Israelites were allowed in the temple, here the descendants of Asenath are doing just that.

04~NUMBERS 010|022 And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host was Elishama the son of Ammihud.

04~NUMBERS 013|008 Of the tribe of Ephraim, Oshea the son of Nun.

04~NUMBERS 026|028 The sons of Joseph after their families were Manasseh and Ephraim.

04~NUMBERS 026|035 These are the sons of Ephraim after their families: of **Shuthelah**, the family of the **Shuthalhites**: of **Becher**, the family of the **Bachrites**: of **Tahan**, the family of the **Tahanites**.

=====

- * **Bachrites**

- * **Becher**, son of Ephraim and grandson of Joseph, was the ancestor of the clan of

- * **Bered**

- * **Eran**, the son of Shuthelah and grandson of Ephraim, was the ancestor of the clan of the Eranites.

- * **Eranites**

- * **Shuthalhites**: Shuthelah, son of Ephraim and grandson of Joseph, was the ancestor of the clan of the Shuthelahites. His son Eran was the ancestor of the clan of the Eranites.

- * **Tahan** Tahan, son of Ephraim and grandson of Joseph, was the ancestor of the clan of the Tahanites.

- * **Tahanites**.

04~NUMBERS 026|037 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

04~NUMBERS 034|024 And the prince of the tribe of the children of Ephraim, **Kemuel** the

son of **Shiptan**.

* **Kemuel Tribe of Joseph, descendants of Asenath the Egyptian**

* **Shiptan Tribe of Joseph, descendants of Asenath the Egyptian**

05~DEUTERONOMY 033|017 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

05~DEUTERONOMY 034|002 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, to the utmost sea,

06~JOSHUA 014|004 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part to the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

06~JOSHUA 016|004 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

06~JOSHUA 016|005 And **the border of the children of Ephraim** according to their families was thus: even the border of their inheritance on the east side was Atarothaddar, to Bethhoron the upper;

06~JOSHUA 016|008 The border went out from Tappuah westward to the river Kanah; and the goings out thereof were at the sea. **This is the inheritance of the tribe of the children of Ephraim by their families.**

06~JOSHUA 016|009 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

06~JOSHUA 017|008 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim;

06~JOSHUA 017|009 And the coast descended to the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea:

06~JOSHUA 017|015 And Joshua answered them, If you be a great people, then get you up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for you.

06~JOSHUA 017|017 And Joshua spoke to the house of Joseph, even to Ephraim and to Manasseh, saying, You art a great people, and hast great power: you shalt not have one lot only:

06~JOSHUA 019|050 According to the word of the Lord they gave him the city which he asked, even Timnathserah in mount Ephraim: and he built the city, and lived therein.

06~JOSHUA 020|007 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.

06~JOSHUA 021|005 And the rest of **the children of Kohath** had by lot out of the families of **the tribe of Ephraim Tribe of Joseph, descendants of Asenath the Egyptian**, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

* **Kohath Tribe of Joseph, descendants of Asenath the Egyptian**

06~JOSHUA 021|020 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of

Ephraim.

06~JOSHUA 021|021 For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs,

06~JOSHUA 024|030 And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaash.

06~JOSHUA 024|033 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

07~JUDGES 001|029 **Neither did Ephraim drive out the Canaanites** that lived in Gezer; but the Canaanites lived in Gezer among them.

07~JUDGES 002|009 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

07~JUDGES 003|027 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

07~JUDGES 004|005 And she lived under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

07~JUDGES 005|014 Out of Ephraim was there a root of them against Amalek; after you, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

07~JUDGES 007|024 And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters to Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters to Bethbarah and Jordan.

07~JUDGES 008|001 And the men of Ephraim said to him, Why hast you served us thus, that you calledst us not, when you wentest to fight with the Midianites? And they did chide with him sharply.

07~JUDGES 008|002 And he said to them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?

07~JUDGES 010|001 And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he lived in Shamir in mount Ephraim.

07~JUDGES 010|009 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

07~JUDGES 012|001 And the men of Ephraim gathered themselves together, and went northward, and said to Jephthah, Wherefore passedst you over to fight against the children of Ammon, and didst not call us to go with you? we will burn your house upon you with fire.

07~JUDGES 012|004 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

07~JUDGES 012|015 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

07~JUDGES 017|001 And there was a man of mount Ephraim, whose name was Micah.

07~JUDGES 017|008 And the man departed out of the city from Bethlehemjudah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed.

07~JUDGES 018|002 And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said to them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

07~JUDGES 018|013 And they passed there to mount Ephraim, and came to the house of Micah.

07~JUDGES 019|001 And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.

07~JUDGES 019|016 And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he traveled in Gibeah: but the men of the place were Benjamites.

07~JUDGES 019|018 And he said to him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from there am I: and I went to Bethlehemjudah, but I am now going to the house of the Lord; and there is no man that receiveth me to house.

09~1_SAMUEL 001|001 Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

09~1_SAMUEL 009|004 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

09~1_SAMUEL 014|022 Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

10~2_SAMUEL 002|009 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10~2_SAMUEL 013|023 And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons.

10~2_SAMUEL 018|006 So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

10~2_SAMUEL 020|021 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to you over the wall.**11~1_KINGS 004|008** And these are their names: the son of Hur, in mount Ephraim:

11~1_KINGS 012|025 Then Jeroboam built Shechem in mount Ephraim, and lived therein; and went out from there, and built Penuel.

12~2_KINGS 005|022 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray you, a talent of silver, and two changes of garments.

12~2_KINGS 014|013 And Jehoash king of Israel took Amaziah king of Judah, the son of

Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

13~1_CHRONICLES 006|066 And the residue of the families of the sons of **Kohath** had cities of their coasts out of the tribe of Ephraim. **Tribe of Joseph, descendants of Asenath the Egyptian**

13~1_CHRONICLES 006|067 And they gave to them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs,

13~1_CHRONICLES 007|020 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, **Tribe of Joseph, descendants of Asenath the Egyptian**

13~1_CHRONICLES 007|022 And Ephraim their father mourned many days, and his brethren came to comfort him.

13~1_CHRONICLES 009|003 And in Jerusalem lived of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

13~1_CHRONICLES 012|030 And of the children of Ephraim **Tribe of Joseph, descendants of Asenath the Egyptian** twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

13~1_CHRONICLES 027|010 The seventh captain for the seventh month was **Helez the Pelonite**, of the children of Ephraim: and in his course were twenty and four thousand.

* Helez **Tribe of Joseph, descendants of Asenath the Egyptian**

* Pelonite **Tribe of Joseph, descendants of Asenath the Egyptian**

13~1_CHRONICLES 027|014 The eleventh captain for the eleventh month was **Benaiah the Pirathonite**, of the children of Ephraim: and in his course were twenty and four thousand.

13~1_CHRONICLES 027|020 Of the children of Ephraim, **Hoshea** the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

* Hoshea **Tribe of Joseph, descendants of Asenath the Egyptian ...** Hoshea, son of Azaziah, was the leader of the tribe of Ephraim, during the reign of King David.

* Azaziah **Tribe of Joseph, descendants of Asenath the Egyptian**

14~2_CHRONICLES 013|004 And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, you Jeroboam, and all Israel;

14~2_CHRONICLES 015|008 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord.

14~2_CHRONICLES 015|009 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him.

14~2_CHRONICLES 017|002 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

14~2_CHRONICLES 019|004 And Jehoshaphat lived at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back to the Lord

God of their fathers.

14~2_CHRONICLES 025|007 But there came a man of God to him, saying, O king, let not the army of Israel go with you; for the Lord is not with Israel, to wit, with all the children of Ephraim.

14~2_CHRONICLES 025|010 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

14~2_CHRONICLES 025|023 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

14~2_CHRONICLES 028|007 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king.

14~2_CHRONICLES 028|012 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

14~2_CHRONICLES 030|001 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover to the Lord God of Israel.

14~2_CHRONICLES 030|010 So the posts passed from city to city through the country of Ephraim and Manasseh even to Zebulun: but they laughed them to scorn, and mocked them.

14~2_CHRONICLES 030|018 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one

14~2_CHRONICLES 031|001 Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

14~2_CHRONICLES 034|006 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even to Naphtali, with their mattocks round about.

14~2_CHRONICLES 034|009 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

16~NEHEMIAH 008|016 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

16~NEHEMIAH 012|039 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even to the sheep gate: and they stood still in the prison gate.

19~PSALMS 060|007 Gilead is mine, and Manasseh is mine; Ephraim **Tribe of Joseph, descendants of Asenath the Egyptian** also is the strength of mine head; Judah is my lawgiver;

19~PSALMS 078|009 The children of Ephraim **Tribe of Joseph, descendants of Asenath the Egyptian**, being armed, and carrying bows, turned back in the day of battle.

19~PSALMS 078|067 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

19~PSALMS 080|002 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

19~PSALMS 108|008 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

23~ISAIAH 007|002 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

23~ISAIAH 007|005 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against you, saying,

23~ISAIAH 007|008 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

23~ISAIAH 007|009 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you shall not be established.

23~ISAIAH 007|017 The Lord shall bring upon you, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

23~ISAIAH 009|009 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

23~ISAIAH 009|021 Manasseh, Ephraim; and Ephraim **Tribe of Joseph, descendants of Asenath the Egyptian**, Manasseh: and they together **shall be against Judah (Judah is what is translated to "Jews")**. For all this his anger is not turned away, but his hand is stretched out still.

23~ISAIAH 011|013 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

23~ISAIAH 017|003 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.

23~ISAIAH 028|001 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

23~ISAIAH 028|003 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

24~JEREMIAH 004|015 For a voice declares from Dan, and publisheth affliction from mount Ephraim.

24~JEREMIAH 007|015 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

24~JEREMIAH 031|006 For there shall be a day, that the watchmen upon the mount

Ephraim shall cry, Arise you, and let us go up to Zion to the Lord our God.

24~JEREMIAH 031|009 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

24~JEREMIAH 031|018 I have surely heard Ephraim bemoaning himself thus; You hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn you me, and I shall be turned; for you art the Lord my God.

24~JEREMIAH 031|020 Is Ephraim my dear son? is he a pleasant child? for since I spoke against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

24~JEREMIAH 050|019 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

26~EZEKIEL 037|016 Moreover, you son of man, take you one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions:

26~EZEKIEL 037|019 Say to them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine

26~EZEKIEL 048|005 And by the border of Manasseh, from the east side to the west side, a portion for Ephraim.

26~EZEKIEL 048|006 And by the border of Ephraim, from the east side even to the west side, a portion for Reuben.

28~HOSEA 004|017 Ephraim is joined to idols: let him alone.

28~HOSEA 005|003 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, you commit whoredom, and Israel is defiled.

28~HOSEA 005|005 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them.

28~HOSEA 005|009 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

28~HOSEA 005|011 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

28~HOSEA 005|012 Therefore will I be to Ephraim as a moth, and to the house of Judah as rottenness.

28~HOSEA 005|013 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

28~HOSEA 005|014 For I will be to Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

28~HOSEA 006|004 O Ephraim, what shall I do to you? O Judah, what shall I do to you? for your goodness is as a morning cloud, and as the early dew it goeth away.

28~HOSEA 006|010 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

28~HOSEA 007|001 When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief comes

in, and the troop of robbers spoils without.

28~HOSEA 007|008 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

28~HOSEA 007|011 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

28~HOSEA 008|009 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

28~HOSEA 008|011 Because Ephraim hath made many altars to sin, altars shall be to him to sin.

28~HOSEA 009|003 They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

28~HOSEA 009|008 The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

28~HOSEA 009|011 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

28~HOSEA 009|013 Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

28~HOSEA 009|016 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb.

28~HOSEA 010|006 It shall be also carried to Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

28~HOSEA 010|011 And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

28~HOSEA 011|003 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

28~HOSEA 011|008 How shall I give you up, Ephraim? how shall I deliver you, Israel? how shall I make you as Admah? how shall I set you as Zeboim? mine heart is turned within me, my repentings are kindled together.

28~HOSEA 011|009 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of you: and I will not enter into the city.

28~HOSEA 011|012 Ephraim surrounds me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

28~HOSEA 012|001 Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

28~HOSEA 012|008 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.

28~HOSEA 012|014 Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return to him.

28~HOSEA 013|001 When Ephraim spoke trembling, he exalted himself in Israel; but when he offended in Baal, he died.

28~HOSEA 013|012 The iniquity of Ephraim is bound up; his sin is hid.

28~HOSEA 014|008 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

31~OBADIAH 001|019 And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

38~ZECHARIAH 009|010 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace to the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

38~ZECHARIAH 009|013 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made you as the sword of a mighty man.

38~ZECHARIAH 010|007 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord.

Ephraim NOTES:

Ephraim (Genesis 41:52)

Ephraim, ancestor of the tribe of Ephraim, was the second son of Joseph and Asenath his Egyptian wife. He was born in Egypt like his older brother Manasseh.

Years later, after Joseph's brothers and father had settled in Egypt, Joseph was informed that his father Jacob was dying. He took with him his two sons, Manasseh and Ephraim to be blessed by his father, who told him that he was adopting the two boys.

Joseph placed Ephraim on the left side of his father, and Manasseh on the right side. Jacob placed his right hand on Ephraim, the younger son, and his left hand on Manasseh. Joseph tried to remove Jacob's hand from Ephraim's head and place it on Manasseh's head, telling his father that Manasseh was the firstborn. Jacob refused saying that both brothers would be the ancestors of tribes, but the younger brother's descendants would be more numerous.

Ephraim's sons were Shuthelah, ancestor of the clan of the Shuthelahites; Becher, ancestor of the clan of the Bachrites; Tahan, ancestor of the clan of the Tahanites (Numbers 26:35).

Some of his descendants were killed by the men of Gath when they tried to take away their cattle. Ephraim mourned them many days until his wife gave birth to his son Beriah.

* **Bachrites**

* **Becher**, son of Ephraim and grandson of Joseph, was the ancestor of the clan of

* **Bered Tribe of Joseph, descendants of Asenath the Egyptian**

* **Eran** , the son of Shuthelah and grandson of Ephraim, was the ancestor of the clan of the Eranites.

* **Eranites Tribe of Joseph, descendants of Asenath the Egyptian**

* **Kemuel Tribe of Joseph, descendants of Asenath the Egyptian**

* **Shuthalhites**: Shuthelah, son of Ephraim and grandson of Joseph, was the ancestor of the clan of the Shuthelahites. His son Eran was the ancestor of the clan of the Eranites.

* **Tahan** Tahan, son of Ephraim and grandson of Joseph, was the ancestor of the clan of the Tahanites.

* **Tahanites**. Tribe of Joseph, descendants of Asenath the Egyptian

* **Azaziah** Tribe of Joseph, descendants of Asenath the Egyptian

* **Helez** Tribe of Joseph, descendants of Asenath the Egyptian

* **Hoshea** Tribe of Joseph, descendants of Asenath the Egyptian ... Hoshea, son of Azaziah, was the leader of the tribe of Ephraim, during the reign of King David.

* **Kohath** Tribe of Joseph, descendants of Asenath the Egyptian

* **Pelonite** Tribe of Joseph, descendants of Asenath the Egyptian

* **Shiptan** Tribe of Joseph, descendants of Asenath the Egyptian

zendz



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| 21455|2007-01-09 19:08:02|israel identity|SHELOMITH` Israelite/Egyptian unions on leaving Egypt|

Leviticus 24:10 And the son of an **Israelitish** woman, **whose father was an Egyptian**, went out among the children of Israel: and this son of the **Israelitish** woman and a man of Israel strove together in the camp;

Leviticus 24:11 And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

The Egyptian was either the father of the woman or the father of her son. (either her husband or father). She is defined as an Israelite in both Hebrew words used to identify her. With an Egyptian father or husband, she is still identified as being of the tribe of Dan.

10.

|5927| And went out

|1121| a son of

|0802| a woman of

|3478| Israel,

|0000| and he {was}

|1121| a son

|0376| of a man

|4713| an Egyptian,
|8432| among
|1121| the sons of
|3478| Israel.
|7533| And fought together
|4264| in the camp
|1121| the son of
|3482| the woman of Israel
|0376| and an man
|3471| Israelite.

11.

|5344| And blasphemed
|1121| the son of
|0802| the woman of
|3478| Israelite
|8034| the Name,
|0779| and cursed.
|5927| And they brought
|0000| him
|0413| to
|4872| Moses.
|8034| And name
|0517| his mothers
|8019| {was} Shelomith,
|1323| the daughter of
|1704| Dibri,
|4294| from the tribe of
|1838| Dan.

If Dibri is a male parent then the Egyptian was who Shelomith produced her son with. Here we are shown that the Israelites were still breeding with Egyptians 430 years after they entered into Egypt and produced their children with them.

zendz



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| 21456|2007-01-09 19:10:14|Paul Kekai Manansala|RE : Re: [Ta_Seti] Re: Linguistic Affinities of Egyptian|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Paul,

> Is it possible for you to describe in what ways Beja differs from

> Coptic?

>

Not offhand since I haven't dealt with either language in a while.
Check these links out though:

Beja

<http://www.rosettaproject.org/archive/bej/view?searchterm=beja>

Coptic

<http://www.metalog.org/files/plumley/html/TOC.HTM>

Regards,

Paul Kekai Manansala

| 21457|2007-01-10 03:16:41|Fari Supiya|Re: Mesopotamia - Present Day Black Population|
Cris,

I don't think it is a coincidence. Al-Jahiz's grandfather was called a 'Zanj'. We know this refers to Black people but it can refer to Africans, particularly from the east (the book When We Ruled, Robin Walker, 2006 has a whole chapter on the Zanj) but can also refer to certain ethnic groups in the far south of the country like the Beduin and the Furati (Euphrateans), who seem indigenous. Al-Jahiz mentions Arab tribes that are Black and where they live but seems to indicate he is not one of them.

If you ever get a chance (and if you haven't done so already) read up on the Zanj Rebellion.
Makes interesting reading.

G.O.R.E

cristofori whitakara wrote:

Bro. G.O.R.E. this can't be a co-incident that there is a sizeable black population in Basra as there was a brother al-jahiz, in short, who wrote a book called "the Glory of the Black race over the Whites" in arabic and he too was from Basra.

Mahari Mengistu wrote:

O no I wouldn't be surprised AT ALL. I did say "predominantly white". Perhaps, I mis-spoke because that is all you tend to see in the media and those who are the power structure and it may be similar to what used to be South Afrika with a minority white running things. To be quite frank I wouldn't know although I think it is unlikely.

What I do know is that the Iraqis have a LOT OF AFRIKAN BLOOD running

through their veins as does a huge percentage of so-called MEasterners. To me it is obvious in their phenotype and physiques and hair which of course lends more evidence to previous statements that the area was once inhabited by people of Afrikan descent albeit it 100's to 1000's of years ago (in large numbers). And like America the ones in power tend to be more caucasian-looking.

I remember speaking with an Iranian who, to me, possessed obvious Afrikan genes although most people would have thought him ME or possible Hispanic and mentioning to him about a place in Iran (I don't recall; I had just read about it) where there was a significantly dark population; I mentioned it to him. He bristled with quiet indignation at the inference that they were of Afrikan descent and said it was because of the sun. I ended my conversation with him.

HTP,
Mahari

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>
> "And of course, Paul, as you well know, this not surprisingly fits
> neatly into the racist position that civilization, ALONG WITH
WRITING,
> was begun by caucasians. Because whites currently predominantly
> inhabit the area they would like to assume the ancients were also
> white; thus, a nice little fit."
> HTP,
> Mahari
>
> Mahari you`d be surprised. Southern Iraqi`s particularly those in
what was ancient Sumer, look remarkably like Upper Egyptians from
Luxor and a sizeable minority are Black. Just follow any programmes
dealing with the situation in Iraq, particularly those focusing on
Basra. When I was in Upper Egypt it was easier getting hold of an
Afro comb than it is in London, but then most people looked like they
needed one.

>
> G.O.R.E

>
>
> Mahari Mengistu wrote:

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

> >
> > --- In Ta_Seti@yahoogroups.com, "Issis" wrote:
> > >
> > > I am studying Assyriology at university, and Mesopotamia is
> > > understood without further questioning to be the so-
called "cradle"
> > > of "Western civilization. " Egyptian writing is tentatively
assumed
> > > to have derived from cuneiform,
> >
> > That may be something local to your university. I'm not sure it's
> > widely assumed anymore although certainly the theory, as thin as
it
> > is, still has many adherents.
> >
> And of course, Paul, as you well know, this not surprisingly fits
> neatly into the racist position that civilization, ALONG WITH
WRITING,
> was begun by caucasians. Because whites currently predominantly
> inhabit the area they would like to assume the ancients were also
> white; thus, a nice little fit.
> HTP,
> Mahari
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> _____
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| 21458|2007-01-10 03:37:37|Robin|Re: Mesopotamia (reply to Issis)|
Dear Issis

It is indeed John G. Jackson author of Man, God and Civilization

(US, Citadel Press, 1972). The books by Higgins, Massey and MacRitchie are all valuable works BUT NOT FOR THE INFORMATION THAT YOU ARE LOOKING FOR!!! None of them have sufficient or detailed enough data on the origins of Egypt and Mesopotamia. MacRitchie's focus, for example, is on the history of ancient Britain.

It is true that the origin North Africans (variously called Saharans, Libyans, Garamantes, Moors, Berbers and Mogrebi) were Blacks. The best accounts of this is an essay by Dana Reynolds Marniche in Ivan Van Sertima's Golden Age of the Moor (1992) also my When We Ruled (2006)Chapter 4.

The early literature on Mesopotamia that would be useful are the books by Canon George Rawlinson particularly The Five Great Monarchies of the Ancient Eastern World (1862). Be warned, however, that it is a collectors item (i.e. costly!)

Peace

Robin

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>

> Robin,

>

> Thanks for your help. So Higgins, Massey, and MacRitchie would be
> good sources? To what book or article are you referring when you
> write "Jackson (1972)"? Is it John G. Jackson?

>

> Issis

>

> --- In Ta_Seti@yahoogroups.com, "Robin" wrote:

>>

>> Dear Issis

>>

>> 1. The problem here is that the most recent (mainstream)
material

>> tends also to be the most anti-Black. It is the older (i.e. 19th
> and

>> early 20th century) mainstream material that is the more honest.

>>

>> 2. There are few books that discuss the origin of civilisation
in

>> both Egypt AND Mesopotamia. Few writers are competent in both
areas.

>>

>> The most useful materials that includes both civilisations are

> books
 >> by Rashidi, Jackson, Winters, Diop and myself
 > (www.whenweruled.com).
 >> What none of these books cover, however, is specifically the
 > origin
 >> of cuneiform. Only Jackson (1972) and myself (2006) challenge
 the
 >> mainstream ideas of the respective chronologies of Egypt and
 >> Mesopotamia.
 >>
 >> CAN ANYBODY ELSE SUGGEST MATERIALS?
 >>
 >> Hope this is useful.
 >>
 >> Robin
 >>
 >>
 >>
 >> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:
 >>>
 >>> Seeing as the material I am being taught is outdated, where
 > could
 >> I
 >>> find the most current and therefore non-racist information? I
 >>> originally posted asking for resources, not actually positing
 a
 >>> position because I am a neophyte, but I do want to learn as
 much
 >> as
 >>> I can and would appreciate being pointed in the right
 direction
 >> with
 >>> books, articles, etc.
 >>>
 >>>
 >>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
 > wrote:
 >>>>
 >>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
 >>>>
 >>>> wrote:
 >>>>>
 >>>>> --- In Ta_Seti@yahoogroups.com, "Issis"
 > wrote:
 >>>>>>
 >>>>>> I am studying Assyriology at university, and Mesopotamia

> is
 >>>>> understood without further questioning to be the so-
 >>> called "cradle"
 >>>>> of "Western civilization." Egyptian writing is
 tentatively
 >>> assumed
 >>>>> to have derived from cuneiform,
 >>>>>
 >>>>> That may be something local to your university. I'm not
 sure
 >> it's
 >>>>> widely assumed anymore although certainly the theory, as
 > thin
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 >>>>> is, still has many adherents.
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 >>>> And of course, Paul, as you well know, this not surprisingly
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 >>>> neatly into the racist position that civilization, ALONG
 WITH
 >>> WRITING,
 >>>> was begun by caucasians. Because whites currently
 > predominantly
 >>>> inhabit the area they would like to assume the ancients were
 >> also
 >>>> white; thus, a nice little fit.
 >>>> HTP,
 >>>> Mahari
 >>>>
 >>>
 >>
 >

| 21459|2007-01-10 03:48:05|Fari Supiya|Re: Similar sounding names|

Hi again Cris,

We know there is a people known as the Ainu but what does this name mean in *their* language?

1. A member of an indigenous people of Japan, now inhabiting parts of Hokkaido, Sakhalin, and the Kuril Islands.
2. The language of the Ainu.

[Ainu *aynu*, person.]

Answers.com upholds your viewpoint. But there`s more to it than just having similar sounding ethnic names even when they have identical etymologies.

Peoples from different parts of the world may have similar sounding names but it doesn't mean anything unless linguistic parallels can be found between the languages of those peoples. And by linguistic parallels I mean the type outlined in my post `How To Show Languages Are Related`.
G.O.R.E

cristofori whitakara wrote:

forgive my digressions, but, interestingly enough the indigenous people of the north america referred to themselves as "the people" and received their names from "relatives" outside their geographic domain. For example, the cherokee, or the Yunwiya Ani meaning the people of the mountains, where other nations had different terms for the cherokee when referring to them in their language.

i also find it interesting that the terms used by the indigenous of the western hemisphere is similar to terms all around the world.

Inuit (Canada)

Ani (US)

Taino (Caribbean)

Ainu (Japan)

Anu (africa & Asia)

all these terms just means the people.

Mahari Mengistu wrote:

>>Ntu = those who are (existence, matter, life form)

Ba = spirit<<

However, I do like a potential translation of "those of the spirit".

And from an Afrikan ethos that also implies "human being" since we

are thought to be "spirits", "souls", i.e. , soul people, soul food,

soul music, etc.

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "asar_imhotep" wrote:

>

> Actually you are right. And it's funny, I was just discussing this

> with someone the other day. Most of the priests I know from Africa

> trace their ideology from the Twa who migrated to

central Africa.

>

> People mispronounce the name by saying "Bantu" (one whole word),

when

> it is actually Ba'Ntu. It has the same meanings in Mdw Ntr, for:

>

> Ntu = those who are (existence, matter, life form)

> Ba = spirit

>

> Ba'Ntu simply means "Human Being." While doing my research on what

> Africans call themselves (remember the debate on what Kmt means), I

have

> found that all African people simply call themselves "the people" or

> "human beings." Only foreigners (including other Africans) name the

> people of a given territory; otherwise they simply call themselves

> "the people" (Igbo, Rmt, etc.).

>

> I think it is simply speaking about living being versus something

that

> is dead. The Twa and Kemetw are always distinguishing between

someone

> being alive and dead; This while paying attention to how statues

used

> this symbolism of a person with their leg out to show it was

> constructed while the person was living, versus a statue with the

feet

> closed symbolizing they are dead (hotep - feet together symbolizing

a

> flat line).

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>
>
>
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara
> wrote:
> >
> > when i see the word bantu i can't help but notice to
> kemetic terms
> "ba" and ntu". does this word mean the soul of the
> neters(deities) ?
> and the kemtians said the neters are from the south.could
> the bantu
> be
> the predecessors of the cushites? or better said proto-
> bantu= latter
> day cushites?
> >
> > clyde winters wrote:
> > --- goredema_99 wrote:
> >
> >
> > > "Do you think the writer is correct to argue that
> > > the Sumerians were
> > > not Cushites but Bantus?"
> > >
> > > Amanda
> > >
> > > I come back to these questions because I feel the
> > > real issue was not
> > > dealt with.
> > >
> > > The real question is whether there is any linguistic
> > > evidence anyone
> > > has ever seen which links Cushitic with Sumerian?
> > > Not a claim but
> > > actual lexical similarities we can look at and judge
> > > against known
> > > linguistic relationships. The Cushitic languages are
> > > spoken in southern
> > > and central Ethiopia, parts of Kenya, and northern
> > > Tanzania. To my
> > > knowledge there are no convincing similarities that
> > > can be put before
> > > us.
> > >
> > > The other thing is who exactly is a Cushite depends

> > > on who is judging.
> > > The term originally appears in the Bible, Genesis
> > > 10:6-11 to describe
> > > Ham's eldest son, who fathered Nimrod, the builder
> > > of the south
> > > Mesopotamian cities. Nimrod is identified by
> > > scholars with the
> > > Sumerians because they were the builders of these
> > > cities. Some Biblical
> > > commentaries claim he (Cush) is father of the
> > > dark-skinned races, and
> > > others say specifically the Black race. By this
> > > reasoning anyone who is
> > > Black is automatically a Cushite whether Ethiopian,
> > > Nigerian or
> > > Zambian. If you believe that the Biblical
> > > progenitors (like Adam and
> > > Noah) were thought of as Black by Biblical writers
> > > then obviously Cush
> > > cannot be the father of Blacks, but only of a
> > > particular lineage. But
> > > which one? The Cushitic peoples of East Africa?
> > > These languages were
> > > only called Cushitic after the character in Genesis
> > > not the other way
> > > round. Hardly authentic. The same applies to the
> > > so-called Semitic
> > > languages. Canaanite, to give an example, which
> > > appears as a descendant
> > > of Ham in Genesis was named, along with all its
> > > relatives, as 'Semitic'
> > > in the 18th century. Cart before the horse.
> > > The historical kingdom of Kush is the best candidate
> > > but ethnically
> > > this is saying nothing. There were many ancient
> > > kingdoms in Sudan of
> > > which Kush was one. In the first millenium Kush
was
> > > the only Sudanese
> > > Kingdom but in the second millenium BC there was
> > > Kush and Wawat. In the
> > > third millenium BC the situation was even more
> > > complex and they were
> > > not all speaking the same language, or even related
> > > languages. During
> > > the Old Egyptian kingdom the name Kush does not

>>> appear in texts. It
>>> appears to me the authors of Genesis were using the
>>> name `Kush` to
>>> stand for the general area of Sudan because that is
>>> what Sudan was
>>> called in their day. I very much doubt whether the
>>> Hebrews would have
>>> known the exact ethnic affiliations (as opposed to
>>> racial affiliations
>>> which can be gauged visually) of what to them
would
>>> have been an
>>> ancient and very probably mysterious people (the
>>> Sumerians).
>>>
>>> As for Canon Rawlinson`s claim that his brother,
>>> Henry Creswicke used
>>> Cushitic Ethiopian languages to decipher Sumerian
>>> all I can say is he
>>> was motivated by pushing a misinterpretation of the
>>> Bible and he had
>>> racially motivated reasons for doing so. According
>>> to Canon Rawlinson
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>>> `Negroes.` That was the whole point of naming
>>> Ethiopian languages that
>>> were not `Semitic` as `Cushitic`. So what really
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>>>
>>> Persian cuneiform was the first to be deciphered
>>> in a long process
>>> that did not start with Rawlinson. By Rawlinsons
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>>> a few characters
>>> of Persian cuneiform could be read. Rawlinson used
>>> this to spell
>>> phonetically whole chunks of the language and used
>>> remote Persian
>>> dialects and Avestan Persian to find ancestral
>>> equivalents in the
>>> Persian cuneiform. This is what Rawlinson did. It so
>>> happens that
>>> Persian kings used Babylonian as the second
language
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> > > So Rawlinson could
> > > read this too. But he had to learn Arabic and Hebrew
> > > to make sense of
> > > this language. Once he had deciphered the
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> > > he then found
> > > dictionaries translating Babylonian words into
> > > another language. It was
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> > > you speak English
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> > > to decipher French
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> > > put forward I would
> > > be happy to take a look.
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> > > The Notorious G.O.R.E
> > >
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> > >
> > Hi Fari
> > >
> > This is interesting because Rawlinson also used
> > Galla/Oromo to decipher the cuneiform writing.
> > >
> > Clyde
> > >
> > _____

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| 21460|2007-01-10 03:54:15|Fari Supiya|Re: Is There a Linguistic Bantu-Cushitic Relationship?|
Hi Cris,

Personally I don't think there is one because noone has ever presented any evidence of this that was of the type in my post 'How to show languages are related'. For me this is the basis for discussing relationship theories.

G.O.R.E

cristofori whitakara wrote:

could these answers speak to the relationship between ba'ntu and the cushite then? proto-ba'ntu= latter day cushites, thereby explaining the relationship between the later sumerians and kemetians. Anu possibly is the connection.

asar_imhotep wrote:

Actually you are right. And it's funny, I was just discussing this with someone the other day. Most of the priests I know from Africa trace their ideology from the Twa who migrated to central Africa.

People mispronounce the name by saying "Bantu" (one whole word), when

it is actually Ba'Ntu. It has the same meanings in Mdw Ntr, for:

Ntu = those who are (existence, matter, life form)

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Ba'Ntu simply means "Human Being." While doing my research on what Africans call themselves (remember the debate on what Kmt means), I have found that all African people simply call themselves "the people" or "human beings." Only foreigners (including other Africans) name the

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I think it is simply speaking about living being versus something that is dead. The Twa and Kemetw are always distinguishing between someone

being alive and dead; This while paying attention to how statues used this symbolism of a person with their leg out to show it was constructed while the person was living, versus a statue with the feet closed symbolizing they are dead (hotep - feet together symbolizing a flat line).

Asar Imhotep

<http://www.mochasuite.com>

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>> Sumerians because they were the builders of these
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> > The Notorious G.O.R.E
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> Hi Fari
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> This is interesting because Rawlinson also used
> Galla/Oromo to decipher the cuneiform writing.
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> Clyde
>
> _____
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Everyone is raving about [the all-new Yahoo! Mail beta.](#)

| 21461|2007-01-10 04:07:04|Fari Supiya|Re: Mesopotamia|

Issis,

When We Ruled, Robin Walker, 2006 has a whole chapter on North Africa and who the original inhabitants were.

G.O.R.E

Issis wrote:

Are there any books on this? I am not questioning your assertions, but I am interested in finding out more information if possible. Furthermore, someone mentioned in an earlier post that the original inhabitants of North Africa were not whites, but Blacks. Are there any books or articles on this as well?

Thanks,
Issis

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> O no I wouldn't be surprised AT ALL. I did say "predominantly
> white". Perhaps, I mis-spoke because that is all you tend to see
in

> the media and those who are the power structure and it may be
similar

> to what used to be South Afrika with a minority white running

> things. To be quite frank I wouldn't know although I think it is

> unlikely.

> What I do know is that the Iraqis have a LOT OF AFRIKAN BLOOD
running

> through their veins as does a huge percentage of so-called

> MEasteners. To me it is obvious in their phenotype and physiques
and

> hair which of course lends more evidence to previous statements
that

> the area was once inhabited by people of Afrikan descent albeit it

> 100's to 1000's of years ago (in large numbers). And like America
 > the ones in power tend to be more caucasian-looking.
 > I remember speaking with an Iranian who, to me, possessed obvious
 > Afrikan genes although most people would have thought him ME or
 > possible Hispanic and mentioning to him about a place in Iran (I
 > don't recall; I had just read about it) where there was a
 > significantly dark population; I mentioned it to him. He bristled
 > with quiet indignation at the inference that they were of Afrikan
 > descent and said it was because of the sun. I ended my
 conversation
 > with him.
 > HTP,
 > Mahari
 >
 > HTP,
 > Mahari
 >
 > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:
 > >
 > > "And of course, Paul, as you well know, this not surprisingly
 fits
 > > neatly into the racist position that civilization, ALONG WITH
 > WRITING,
 > > was begun by caucasians. Because whites currently predominantly
 > > inhabit the area they would like to assume the ancients were
 also
 > > white; thus, a nice little fit."
 > > HTP,
 > > Mahari
 > >
 > > Mahari you'd be surprised. Southern Iraqi's particularly those
 in
 > what was ancient Sumer, look remarkably like Upper Egyptians from
 > Luxor and a sizeable minority are Black. Just follow any
 programmes
 > dealing with the situation in Iraq, particularly those focusing on
 > Basra. When I was in Upper Egypt it was easier getting hold of an
 > Afro comb than it is in London, but then most people looked like
 they
 > needed one.
 > >
 > > G.O.R.E
 > >
 > >
 > > Mahari Mengistu wrote:
 > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

>
 >> wrote:
 >>>
 >>> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:
 >>>>
 >>>> I am studying Assyriology at university, and Mesopotamia is
 >>>> understood without further questioning to be the so-
 > called "cradle"
 >>>> of "Western civilization. " Egyptian writing is tentatively
 > assumed
 >>>> to have derived from cuneiform,
 >>>
 >>> That may be something local to your university. I'm not sure
 it's
 >>> widely assumed anymore although certainly the theory, as thin
 as
 > it
 >>> is, still has many adherents.
 >>>
 >> And of course, Paul, as you well know, this not surprisingly
 fits
 >> neatly into the racist position that civilization, ALONG WITH
 > WRITING,
 >> was begun by caucasians. Because whites currently predominantly
 >> inhabit the area they would like to assume the ancients were
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 >> Mahari
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 >

Have a burning question? Go to Yahoo! Answers and get answers from real people who know.

Mahari,

In the introduction the Budge's Egyptian Hieroglyphic Dictionary he discusses the hypothesis that AE was a Semitic language. He then says that there are shared triconsonantal roots between AE and Semitic (triconsonantal roots are characteristic of Semitic languages) but that there are even more monosyllabic roots in AE and these he links with Africa, in particular the eastern Sudan. He thus concluded the AE's were African. I cannot recall Bantu being mentioned specifically. PKM mentioned Beja as being the closest relation according to Budge. I have not seen the evidence for this but it seems to make sense, after all Beja is either a Cushitic language or closely related to Cushitic. I have no doubt that AE was an African language with living relations today but personally I think they are in East and not West Africa. But as I said, I try and keep an open mind.

G.O.R.E

Mahari Mengistu wrote:

Well, I'm not a linguist so I'm not deluding myself by throwing myself in the midst of such an argument. However, just from observation of a number of words (though they don't come to mind now) the transliterations seem much like words I've seen which are BaNtu. I'll have to look up these words.

Budge mentions this statement in the introduction of his Egyptian dictionary. I read this some years back. You can find it there.

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> It's cool. I'll be clearer. I could not see any cognates to speak of with PB when I looked at AE in Budge's dictionary. In my opinion they are not related but not having done in depth research I keep an open mind to anyone who wants to present evidence.

>

> G.O.R.E

>

> Mahari Mengistu wrote:

> Don't misunderstand my statement. What he said was that it is "most

> like" BaNtu - not that it was BaNtu. Hebrew is classified as an

> AfroAsiatic language but it is obviously not Egyptian.

> HTP,

> Mahari

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

> >

> > Mahari

> >

> > I don't claim to have all the answers but the Egyptian I saw in

> Budge's book did not look like Proto-Bantu to me and I've been
 > looking at PB for about six years now. I will, however check to see
 > how extensive the Egyptian and Semitic lexical parallels are
 (though
 > I am told the grammatical parallels are strong enough to have them
 > both classed as Afroasiatic) .
 >>
 >>
 >> G.O.R.E
 >>
 >> Mahari Mengistu wrote:
 >> Even Budge said that Egyptian has some Arabic words, some
 > Hebrew
 >> words but the language it is most like is BaNtu.
 >> HTP,
 >> Mahari
 >>
 >> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "asar_imhotep"
 >> wrote:
 >>>
 >>> I see this same thing when people are trying to connect Mdw Ntr
 to
 >>> Hebrew and Arabic (making it semetic). An example can be seen
 > here:
 >>> [www.friesian. com/egypt. htm](http://www.friesian.com/egypt.htm)
 >>>
 >>>
 >>> [http://www.friesian .com/trees. htm#semitic](http://www.friesian.com/trees.htm#semitic)
 >>>
 >>> Asar Imhotep
 >>> [http://www.mochasui te.com](http://www.mochasuite.com)
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 >>>
 >>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"
 >>> wrote:
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 >>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "asar_imhotep"
 >>>>
 >>>> wrote:
 >>>>>
 >>>>>
 >>>>>
 >>>>
 >>>>> Technically speaking, no scholar, using the method of
 internal
 >>>>> reconstruction, has proved objectively that the Semitic,

>> Egyptian, and
>>>> Berber languages are descended from a common ancestor. The
>>>> so-called "AfroAsiatic family," or "Chamito-Semitic
>>>> family," which has gained wide circulation, has no
scientific
>>> foundation
>>>> at all. There is no proof of an "Afro-Asiatic historical
>>>> grammar."
>>>>
>>>> Many people are not aware that even the vaunted (by the West)
>>>> Indo-European family has not been reconstructed using the
strict
>>>> methods advocated in most modern linguistic works.
>>>>
>>>> If you ask for PIE reconstructions most likely you will get
>> material
>>>> from Pokorny.
>>>>
>>>> The problem with Pokorny is that he uses hypothetical roots
and
>> then
>>>> constructs hypothetical declensions, conjugations, etc.
>>>>
>>>> The great bulk of the reconstructions from his dictionary
come
>> from
>>>> these types of forms based on hypothetical grammar, rather
than
>> using
>>>> real present-day or literary words with strict sound and
meaning
>>>> matches to reconstruct forms based on suggested sound changes.
>>>>
>>>> Furthermore, most reconstructions are based on sound changes
>> inherent
>>>> in the laryngeal theory. The latter theory can be described
as a
>>>> multi-step sound change proposal that would be rejected if
>> suggested
>>>> for any family other than Indo-European as direct evidence is
>> lacking.
>>>>
>>>> Regards,
>>>> Paul Kekai Manansala
>>>>
>>>>

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| 21463|2007-01-10 05:05:04|Fari Supiya|Re: Egyptian and Bantu|

Dr Winters

Are you thinking of Dr Obenga in Ancient Egypt and Black Africa, or is there another source for discussing evidence of an Egyptian and Bantu link. As I said, I have a position but I keep my mind open.

G.O.R.E

clyde winters wrote:

--- Mahari Mengistu <mahari@myway.com> wrote:

> Well, I'm not a linguist so I'm not deluding myself
> by throwing
> myself in the midst of such an argument. However,
> just from
> observation of a number of words (though they don't
> come to mind now)
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> which are BaNtu.
> I'll have to look up these words.
> Budge mentions this statement in the introduction of
> his Egyptian
> dictionary. I read this some years back. You can
> find it there.
> HTP,
> Mahari

Hi Mahari

You are not wrong. Dr. Th. Obenga and others have written extensively on the relationship between Egyptian and the bantu languages.

Clyde

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<http://mail.yahoo.com>

Need a quick answer? Get one in minutes from people who know. Ask your question on [Yahoo! Answers](#).

| 21464|2007-01-10 05:11:13|Fari Supiya|Re: Meaning of Ba-ntu|
Cris and Asar

In my `How To Show...' post I included a link for the PB reconstructions site. Anyone interested in knowing the origins of the term -ntU, or anything else in PB could look it up.
G.O.R.E

crisfori whitakara wrote:

ty bro. asar i was commenting to bro G.O.R.E who asked me to ask a ba'ntu speaker, but i had laready remebering from reading dr. ben that the word means humans or human beings.
thank you for the book eye look forward to reading and gaining more understanding.

asar_imhotep wrote:

Yes, I've mentioned this before. The word is actually two words

Ba - spirit

Ntu - those who are (meaning created, living beings, matter, etc.)

So Ba'Ntu simple means human being.

To understand why people call themselves what they call themselves,
you have to pay close attention to their creation myths.
They are the
blue print to understanding the culture and their rites. It
sets the
parameter for their way of thinking. I highly recommend
"African
Cosmology of the Ba'Ntu Congo," - Fu-Kiau Bunseki,
Ph.D

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara
wrote:

>

> it means human being from what i read.

>

> Fari Supiya wrote: Perhaps the best
starting point is to ask the Bantu-Speaking peoples what
the term

`Bantu` means in their languages.

>

> G.O.R.E

>

> cristofori whitakara wrote:

> when i see the word bantu i can't help but notice to
kemetic

terms "ba" and ntu". does this word mean the soul of the
neters(deities) ? and the kemtians said the neters are from
the

south.could the bantu be the predecessors of the cushites?
or better

said proto-bantu= latter day cushites?

>

> clyde winters wrote:

> --- goredema_99 wrote:

>

>>

>> "Do you think the writer is correct to argue that

>> the Sumerians were

>>> not Cushites but Bantus?"

> >
> > Amanda
> >
> > I come back to these questions because I feel the
> > real issue was not
> > dealt with.
> >
> > The real question is whether there is any linguistic
> > evidence anyone
> > has ever seen which links Cushitic with Sumerian?
> > Not a claim but
> > actual lexical similarities we can look at and judge
> > against known
> > linguistic relationships. The Cushitic languages are
> > spoken in southern
> > and central Ethiopia, parts of Kenya, and northern
> > Tanzania. To my
> > knowledge there are no convincing similarities that
> > can be put before
> > us.
> >
> > The other thing is who exactly is a Cushite depends
> > on who is judging.
> > The term originally appears in the Bible, Genesis
> > 10:6-11 to describe
> > Ham's eldest son, who fathered Nimrod, the builder
> > of the south
> > Mesopotamian cities. Nimrod is identified by
> > scholars with the
> > Sumerians because they were the builders of these
> > cities. Some Biblical
> > commentaries claim he (Cush) is father of the
> > dark-skinned races, and
> > others say specifically the Black race. By this
> > reasoning anyone who is
> > Black is automatically a Cushite whether Ethiopian,
> > Nigerian or
> > Zambian. If you believe that the Biblical
> > progenitors (like Adam and
> > Noah) were thought of as Black by Biblical writers
> > then obviously Cush
> > cannot be the father of Blacks, but only of a
> > particular lineage. But
> > which one? The Cushitic peoples of East Africa?
> > These languages were
> > only called Cushitic after the character in Genesis

> > not the other way
> > round. Hardly authentic. The same applies to the
> > so-called Semitic
> > languages. Canaanite, to give an example, which
> > appears as a descendant
> > of Ham in Genesis was named, along with all its
> > relatives, as `Semitic`
> > in the 18th century. Cart before the horse.
> > The historical kingdom of Kush is the best candidate
> > but ethnically
> > this is saying nothing. There were many ancient
> > kingdoms in Sudan of
> > which Kush was one. In the first millenium Kush was
> > the only Sudanese
> > Kingdom but in the second millenium BC there was
> > Kush and Wawat. In the
> > third millenium BC the situation was even more
> > complex and they were
> > not all speaking the same language, or even related
> > languages. During
> > the Old Egyptian kingdom the name Kush does not
> > appear in texts. It
> > appears to me the authors of Genesis were using the
> > name `Kush` to
> > stand for the general area of Sudan because that is
> > what Sudan was
> > called in their day. I very much doubt whether the
> > Hebrews would have
> > known the exact ethnic affiliations (as opposed to
> > racial affiliations
> > which can be gauged visually) of what to them would
> > have been an
> > ancient and very probably mysterious people (the
> > Sumerians).
> >
> > As for Canon Rawlinson`s claim that his brother,
> > Henry Creswicke used
> > Cushitic Ethiopian languages to decipher Sumerian
> > all I can say is he
> > was motivated by pushing a misinterpretation of the
> > Bible and he had
> > racially motivated reasons for doing so. According
> > to Canon Rawlinson
> > the Cushites were dark-skinned Caucasians who he
> > distinguished from
> > `Negroes.` That was the whole point of naming

> > Ethiopian languages that
> > were not `Semitic` as `Cushitic`. So what really
> > happened?
> >
> > Persian cuneiform was the first to be deciphered
> > in a long process
> > that did not start with Rawlinson. By Rawlinsons day
> > a few characters
> > of Persian cuneiform could be read. Rawlinson used
> > this to spell
> > phonetically whole chunks of the language and used
> > remote Persian
> > dialects and Avestan Persian to find ancestral
> > equivalents in the
> > Persian cuneiform. This is what Rawlinson did. It so
> > happens that
> > Persian kings used Babylonian as the second language
> > of their
> > inscriptions but the characters had the same value.
> > So Rawlinson could
> > read this too. But he had to learn Arabic and Hebrew
> > to make sense of
> > this language. Once he had deciphered the Babylonian
> > he then found
> > dictionaries translating Babylonian words into
> > another language. It was
> > also clear that you had to learn this language
> > before you could master
> > the writing system. This language was Sumerian. If
> > you speak English
> > and you have a French-English dictionary do you need
> > to decipher French
> > or just look up the words and read the meanings?
> >
> > In my opinion Cushitic East African languages have
> > nothing to do with
> > Sumerian but if anyone has linguistic evidence to
> > put forward I would
> > be happy to take a look.
> >
> > The Notorious G.O.R.E
> >
> >
> >
> >
> Hi Fari
>

> This is interesting because Rawlinson also used
> Galla/Oromo to decipher the cuneiform writing.

> Clyde

> _____
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protection around
> <http://mail.yahoo.com>

> _____
> Do You Yahoo!?
> Tired of spam? Yahoo! Mail has the best spam
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| 21465|2007-01-10 05:33:57|Fari Supiya|Re: BaNtu|

Mostly correct. The European was William Bleek in, I think, 1856. But as I said in my post `How to show languages are related` Bantu nouns never occur without a class prefix. It would be *mu-ntU for singular and ba-ntU for plural.

G.O.R.E

Djehuti Sundaka wrote:

If I'm remembering this correctly, the term 'BaNtu' was coined by a 19th century European who took a common indigenous word for 'person' i.e. 'ntu' and combined it with an indigenous plural prefix (ba) to make it 'people'. Thus 'ntu' would mean person and 'ba-ntu' would mean 'people'.

Djehuti Sundaka

Communicate instantly! Use your Hotmail address to sign into Windows Live Messenger now. <http://get.live.com/messenger/overview>

Everyone is raving about [the all-new Yahoo! Mail beta](#).

| 21466|2007-01-10 06:10:53|goredema_99|Answer to challenge on PB-Sumerian|

"Gotcha. So what is the evidence that a Proto-Niger-Congo language such as Proto-Bantu/ Proto-Potou-Akanic-Bantu is the ancestor of both Sumerian?"

The evidence is the recurrent correspondences between PB and Sumerian that resemble Niger-Congo language correspondences with PB, in other words they resemble those of languages with a known relationship with PB. The correspondences resemble each other in phonological type, semantic latitude and quantity.

G.O.R.E

| 21467|2007-01-10 06:32:02|goredema_99|Ubaidian and PB?|

Some Sumerian words are thought to be pre-Sumerian on the basis of phonotactics or permissible sound combinations. Sumerian was thought of as a monosyllabic language so bi- and tri-syllabic words were thought to predate the arrival of the Sumerians. A Sumerologist called Gonzalo Rubio wrote a paper in the 1999 edition of Journal of Cuneiform Studies concerning `The Alleged Pre-Sumerian Substratum`

and concluded that most of the substrate words were actually good Sumerian or Semitic borrowings.

The PB correspondences are all with Sumerian words with typically Sumerian in the combination of phonemes.

G.O.R.E

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

> This is fascinating. I wonder if the word correspondences actually
> correspond to Sumerian words or if they might correspond to words
> thought to be Ubaidian that were adopted by the Sumerians. If so,
> it would mean that the proposed PB contact would have predated the
> arrival of the Sumerians.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "Jaime Pretell"

> wrote:

>>

>> OK I was looking on the ANE site, and all I can say is the
> claim "NOT ONE OF THE LINGUISTS OR OTHER EXPERTS WAS ABLE TO REFUTE
> HIS THESIS THAT THE SUMERIANS SPOKE A LANGUAGE AKIN TO BANTU!!!" is
> quite flawed. One, the linguists pointed quite a few flaws in his
> methodology and flaws in his lexicon. Even Supiya which offered
> support pointed this out. There is a difference between a language
> that is akin as in grammatically similar, etc and a language that
> has had linguistic borrowing from contact as in borrowing of nouns.

>>

| 21468|2007-01-10 06:47:09|goredema_99|Ubaidian and PB?|

"Of course, this theory would exclude the possibility that the Sumerians are directly related to (fully or partly descended from) the Ubaid culture.

Regards,
Paul Kekai Manansala"

The Niger-Congo ancestors of the Sumerians (in this theory) could have arrived in southern Mesopotamia as early as 7000-6000 BC before the advent of the Ubaid period, usually given as 5300 BC - 3800 BC. I personally think the Sumerians were descended from the people of the

Ubaid culture.

G.O.R.E

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> This is fascinating. I wonder if the word correspondences

actually

>> correspond to Sumerian words or if they might correspond to words

>> thought to be Ubaidian that were adopted by the Sumerians. If

so,

>> it would mean that the proposed PB contact would have predated

the

>> arrival of the Sumerians.

>>

>>

| 21469|2007-01-10 07:00:47|goredema_99|Re: Fwd: Changing perceptions of attractiveness as observers are e|

Thanks for posting this. These are issues that are often not given the emphasis they deserve.

G.O.R.E

--- In Ta_Seti@yahoogroups.com, "ulagankmy" wrote:

>

> --- In evolutionary-psychology@yahoogroups.com, "Artemis"

> wrote:

>

> Evolution and Human Behavior

> Volume 27, Issue 6 , November 2006, Pages 443-456

>

> Changing perceptions of attractiveness as observers are exposed to

a

> different culture

>

> Martin J. Tov羅 et al.

>

> Abstract

>

> It has been suggested that certain physical cues can be used to predict

> mate quality and that sensitivity to these cues would therefore be

> adaptive. From this, it follows that in environments where the optimal

> values for these features differ, the attractiveness preferences should

> also be different. In this study, we show that there are striking

> differences in attractiveness preferences for female bodies between United

> Kingdom (UK) Caucasian and South African Zulu observers. These differences

> can be explained by different local optima for survival and reproduction in

> the two environments. In the UK, a high body mass is correlated with low

> health and low fertility, and the converse is true in rural South Africa.

> We also report significant changes in the attractiveness preferences of

> Zulus who have moved to the UK. This suggests that these preferences are

> malleable and can change with exposure to different environments and

> conditions. Additionally, we show that Britons of African origin, who were

> born and who grew up in the UK, have exactly the same preferences as our UK

> Caucasian observers. These results suggest that humans have mechanisms for

> acquiring norms of attractiveness that are highly plastic, which allow them

> to track different ecological conditions through learning.

>

> <http://dx.doi.org/10.1016/j.evolhumbehav.2006.05.004>

> Link

>

> --- End forwarded message ---

>

| 21470|2007-01-10 08:04:15|Matthew|Translation of the ogdoad names- FILE - in Matthew's works|

Using Gardiner's sign list and a healthy dose of mythological research compiled over the years, I have come to the realization that the Ogdoad may represent the true form of the TUAT, the first principles of KHMT's formative education foundation for cultivation and culture. RA as we call him, is the addition of representing a safe-guard for self-determination, which is perhaps why this "GOD" is so well loved through the ages.....I just made this break through and am unraveling these concepts as time permits me.....check out Wikipedia's article on the Ogdoad to better understand where I am focusing my translations.....as always I am a true supporter of the poetic legacy of Egypt's dynasties and maintain that like the efforts of China's K'ung Fu Tzu, that this is where the heart of truth of their teachings lay.

Enjoy.

Matt

| 21471|2007-01-10 08:14:44|Paul Kekai Manansala|Re: Fwd: Changing perceptions of attractiveness as observers are e|

Additionally, we show that Britons of African origin,

> who were

> > born and who grew up in the UK, have exactly the same preferences

> as our UK

> > Caucasian observers.

Another argument in support of nurture vs. nature.

Behavior is mostly learned. There may be some rare cases where genetics makes it difficult to alter behavior but not many.

Most studies I have seen arguing for genetic-based behavior have serious flaws in methodology especially those involving breeding of animals.

Regards,

Paul Kekai Manansala

| 21472|2007-01-10 08:52:22|Mahari Mengistu|Re: Mesopotamia|

There's a portrait of female nomads in "beautiful women" link that looks awfully suspicious to me. They are supposed to "mediteranean types" but the line flow and texture of the paint and material it is drawn on look extremely recent and untouched and unabused by time.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

> Seeing is believing.

> <http://www.paleologos.com/saharaan.htm>

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>>

>> Are there any books on this? I am not questioning your

assertions,

>> but I am interested in finding out more information if possible.

>> Furthermore, someone mentioned in an earlier post that the

> original

>> inhabitants of North Africa were not whites, but Blacks. Are

there

>> any books or articles on this as well?

>>

>> Thanks,

>> Issis

>>

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>>

>>> O no I wouldn't be surprised AT ALL. I did say "predominantly

>>> white". Perhaps, I mis-spoke because that is all you tend to

> see

>> in

>>> the media and those who are the power structure and it may be

>> similar

>>> to what used to be South Afrika with a minority white running

>>> things. To be quite frank I wouldn't know although I think it

> is

>>> unlikely.

>>> What I do know is that the Iraqis have a LOT OF AFRIKAN BLOOD

>> running

>>> through their veins as does a huge percentage of so-called

>>> MEasteners. To me it is obvious in their phenotype and

> physiques

>> and

>>> hair which of course lends more evidence to previous statements

> > that
> > > the area was once inhabited by people of Afrikan descent albeit
> it
> > > 100's to 1000's of years ago (in large numbers). And like
> America
> > > the ones in power tend to be more caucasian-looking.
> > > I remember speaking with an Iranian who, to me, possessed
> obvious
> > > Afrikan genes although most people would have thought him ME or
> > > possible Hispanic and mentioning to him about a place in Iran (
> I
> > > don't recall; I had just read about it) where there was a
> > > significantly dark population; I mentioned it to him. He
> brustled
> > > with quiet indignation at the inference that they were of
> Afrikan
> > > descent and said it was because of the sun. I ended my
> > conversation
> > > with him.
> > > HTP,
> > > Mahari
> > >
> > > HTP,
> > > Mahari
> > >
> > > --- In Ta_Seti@yahoogroups.com, Fari Supiya

wrote:

> > > >
> > > > "And of course, Paul, as you well know, this not surprisingly
> > fits
> > > > neatly into the racist position that civilization, ALONG WITH
> > > WRITING,
> > > > was begun by caucasians. Because whites currently
> > predominantly
> > > > inhabit the area they would like to assume the ancients were
> > also
> > > > white; thus, a nice little fit."
> > > > HTP,
> > > > Mahari
> > > >
> > > > Mahari you`d be surprised. Southern Iraqi`s particularly
> > those
> > in
> > > what was ancient Sumer, look remarkably like Upper Egyptians
> > from

>>> Luxor and a sizeable minority are Black. Just follow any
>> programmes
>>> dealing with the situation in Iraq, particularly those focusing
> on
>>> Basra. When I was in Upper Egypt it was easier getting hold of
> an
>>> Afro comb than it is in London, but then most people looked

like

>> they
>>> needed one.
>>>>
>>>> G.O.R.E
>>>>
>>>>
>>>> Mahari Mengistu wrote:
>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai
> Manansala"
>>>
>>>> wrote:
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Issis"
> wrote:
>>>>>>
>>>>>> I am studying Assyriology at university, and Mesopotamia
> is
>>>>>> understood without further questioning to be the so-
>>> called "cradle"
>>>>>> of "Western civilization." Egyptian writing is

tentatively

>>> assumed
>>>>> to have derived from cuneiform,
>>>>>
>>>>> That may be something local to your university. I'm not

sure

>> it's
>>>>> widely assumed anymore although certainly the theory, as
> thin
>> as
>>> it
>>>>> is, still has many adherents.
>>>>>
>>>>> And of course, Paul, as you well know, this not surprisingly
>> fits

>>>> neatly into the racist position that civilization, ALONG WITH
>>> WRITING,
>>>> was begun by caucasians. Because whites currently
> predominantly
>>>> inhabit the area they would like to assume the ancients were
>> also
>>>> white; thus, a nice little fit.
>>>> HTP,
>>>> Mahari
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>> _____

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>>>
>>
>

| 21473|2007-01-10 08:57:12|Mahari Mengistu|RE : Re: [Ta_Seti] Re: Linguistic Affinities of
Egyptian|
Thanks, Paul.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>>
>> Paul,
>> Is it possible for you to describe in what ways Beja differs from
>> Coptic?
>>
>
> Not offhand since I haven't dealt with either language in a while.
> Check these links out though:
>
> Beja
> <http://www.rosettaproject.org/archive/bej/view?searchterm=beja>
>
> Coptic

> <http://www.metalog.org/files/plumley/html/TOC.HTM>

>

> Regards,

> Paul Kekai Manansala

>

| 21474|2007-01-10 09:18:06|Mahari Mengistu|Re: Linguistic Affinities of Egyptian - Probably Beja|

As I mentioned I read this years ago. I'll see if I can find the book and the phrase.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Mahari,

>

> In the introduction the Budge's Egyptian Hieroglyphic Dictionary he discusses the hypothesis that AE was a Semitic language. He then says that there are shared triconsonantal roots between AE and Semitic (triconsonantal roots are characteristic of Semitic languages) but that there are even more monosyllabic roots in AE and these he links with Africa, in particular the eastern Sudan. He thus concluded the AE's were African. I cannot recall Bantu being mentioned specifically. PKM mentioned Beja as being the closest relation according to Budge. I have not seen the evidence for this but it seems to make sense, after all Beja is either a Cushitic language or closely related to Cushitic. I have no doubt that AE was an African language with living relations today but personally I think they are in East and not West Africa. But as I said, I try and keep an open mind.

>

> G.O.R.E

>

> Mahari Mengistu wrote:

> Well, I'm not a linguist so I'm not deluding myself by throwing

> myself in the midst of such an argument. However, just from

> observation of a number of words (though they don't come to mind now)

> the transliterations seem much like words I've seen which are BaNtu.

> I'll have to look up these words.

> Budge mentions this statement in the introduction of his Egyptian dictionary. I read this some years back. You can find it there.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>>

>> It's cool. I'll be clearer. I could not see any cognates to speak

> of with PB when I looked at AE in Budge's dictionary. In my opinion

> they are not related but not having done in depth research I keep

an

> open mind to anyone who wants to present evidence.

>>

>> G.O.R.E

>>

>> Mahari Mengistu wrote:

>> Don't misunderstand my statement. What he said was that

> it is "most

>> like" BaNtu - not that it was BaNtu. Hebrew is classified as an

>> AfroAsiatic language but it is obviously not Egyptian.

>> HTP,

>> Mahari

>>

>> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>>>

>>> Mahari

>>>

>>> I don't claim to have all the answers but the Egyptian I saw in

>> Budge's book did not look like Proto-Bantu to me and I've been

>> looking at PB for about six years now. I will, however check to

see

>> how extensive the Egyptian and Semitic lexical parallels are

> (though

>> I am told the grammatical parallels are strong enough to have

them

>> both classed as Afroasiatic).

>>>

>>>

>>> G.O.R.E

>>>

>>> Mahari Mengistu wrote:

>>> Even Budge said that Egyptian has some Arabic words, some

>> Hebrew

>>> words but the language it is most like is BaNtu.

>>> HTP,

>>> Mahari

>>>

>>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

>>> wrote:

>>>>

>>>> I see this same thing when people are trying to connect Mdw

Ntr

> to

>>> Hebrew and Arabic (making it semetic). An example can be seen

>> here:

>>> www.friesian.com/egypt.htm

>>>>

>>>>

>>> <http://www.friesian.com/trees.htm#semitic>

>>>>

>>> Asar Imhotep

>>> <http://www.mochasuite.com>

>>>>

>>>>

>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>>> wrote:

>>>>

>>>> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

>

>>> wrote:

>>>>>

>>>>>

>>>>>

>>>>>

>>>>> Technically speaking, no scholar, using the method of

> internal

>>>>> reconstruction, has proved objectively that the Semitic,

>>> Egyptian, and

>>>>> Berber languages are descended from a common ancestor. The

>>>>> so-called "AfroAsiatic family," or "Chamito-Semitic

>>>>> family," which has gained wide circulation, has no

> scientific

>>>> foundation

>>>>> at all. There is no proof of an "Afro-Asiatic historical

>>>>> grammar."

>>>>>

>>>>> Many people are not aware that even the vaunted (by the
West)

>>>>> Indo-European family has not been reconstructed using the

> strict

>>>>> methods advocated in most modern linguistic works.

>>>>>

>>>>> If you ask for PIE reconstructions most likely you will get

>>> material

>>>>> from Pokorny.

>>>>>

>>>>> The problem with Pokorny is that he uses hypothetical roots

> and
>>> then
>>>> constructs hypothetical declensions, conjugations, etc.
>>>>>
>>>>> The great bulk of the reconstructions from his dictionary
> come
>>> from
>>>> these types of forms based on hypothetical grammar, rather
> than
>>> using
>>>> real present-day or literary words with strict sound and
> meaning
>>>>> matches to reconstruct forms based on suggested sound
changes.
>>>>>
>>>>> Furthermore, most reconstructions are based on sound
changes
>>> inherent
>>>>> in the laryngeal theory. The latter theory can be described
> as a
>>>>> multi-step sound change proposal that would be rejected if
>>> suggested
>>>>> for any family other than Indo-European as direct evidence
is
>>> lacking.
>>>>>
>>>>> Regards,
>>>>> Paul Kekai Manansala
>>>>>
>>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>

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> <http://mail.yahoo.com>

>

| 21475|2007-01-10 09:26:21|Paul Kekai Manansala|Re: Mesopotamia|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> There's a portrait of female nomads in "beautiful women" link that
> looks awfully suspicious to me. They are supposed to "mediteranean
> types" but the line flow and texture of the paint and material it is
> drawn on look extremely recent and untouched and unabused by time.

>

I guess you mean the "Mediterranean" types of the fourth pic?

Those coiffures look awfully "Parisian" to me as in "French North
Africa" ;)

Regards,

Paul Kekai Manansala

| 21476|2007-01-10 12:25:31|olmec982000|Re: Oromo was not used to decipher Sumerian|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Dr Winters

>

> I can then only conclude that Rawlinson did not use Oromo to decipher
cuneiform as a) noone has shown any linguistic parallels between Sumerian and
Oromo of the type that suggest a genetic relationship and b) he had no need to do
so as he could already read the syllables and had the meanings, and c) the only
source for this claim comes from someone who had an agenda to Hamiticise the
Sumerians but with no evidence.

>

> G.O.R.E

>

Col. Rawlinson's brother claimed that he used Oromo to decipher the cuneiform writing. If this is true we should be able to find a connection between Oromo , and the Akkadian and/or Sumerian languages. A cursory examination of Oromo and Sumerian verbs suggest that such a relationship may exist.

Sumerian Oromo

bar `to open' ba `go out, appear'

ga, aka `to place' kai `to put'

kur `to rise' ka `to rise up'

bar `bright, to shine' bai `excellent'

de `pour' dug `drink'

kar `to rise' ka `to rise'

dur `sit' tai `sit'

kur `enter' gal `enter'

pae `appear' ba `appear'

bu `perfect' bai `excellent'

gal `big' guda `big'

gurud `throw' gat `throw'

ri `let go' lit `go in, enter'

du `to plant' dab `to plant'

dub `fix a boundary' dab `fix'

There is striking correspondence between the Oromo and Sumerian verbs. There appears to be full correspondence between the:

b-b

k-k

d-d

m-m

n-n

We also find that p/b, g/k, r/l and d/t were interchangeable consonants in some Sumerian and Oromo words.

It is interesting that in relation to the vowels, we find that the Sumerian ?u- often appears as an ?a- in Oromo. e.g.:

Sumerian Oromo

nag `drink' dug `drink'

dur `sit' tai `sit'

kur `enter' gal `enter'

bu `perfect' bai `excellent'

Granted these are only a few of the verbs found in Sumerian and Oromo. Yet, this discussion of Oromo and Sumerian verbs indicate that the terms illustrate cognation. This cognation between Sumerian and Oromo verbs may explain why Rawlinson felt that he could use Oromo in his decipherment of the cuneiform writing.

References:

A.W. Hodson, Grammar of the Galla or Oromo Language.

UCLA, ePSD, The Sumerian Dictionary. (On-line Dictionary)

Clyde

> clyde winters olmec982000@... wrote:

>

> --- Fari Supiya goredema_99@... wrote:

>

> > Dr Winters

> >

> > 1. Why would you need Oromo when you can read the

> > syllables and have the meanings provided in

> > Akkadian?

>

> Hi Fari
>
> I don't know. Maybe if Rawlinson was alive you could
> ask him.
>
> Clyde
>
>
> _____
> Do You Yahoo!?
> Tired of spam? Yahoo! Mail has the best spam protection around
> <http://mail.yahoo.com>
>
>
>
>
> _____
> Do You Yahoo!?
> Tired of spam? Yahoo! Mail has the best spam protection around
> <http://mail.yahoo.com>
>

| 21477|2007-01-10 13:28:45|Mahari Mengistu|Re: Mesopotamia|
PRECISELY :0)> !
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:
>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
> >
> > There's a portrait of female nomads in "beautiful women" link

that
> > looks awfully suspicious to me. They are supposed

to "mediteranean
> > types" but the line flow and texture of the paint and material it

is
> > drawn on look extremely recent and untouched and unabused by time.
> >
>
> I guess you mean the "Mediterranean" types of the fourth pic?
>
> Those coiffures look awfully "Parisian" to me as in "French North

> Africa" ;)

>

> Regards,

> Paul Kekai Manansala

>

| 21478|2007-01-10 13:30:56|Emeagwali, Gloria (History)|Re: Mesopotamia|

One of the compelling arguments for this thesis about the prevailing African genetic presence is Spencer Wells', Journey of Man. This work is in DVD and video and point to the tests done around the world by a professional expert on human genetics. I got my copy from PBS.

<https://www3.nationalgeographic.com/genographic/atlas.html>

GE

www.africahistory.net

-----Original Message-----

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of Issis

Sent: Tuesday, January 09, 2007 2:00 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Mesopotamia

Are there any books on this? I am not questioning your assertions, but I am interested in finding out more information if possible. Furthermore, someone mentioned in an earlier post that the original inhabitants of North Africa were not whites, but Blacks. Are there any books or articles on this as well?

Thanks,

Issis

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> O no I wouldn't be surprised AT ALL. I did say "predominantly white". Perhaps, I mis-spoke because that is all you tend to see in

> the media and those who are the power structure and it may be similar

> to what used to be South Afrika with a minority white running things. To be quite frank I wouldn't know although I think it is unlikely.

> What I do know is that the Iraqis have a LOT OF AFRIKAN BLOOD running

> through their veins as does a huge percentage of so-called

> MEasterers. To me it is obvious in their phenotype and physiques
and
> hair which of course lends more evidence to previous statements
that
> the area was once inhabited by people of Afrikan descent albeit it
> 100's to 1000's of years ago (in large numbers). And like America
> the ones in power tend to be more caucasian-looking.
> I remember speaking with an Iranian who, to me, possessed obvious
> Afrikan genes although most people would have thought him ME or
> possible Hispanic and mentioning to him about a place in Iran (I
> don't recall; I had just read about it) where there was a
> significantly dark population; I mentioned it to him. He bristled
> with quiet indignation at the inference that they were of Afrikan
> descent and said it was because of the sun. I ended my
conversation
> with him.
> HTP,
> Mahari
>
> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
>>
>> "And of course, Paul, as you well know, this not surprisingly
fits
>> neatly into the racist position that civilization, ALONG WITH
> WRITING,
>> was begun by caucasians. Because whites currently predominantly
>> inhabit the area they would like to assume the ancients were
also
>> white; thus, a nice little fit."
>> HTP,
>> Mahari
>>
>> Mahari you'd be surprised. Southern Iraqi's particularly those
in
> what was ancient Sumer, look remarkably like Upper Egyptians from
> Luxor and a sizeable minority are Black. Just follow any
programmes
> dealing with the situation in Iraq, particularly those focusing on
> Basra. When I was in Upper Egypt it was easier getting hold of an
> Afro comb than it is in London, but then most people looked like
they
> needed one.
>>

>> G.O.R.E
>>
>>
>> Mahari Mengistu wrote:
>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>
>> wrote:
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:
>>>>
>>>> I am studying Assyriology at university, and Mesopotamia is
>>>> understood without further questioning to be the so-
> called "cradle"
>>>> of "Western civilization." Egyptian writing is tentatively
> assumed
>>>> to have derived from cuneiform,
>>>
>>> That may be something local to your university. I'm not sure
it's
>>> widely assumed anymore although certainly the theory, as thin
as
> it
>>> is, still has many adherents.
>>>
>> And of course, Paul, as you well know, this not surprisingly
fits
>> neatly into the racist position that civilization, ALONG WITH
> WRITING,
>> was begun by caucasians. Because whites currently predominantly
>> inhabit the area they would like to assume the ancients were
also
>> white; thus, a nice little fit.
>> HTP,
>> Mahari
>>
>>
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>>
>>

>> Do You Yahoo!?
>> Tired of spam? Yahoo! Mail has the best spam protection around
>> <http://mail.yahoo.com>
>>
>

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2

Yahoo! Groups Links

| 21479|2007-01-10 17:39:13|Paul Kekai Manansala|Re: Mesopotamia|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> PRECISELY :0)> !

> HTP,

> Mahari

>

There seems to be an opposition or a bit of one-ups-manship going on between the images.

The darkish figures are naked or nearly so while the whitish ones are well-clothed and one of the mademoiselles even has a chic little cap. The hairdos are positively ahead of their time . The dark ones are herding, while the lighter ones are riding the cattle.

Regards,

Paul Kekai Manansala

| 21480|2007-01-10 20:35:00|Freddie Thompson|Re: Mesopotamia|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > PRECISELY :0)> !

> > HTP,

> > Mahari

> >

>

> There seems to be an opposition or a bit of one-ups-manship going on between the images.

>

> The darkish figures are naked or nearly so while the whitish ones

are

> well-clothed and one of the mademoiselles even has a chic little

cap.

> The hairdos are positively ahead of their time . The dark

ones

> are herding, while the lighter ones are riding the cattle.

>

> Regards,

> Paul Kekai Manansala

>

They appear to be displayed so as to cater to the typically smug Eurocentric mindset (the primitive black contrasted with the refined cerebral Caucasian).

| 21481|2007-01-10 22:25:34|momolucooke|Re: Black Philosopher's Club - Houston, TX|

Hey brothers and sisters, my name is Momolu Cooke , am from West Africa. I love reading each message that is set. I from Liberia am 21 , I been hear since 1993; I want to start my own tv show that talks about Africa, i will love if we can work to together on that project, we have our own show on BET> If your intersted give email or call , i mean business--- In

Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>

>

> If you cannot view this html email, please visit

> http://www.mochasuite.com/forum_new/forum_posts.asp?TID=10676

> <http://www.mochasuite.com/forum_new/forum_posts.asp?TID=10676>

>

> [Black Philosopher's Club Image]

> The Black Philosopher's Club

>

>

> What is the Black Philosopher's Club?

>

>

>

> The Black Philosopher's Club is an unOrganization that meets to

> discuss various philosophic topics such as Idealistic thought vs.

> Existentialism, to the Crisis in the Middle East and its

philosophical

> implications, to redefining what it means to be human in the 21st

> century. The Black Philosopher's Club provides a forum for the

free

> expression of thought and speech. We attempt to tackle the

seemingly

> unanswerable questions humankind has been asking for centuries.

>

>

>

> What is good? What is bad? Who has freewill, man or God? Does

freewill

> exist? What is time? Is there life after death? Has Quantum

Mechanics

> found an argument for the existence of God? How does culture play

in

> the perception of all of world's phenomena? Where do we go from

> here? Does life have purpose and meaning? Why do we speak? Why

ask why?

>

>

>

> While the layman may see these as questions not worth attempting

to

> answer, the philosopher sees these questions and more as the

world's

> most critical questions, which if answered, would give us a better

> understanding of ourselves and our place in the world. The

journey is

> much more important than the destination at times and The Black

> Philosopher's Club stands to be one of those rest stops in the

> journey we call life.

>

>

>

> What do we do at The Black Philosopher's Club?

>

>

>

> We meet monthly and discuss a topic. We attempt to discuss it to

the

> best of our ability. We go home and bother other human beings

with what

- > we discussed at the meeting. It is simply one big gathering of the
- > minds.
- >
- >
- >
- > Meetings will be held the 3rd Saturday of each month at Mocha Life
- > Coffee located at 4812 Alameda (Right next door to the Reggae Hut)

at

- > 1pm. Favorite films for discussion: The Matrix, 13th Floor, The
- > Shining, Wizard of Oz, The Last Dragon, Pi, Memento, and

Equilibrium to

- > name a few.
- >
- >
- >
- >
- >
- > Disclaimer: Philosophy by its nature is dangerous. New thoughts
- > challenge people's hard-learned beliefs, and that can be

treacherous.

- > We try at all times to respect people's beliefs and views, but the
- > nature of philosophy is to challenge those very values. So it is
- > important that we respect those views no matter how we feel or

think

- > about them.
- >
- >
- >
- > If you have any questions, just send us an email: info @

mochasuite.com

- > (make sure you close the spaces in the email address)
- >
- >
- >
- > Next Meeting Date: DECEMBER 16, 2006
- >
- >
- >
- >
- >

>

>

>

> <<http://www.mochasuite.com/>>

>

| 21482|2007-01-10 22:39:08|momolucooke|Fwd: Black Philosopher's Club - Houston, TX|
--- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

Hey bothers and sisters , my nam is Momolu, I am from Liberia. I've been hear since 1993, I am 21 and loving it . I rea each artilce that is send tome, I love the topi. I want to star my own tv show that relate to you guys , I will like if we can work together to strat this questions can be aswer on africa, I will also go to BET to start a show that talk about Africa. I mean bussiness, Let's work togehter

If you cannot view this html email, please visit

http://www.mochasuite.com/forum_new/forum_posts.asp?TID=10676

<http://www.mochasuite.com/forum_new/forum_posts.asp?TID=10676>

[Black Philosopher's Club Image]

The Black Philosopher's Club

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What is good? What is bad? Who has freewill, man or God? Does freewill

exist? What is time? Is there life after death? Has Quantum Mechanics

found an argument for the existence of God? How does culture play in the perception of all of world's phenomena? Where do we go from here? Does life have purpose and meaning? Why do we speak? Why ask

why?

While the layman may see these as questions not worth attempting to answer, the philosopher sees these questions and more as the world's most critical questions, which if answered, would give us a better understanding of ourselves and our place in the world. The journey is much more important than the destination at times and The Black Philosopher's Club stands to be one of those rest stops in the journey we call life.

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Disclaimer: Philosophy by its nature is dangerous. New thoughts challenge people's hard-learned beliefs, and that can be treacherous.

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If you have any questions, just send us an email: info @
mochasuite.com
(make sure you close the spaces in the email address)

Next Meeting Date: DECEMBER 16, 2006

<<http://www.mochasuite.com/>>

--- End forwarded message ---

| 21483|2007-01-11 01:30:34|asar_imhotep|Re: BaNtu|

Cheikh Anta Diop, quoting Abbe Kageme, in Civilization or Barbarism
page 324, gives the four fundamental states of being according to the
Ba'Ntu people:

Mu-ntu = the intelligent being (human being)

Ki-Ntu = the non-intelligent being (thing)

Ha-Ntu = the localizing being (space-time)

Ku-Ntu = the modal being (manner of being)

Dr. Kia Bunseki Fu Kiau in African Cosmology of the Bantu Kongo also
adds (pg 26):

Kala/ba muntu = be a human being, a helpful being

Like I've said before, the Kmtjw and the rest of Black Africa have
this thing about the animating force and movement. You see it in words
with "Ka" and "Nt" in the roots.

In Kmt you have "Ntr" which are the animating force behind objects in
nature, while in the Ba'Ntu you have "Ntu" which is the animating
force behind human beings which keeps us in a perpetual movement. In
Akan you have the concept of "Ntro" which is "spirit," usually given
by the male (since it is probagated energy - masculine) which is
combined with "Mogya" (blood of the woman) which brings life into the

world.

This life force is seen throughout.

Kra - animating soul - Akan

Ka - vital force, soul - Ta-Merri

Kalunga - force, vitality, principle of change - Ba'ntu

I think there is definitely a relation in philosophical concepts that would take some more research (if it hasn't been done already) to substantiate. But I think studying Akan and Kongo spiritual systems will give us insight into that which became Kemetic thought which is expressed through its languages.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Mostly correct. The European was William Bleek in, I think, 1856. But as I said in my post `How to show languages are related` Bantu nouns never occur without a class prefix. It would be *mu-ntU for singular and ba-ntU for plural.

>

> G.O.R.E

>

> Djehuti Sundaka wrote:

> If I'm remembering this correctly, the term 'BaNtu' was coined by a 19th

> century European who took a common indigenous word for 'person' i.e. 'ntu'

> and combined it with an indigenous plural prefix (ba) to make it 'people'.

> Thus 'ntu' would mean person and 'ba-ntu' would mean 'people'.

>

> Djehuti Sundaka

>

>

> Communicate instantly! Use your Hotmail address to sign into Windows Live

> Messenger now. <http://get.live.com/messenger/overview>

>

>

>

>

>

>
> -----
> Everyone is raving about the all-new Yahoo! Mail beta.
>
| 21484|2007-01-11 02:39:46|Fari Supiya|Re: `Mediterranean Saharan Ladies`|
And there was me thinking they resembled the coiffures of West Africa.
G.O.R.E

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>
> There's a portrait of female nomads in "beautiful women" link that
> looks awfully suspicious to me. They are supposed to "mediteranean
> types" but the line flow and texture of the paint and material it is
> drawn on look extremely recent and untouched and unabused by time.
>

I guess you mean the "Mediterranean" types of the fourth pic?

Those coiffures look awfully "Parisian" to me as in "French North
Africa" ;)

Regards,
Paul Kekai Manansala

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| 21485|2007-01-11 03:49:22|Peter Clark|Re: BaNtu|
We are still arguing over where the people of K'mt derived their basic fundamentals from. It was a known fact that these basics originated in the deep interior and southern regions of what is recognised today as Africa. Language affiliation is just one area of factual proofs. It is really perplexing that so much energy is being expended by some members of an ethnic group in their quest to reclaim their heritage roots and protect it from those who say they contributed nothing to humankind and could never had participated to that artifactual evidence that are being discovered and has yet to be.

----- Original Message -----
From: asar_imhotep
To: Ta_Seti@yahoogroups.com
Sent: Thursday, January 11, 2007 3:30:07 AM
Subject: [Ta_Seti] Re: BaNtu

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Asar Imhotep

<http://www.mochasui te.com>

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>

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> and combined it with an indigenous plural prefix (ba) to make it
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>
> Djehuti Sundaka
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> _____
> Communicate instantly! Use your Hotmail address to sign into Windows
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> Messenger now. <http://get.live.com/messenger/overview>
>
>
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>
> -----
> Everyone is raving about the all-new Yahoo! Mail beta.
>

| 21486|2007-01-11 05:45:14|Fari Supiya|Re: Saharan Paintings|

Perhaps if we were to see more of the paintings, instead of a few selected ones, we would get a more complete picture. Check out Henri Lhote's originals (is it 1955?). There are yellow herdsmen with very thick lips and short noses (viewed in profile) who seem to belong to the same cultural group as the coiffured ladies to judge by their cloaks.

G.O.R.E

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>
> PRECISELY :0)> !
> HTP,
> Mahari
>

There seems to be an opposition or a bit of one-ups-manship going on between the images.

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The hairdos are positively ahead of their time . The dark ones
are herding, while the lighter ones are riding the cattle.

Regards,
Paul Kekai Manansala

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| 21487|2007-01-11 06:06:55|Fari Supiya|Re: BaNtu|

In the PB reconstructions link that I provided previously it gives:

*-ntU some (entity); any

*-ntU thing

*-ntU person

*-ntU humanity, mankind; kindness, generosity

And there reflexes in a present-day Bantu language:

Chi-Shona

chi-nhu thing

mu-nhu person; person with kindness or generosity

u - nhu humanity; kindness

There are reconstructions for these terms because they are found in hundreds of Bantu languages.

One must distinguish between the philosophy of one Bantu-speaking ethnic group and a concept common to so many of them that it can be reconstructed. Who knows, maybe we will find the philosophical concepts are as old or older than the Bantu-speakers themselves.

G.O.R.E

asar_imhotep wrote:

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> G.O.R.E

>

> Djehuti Sundaka wrote:

> If I'm remembering this correctly, the term 'BaNtu' was coined by a 19th

> century European who took a common indigenous word for 'person' i.e. 'ntu'

> and combined it with an indigenous plural prefix (ba) to make it 'people'.

> Thus 'ntu' would mean person and 'ba-ntu' would mean 'people'.

>

> Djehuti Sundaka

>

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> Communicate instantly! Use your Hotmail address to sign into

Windows

Live

> Messenger now. <http://get.live.com/messenger/overview>

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> Everyone is raving about the all-new Yahoo! Mail beta.

>

Everyone is raving about [the all-new Yahoo! Mail beta](#).

| 21488|2007-01-11 06:35:47|goredema_99|Re: Oromo was not used to decipher Sumerian|
Dr Winters

The reference you have given for your Sumerian words does not contain many of your Sumerian terms. Your words I recognize from John Halloran's Sumerian Lexicon 3.0, which is strongly criticised by Sumerologists. At least check your references before giving them. Furthermore there are no CVC correspondences here and many of the semantic senses are too divergent to be of use in initial proof of a genetic relationship. What exactly am I supposed to be judging?

G.O.R.E

--- In Ta_Seti@yahoogroups.com, "olmec982000" wrote:

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> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>>

>> Dr Winters

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>> I can then only conclude that Rawlinson did not use Oromo to decipher

> cuneiform as a) no one has shown any linguistic parallels between

> Sumerian and Oromo of the type that suggest a genetic relationship and

> b) he had no need to do so as he could already read the syllables and

> had the meanings, and c) the only source for this claim comes from

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> There is striking correspondence between the Oromo and Sumerian verbs.

> There appears to be full correspondence between the:

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> k-k

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> d-d

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> m-m

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> Sumerian ?u- often appears as an ?a- in Oromo. e.g.:

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> nag `drink' dug `drink'

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>> --- Fari Supiya goredema_99@ wrote:

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>>> Dr Winters
>>>
>>> 1. Why would you need Oromo when you can read the
>>> syllables and have the meanings provided in
>>> Akkadian?
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>> Hi Fari
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>> I don't know. Maybe if Rawlinson was alive you could
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>
| 21489|2007-01-11 06:47:41|goredema_99|Re: Oromo was not used to decipher Sumerian|
Dr Winters

Please check the Sumerian forms you provide against the source you have given. You have taken Sumerian words from John Halloran`s Sumerian Lexicon 3.0, which is strongly criticised amongst Sumerologists, and credited them to the Upenn Online Sumerian dictionary. This is indicative of the rest of your post, no recurrent CVC correspondences. What am I supposed to be addressing?

--- In Ta_Seti@yahoogroups.com, "olmec982000" wrote:

>
>
>
> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
>>
>> Dr Winters
>>

> > I can then only conclude that Rawlinson did not use Oromo to
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 > b) he had no need to do so as he could already read the syllables
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 > There appears to be full correspondence between the:
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 > It is interesting that in relation to the vowels, we find that the
 > Sumerian ?u- often appears as an ?a- in Oromo. e.g.:

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>
> Granted these are only a few of the verbs found in Sumerian and Oromo.
> Yet, this discussion of Oromo and Sumerian verbs indicate that the terms
> illustrate cognation. This cognation between Sumerian and Oromo verbs
> may explain why Rawlinson felt that he could use Oromo in his
> decipherment of the cuneiform writing.

>
> References:

>
> A.W. Hodson, Grammar of the Galla or Oromo Language.
>
> UCLA, ePSD, The Sumerian Dictionary. (On-line Dictionary)
>
>
> Clyde

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>> clyde winters olmec982000@ wrote:
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>> --- Fari Supiya goredema_99@ wrote:
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>
| 21490|2007-01-11 07:00:08|clyde winters|Re: Oromo was not used to decipher Sumerian|
--- goredema_99 <goredema_99@yahoo.com> wrote:

>
> Dr Winters
>
> The reference you have given for your Sumerian words
> does not contain
> many of your Sumerian terms. Your words I recognize
> from John

> Halloran`s Sumerian Lexicon 3.0, which is strongly
> criticised by
> Sumerologists. At least check your references before
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> Furthermore there are no CVC correspondences here
> and many of the
> semantic senses are too divergent to be of use in
> initial proof of a
> genetic relationship. What exactly am I supposed to
> be judging?
>
> G.O.R.E

Hi Fari

You are wrong. I got these words from the UCLA site on Tuesday and Wednesday. What you have to do is type in the English word and then you will find the words I listed. The Sumerian verbs did not all come from the Halloran site. I have many Sumerian grammars and word list but I used the uCLA site so you could verify my findings.

You asked what it is you are supposed to be judging. The answer is simple you claimed that there was no relationship between Oromo and Sumerian, and therefore Col. Rawlinson could not have used this language in his decipherment of Sumerian. These verbs indicate that he could have used this language in his decipherment of Sumerian as claimed by his brother.

Clyde

>
> --- In Ta_Seti@yahoogroups.com, "olmec982000"
> wrote:
> >
> >
> >
> > --- In Ta_Seti@yahoogroups.com, Fari Supiya

> wrote:
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=== message truncated ===

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| 21491|2007-01-11 07:19:31|Fari Supiya|Re: Oromo was not used to decipher Sumerian|

Dr Winters

Thank you for providing the comparanda. The most important thing is to have good references for our linguistic materials used and for our data to be found in the references we have provided. You have given as your Sumerian reference the University of Pennsylvania Sumerian Dictionary available On-line. I could not think of a better source, however:

For a start *bar* 'to open' does not appear at the Upenn site dictionary (it appears at John Halloran's On-line Dictionary but you haven't put this as a reference). There is *bad* 'to be distant' and with a secondary meaning of 'to open'. Secondary meanings should always be stated as such and it is important to record the phonological form given in dictionary.

Your *ga*, *aka* 'to place' also does not appear. The closest forms are *g~ar* 'to place, put, lay' and *ku* 'to place; to lay eggs'. The phoneme in the first word is not /g/ but /ng/ as in 'sing' traditionally rendered by Sumerologists as *g~*. Incidentally *g~ar* and *ku* are distinct terms.

The Sumerian of your third comparative pair has the same problem *kur* does not appear as 'to rise' but 'to burn, light up'. You must be thinking of *kar* 'to blow; to light up; to rise'.

Next the same with *bar* 'bright, to shine' does not appear at the reference you have given but I recognise it from Halloran's Sumerian Lexicon version 3.0. The term you should have used is *babbar* 'to be white' which is analysed as a reduplication of *bar*(6) or logogram UD (by Edzard 2003). In fairness to you had you explained this it would have been legitimate. But what have you compared it with? *Bai* in Oromo meaning 'excellent'. Before these could be accepted as cognates we would need to establish that C2 (the 2nd consonant) /-r/ in Sumerian is represented in Oromo by a -zero, complete lenition. The semantic sense is also far from exact. Initial evidence should represent words that translate each other. How do we know 'to shine' and 'excellent' have a common ancestor in this case?

Sumerian *de* 'to pour' is good but why compare with Oromo *dug* 'to drink'? Why are the vowel and last consonant different? And why do you later have *nag~* 'to drink' as your compared word? Incidentally it is not *nag* but *nang*.

Sumerian *kar* 'to rise' perhaps should include a note that it is preceded by 'to blow' in the given meanings at the Upenn dictionary. If they are different terms with the same phonemes why have they been included in the same entry? Is one descended from the other? You would need to discuss this.

Sumerian *dur* 'to sit' is the imperfect singular stem of *tush* 'to sit', the perfect singular form. This is something that needs to be stated and discussed because it involves an alternation system. Is this system common to Oromo and Sumerian or just Sumerian? One needs to show they are aware of these issues.

Sumerian *kur* 'to enter' compared with *gal* 'to enter'. Why is this Sumerian C2 -r the only one to correspond to Oromo -l? The hypothesis of genetic relationship is based on recurrences and explanations for deviations from the recurrent pattern.

Sumerian *pa e* 'appear', there are two separate elements here. What are they? If you have a b:b pattern why suddenly p:b?

Sumerian *bu* 'perfect' Oromo *bai* 'excellent'. Why the extra segment in Oromo. Is it a grammatical morpheme. All segments need to be explained in a serious comparison.

I could go on but the point is recurrent correspondences need to be of CVC nature. What you have here are look-alikes. This is patchy and inconsistent at best. Compare my Ki-Lega and Chi-Shona correspondences of r- and l- but also of the vowel and C2. Also compare with Hermstein`s:

*-dongo pot dug (clay) pot

*-dong to speak dug to speak

With all segments corresponding. Just these two items are so powerful because homographemes, words with the same written sounds but with two different meanings, are unlikely to be shared by chance. This is probative evidence.

G.O.R.E

olmec982000 wrote:

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> Dr Winters

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Sumerian Oromo

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References:

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Clyde

> clyde winters olmec982000@ ... wrote:

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> --- Fari Supiya goredema_99@ ... wrote:

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> > Dr Winters

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Everyone is raving about [the all-new Yahoo! Mail beta](#).

| 21492|2007-01-11 08:47:51|asar_imhotep|Re: BaNtu|

I agree, but understanding the philosophy behind words allows us to fully reconstruct the meaning beyond semantical configurations. Words represent ideas and if the central idea is present in all of the societies under consideration, then I think we have a solid reconstruction.

After reading Bunseki's work, it sheds a lot of light on Ta-Merrian philosophical thought as the parallels are easily drawn and gives credence to the modern day priests whom I've spoken with who trace their heritage and ideology to the Ba'Ntu people currently in central Africa. We also see the philosophy in the writing:

http://www.mochasuite.com/forum_new/forum_posts.asp?TID=7743&KW=writing

If we remember that Ta-Merri was not a homogeneous society, but the result of several African ethnic groups, with seperate priesthoods, who came together under one tutelage of Ta-Nhsw, then we can better understand how all of this relates.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>
> In the PB reconstructions link that I provided previously it gives:
>
> *-ntU some (entity); any
> *-ntU thing
> *-ntU person

- > *-ntU humanity, mankind; kindness, generosity
- >
- > And there reflexes in a present-day Bantu language:
- >
- > Chi-Shona
- >
- > chi-nhu thing
- > mu-nhu person; person with kindness or generosity
- > u - nhu humanity; kindness
- >
- > There are reconstructions for these terms because they are found in hundreds of Bantu languages. One must distinguish between the philosophy of one Bantu-speaking ethnic group and a concept common to so many of them that it can be reconstructed. Who knows, maybe we will find the philosophical concepts are as old or older than the Bantu-speakers themselves.
- >
- > G.O.R.E
- >
- > asar_imhotep wrote:
- > Cheikh Anta Diop, quoting Abbe Kagame, in Civilization or Barbarism
- > page 324, gives the four fundamental states of being according to the
- > Ba'Ntu people:
- >
- > Mu-ntu = the intelligent being (human being)
- > Ki-Ntu = the non-intelligent being (thing)
- > Ha-Ntu = the localizing being (space-time)
- > Ku-Ntu = the modal being (manner of being)
- >
- > Dr. Kia Bunseki Fu Kiau in African Cosmology of the Bantu Kongo also
- > adds (pg 26):
- >
- > Kala/ba muntu = be a human being, a helpful being
- >
- > Like I've said before, the Kmtjw and the rest of Black Africa have
- > this thing about the animating force and movement. You see it in words
- > with "Ka" and "Nt" in the roots.
- >
- > In Kmt you have "Ntr" which are the animating force behind objects in
- > nature, while in the Ba'Ntu you have "Ntu" which is the animating
- > force behind human beings which keeps us in a perpetual movement. In
- > Akan you have the concept of "Ntro" which is "spirit," usually given
- > by the male (since it is probagated energy - masculine) which is
- > combined with "Mogya" (blood of the woman) which brings life into the
- > world.

>
> This life force is seen throughout.
>
> Kra - animating soul - Akan
> Ka - vital force, soul - Ta-Merri
> Kalunga - force, vitality, principle of change - Ba'ntu
>
> I think there is definitely a relation in philosophical concepts that
> would take some more research (if it hasn't been done already) to
> substantiate. But I think studying Akan and Kongo spiritual systems
> will give us insight into that which became Kemetic thought which is
> expressed through its languages.
>
> Asar Imhotep
> <http://www.mochasuite.com>
>
> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
>
>> Mostly correct. The European was William Bleek in, I think, 1856.
> But as I said in my post `How to show languages are related` Bantu
> nouns never occur without a class prefix. It would be *mu-ntU for
> singular and ba-ntU for plural.
>
>> G.O.R.E
>
>> Djehuti Sundaka wrote:
>> If I'm remembering this correctly, the term 'BaNtu' was
> coined by a 19th
>> century European who took a common indigenous word for 'person' i.e.
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>> and combined it with an indigenous plural prefix (ba) to make it
> 'people'.
>> Thus 'ntu' would mean person and 'ba-ntu' would mean 'people'.
>
>> Djehuti Sundaka
>
>> _____
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>> Messenger now. <http://get.live.com/messenger/overview>
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> > -----

> > Everyone is raving about the all-new Yahoo! Mail beta.

> >

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> Everyone is raving about the all-new Yahoo! Mail beta.

>

| 21493|2007-01-11 09:06:51|Mahari Mengistu|Re: Mesopotamia|

Yes. There seems to be a subtle - or not so subtle- inference that these people (med-types) had already begun the process toward a fully formed "civilization"; even that they were already "privileged" (rather than recent invaders). I really think it is fake or from a much more recent time period or both.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > PRECISELY :0)> !

> > HTP,

> > Mahari

> >

>

> There seems to be an opposition or a bit of one-ups-manship going on
> between the images.

>

> The darkish figures are naked or nearly so while the whitish ones

are

> well-clothed and one of the mademoiselles even has a chic little

cap.

> The hairdos are positively ahead of their time . The dark

ones

> are herding, while the lighter ones are riding the cattle.

>

> Regards,

> Paul Kekai Manansala

>

| 21494|2007-01-11 09:18:52|Mahari Mengistu|Re: BaNtu|

My guess is that you are right.

>>Kra - animating soul - Akan<<

I'll bet "kra" is a contraction of "ka" plus "ra" which would make perfectly good sense. That is what happens to language over time as it evolves. Just my guess.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>

> Cheikh Anta Diop, quoting Abbe Kagame, in Civilization or Barbarism
> page 324, gives the four fundamental states of being according to

the

> Ba'Ntu people:

>

> Mu-ntu = the intelligent being (human being)

> Ki-Ntu = the non-intelligent being (thing)

> Ha-Ntu = the localizing being (space-time)

> Ku-Ntu = the modal being (manner of being)

>

> Dr. Kia Bunseki Fu Kiau in African Cosmology of the Bantu Kongo also

> adds (pg 26):

>

> Kala/ba muntu = be a human being, a helpful being

>

> Like I've said before, the Kmtjw and the rest of Black Africa have

> this thing about the animating force and movement. You see it in

words

> with "Ka" and "Nt" in the roots.

>

> In Kmt you have "Ntr" which are the animating force behind objects

in

> nature, while in the Ba'Ntu you have "Ntu" which is the animating

> force behind human beings which keeps us in a perpetual movement. In

> Akan you have the concept of "Ntro" which is "spirit," usually given

> by the male (since it is probagated energy - masculine) which is

> combined with "Mogya" (blood of the woman) which brings life into

the

> world.

>

> This life force is seen throughout.

>

> Kra - animating soul - Akan

> Ka - vital force, soul - Ta-Merri

> Kalunga - force, vitality, principle of change - Ba'ntu

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> I think there is definitely a relation in philosophical concepts

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> would take some more research (if it hasn't been done already) to

> substantiate. But I think studying Akan and Kongo spiritual systems

> will give us insight into that which became Kemetic thought which is

> expressed through its languages.

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

> >

> > Mostly correct. The European was William Bleek in, I think, 1856.

> > But as I said in my post `How to show languages are related` Bantu

> > nouns never occur without a class prefix. It would be *mu-ntU for

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> > Djehuti Sundaka

> >

> >

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> > -----

> > Everyone is raving about the all-new Yahoo! Mail beta.

> >

>

| 21495|2007-01-11 09:26:39|Mahari Mengistu|Re: `Mediterranean Saharan Ladies`|

Well, you could be right, too, since everything really comes out of Afrika. As an ancient Roman said (posted previously by someone on this forum) "There's always something new out of Afrika."

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> And there was me thinking they resembled the coiffures of West Africa.

>

> G.O.R.E

>

> Paul Kekai Manansala wrote:

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > There's a portrait of female nomads in "beautiful women" link that

> > looks awfully suspicious to me. They are supposed to "mediteranean

> > types" but the line flow and texture of the paint and material it is

> > drawn on look extremely recent and untouched and unabused by time.

> >

>

> I guess you mean the "Mediterranean" types of the fourth pic?

>

> Those coiffures look awfully "Parisian" to me as in "French North Africa" ;)

>

> Regards,
> Paul Kekai Manansala

>
>
>
>
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>
>

> -----
> Access over 1 million songs - Yahoo! Music Unlimited.

>
> | 21496|2007-01-11 09:30:59|Mahari Mengistu|Re: BaNtu|
The truth is that this knowledge is NOT generally known and accepted by the public at large. A perfect example is the brouhaha over King Tut and his exhibit and the way it is promoted. Even here on this forum we get new people who ask basic questions that clearly indicate that they are ignorant of Afrika's our-story.
However, apart from that I don't think that this is so much a defense of the Afrikaness of Egypt as a dispensing of information regarding Afrikan language. I enjoy discovering bits and pieces of information about Afrika. If that is your interest it can be used to put together the beautiful puzzle that is Afrika and its peoples - who extend, BTW, OUTSIDE of Afrika.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Peter Clark wrote:

>

> We are still arguing over where the people of K'mt derived their basic fundamentals from. It was a known fact that these basics originated in the deep interior and southern regions of what is recognised today as Africa. Language affiliation is just one area of factual proofs. It is really perplexing that so much energy is being expended by some members of an ethnic group in their quest to reclaim their heritage roots and protect it from those who say they contributed nothing to humankind and could never had participated to that artifactual evidence that are being discovered and has yet to be.

>
>

> ----- Original Message -----

> From: asar_imhotep

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, January 11, 2007 3:30:07 AM

> Subject: [Ta_Seti] Re: BaNtu

>

> Cheikh Anta Diop, quoting Abbe Kageme, in Civilization or Barbarism
> page 324, gives the four fundamental states of being according to

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> Ba'Ntu people:

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> this thing about the animating force and movement. You see it in words

> with "Ka" and "Nt" in the roots.

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> In Kmt you have "Ntr" which are the animating force behind objects in

> nature, while in the Ba'Ntu you have "Ntu" which is the animating

> force behind human beings which keeps us in a perpetual movement. In

> Akan you have the concept of "Ntro" which is "spirit," usually given

> by the male (since it is probagated energy - masculine) which is

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> Asar Imhotep

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> >
> > Djehuti Sundaka

> >
> > _____

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> > -----

> > Everyone is raving about the all-new Yahoo! Mail beta.

> >
>
| 21497|2007-01-11 12:10:59|olmec982000|Re: Oromo was not used to decipher Sumerian|

Hi Fari

I should have copied the pages where I found this material but most of it did come from the ePSD site. I also used a Sumerian grammar, Halloran, and other text which I don't have here in my office, and if you wish I can give the citation later. But as you can see the forms are related, even if they did come from other Sumerian sources.

Although at the ePSD site bar is not given the meaning 'open' as in other Sumerian text, they do admit that it means:

"bar [OUTSIDE] (2579x: ED IIIa, ED IIIb, Ebla, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian, unknown) wr. bar; ba-ra; bala; bur "outside, (other) side; behind; outer form, outer; fleece; outsider, strange; back, shoulder; liver; because of; to set aside; to cut open, slit, split" Akk. budum; kabattu; kawm; ah; warkatu; qalapu; salatu; ?alaqu "

In your post you claim that ga is not found at the ePSD site this is untrue. At the site we have ga2:

"^gal [BE] (3954x: ED IIIb, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian, unknown) wr. ^gal2; ma-al; ga2gal2 "to be (there, at hand, available); to exist; to put, place, lay down; to have" Akk. ba?; ?akanu

^gar [PLACE] (3926x: ED IIIb, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian, uncertain, unknown) wr. ^gar; ^ga2; ^ga2-ar; ^ga2^gar; ^garar; mar; ^ga2^garar "to put, place, lay down; to give in place of something, replace; to posit (math.)" Akk. ?akanu"

In your comment you mention that all forms should be in CVC order. This is not true, many Sumerian terms as you know are CV and even VCV. This makes this claim unfounded. It is solely your opinion.

Granted, this is not a detailed account of a relationship between Oromo and Sumerian. I did this very quickly , in fact only in a day. Yet the similarities are striking.

On the otherhand, this research does make it clear that it could be a fruitful area of research for someone interested in this topic. The fact remains the comparanda shows correspondence. Correspondence that may not be the result of chance.

This data supports the view that Rawlinson could have used Oromo in his decipherment of cuneiform as claimed by his brother.

Clyde

--- In Ta_Seti@yahoo.com, Fari Supiya wrote:

>

> Dr Winters

>

> Thank you for providing the comparanda. The most important thing is to have good references for our linguistic materials used and for our data to be found in the references we have provided. You have given as your Sumerian reference the University of Pennsylvania Sumerian Dictionary available On-line. I could not

think of a better source, however:

>

> For a start bar `to open` does not appear at the Upenn site dictionary (it appears at John Halloran's On-line Dictionary but you haven't put this as a reference). There is bad `to be distant` and with a secondary meaning of `to open`. Secondary meanings should always be stated as such and it is important to record the phonological form given in dictionary.

>

> Your ga, aka `to place` also does not appear. The closest forms are g~ar `to place, put, lay` and ku `to place; to lay eggs. The phoneme in the first word is not /g/ but /ng/ as in `sing` traditionally rendered by Sumerologists as g~. Incidentally g~ar and ku are distinct terms.

>

> The Sumerian of your third comparative pair has the same problem kur does not appear as `to rise` but `to burn, light up`. You must be thinking of kar `to blow; `to light up; `to rise`.

>

> Next the same with bar `bright, to shine` does not appear at the reference you have given but I recognise it from Halloran's Sumerian Lexicon version 3.0. The term you should have used is babbar `to be white` which is analysed as a reduplication of bar(6) or logogram UD (by Edzard 2003). In fairness to you had you explained this it would have been legitimate. But what have you compared it with? Bai in Oromo meaning `excellent`. Before these could be accepted as cognates we would need to establish that C2 (the 2nd consonant) /-r/ in Sumerian is represented in Oromo by a -zero, complete lenition. The semantic sense is also far from exact. Initial evidence should represent words that translate each other. How do we know `to shine` and `excellent` have a common ancestor in this case?

>

> Sumerian de `to pour` is good but why compare with Oromo dug `to drink`? Why are the vowel and last consonant different? And why do you later have nag~ `to drink` as your compared word? Incidentally it is not nag but nang.

>

> Sumerian kar `to rise` perhaps should include a note that it is preceded by `to blow` in the given meanings at the Upenn dictionary. If they are different terms with the same phonemes why have they been included in the same entry? Is one descended from the other? You would need to discuss this.

>

> Sumerian dur `to sit` is the imperfect singular stem of tush `to sit`, the perfect singular form. This is something that needs to be stated and discussed because it involves an alternation system. Is this system common to Oromo and Sumerian or just Sumerian? One needs to show they are aware of these issues.

>

> Sumerian kur `to enter compared with gal `to enter`. Why is this Sumerian C2 -r the only one to correspond to Oromo -l? The hypothesis of genetic relationship is based on recurrences and explanations for deviations from the recurrent pattern.

>

> Sumerian pa e `appear`, there are two separate elements here. What are they? If you have a b:b pattern why suddenly p:b?

>

> Sumerian bu `perfect` Oromo bai `excellent`. Why the extra segment in Oromo. Is it a grammatical morpheme. All segments need to be explained in a serious comparison.

>

> I could go on but the point is recurrent correspondences need to be of CVC nature. What you have here are look-alikes. This is patchy and inconsistent at best. Compare my Ki-Lega and Chi-Shona correspondences of r- and l- but also of the vowel and C2. Also compare with Hermstein`s:

>

> *-dongo pot dug (clay) pot

> *-dong to speak dug to speak

>

> With all segments corresponding. Just these two items are so powerful because homographs, words with the same written sounds but with two different meanings, are unlikely to be shared by chance. This is probative evidence.

>

> G.O.R.E

>

> olmec982000 olmec982000@... wrote:

>

> --- In Ta_Seti@yahoogroups.com, Fari Supiya goredema_99@ wrote:

>>

>> Dr Winters

>>

>> I can then only conclude that Rawlinson did not use Oromo to decipher cuneiform as a) no one has shown any linguistic parallels between Sumerian and Oromo of the type that suggest a genetic relationship and b) he had no need to do so as he could already read the syllables and had the meanings, and c) the only source for this claim comes from someone who had an agenda to Hamiticise the Sumerians but with no evidence.

>>

>> G.O.R.E

>>

>

> Col. Rawlinson's brother claimed that he used Oromo to decipher the cuneiform writing. If this is true we should be able to find a connection between Oromo, and the Akkadian and/or Sumerian languages. A cursory examination of Oromo and Sumerian verbs suggest that such a relationship may exist.

>

> Sumerian Oromo

>

> bar `to open' ba `go out, appear'

>

- > ga, aka `to place' kai `to put'
- >
- > kur `to rise' ka `to rise up'
- >
- > bar `bright, to shine' bai `excellent'
- >
- > de `pour' dug `drink'
- >
- > kar `to rise' ka `to rise'
- >
- > dur `sit' tai `sit'
- >
- > kur `enter' gal `enter'
- >
- > pae `appear' ba `appear'
- >
- > bu `perfect' bai `excellent'
- >
- > gal `big' guda `big'
- >
- > gurud `throw' gat `throw'
- >
- > ri `let go' lit `go in, enter'
- >
- > du `to plant' dab `to plant'
- >
- > dub `fix a boundary' dab `fix'
- >

> There is striking correspondence between the Oromo and Sumerian verbs.
 There appears to be full correspondence between the:

- >
- > b-b
- >
- > k-k
- >
- > d-d
- >
- > m-m
- >
- > n-n
- >

> We also find that p/b, g/k, r/l and d/t were interchangeable consonants in some Sumerian and Oromo words.

- >
- > It is interesting that in relation to the vowels, we find that the Sumerian ?u- often appears as an ?a- in Oromo. e.g.:

>
> Sumerian Oromo
>
> nag `drink' dug `drink'
>
> dur `sit' tai `sit'
>
> kur `enter' gal `enter'
>
> bu `perfect' bai `excellent'
>
>
> Granted these are only a few of the verbs found in Sumerian and Oromo. Yet, this discussion of Oromo and Sumerian verbs indicate that the terms illustrate cognation. This cognation between Sumerian and Oromo verbs may explain why Rawlinson felt that he could use Oromo in his decipherment of the cuneiform writing.

> References:
> A.W. Hodson, Grammar of the Galla or Oromo Language.
> UCLA, ePSD, The Sumerian Dictionary. (On-line Dictionary)
> Clyde
>
>
>
>
>
>
>
>> clyde winters olmec982000@ wrote:
>>
>> --- Fari Supiya goredema_99@ wrote:
>>
>>> Dr Winters
>>>
>>> 1. Why would you need Oromo when you can read the
>>> syllables and have the meanings provided in
>>> Akkadian?
>>
>> Hi Fari
>>
>> I don't know. Maybe if Rawlinson was alive you could
>> ask him.
>>
>> Clyde
>>
>> _____
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> Everyone is raving about the all-new Yahoo! Mail beta.
>

| 21498|2007-01-11 12:19:38|Paul Kekai Manansala|Fwd: Upcoming Lecture on Ancient Egypt|

--- In ANE-2@yahoogroups.com, "snwsrt" wrote:

The Pennsylvania Chapter of the American Research Center in Egypt
would like to announce the following, upcoming lecture:

19 JANUARY, 2007

Nicholas Picardo, University of Pennsylvania, will present
"Dealing with Decapitation in Ancient Egypt: Spare Heads for the
Afterlife"

6:00 PM in Rainey Auditorium
University of Pennsylvania Museum of Archaeology and Anthropology
3260 South Street, Philadelphia, PA

Description:

Ancient Egyptian mortuary literature (such as the Pyramid Texts, Coffin Texts, and Book of the Dead) indicates that decapitation was one of the biggest fears in the post-mortem journey from this life to the Afterlife. This talk traces this theme and asks whether similar views were active prior to the appearance of such religious texts. The result is a reconsideration of one type of Egyptian statuary and a re-evaluation of some basic assumptions about religious beliefs of the

Old Kingdom, or Pyramid Age of Egyptian History. Nicholas Picardo is an advanced Ph.D. student in Penn's Near Eastern Languages & Civilizations Dept. He has excavated at several sites in Egypt, and his focal areas of study include ancient Egyptian households & settlements, funerary religion, magic, and society.

--

Melinda G. Nelson-Hurst
Public Relations Chair
The American Research Center in Egypt, Pennsylvania Chapter
3260 South St.
Philadelphia, PA 19104
www.arce-pa.org

--- End forwarded message ---

| 21499|2007-01-11 12:32:34|Fari Supiya|Re: Oromo was not used to decipher Sumerian|
1. There are no recurrent CVC correspondences as required by the comparative method.
2. I have provided a Sumerian dictionary link that connects straight to the site, where does your link go?

clyde winters wrote:

--- goredema_99 <goredema_99@yahoo.com> wrote:

>
> Dr Winters
>
> The reference you have given for your Sumerian words
> does not contain
> many of your Sumerian terms. Your words I recognize
> from John
> Halloran's Sumerian Lexicon 3.0, which is strongly
> criticised by
> Sumerologists. At least check your references before
> giving them.
> Furthermore there are no CVC correspondences here
> and many of the
> semantic senses are too divergent to be of use in
> initial proof of a
> genetic relationship. What exactly am I supposed to
> be judging?
>
> G.O.R.E

Hi Fari

You are wrong. I got these words from the UCLA site on Tuesday and Wednesday. What you have to do is type in the English word and then you will find the words I listed. The Sumerian verbs did not all come from the Halloran site. I have many Sumerian grammars and word list but I used the uCLA site so you could verify my findings.

You asked what it is you are suppose to be judging. The answer is simple you claimed that there was no relationship between Oromo and Sumerian, and therefore Col. Rawlinson could not have used this language in his decipherment of Sumerian. These verbs indicate that he could have used this language in his decipherment of Sumerian as claimed by his brother.

Clyde

>
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "olmec982000"
> wrote:
> >
> >
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya
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> > > Dr Winters
> > >
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> >
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> Oromo
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> > `go out, appear'
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>>
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> and Sumerian
> verbs.
>> There appears to be full correspondence between
> the:
>>
>>
>>
>> b-b
>>
>>
>>
>> k-k
>>
>>
>>
>> d-d
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>>
>>
>> m-m
>>
>>
>>

> > n-n
> >
> >
> >
> > We also find that p/b, g/k, r/l and d/t were
> interchangeable
> > consonants in some Sumerian and Oromo words.
> >
> >
> >
> > It is interesting that in relation to the vowels,
> we find that the
> > Sumerian ?u- often appears as an ?a- in Oromo.
> e.g.:
> >
> >
> >
> > Sumerian Oromo
>
==== message truncated ====

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| 21500|2007-01-11 12:41:42|Fari Supiya|Re: BaNtu|

That is actually part of historical linguistics, that is trying to work out what is not obvious from solid foundation reconstructions.

"If we remember that Ta-Merri was not a homogeneous society, but the result of several African ethnic groups, with separate priesthoods, who came together under one tutelage of Ta-Nhsw, then we can better understand how all of this relates".

My understanding of Egyptian history is that people from the Eastern Sahara, the Eastern Desert (east of the Nile), and I would imagine Lower Nubia combined to form the population of most of Egypt with a strong hint of Asiatic in the north. They became one ethnic group, the Egyptians. I say this because it is supported by the archaeology. Do you theorise that the different priesthoods had their origin in these different groups or subdivisions of them?

G.O.R

asar_imhotep wrote:

I agree, but understanding the philosophy behind words allows us to fully reconstruct the meaning beyond semantical configurations. Words represent ideas and if the central idea is present in all of the societies under consideration, then I think we have a solid reconstruction.

After reading Bunseki's work, it sheds a lot of light on Ta-Merrian philosophical thought as the parallels are easily drawn and gives credence to the modern day priests whom I've spoken with who trace their heritage and ideology to the Ba'Ntu people currently in central Africa. We also see the philosophy in the writing:

http://www.mochasuite.com/forum_new/forum_posts.asp?TID=7743&KW=writing

If we remember that Ta-Merri was not a homogeneous society, but the result of several African ethnic groups, with separate priesthoods, who came together under one tutelage of Ta-Nhsw, then we can better understand how all of this relates.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

- >
- > In the PB reconstructions link that I provided previously it gives:
- >
- > *-ntU some (entity); any
- > *-ntU thing
- > *-ntU person
- > *-ntU humanity, mankind; kindness, generosity
- >
- > And there reflexes in a present-day Bantu language:
- >
- > Chi-Shona
- >
- > chi-nhu thing
- > mu-nhu person; person with kindness or generosity
- > u - nhu humanity; kindness
- >
- > There are reconstructions for these terms because they are found in hundreds of Bantu languages. One must distinguish between the philosophy of one Bantu-speaking ethnic group and a concept common to so many of them that it can be reconstructed. Who knows, maybe we will

find the philosophical concepts are as old or older than the Bantu-speakers themselves.

>

> G.O.R.E

>

> asar_imhotep wrote:

> Cheikh Anta Diop, quoting Abbe Kagame, in Civilization or Barbarism

> page 324, gives the four fundamental states of being according to the

> Ba'Ntu people:

>

> Mu-ntu = the intelligent being (human being)

> Ki-Ntu = the non-intelligent being (thing)

> Ha-Ntu = the localizing being (space-time)

> Ku-Ntu = the modal being (manner of being)

>

> Dr. Kia Bunseki Fu Kiau in African Cosmology of the Bantu Kongo also

> adds (pg 26):

>

> Kala/ba muntu = be a human being, a helpful being

>

> Like I've said before, the Kmtjw and the rest of Black Africa have

> this thing about the animating force and movement. You see it in words

> with "Ka" and "Nt" in the roots.

>

> In Kmt you have "Ntr" which are the animating force behind objects in

> nature, while in the Ba'Ntu you have "Ntu" which is the animating

> force behind human beings which keeps us in a perpetual movement. In

> Akan you have the concept of "Ntro" which is "spirit," usually given

> by the male (since it is probagated energy - masculine) which is

> combined with "Mogya" (blood of the woman) which brings life into

the

> world.

>

> This life force is seen throughout.

>

> Kra - animating soul - Akan

> Ka - vital force, soul - Ta-Merri

> Kalunga - force, vitality, principle of change - Ba'ntu

>

> I think there is definitely a relation in philosophical concepts that

> would take some more research (if it hasn't been done already) to

> substantiate. But I think studying Akan and Kongo spiritual systems

> will give us insight into that which became Kemetic thought which is

> expressed through its languages.

>
> Asar Imhotep
> <http://www.mochasuite.com>
>
> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
>>
>> Mostly correct. The European was William Bleek in, I think, 1856.
> But as I said in my post `How to show languages are related` Bantu
> nouns never occur without a class prefix. It would be *mu-ntU for
> singular and ba-ntU for plural.
>>
>> G.O.R.E
>>
>> Djehuti Sundaka wrote:
>> If I'm remembering this correctly, the term 'BaNtu' was
> coined by a 19th
>> century European who took a common indigenous word for 'person'
> i.e.
> 'ntu'
>> and combined it with an indigenous plural prefix (ba) to make it
> 'people'.
>> Thus 'ntu' would mean person and 'ba-ntu' would mean 'people'.
>>
>> Djehuti Sundaka
>>
>> _____

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>

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| 21501|2007-01-11 12:43:07|Fari Supiya|Re: BaNtu|

Perhaps there is an alternative etymology in the Akan language or its close relations in the Akanic subgroup.

G.O.R

Mahari Mengistu wrote:

My guess is that you are right.

>>Kra - animating soul - Akan<<

I'll bet "kra" is a contraction of "ka" plus "ra" which would make perfectly good sense. That is what happens to language over time as it evolves. Just my guess.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "asar_imhotep" wrote:

>
> Cheikh Anta Diop, quoting Abbe Kagame, in Civilization or Barbarism
> page 324, gives the four fundamental states of being according to the

> Ba'Ntu people:

>
> Mu-ntu = the intelligent being (human being)
> Ki-Ntu = the non-intelligent being (thing)
> Ha-Ntu = the localizing being (space-time)
> Ku-Ntu = the modal being (manner of being)

>
> Dr. Kia Bunseki Fu Kiau in African Cosmology of the Bantu Kongo also

> adds (pg 26):

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>
> Like I've said before, the Kmtjw and the rest of Black Africa have
> this thing about the animating force and movement. You see it in words

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> In Kmt you have "Ntr" which are the animating force behind objects in

> nature, while in the Ba'Ntu you have "Ntu" which is the animating

> force behind human beings which keeps us in a perpetual movement. In

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> by the male (since it is probagated energy - masculine) which is

> combined with "Mogya" (blood of the woman) which brings life into the

> world.

>

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> would take some more research (if it hasn't been done already) to

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> will give us insight into that which became Kemetic thought which is

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>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

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>> But as I said in my post 'How to show languages are related' Bantu

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>>

>> G.O.R.E

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>> Djehuti Sundaka wrote:

>> If I'm remembering this correctly, the term 'BaNtu' was

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>> and combined it with an indigenous plural prefix (ba) to make it

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>> Thus 'ntu' would mean person and 'ba-ntu' would mean 'people'.

> >
 > > Djehuti Sundaka
 > >
 > > _____

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 > > Everyone is raving about the all-new Yahoo! Mail beta.
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 >

Have a burning question? Go to [Yahoo! Answers](#) and get answers from real people who know.

| 21502|2007-01-11 13:06:48|Fari Supiya|Re: Oromo was not used to decipher Sumerian|
 Dr Winters

- 1.It is best to use one language source if it is basic lexicon that is being compared. This makes it convenient for the user and also for the consistency of the data.
 2. bar `to cut open` (salatu or shalaqu)is different from the bad `to open` rendered in Akkadian as petu. Which one are you comparing? When I do Sumerian comparisons I always keep a record of the Akkadian equivalent. After all that`s how we learnt to read it in the first place.
 - 3.Yes g~a appears in the writing system but that is not how the word has been reconstructed. The form they give is g~ar. This is the very criticism aimed at Halloran that he did not understand how the writing system worked. By using his data you inherit his mistakes.
 4. Yes the correspondences for a Sumerian CVC form should be an Oromo CVC form and if not their should be an explanation. I did not say all Sumerian forms are CVC. I know the structure of Sumerian and if you had read my post on phonotactics you would have picked this up.
 5. The comparanda does not show the kind of correspondences observable amongst languages that are related. Where is your probative comparative pairs? You ignore this point. If you had understood my initial point about decipherment you would not be presenting look-alikes to support a dead theory. Please come back with probative evidence.
- G.O.R

olmec982000 wrote:

| Hi Fari

I should have copied the pages where I found this material but most of it did come from the ePSD site. I also used a Sumerian grammar, Halloran, and other text which I don't have here in my office, and if you wish I can give the citation later. But as you can see the forms are related, even if they did come from other Sumerian sources.

Although at the ePSD site bar is not given the meaning 'open' as in other Sumerian text, they do admit that it means:

"bar [OUTSIDE] (2579x: ED IIIa, ED IIIb, Ebla, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian, unknown) wr. bar; ba-ra; bala; bur "outside, (other) side; behind; outer form, outer; fleece; outsider, strange; back, shoulder; liver; because of; to set aside; **to cut open**, slit, split" Akk. budum; kabattu; kawm; ah; warkatu; qalapu; salatu; ?alaqu "

In your post you claim that ga is not found at the ePSD site this is untrue. At the site we have ga2:

"^gal [BE] (3954x: ED IIIb, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian, unknown) wr. ^gal2; ma-al; ga2gal2 "to be (there, at hand, available); to exist; to put, place, lay down; to have" Akk. ba?; ?akanu

^gar [PLACE] (3926x: ED IIIb, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian, uncertain, unknown) wr. ^gar; ^ga2; ^ga2-ar; ^ga2^gar; ^garar; mar; ^ga2^garar "to put, **place**, lay down; to give in place of something, replace; to posit (math.)" Akk. ?akanu"

In your comment you mention that all forms should be in CVC order.

This is not true, many Sumerian terms as you know are CV and even VCV. This makes this claim unfounded. It is solely your opinion.

Granted, this is not a detailed account of a relationship between Oromo and Sumerian. I did this very quickly, in fact only in a day. Yet the similarities are striking.

On the otherhand, this research does make it clear that it could be a fruitful area of research for someone interested in this topic. The fact remains the comparanda shows correspondence. Correspondence that may not be the result of chance.

This data supports the view that Rawlinson could have used Oromo in his decipherment of cuneiform as claimed by his brother.

Clyde

--- In Ta_Seti@yahooogroups .com, Fari Supiya wrote:

>

> Dr Winters

>

> Thank you for providing the comparanda. The most important thing is to have good references for our linguistic materials used and for our data

to be found in the references we have provided. You have given as your Sumerian reference the University of Pennsylvania Sumerian Dictionary available On-line. I could not think of a better source, however:

>

> For a start bar `to open` does not appear at the Upenn site dictionary (it appears at John Halloran`s On-line Dictionary but you haven`t put this as a reference). There is bad `to be distant` and with a secondary meaning of `to open`. Secondary meanings should always be stated as such and it is important to record the phonological form given in dictionary.

>

> Your ga, aka `to place` also does not appear. The closest forms are g~ar `to place, put, lay` and ku `to place; to lay eggs. The phoneme in the first word is not /g/ but /ng/ as in `sing` traditionally rendered by Sumerologists as g~. Incidentally g~ar and ku are distinct terms.

>

> The Sumerian of your third comparative pair has the same problem kur does not appear as `to rise` but `to burn, light up`. You must be thinking of kar `to blow; `to light up; `to rise`.

>

> Next the same with bar `bright, to shine` does not appear at the reference you have given but I recognise it from Halloran`s Sumerian Lexicon version 3.0. The term you should have used is babbar `to be white` which is analysed as a reduplication of bar(6) or logogram UD (by Edzard 2003). In fairness to you had you explained this it would have been legitimate. But what have you compared it with? Bai in Oromo meaning `excellent`. Before these could be accepted as cognates we would need to establish that C2 (the 2nd consonant) /-r/ in Sumerian is represented in Oromo by a -zero, complete lenition. The semantic sense is also far from exact. Initial evidence should represent words that translate each other. How do we know `to shine` and `excellent` have a common ancestor in this case?

>

> Sumerian de `to pour` is good but why compare with Oromo dug `to drink`? Why are the vowel and last consonant different? And why do you later have nag~ `to drink` as your compared word? Incidentally it is not nag but nang.

>

> Sumerian kar `to rise` perhaps should include a note that it is preceded by `to blow` in the given meanings at the Upenn dictionary. If they are different terms with the same phonemes why have they been included in the same entry? Is one descended from the other? You would need to discuss this.

>

> Sumerian dur `to sit` is the imperfect singular stem of tush `to sit`, the perfect singular form. This is something that needs to be stated and discussed because it involves an alternation system. Is this system

common to Oromo and Sumerian or just Sumerian? One needs to show they are aware of these issues.

>

> Sumerian kur `to enter compared with gal `to enter`. Why is this Sumerian C2 -r the only one to correspond to Oromo -l? The hypothesis of genetic relationship is based on recurrences and explanations for deviations from the recurrent pattern.

>

> Sumerian pa e `appear`, there are two separate elements here. What are they? If you have a b:b pattern why suddenly p:b?

>

> Sumerian bu `perfect` Oromo bai `excellent`. Why the extra segment in Oromo. Is it a grammatical morpheme. All segments need to be explained in a serious comparison.

>

> I could go on but the point is recurrent correspondences need to be of CVC nature. What you have here are look-alikes. This is patchy and inconsistent at best. Compare my Ki-Lega and Chi-Shona correspondences of r- and l- but also of the vowel and C2. Also compare with Hermstein`s:

>

> *-dongo pot dug (clay) pot

> *-dong to speak dug to speak

>

> With all segments corresponding. Just these two items are so powerful because homographemes, words with the same written sounds but with two different meanings, are unlikely to be shared by chance. This is probative evidence.

>

> G.O.R.E

>

> olmec982000 olmec982000@ ... wrote:

>

> --- In Ta_Seti@yahoogroups .com, Fari Supiya goredema_99@ wrote:

> >

> > Dr Winters

> >

> > I can then only conclude that Rawlinson did not use Oromo to decipher cuneiform as a) noone has shown any linguistic parallels between Sumerian and Oromo of the type that suggest a genetic relationship and b) he had no need to do so as he could already read the syllables and had the meanings, and c) the only source for this claim comes from someone who had an agenda to Hamiticise the Sumerians but with no evidence.

> >

> > G.O.R.E

> >

>

> Col. Rawlinson's brother claimed that he used Oromo to decipher the cuneiform writing. If this is true we should be able to find a connection between Oromo , and the Akkadian and/or Sumerian languages. A cursory examination of Oromo and Sumerian verbs suggest that such a relationship may exist.

>

> Sumerian Oromo

>

> bar `to open' ba `go out, appear'

>

> ga, aka `to place' kai `to put'

>

> kur `to rise' ka `to rise up'

>

> bar `bright, to shine' bai `excellent'

>

> de `pour' dug `drink'

>

> kar `to rise' ka `to rise'

>

> dur `sit' tai `sit'

>

> kur `enter' gal `enter'

>

> pae `appear' ba `appear'

>

> bu `perfect' bai `excellent'

>

> gal `big' guda `big'

>

> gurud `throw' gat `throw'

>

> ri `let go' lit `go in, enter'

>

> du `to plant' dab `to plant'

>

> dub `fix a boundary' dab `fix'

>

> There is striking correspondence between the Oromo and Sumerian verbs. There appears to be full correspondence between the:

>

> b-b

>

> k-k

>
 > d-d
 >
 > m-m
 >
 > n-n
 >
 > We also find that p/b, g/k, r/l and d/t were interchangeable consonants in some Sumerian and Oromo words.
 >
 > It is interesting that in relation to the vowels, we find that the Sumerian ?u- often appears as an ?a- in Oromo. e.g.:
 >
 > Sumerian Oromo
 >
 > nag `drink' dug `drink'
 >
 > dur `sit' tai `sit'
 >
 > kur `enter' gal `enter'
 >
 > bu `perfect' bai `excellent'
 >
 >
 > Granted these are only a few of the verbs found in Sumerian and Oromo. Yet, this discussion of Oromo and Sumerian verbs indicate that the terms illustrate cognation. This cognation between Sumerian and Oromo verbs may explain why Rawlinson felt that he could use Oromo in his decipherment of the cuneiform writing.
 > References:
 > A.W. Hodson, Grammar of the Galla or Oromo Language.
 > UCLA, ePSD, The Sumerian Dictionary. (On-line Dictionary)
 > Clyde
 >
 >
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 >
 > > clyde winters olmec982000@ wrote:
 > >
 > > --- Fari Supiya goredema_99@ wrote:
 > >
 > > > Dr Winters
 > > >
 > > > 1. Why would you need Oromo when you can read the
 > > > syllables and have the meanings provided in

>>> Akkadian?
>>
>> Hi Fari
>>
>> I don't know. Maybe if Rawlinson was alive you could
>> ask him.
>>
>> Clyde
>>
>> _____
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| 21503|2007-01-11 14:46:06|asar_imhotep|Re: BaNtu|

A lot of people have a misunderstanding of how African priesthoods work.

Let's take the Akan system for instance, each Obosom (Neteru, Orisha) is its own "college" with a different priesthood for each. Unlike with Ta-Merri, most African universities are "living" universities. You don't sit in classrooms within a structure, you study in forests (where the herbs are and where you can see constellations). This is why the Egyptians tried to mimick the forest in their columned temple designs. There were no forest in which to teach. The same in Timbuktu.

We say terms like "priesthood" and "gods" not understanding what's really going on. A certain "priesthood" was simply a college. Each Obosom corresponds to an "herb" or phenomena in Nature. Some herbs only grow in certain parts of Africa (even within the same territory). So you study at the hometown where that particular deity (herb, constellation) can be found. This is why each Egyptian city had different "Gods" and why certain places were "centers of worship." The key is to pay attention to what minerals, herbs or constellations can be found and seen in that area. For example: Khanum = sulfur. Sulfur is what gives human beings its solid form. It "fashions" us and gives us shape.

If you want to learn about a certain thing that can only be obtained in that area, or seen in that area (constellations), you have to travel there to learn. In this process you have an exchange of ideas and concepts which are later transferred throughout Africa. This process is very old and is still going on as we speak.

In my earlier years, I sat at the feet of one of my elder teachers who is an Akan and Yoruba priest. He told me that the real "elders" speak a language that only those elders can understand which is all across Africa. They can go to any country where the "proto-priesthood" exists and be able to communicate with elders. You won't find this in a book. After a slew of invasions in the Nile Valley, the priesthoods spread in order to keep the teachings alive. This is why you see fragments of the priesthoods in west, south and central Africa. The same thing happened with the Shaolin teachers after numerous invasions in China, which they later taught the Peking Opera actors how to fight using Shaolin.

The later years of Dynastic Kemet, they had their different priesthoods in various countries

Palistine
Assyria (at Mt. Herman in Lebanon)
Babylon
Media (near the red sea)
India (at the banks of the Ganges)
Burma
Athens
Rome (at Elea)
Croton
Rhodes
Delpha
Miletus

Cyprus
Corinth
Crete
Cush
Monomotapa
Zimbabwe

(pg 67, AA. Yosef ben-Jochannan, The African Called Rameses[also in Black Man of the Nile, don't have that in front of me])

I've mentioned the book by Kia Bunseki Fu-Kiau, African Cosmology of the Bantu Kongo. I will also recommend Dr. Ben's Black Man of the Nile and An African Called Rameses II and the Origin of Western Civilization. I say Dr. Ben because he's a little more bolder than most other scholars who belong to priesthoods in Africa and puts certain information out there. There is information in these works that will help people to piece together the puzzle. Both of them are initiates in their respective regional priesthoods. You can do a comparative with information presented here:

<http://www.nbufront.org/html/MastersMuseums/DocBen/GGJames/OnGGJamesPhilosophicTP.html>

... to what's on pages 25-31 of Bunseki. Also contrast that with what you may know about Ifa. A good book to read is Ifa: The Ancient Wisdom Dr. Afolabi A Epega.

I know there is a clear connection between the cultures. What's hard to figure out is the details in the formative years as there were no written records. But what is clear from the records is that there were already people in that region of what is called Egypt. It was a colony of the Nehesu of lower Nubia. You can't conquer an area unless there are already people there. A unified culture began to emerge. As the years went by, outside threats threatened the continuation of the knowledge of the system. They decided to spread certain houses across Africa, Europe and India: each holding a certain subset of the college system. These were small migrations over time as they had many invaders over the years. These priesthoods are still active today and this is why only the elders can speak this language no one else is privy to as a way to stay connected with each other. Could it be Mdw Ntr? Who knows. I'm now near 80 years old, so it's impossible for me to know at this time.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> That is actually part of historical linguistics, that is trying to work out what is not obvious from solid foundation reconstructions.

>

> "If we remember that Ta-Merri was not a homogeneous society, but the result of several African ethnic groups, with separate priesthoods, who came together under one tutelage of Ta-Nhsw, then we can better understand how all of this relates".

>

> My understanding of Egyptian history is that people from the Eastern Sahara, the Eastern Desert (east of the Nile), and I would imagine Lower Nubia combined to form the population of most of Egypt with a strong hint of Asiatic in the north. They became one ethnic group, the Egyptians. I say this because it is supported by the archaeology. Do you theorise that the different priesthoods had their origin in these different groups or subdivisions of them?

>

> G.O.R

>

>

| 21504|2007-01-11 15:55:36|Paul Kekai Manansala|Re: Oromo was not used to decipher Sumerian|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> 1. There are no recurrent CVC correspondences as required by the comparative method.

>

Why are CVC correspondences required?

Regards,

Paul Kekai Manansala

| 21505|2007-01-11 16:10:15|arumese|Re: Mesopotamia|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Yes. There seems to be a subtle - or not so subtle- inference that these people (med-types) had already begun the process toward a

fully

- > formed "civilization"; even that they were already "privileged"
- > (rather than recent invaders). I really think it is fake or from a
- > much more recent time period or both.
- > HTP,
- > Mahari

I was thinking the same thing Mahari. It wouldn't be the first time fraud was committed with ancient artifacts in order to create the impression that whites have always been the civilized ones.

I also agree with Fari Supiya concerning his comment about the West African coiffures. My first impression was that the hair styles on the ladies riding the cattle were African hair styles. The fact that they lack pigmentation looks a too conspicuous. The dark figures' skins are clearly and unmistakably defined, while the figures riding the cattle are not depicted with any skin color at all, just the surface it was painted on. In my experience, that's more-than-enough to get the Western imagination working feverishly to try and determine which part of Europe or Asia the people came from as they set about enslaving and civilizing the resident blacks.

One might think that the civilized ancient white artist would have been sophisticated enough to mix white or pink or tan pigment to paint the ladies riding the cattle -- if they were truly white skinned.

If you recall, we have observed person(s) on this board arguing that certain royal Egyptians were natural blondes with white skin while ignoring the fact that the original dark paint used to depict them had almost entirely faded away.

I posted an Egyptian wall painting from two separate sources some time ago depicting girls dancing at a banquet. The scene from one source showed the dancing girls with rich dark skin tones: the same artifact from a different source showed the girls as pale ? as if the paint had been deliberately washed away.

Fred

- > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
- > wrote:
- >>
- >> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
- >>>

> > > PRECISELY :0)> !
> > > HTP,
> > > Mahari
> > >
> >
> > There seems to be an opposition or a bit of one-ups-manship going

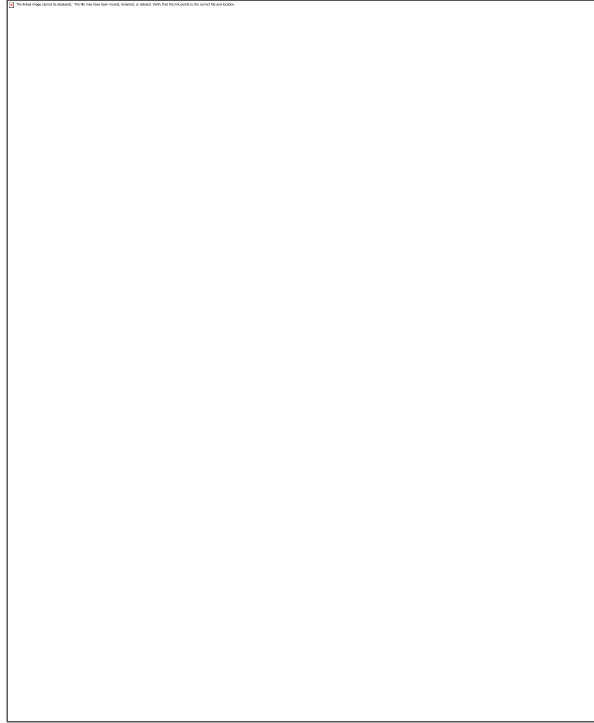
on
> > between the images.
> >
> > The darkish figures are naked or nearly so while the whitish ones
> are
> > well-clothed and one of the mademoiselles even has a chic little
> cap.
> > The hairdos are positively ahead of their time . The dark
> ones
> > are herding, while the lighter ones are riding the cattle.
> >
> > Regards,
> > Paul Kekai Manansala
> >
>
| 21506|2007-01-11 16:44:06|Paul Kekai Manansala|Re: Mesopotamia|
--- In Ta_Seti@yahoogroups.com, "arumese" wrote:
>

. The dark figures'
> skins are clearly and unmistakably defined, while the figures riding
> the cattle are not depicted with any skin color at all, just the
> surface it was painted on. In my experience, that's more-than-enough
> to get the Western imagination working feverishly to try and
> determine which part of Europe or Asia the people came from as they
> set about enslaving and civilizing the resident blacks.
>
>

Notice that all the women have rather light hair two sort of look like red heads one lightish
brunette and one blonde or orangish hair.

Even today this would be usual to find four in four fair-haired women in N. Africa, which I am
sure is far more "Mediterranean" now than in the 3rd millennium BCE.

These look like the original hair colors or at least the contrast between them might be expected to
be roughly similar.



Regards,

Paul Kekai Manansala

| 21507|2007-01-11 18:02:58|clyde winters|Re: Oromo was not used to decipher Sumerian|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Dr Winters

>

> 1.It is best to use one language source if it is
> basic lexicon that is being compared. This makes it
> convenient for the user and also for the consistency
> of the data.

>

> 2. bar `to cut open` (salatu or shalaqu) is
> different from the bad `to open` rendered in
> Akkadian as petu. Which one are you comparing? When
> I do Sumerian comparisons I always keep a record of
> the Akkadian equivalent. After all that`s how we
> learnt to read it in the first place.

Hi

Why do you do this. Akkadian and Sumerian are two different languages?

Clyde

Do you Yahoo!?

Everyone is raving about the all-new Yahoo! Mail beta.

<http://new.mail.yahoo.com>

| 21508|2007-01-11 20:35:50|arumese|Re: Mesopotamia|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

>

> Notice that all the women have rather light hair two sort of look

like

> red heads one lightish brunette and one blonde or orangish hair.

>

> Even today this would be usual to find four in four fair-haired

women in

> N. Africa, which I am sure is far more "Mediterranean" now than in

the

> 3rd millennium BCE.

>

> These look like the original hair colors or at least the contrast

> between them might be expected to be roughly similar.

>

> [nomades.jpg (44380 octets)]

>

> Regards,

> Paul Kekai Manansala

>

Excellent observation Professor Billingsly. Quite EXCELLENT indeed
Sir!

| 21509|2007-01-12 04:13:21|Fari Supiya|Re: Priesthoods|

Asar: "A lot of people have a misunderstanding of how African priesthoods work.

Let's take the Akan system for instance, each Obosom (Neteru, Orisha)
is its own "college" with a different priesthood for each. Unlike with
Ta-Merri, most African universities are "living" universities. You
don't sit in classrooms within a structure, you study in forests

(where the herbs are and where you can see constellations) . This is why the Egyptians tried to mimic the forest in their columned temple designs. There were no forest in which to teach. The same in Timbuktu."

G.O.R. This may well be the case but don't the columns of Egypt more remind you of reeds or lotus plants than forests. I'm thinking of the patterns on top of the columns. It might also help to get textual back-up that the Egyptians equated their columns with forests and that these were seen as ideal conditions for learning. Or even some other evidence I haven't thought of but which, through deduction achieves the same thing.

Asar: "We say terms like "priesthood" and "gods" not understanding what's really going on. A certain "priesthood" was simply a college. Each Obosom corresponds to an "herb" or phenomena in Nature. Some herbs only grow in certain parts of Africa (even within the same territory). So you study at the hometown where that particular deity (herb, constellation) can be found. This is why each Egyptian city had different "Gods" and why certain places were "centers of worship." The key is to pay attention to what minerals, herbs or constellations can be found and seen in that area. For example: Khanum = sulfur. Sulfur is what gives human beings its solid form. It "fashions" us and gives us shape."

G.O.R. I'm neither a chemist nor a botanist (but then again, what am I exactly?). But I think it would be a great help to me if there was some chemistry-based quotation about the role of sulphur in the human body. If khanum equals sulphur what evidence is there that the Egyptians equated this with Khnum (other than what you've suggested)? For instance what glyphs did they use for both terms?

Asar: "If you want to learn about a certain thing that can only be obtained in that area, or seen in that area (constellations) , you have to travel there to learn. In this process you have an exchange of ideas and concepts which are later transferred throughout Africa. This process is very old and is still going on as we speak".

G.O.R. Very interesting concept. I haven't seen it anywhere else. This can be seen as a weakness (such-and-such an authority didn't say it so it's rubbish) or a strength (if you develop the idea a book could come out of it that is truly unique. Or maybe the idea is not as uncommon as I think and I need to get out more.

Asar: "In my earlier years, I sat at the feet of one of my elder teachers who is an Akan and Yoruba priest. He told me that the real "elders" speak a language that only those elders can understand which is all across Africa. They can go to any country where the "proto-priesthood" exists and be able to communicate with elders. You won't find this in a book. After a slew of invasions in the Nile Valley, the priesthoods spread in order to keep the teachings alive. This is why you see fragments of the priesthoods in west, south and central Africa. The same thing happened with the Shaolin teachers after numerous invasions in China,

which they later taught the Peking Opera actors how to fight using Shaolin".

G.O.R Is it that we will not find it in a book, or that the books with the data are not likely to be anywhere we would have access too (hint: restricted access areas to the Vatican Library). Perhaps it's up to you to decide how much of this the public should hear, hopefully in book form.

Asar: "The later years of Dynastic Kemet, they had their different priesthoods in various countries

Palistine

Assyria (at Mt. Herman in Lebanon)

Babylon

Media (near the red sea)

India (at the banks of the Ganges)

Burma

Athens

Rome (at Elea)

Croton

Rhodes

Delpha

Miletus

Cyprus

Corinth

Crete

Cush

Monomotapa

Zimbabwe

(pg 67, AA. Yosef ben-Jochannan, The African Called Rameses [also in Black Man of the Nile, don't have that in front of me])"

G.O.R I didn't know there was a Monomotapa (I take it that's Mwenemutapa) in Zimbabwe in the last days of Egypt. The archaeological evidence would have been nice. I know the evidence isn't in Black Man of the Nile because I've read that along with Dr Ben's other books. Of course in fairness to truth there is no such thing as "I've already read that" because each time you read a book you learn something different. You see strengths and deficiencies in the book that you didn't see the first time around.

Asar: "I've mentioned the book by Kia Bunseki Fu-Kiau, African Cosmology of the Bantu Kongo. I will also recommend Dr. Ben's Black Man of the Nile and An African Called Rameses II and the Origin of Western Civilization. I say Dr. Ben because he's a little more bolder than most other scholars who belong to priesthoods in Africa and puts certain information out there. There is information in these works that will help people to piece together the puzzle. Both of them are initiates in their respective regional priesthoods. You can do a comparative with information presented here:

<http://www.nbufront.org/html/MastersMuseums/DocBen/GGJames/OnGGJamesPhiloso>

[phicTP.html](#)

... to what's on pages 25-31 of Bunseki. Also contrast that with what you may know about Ifa. A good book to read is Ifa: The Ancient Wisdom Dr. Afolabi A Epega."

G.O.R Dr Ben was a freemason. I think that helped no end with his access to information.

Asar:"I know there is a clear connection between the cultures. What's hard to figure out is the details in the formative years as there were no written records. But what is clear from the records is that there were already people in that region of what is called Egypt. It was a colony of the Nehesu of lower Nubia. You can't conquer an area unless there are already people there. A unified culture began to emerge. As the years went by, outside threats threatend the continuation of the knowledge of the system. They decided to spread certain houses across Africa, Europe and India: each holding a certain subset of the college system. These were small migrations over time as they had many invaders over the years. These priesthoods are still active today and this is why only the elders can speak this language no one else is privy to as a way to stay connected with each other. Could it be Mdw Ntr? Who knows. I'm no where near 80 years old, so it's impossible for me to know at this time.

Asar Imhotep

<http://www.mochasuite.com>"

G.O.R I'm glad the elders are still around. Perhaps they could put a spell on George Bush, or would he simply put an even more powerful one right back on them using one of many powerful Egyptian artifacts now in their possession?

The Notorious G.O.R.E

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

asar_imhotep wrote:

A lot of people have a misunderstanding of how African priesthoods work.

Let's take the Akan system for instance, each Obosom (Neteru, Orisha) is its own "college" with a different priesthood for each. Unlike with Ta-Merri, most African universities are "living" universities. You don't sit in classrooms within a structure, you study in forests (where the herbs are and where you can see constellations) . This is why the Egyptians tried to mimic the forest in their columned temple designs. There were no forest in which to teach. The same in Timbuktu.

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If you want to learn about a certain thing that can only be obtained in that area, or seen in that area (constellations) , you have to travel there to learn. In this process you have an exchange of ideas and concepts which are later transferred throughout Africa. This process is very old and is still going on as we speak.

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The later years of Dynastic Kemet, they had their different priesthoods in various countries

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Cyprus
Corinth

Crete

Cush

Monomotapa

Zimbabwe

(pg 67, AA. Yosef ben-Jochannan, The African Called Rameses[also in Black Man of the Nile, don't have that in front of me])

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<http://www.nbufront.org/html/MastersMuseums/DocBen/GGJames/OnGGJamesPhilosophicTP.html>

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Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> That is actually part of historical linguistics, that is trying to work out what is not obvious from solid foundation reconstructions.

>

> "If we remember that Ta-Merri was not a homogeneous society, but the
> result of several African ethnic groups, with separate priesthoods,
> who came together under one tutelage of Ta-Nhsw, then we can better
> understand how all of this relates".
>
> My understanding of Egyptian history is that people from the
Eastern Sahara, the Eastern Desert (east of the Nile), and I would
imagine Lower Nubia combined to form the population of most of Egypt
with a strong hint of Asiatic in the north. They became one ethnic
group, the Egyptians. I say this because it is supported by the
archaeology. Do you theorise that the different priesthoods had their
origin in these different groups or subdivisions of them?
>
> G.O.R
>
>

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| 21510|2007-01-12 04:21:12|Fari Supiya|Re: Methodological issues|

I think you should respond to my criticisms in their entirety before we can continue. If you had understood the decipherment account in a previous post you would not need to ask why I keep a record of Akkadian equivalents for Sumerian terms.

The Notorious G.O.R.E

clyde winters wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Dr Winters

>

> 1. It is best to use one language source if it is
> basic lexicon that is being compared. This makes it
> convenient for the user and also for the consistency
> of the data.

>

> 2. bar `to cut open` (salatu or shalaqu) is
> different from the bad `to open` rendered in
> Akkadian as petu. Which one are you comparing? When
> I do Sumerian comparisons I always keep a record of
> the Akkadian equivalent. After all that's how we
> learnt to read it in the first place.

Hi

Why do you do this. Akkadian and Sumerian are two different languages?

Clyde

Do you Yahoo!?

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with the [Yahoo! Search movie showtime shortcut](#).

| 21511|2007-01-12 04:40:20|Fari Supiya|Re: All segments should be accounted for|

"--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> 1. There are no recurrent CVC correspondences as required by the

comparative method.

>

Why are CVC correspondences required?

Regards,

Paul Kekai Manansala"

If we compare a CVC Sumerian form with an Oromo form we would expect the Oromo form to be CVC and if not there should be some explanation as to why a segment is missing or extra.

Differences in vowels should also be tackled.

G.O.R.E

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> 1. There are no recurrent CVC correspondences as required by the
comparative method.

>

Why are CVC correspondences required?

Regards,

Paul Kekai Manansala

Have a burning question? Go to [Yahoo! Answers](#) and get answers from real people who know.

| 21512|2007-01-12 05:16:40|Manu Ampim|Re: Upcoming Lecture on Ancient Egypt|

Fwd: Upcoming Lecture on Ancient Egypt

Posted by: "Paul Kekai Manansala"

Thu Jan11,2007 12:19pm (PST)

--- In ANE-2@yahoogroups.com, "snwsrt" wrote:

The Pennsylvania Chapter of the American Research Center in Egypt would like to announce the following, upcoming lecture:

19 JANUARY, 2007

Nicholas Picardo, University of Pennsylvania, will present
"Dealing with Decapitation in Ancient Egypt: Spare Heads for the Afterlife"

6:00 PM in Rainey Auditorium
University of Pennsylvania Museum of Archaeology and Anthropology
3260 South Street, Philadelphia, PA

Description:

Ancient Egyptian mortuary literature (such as the Pyramid Texts, Coffin Texts, and Book of the Dead) indicates that decapitation was one of the biggest fears in the post-mortem journey from this life to the Afterlife. This talk traces this theme and asks whether similar views were active prior to the appearance of such religious texts. The result is a reconsideration of one type of Egyptian statuary and a re-evaluation of some basic assumptions about religious beliefs of the Old Kingdom, or Pyramid Age of Egyptian History. Nicholas Picardo is an advanced Ph.D. student in Penn's Near Eastern Languages & Civilizations Dept. He has excavated at several sites in Egypt, and his focal areas of study include ancient Egyptian households & settlements, funerary religion, magic, and society.

--

Melinda G. Nelson-Hurst
Public Relations Chair
The American Research Center in Egypt, Pennsylvania Chapter
3260 South St.
Philadelphia, PA 19104
www.arce-pa.org

Greetings,

The issue of decapitation in Kemet in the spiritual texts goes back to the beginning mythology of the nation when Asar ("Osiris") was decapitated by his jealous brother Set. The ancient Africans in Kemet believed that Asar's head was buried in Abydu ("Abydos") and thus this location was an important

pilgrimage site and holy place for everyone in the country. Abydos is one of the most special places in Kemet and in the nearby area are the tombs of the 1st & 2nd dynasty pharaohs, including the tomb of the first known female ruler in the world, Mer-neith (c. 3000 BCE).

Decapitation was associated with life in the spirit world because survival in this region was depended on having a *complete body.* The various texts of the deceased say that "my head will not be cut off, nor shall my tongue be taken out." To enable one to be fully functional in the spirit world, the priests would perform rituals such as the "Opening of the Mouth" ceremony, and these rituals would allow the deceased person to be able to see, speak, and hear again. Visitors to Kemet can see many of these scenes in the Valley of the Kings tombs.

Advancing the work,

Manu Ampim

| 21513|2007-01-12 05:28:07|Manu Ampim|Manu Ampim Kemet Tour - 2007|

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ANCIENT EGYPT (KEMET)

Personally escorted by

PROF. MANU AMPIM

May 31 - June 14, 2007

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- Deluxe hotel accommodations & two meals per day
- Entrance fees to over 40 sites & monuments
- CD on "Documenting Your Travel Experiences"
- On-site and evening presentations by Prof. Ampim
- Optional 3 units college credit

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- The ancient capital city of Memphis and the extensive monuments of Sakkara, including the Tomb of Ptah-Hotep, author of the oldest surviving book in the world.
- The massive Dahshur & Meidum pyramids, and the Mastaba of Ra-Hotep & Nofret, whose famous statues in the Cairo Museum are forgeries according to Prof. Ampim in his book, Modern Fraud.
- The Egyptian Museum with its renowned collection of well-preserved Pharaonic antiquities.
- The temples of Luxor and Karnak, which constitute one of the largest open-air museums in the world.
- The famous Valley of the Kings/Queens and Noble Tombs, including the Tomb of King Tutankhamen & the Temple of Queen Hatshepsut.
- The ancient city of the tomb builders, Deir el-Medina.
- The Luxor Museum & the Nubian Museum in Aswan.
- The Dendera, Edfu, and Abydos temples
- The Noble Tombs in Aswan & the temples of Pharaoh Ramses II / Queen Nefertari at Abu Simbel.
- The ancient Workmen's Village of Deir el Medina
- The Nubian village tour
- and much more...

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Prof. Manu Ampim

Director, Advancing the Research

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Fax. 404-766-4520

Email: ctoinc@aol.com

| 21514|2007-01-12 05:41:20|Fari Supiya|Re: A Big Problem When Comparing Languages|

Larry Trask wrote a very good book called Historical Linguistics which was published in 1996.

In chapter 8: The Comparative Method he outlines the `pitfalls and limitations` of comparing different languages. Asterisks (*) in historical linguistics indicate reconstructed forms or forms that are unattested. He informs us:

"Finally, there is one more pitfall in comparative work, perhaps the most surprising of all. This involves a mistake which is easy to avoid in principle, but apparently not always in practice.

Take a look at Table 8.14, which presents a selection of proposed cognates between Basque and the North Caucasian languages. You will quickly note that this is another list of miscellaneous resemblances, but that is not the point here. There is something else which has gone wrong here, but it's probably impossible to spot, or perhaps even to guess. And what is that?

Table 8.14

Basque Caucasian

abets voice abze voice

azeri fox zeru fox

d- 3 sg prefix d- 3 sg prefix

*ika one ake one

kolko breast -k`ek`a breast

kuma mane q`(q`)amha mane

tu spittuk` spit

(u)kondo elbow q`wVntVelbow

zaro night swVrV night

ze small -sa small

ziri sharp-c`ar sharp

"Well, to start with, the Basque words azeri, kolko and kuma are all loan words from neighbouring languages (Latin or Romance). Moreover kolko `the space between one`s chest and one`s clothes` does not have the meaning imputed to it...Basque tu is an imitative word, and many of the languages on the planet have similar imitative words for `spit` (think about it).Basque ukondo is transparent and completely regular compound of uko `forearm` with ondo `bottom`. Basque ze can be reconstructed as *zene, destroying the match. Finally, the alleged Basque *abets `voice`, *ika `one`, *zaro `night` and *ziri `sharp` do not exist at all: these are either blunders resulting from misunderstanding the secondary sources used or sheer fantasies on the part of the people drawing the comparisons."

p222-223 (Trask 1996).

Those of us wishing to use linguistics to reconstruct African history must have out schnitz airtight.

The Notorious G.O.R.E

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| 21515|2007-01-12 06:13:51|Fari Supiya|Re: What CVC Recurrent Correspondences Should Look Like|

If you want to know whether proposed cognates are sound it pays to compare them to cognate pairs in languages where the genetic relationship has already been established. If they are CVC languages cognate pairs between Proto-Bantu and a Niger-Congo language might be a useful benchmark. The Buli language is spoken in Northern Ghana and belongs to the Gur branch of Niger-Congo while Proto-Bantu is a reconstructed ancestral language of the Bantu languages which all belong to the Benue-Congo branch of Niger-Congo. A present-day Bantu language and Buli are thought to have shared a common ancestor between 7000 and 9000 years ago.

PB Buli

*-dag- to show; to teach dag-i to show; to teach

*-dl- to eat de to eat

*-dUm- to bite dom to bite

Chance correspondences are not repeated, that's why they're called chance correspondences. Here we have three occurrences of /d/ at the beginning of the word for the same meaning in each language. More importantly the following vowel and second consonant, where there is one, correspond to each other. Furthermore only one primary reference has been used for each language reducing the chances of having the problems discussed by Trask in the post 'A big problem when comparing languages'.

If this pattern can be repeated with other words of basic vocabulary then the case for genetic relationship is strong, particularly for geographically distant languages. You could not repeat the above demonstration with languages that are not related.

This is the benchmark for anything whether Sumerian or Cretan being compared to Niger-Congo languages or PB.

It's not the number of words, it's the probative quality.

The Notorious G.O.R.E

|

Don't pick lemons.

See all the [new 2007 cars](#) at [Yahoo! Autos](#).

| 21516|2007-01-12 06:31:45|Fari Supiya|Re: Decapitation Beliefs In Egypt and West Africa|

"Decapitation was associated with life in the spirit world because survival in this region was depended on having a *complete body.* The various texts of the deceased say that "my head will not be cut off, nor shall my tongue be taken out." To enable one to be fully functional in the spirit world, the priests would perform rituals such as the "Opening of the Mouth" ceremony, and these rituals would allow the deceased person to be able to see, speak, and hear again. Visitors to Kemet can see many of these scenes in the Valley of the Kings tombs.

Advancing the work,"

Manu Ampim wrote:

This is interesting. I remember watching a programme about the Atlantic Slave Trade in my youth and they mentioned that one way they used to control Africans was threatening them with decapitation. The programme said according to the beliefs of many West African peoples if you lost your head you could not be reincarnated. Perhaps you couldn't have an after-life either.
G.O.R.E

Access over 1 million songs - [Yahoo! Music Unlimited](#).

| 21517|2007-01-12 07:08:31|clyde winters|Re: What CVC Recurrent Correspondences Should Look Like|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

- >
- > If you want to know whether proposed cognates are
- > sound it pays to compare them to cognate pairs in
- > languages where the genetic relationship has already
- > been established. If they are CVC languages cognate
- > pairs between Proto-Bantu and a Niger-Congo language
- > might be a useful benchmark. The Buli language is
- > spoken in Northern Ghana and belongs to the Gur
- > branch of Niger-Congo while Proto-Bantu is a
- > reconstructed ancestral language of the Bantu
- > languages which all belong to the Benue-Congo branch
- > of Niger-Congo. A present-day Bantu language and
- > Buli are thought to have shared a common ancestor
- > between 7000 and 9000 years ago.
- >
- > PB
- > Buli
- > *-dag- to show; to teach dag-i
- > to show; to teach
- > *-dI- to eat
- > de to eat
- > *-dUm- to bite
- > dom to bite
- >
- > Chance correspondences are not repeated, that's
- > why they're called chance correspondences. Here we
- > have three occurrences of /d/ at the beginning of
- > the word for the same meaning in each language. More
- > importantly the following vowel and second
- > consonant, where there is one, correspond to each
- > other. Furthermore only one primary reference has
- > been used for each language reducing the chances of
- > having the problems discussed by Trask in the post
- > 'A big problem when comparing languages'.

- >
- > If this pattern can be repeated with other words
- > of basic vocabulary then the case for genetic
- > relationship is strong, particularly for
- > geographically distant languages. You could not
- > repeat the above demonstration with languages that
- > are not related.
- >
- > This is the benchmark for anything whether
- > Sumerian or Cretan being compared to Niger-Congo
- > languages or PB.
- >
- > It's not the number of words, it's the probative
- > quality.
- >
- >
- >
- > The Notorious G.O.R.E
- >
- >

Hi Fari

This just your opinion. If you only worked with languages that are known cognates why would you even do comparative work.

Moreover, the requirements you speak of for making language comparisons is just an ideal way of doing comparative research. If researchers strickly adhere to your proposed standards for comparative research we would not have a language family called Indo-European. Because this group of languages is accepted as a reality by just about all linguist, you can make any claim for relationships which are never disputed eventhough the lexical items fail to show any correpondence. Below is a discussion of I-E languages in relation to the terms bear and dog:

"Although sound change is the main way in which words change over time, it is also possible for a word to be replaced by an entirely different word. For example, the Proto-Indo-European word for "dog" was something like *kuon. (The star indicates that this is a hypothetical form.) We reconstruct this form from attested (actually recorded) forms like Greek kuon,

Sanskrit shvan, and German hund by asking what proto-form would yield the attested forms after undergoing the sound changes observed in the various languages, and also taking into account changes in word-formation. The direct descendant of this word in English is hound. But at some point the common Germanic word for "dog" took on a more specialized meaning and was replaced, as the general term, by dog, a word whose origin we do not know.

They don't say how they did this, but we can guess. What they may have done is to take each subset of cognate words as a "cognate set". For example, the PIE word for "bear" (not on the Swadesh list, just a convenient example) is believed to be the ancestor of Latin ursus, Greek arktos, Sanskrit rkshas, Welsh arth (as in the name Arthur) etc. However, this doesn't show up in Germanic and Balto-Slavic. Germanic languages have words like English "bear", German baer, Old Norse bjorn - evidently they referred to bears as "the brown ones". In Slavic you get words like Russian medved, literally "honey eater". What they may have done is treat cognates of ursus as one cognate set, cognates of bear as another cognate set, cognates of medved as a third cognate set, and so forth."

As you can see these lexical items lack any correspondence but they are recognized as cognates, even though they are clearly not related e.g.,

dog: "Greek kuon, Sanskrit shvan, and German hund"

bear: "Latin ursus, Greek arktos, Sanskrit rkshas, Welsh arth... Old Norse bjorn - evidently they referred to bears as 'the brown ones' ".
.

Clyde

Food fight? Enjoy some healthy debate
in the Yahoo! Answers Food & Drink Q&A.

<http://answers.yahoo.com/dir/?link=list&sid=396545367>

| 21518|2007-01-12 07:10:09|israel identity|King Tut's final secrets.. the transcript|

TV Channel 3 Sat Jan 13 2007

>> Wow narr: King tut the golden pharaoh.

Behind the gilded mask lies one of history's great riddles.

Why did this boy king die so young?

Now, a scientific team will examine tut as no one ever has.

Using state of the art cat scan technology.

Their goal: To unravel the mystery of tutankhamun's death.

We thought he'd been murdered, but what's the real cause of his death?

And how is this mummy connected to a series of even stranger deaths years later?

For almost a century, experts have dissected the evidence.

Books and movies have guessed at what really happened to tut.

Now, a high-tech forensic investigation delivers answers unveils what the king really looked like on the day he died and reveals king tut's final secrets.

Egypt.

The cairo museum.

A steel fence comes down to make way for a powerful new investigative tool.

A mobile state of the art cat scanning machine; a high tech device to help solve an ancient mystery: The death of egypt's most famous king.

The facts of his case are limited: We know he died unexpectedly.

We know his body is riddled with fractures.

Xrays taken in 1968 show evidence of an apparent blunt force injury to the back of the head.

In 2002 a group of investigators concluded that tut had been murdered.

But in spite of these claims, the evidence has always been incomplete because king tut is more than just a historical figure, he's also a legend.

The sheer splendor of his life has fueled myths about the pharaoh and blurred the line between fact and fiction.

Now, a group of forensic pathologists will destroy the myths and reveal the truth, through the power of the cat scan machine.

A cat scan is a three-dimensional x-ray.

It takes multiple, high resolution pictures, then compiles them to create 3 d images.

Precise down to a sixteenth of an inch, these images will take us inside tut's body, inside the bones themselves to decipher what happened and when.

It's a remarkable tool.

But to get the answers, they're going to need the body of the king.

Southern egypt through the waste of the sahara, the Nile cuts a green swath.

A few miles west of the river, in this wasteland, 3500 years ago, egyptian royals began their quest for immortality.

The valley of the kings.

Here, they carved out more than 60 royal tombs.

Led by renowned egyptologist, dr.

Zahi Hawass, an all egyptian team has come to one of them to retrieve history's most famous corpse.

Hawass: We are in the presence of a king and that's why we should look at him with respect.

Narr: He is an icon of the ancient world, a symbol of egyptian power, but we know so little about the man behind the golden mask.

Tut was just nine years old when he rose to the throne.

He ruled egypt for close to a decade.

A pharaoh of the 18th dynasty, three thousand years ago.

He was to his people half man, half god, but, until his discovery, tut was unknown.

There is almost no record of his life anywhere in egypt, except on the walls of his tomb.

Those walls tell us he was an avid hunter.

A young warrior king in battle.

They also show a man deeply in love with his wife, ankhenesamen, but somehow his life ended abruptly.

No one knows exactly why.

Some think that the young king, shown as a charioteer, suffered a terrible accident.

Paintings depict him in war; maybe he died from battle wounds.

Political intrigue in his court meant that it could have been murder.

For the first time in decades, preparations are underway to open the pharaoh's sarcophagus.

But tut's death isn't the only focus of this investigation, several other deaths; thousands of years later have an eerie connection to this tomb.

The deadly fate of those who opened it.

They call it king tut's curse.

Hawass: You know from this place, they start the word curse.

If this tomb was not discovered, we'd never hear about this word curse, and we'll never be here in this tomb talking about the curse.

Narr: November 1922.

A british archaeologist named howard carter is exploring the valley of the kings.

For five years, carter's team has been searching for a royal tomb, with no luck.

Then on the morning of november fourth, a boy from the village notices something strange.

The first step of a crypt.

It is the find of a lifetime.

The find of several lifetimes.

The first intact royal tomb ever discovered in egypt.

But as the workers haul out artifacts, some wonder if the archaeologists are desecrating the tomb.

In the backstreets of cairo, rumors begin to circulate.

It all starts with the canary.

Carter's pet has been adopted by the workmen for good luck.

But on the same day that carter and his wealthy patron, lord carnarvon open the tomb, workers discover the bird, dead, killed, some say, by a cobra, the symbol of the pharaohs.

A commentator in the london times proclaims, "the curse of the pharaoh has struck.

" Six weeks after the official opening of the burial chamber, lord carnarvon is found dead in his hotel room.

At the same moment, it's said, the entire electric power grid of cairo fails.

Then, one by one, others associated with the excavation start to die.

Carnarvon's brother from blood poisoning.

American railroad magnate jay gould and french egyptologist, georges benedite who visited the crypt, even an assistant labeling artifacts from the find.

Four, five, six deaths.

All linked to tut.

The legend of king tut's curse is born.

For eight decades, the chilling idea of royal vengeance has loomed large in the public imagination.

But, if an angry tut did reach out from the grave to kill, his retaliation was selective.

Twenty six people were present at the opening, but, only one died within a year.

Just five others over the next decade and all from natural causes.

Only one death is mysterious - carnarvon'S.

Over the years, a new curse myth has emerged.

The theory--what if the curse wasn't metaphysical, but biological.

If when Carnarvon entered the tomb, he stirred up something lethal: Micro-organisms that survived centuries in the darkness.

Hawass: If we close this room for 5 thousand years and inside this room there is a mummy, the organic material can cause germs you cannot see.

Narr: According to this theory, lethal bacteria and mold, invisible to the naked eye, grew and fermented within the tomb. These microbes acted like biological time bombs, lying dormant until triggered by the first explorers.

To test the truth of this theory, a team of experts led by epidemiologist de Miller is setting out across Egypt, and around the world.

Their goal: To find a sealed tomb.

A match for Tut's own tomb eighty years ago, where they can sample the air and walls.

To see once and for all if a biological curse could exist and whether it could have killed Lord Carnarvon.

Back in the Valley of the Kings, the investigation into Tut's death reaches a critical stage.

For the first time in decades, the king will emerge from behind his bulletproof glass cover.

Zahi: I have never seen this mummy.

As a matter of fact, no one in this room ever looked at his face.

Narr: That hidden face and the bones behind it hold the key to King Tut's final secrets.

Next.

A shocking secret.

What has happened to the Pharaoh's mummy?

"King Tut's final secrets" will return in a moment.

Let me show you how I work, work, work, work, work here's how it works.

Get the nation's slimmest smartphone.

for only \$99.

99.

The Q.

With easy access.

to email and Windows Mobile.

It's the stylish way to work.

Let me show you how I work, work, work, work, work from Verizon Wireless.

America's most reliable wireless broadband network.

Verizon Wireless.

It's the network.

How much do you pay when you buy a stock?

Does the rate change depending on how often you trade or how much you have in your account?

At td ameritrade, there's only one price for online stock trades--\$9.

99.

Now matter how often you trade.

No matter how much money you have in your account.

Straightforward pricing from td ameritrade.

Independence is the spirit that drives america's most successful investors.

Cc look around and what do you see?

A beautiful world let's fall in love open your eyes and what do you find?

Look around and what do you see?

A beautiful world now back to "king tut's final secrets".

Inside king tut's tomb, the investigation into the pharaoh's death is growing urgent.

This is a once in a lifetime opportunity, but it comes with restrictions.

Because of concerns about the condition of tut's mummy, hawass has only three hours to conduct the cat scan.

As soon as the king leaves his sarcophagus, the clock starts ticking.

Today tut rests in only one coffin, but originally, there were two more inside, the last solid gold.

This is the outer coffin; over six feet of cypress, adorned with a sheet of finely worked gold.

The lid alone weighs hundreds of pounds.

Inside, resting on a wooden tray, the covered remains.

Zahi: (In arabic) slowly! Slowly! In the name of allah the merciful! Enough, leave it.

Narr: This is the real tut.

Not the image of the golden mask, but the mummy of a young man who died too soon.

Zahi: (In arabic) leave him alone.

Narr: And there is a surprise.

A message from howard carter.

A note to posterity.

Zahi: The mortal remains of tutankhamen reburied october 22, 1926 after examination begin november 1926.

Narr: When the cotton shroud is pulled back, it reveals something much more shocking.

Zahi: The condition is very bad.

The chest is completely damaged, the hand is divided to pieces and the only good condition is the face.

Narr: The famed king is actually in pieces.

How did this happen?

1922, the valley of the kings.

As carter descends into the earth, he has no idea he's found the tomb of a king.

Carved animals and chariots, statues of gods to guide him in the afterlife and everywhere, the glint of gold.

It takes carter weeks to explore the full extent of the tomb and to find another room packed with gold.

A burial chamber with a huge gilded shrine, almost filling the space.

Inside, three more lavish shrines.

Finally, a stone sarcophagus and a series of nested, golden coffins.

The last cradles a mummy with mask of solid gold.

A king, resting in splendor.

Carter knows that there are valuable artifacts wrapped in the linen of the mummy.

But when they try to remove the body.

They find it's stuck to the coffin.

Oils and resin, poured over the king in the final death ritual, have turned into a kind of glue.

The mummy won't budge.

Then dr.

Douglas derry, the man in charge of removing tut from the coffin, turns to a drastic solution.

With a heated knife in hand, he starts to cut the body.

First derry hacks off tut's legs.

Then, trying to lever the torso free, he snaps tut's neck, leaving the head and mask stuck in place.

The pharaoh comes out of the coffin in pieces.

Unknown to the rest of the world.

Carter's team has mangled the remains of the boy king.

If anything could provoke a curse, this would have done it.

Ancient egypt had its share of curses.

One of these, found on the mortuary temple of a high official, threatened tomb robbers.

I will put them in the furnace of the king.

He will vomit flame upon the tops of their heads, demolishing their flesh.

Their bodies will decay and their bones will perish".

In 1993, dr.

Hawass discovered the oldest known curse carved onto a tomb.

Near the great pyramids, on the crypt of a noble named petety, hawass found a terrifying warning.

Zahi: That curse inscription is warning everyone that if anyone would enter inside the tomb you will be eaten by the crocodile, hippo, and the lion.

That anyone who touches this tomb the curse of the crocodile, hippo, and the lion will come on them and this is to show how the ancient egyptian wanted very badly protect the tombs.
Narr: Hawass's discovery reinforced a public obsession with a great story, a belief that all tombs were guarded by the living dead.

Hollywood had been milking this one for decades .

"He who robs the graves of egypt, dies" narr: Again and again the curse has risen from the grave, but now this hollywood fantasy is about to get a brand new twist.

Where real mummies have secrets to tell.

Coming up.

It was one of the great discoveries in the world, but did finding king tut ultimately unleash a killer curse?

And are the curse and this mold connected?

Find out when "king tut's final secrets" continues.

Recently, in washington D.

C.

, A town known for its strong opinions, car and driver held a head-to-head comparison.

600 car enthusiasts were asked to compare three cars in performance handling and style.

So who won?

Camry?

Accord?

Actually, the all-wheel drive ford fusion came in first.

A fact that surprised a lot of people but not car and driver.

Check it out yourself.

Visit a ford dealer or go to fusionchallenge.

Com.

Hey guys.

Printer's out of ink.

Just shake it.

(Announcer) out of ink?

Get three dollars off your total purchase with any empty ink cartridge from these brands.

Staples.

That was easy.

(Sneezes) to wipe out a big cold, immerse yourself in total cold relief.

with alka-seltzer plus.

It speeds relief to every inch of you.

Liquidate your big cold.

with alka-seltzer plus.

Now more of "king tut's final secrets".

Inside the cairo museum, scientists are preparing to scan the most famous mummy in the world.

But they've got to perfect their technique first.
The initial step: A series of tests on other mummies.
The egyptian radiologists will have only one shot at cat scanning king tut and this machine has never been used on mummies before.
It's designed to scan the living, but now has to be recalibrated to investigate the dead.
These test corpses are the first in a long line of mummies that will be scanned over the coming years.
This national geographic sponsored project will cat scan thousands of mummies in egypt, creating a vast data base about the diseases that plagued the ancient egyptians.
At the heart of the study is the state of the art cat scan machine donated to the project by its manufacturer, siemens, a german electronics company.
One of the first tests will scan the mummy of a child.
Like tut, she died mysteriously.
The scan may reveal why.
Normal xrays are two dimensional like a photograph.
The cat scan gives us much more to work with because it shows the subject in three dimensions.
Since the machine scans in half millimeter slices, researchers can drill down to any level: Sarcophagus, skin, bone, even inside the bone.
This child's mummy has rested in the cairo museum for years, her cause of death unknown.
20 centuries after she died, it seems far-fetched that we could learn more about what happened to this five year old girl.
Yet with these images come solutions.
The line in the middle of the vertebrae, the slight offset in the bones is actually a crack.
This child suffered a broken neck.
If the cat scan machine can illuminate these kinds of mysteries, it will also rewrite tut's story, tearing away the myths that surround him.
That same data will give us the first complete picture of what tut really looked like.
Elizabeth daynes is one of only a handful of paleo-sculptors.
For the past 20 years, she's been recreating our ancestors for museums around the world giving us eerily precise glimpses of ancient man from homo erectus to the neanderthals.
Normally, she works from fossils.
But this time, she'll start with a digital skull and put flesh on it.
Transforming tut's raw cat scan data into the true face of the king.

A continent away in England, investigators are chasing down the truth about another old myth that opening his tomb somehow caused Lord Carnarvon's death.

To find out what really happened to him, epidemiologist Dr. Miller has come to this baronial estate, Carnarvon's country home.

Dr.

Miller wants to question one of his last surviving relatives, his great grandson, the eighth earl.

In a way, this is where it all began.

Here, some 80 years ago Carter came to meet with his patron, to beg for a final chance to continue his work.

For five years, he had been searching the Valley of the Kings with no luck.

Carnarvon: And while we are on the subject of things Egyptian, there's the famous portrait of my great grandfather, the fifth earl.

Narr: The earl's patience and his budget were running out.

Carnarvon took Carter into this library for one last talk.

Carter had a plan.

To concentrate on a small area marked within the triangle where workers had left rubble from previous excavations.

His enthusiasm won Carnarvon over.

The earl decided to back him for one last roll of the dice.

What they found stunned the world.

No discovery in Egypt has equaled the riches and knowledge from this find.

But did Carter's discovery end up killing Carnarvon?

What Dr. Miller wants to know from the current Lord, is exactly how his great grandfather died.

Carnarvon: He was originally bitten by a mosquito no more than that.

He cut it shaving, but he didn't bother to disinfect it.

Narr: According to this version, the cheek wound became infected and he died about three weeks later.

The newspapers of the time had a field day.

To them, the curse was the killer, but Dr. Miller thinks there might be a scientific explanation.

Dr. Miller: What happens if some guy just stumbles into one of these tombs and there are dangerous microorganisms in there, are these tombs potentially for biological and chemical reasons hazardous to go into?

Narr: Carter's own diary records that when they opened the tomb, they found molds and fungi inside.

Lord Carnarvon was at risk because his health was so bad.

A terrible car accident had weakened him so much, a bout of bronchitis could have killed him.

He moved to egypt for his health.

Reeves: He had to be very careful.

He had no physical strength.

He had no stamina.

I mean he was, he was a walking wreck.

Narr: Carnarvon was so fragile that he would watch the archaeologists dig from inside a specially built cage hung with protective gauze.

But tut's find lured him out of his cage.

Soon, he was on his hands and knees, crawling among the artifacts.

What did he stir up?

To find out, they'll need a sealed tomb.

30 miles south of cairo, near the pyramids of abusir, they discover exactly that.

It's a rare find archaeologists only uncover sealed tombs once or twice a decade.

This one belonged to a high priest named neku.

Because it's been shut tight for well over 2000 years, it may be a good match for the original conditions in tut's tomb.

No one really knows if a freshly opened tomb is dangerous.

The cautious wear masks.

The goal is to find out what could survive here across the centuries.

Inside the broken coffin, the answer: Colonies of mold.

It's the first big break.

Archaeologists have found mold like this in other tombs.

They fear it because when exposed to oxygen, it grows dramatically, turning bone to dust in only days.

Its one thing to find mold, another to prove it's deadly.

It'll have to be tested to see if it's toxic to humans.

But now the team has a lead.

What if carnarvon had come across similar micro-organisms 80 years ago?

Did he actually encounter a killer without even realizing it?

As he inhaled, was he poisoning himself with every breath?

Coming up.

What does the cat scan reveal?

Could tutankhamen have been murdered?

Or did the ancient embalmers remove important clues to his death?

"King tut's final secrets" will be right back.

So, john and I are thinking of going to cancun.

If we can find a good deal.

That's funny.

So are dan and I.

It's time to play.

take on orbitz.

Today's players want a total vacation, hotel plus flight.

And must save over \$300.

Go.

I need a deal to Cancun.

That's outrageous! Done! Congratulations.

Thanks.

It's that easy.

(Announcer) save \$300 on select 7 night trips to Mexico, the Caribbean, and Hawaii during the winter getaway sale.

Just orbitz and go.

We now return to "King Tut's final secrets".

Back in the Valley of the Kings, the team is preparing King Tut for his rendez-vous with the CAT scan and the international press corps.

In a bid to limit attention, the scan will be performed at night.

Still, dozens of reporters are here.

The world will be watching and waiting for answers.

Zahi: This is the first time that the C-scan machine will look inside the mummy.

You will know all the details about the mummy.

Because everyone is waiting to find out the inside of Tutankhamen.

Narr: The very first glimpse inside King Tut came in 1968.

A team from Liverpool University, led by Professor R.

G.

Harrison, x-rayed his body.

Their most surprising find was what looked like a strange blood clot at the base of his skull.

Harrison: This is within normal limits.

But in fact, it could have been caused by a hemorrhage under the membranes overlying the brain in this region.

And this could have been caused by a blow on the back of the head, and this in turn, could have been responsible for death.

Narr: The discovery inspired a theory that Tut had been murdered by a deliberate blow to the head.

The idea caught fire around the world.

But nearly forty years later, Robert Connolly, the last surviving member of Harrison's team, still has questions about those x-rays.

Connolly: The x-rays that we've got, good though they are, none of these x-rays tells us anything about the cause of death.

Narr: What they did offer were curious clues.

There were several loose bones floating around the skull.

Connolly: When the x-rays were originally examined, it was assumed that these were fragments of bone from the bone which separates the nasal cavity from where the brain is.

Narr: Some believed these nasal bones were broken during mummification, when embalmers punch a hole through the back of the nose so the brain can be removed.

Others said they were evidence of a blow to the back of the head.

No one doubted that there were fractures -but when did they happen?

While tut was alive?

During his mummification?

Or in 1926 when derry jerked the mummy from the coffin?

Each image suggested a theory, but xray technology in the 1960s wasn't detailed enough to reveal the solutions.

Take the idea of murder.

Based on harrison's famous "blood clot" on the base of the skull.

Connolly: If tutankhamen had been injured on the back of his head there was perhaps a blood clot which in time could cause calcification of his membrane but from the x-ray there's no evidence to the skull.

That doesn't mean there isn't any damage.

The ct scan will once again reveal once and for all whether there was any damage to the back of the skull.

Narr: Another theory grew out of a second clue.

Connolly: The chest x-rays are particularly interesting, the sternum is missing, many of the ribs are missing, many of the ribs are broken.

Who did that?

Narr: It could have been derry, when he ripped the king's torso out of the coffin leaving the mask and head behind.

Or it could have been the ancient embalmers, in an unexplained rush to mummify tut breaking away his ribs and sternum to remove his organs quickly.

But connolly thinks it was something else.

Connolly: It's been suggested that he might have been involved in an accident--perhaps fell from a chariot or from a horse. That could have been the cause of death.

Narr: The idea is plausible.

Paintings on the walls, and the six chariots in tut's tomb all show that he loved to ride.

And hunt.

But of all the competing theories, the best circumstantial case supports murder.

Because, 3,300 years ago, there was a very clear motive for killing the boy king.

Tut may have been the son or nephew of one of egypt's most divisive leader, the "heretic pharaoh, akhenaten. Akhenaten was a radical who destroyed the foundation of egyptian society.

Along with his wife, the legendary nefertiti, akhenaten threw out the old gods of egypt and replaced them with a single deity: The aten or sun god.

For over a thousand years, ancient egyptians had built their entire lives around the worship of many gods-but in a single stroke akhenaten obliterated the old religion.

And he was hated for it.

When he died, his name was erased from tombs and monuments.

Did those who despised him attempt to erase his heirs as well?

Did they kill tut?

After 3300 years, we may finally get a chance to find out why.

Connolly: Having investigated all the evidence, I don't think there is anything which we can say that is the cause of death.

The ct scan will help in this, and it may actually put a finger on exactly what happened.

Narr: With the cat scan now calibrated for mummies, the mobile lab is rolling toward the valley of the kings, where the body of a young pharaoh is waiting.

Next, a disturbing finding: Toxic mold, maybe even killer mold.

Sot: One possible explanation for the curse of the pharaoh could be this.

Narr: King tut's final secrets will return.

Cc look around and what do you see?

A beautiful world let's fall in love open your eyes and what do you find?

Look around and what do you see?

A beautiful world (female announcer)love your look,or change your look.

With lenscrafters' 30 day unconditional guarantee and 2000 styles to choose from, you can wear 'em or change 'em, 'till you love 'em, guaranteed.

Lenscrafters.

(Sneezes) to wipe out a big cold, immerse yourself in total cold relief.

with alka-seltzer plus.

It speeds relief to every inch of you.

Liquidate your big cold.

with alka-seltzer plus.

We now return to "king tut's final secrets".

In the valley of the kings, the mobile cat scan machine is in place and it's finally time for tut to emerge.

Zahi: I have been opening tombs and entering inside many things. But this moment for me is very special.

Because this king is very special for all of us.

Narr: For everyone carrying the pharaoh, it's a tense moment.

No one wants to be known as the guy who dropped tut.

Hawass has seen the damage caused by derry in the 1920s and doesn't want to repeat it.

He doesn't want anyone to touch the king.

Tut will remain on the wooden tray that carter built for him in 1925.

For the first time since his discovery, tut leaves his tomb, rising up out of the earth.

Secrets hidden deep inside.

More than a thousand miles away, in northern england, another mummy is also giving up secrets from its past.

Groundbreaking research at the university of manchester may help solve the mystery of the curse and identify what killed carnarvon.

De miller's work in egypt has already proved that sealed tombs can harbor molds, but are they toxic, and what about the mummies themselves?

Using a long, lighted pincer device, scientists are collecting pure tissue samples from more than a dozen egyptian mummies. They'll find out exactly what kind of micro-organisms survive inside ancient corpses and how dangerous they might be.

David: With this mummy our particular focus is to look for spores and molds.

Narr: If the tissue contains deadly molds, it could help build the case that a newly opened tomb might have threatened someone like carnarvon.

A look at the results reveals a potential culprit.

It's toxic mold.

Two dangerous species known as aspergillus niger and aspergillus flavus.

They can release something called mycotoxins and can trigger allergic reactions.

Anything from simple congestion to bleeding in the lungs.

A high concentration of this mold could be especially serious to someone with a weak immune system.

Woman scientist: One possible explanation, I suppose, for the curse of the pharaoh could be this, I mean a scientific explanation.

Man: Of course it could.

Woman: Yeah.

Man: Of course it could.

Narr: It's now clear that at least one thing in ancient tombs mummies can carry toxins.

We also know that some sealed tombs contain molds that may be dangerous.

The next step is to figure out whether the air itself could pose a risk.

The answer may lie 50 miles south of Cairo, in the shadow of the very first pyramid.

Here in Saqqara in an ancient royal cemetery, the investigators have gotten word of a freshly opened tomb that's even older than Tut's.

Down a deep shaft, carved into the rock beneath the sand, a giant hall is stacked with mummies.

In a neighboring chamber, they find a sealed sarcophagus.

No one has ever had a chance like this before.

If the air in the coffin is untouched by modern contaminants, it could be a match for the atmosphere in Tut's tomb.

This experiment is a scientific first: A vacuum sampler will draw ancient air and any airborne particles right out of the stone box.

Inside the swirling gasses from a decaying mummy, left to incubate for 20 centuries.

Keeping the seal intact, they begin sucking out a 2000-year-old air sample.

This procedure isn't in the text books no one's ever tried it.

But the results could give us a hint about what was in the air when Carnarvon and Carter opened Tut's tomb.

When Carter pulled out that first blocking stone, did he release a deadly rush of microbes that would kill his friend?

In the valley of the kings, they're on the hunt for clues about a different kind of death.

While Tut's mystery has been around for 3000 years, Dr.

Hawass and his team now have less than three hours to come up with some answers.

The clock started ticking when they lifted Tut out of his grave.

Zahi: I did not sleep last night.

I did not sleep today for a second, because I was so worried all day.

Narr: To avoid touching the mummy and to save time they load the entire wooden tray onto the cat scan's conveyor belt.

It's the moment Tut's story may finally get a conclusion.

Zahi : He lived in his palace in Luxor and Thebes.

He was beside his beautiful wife and they were happily married.

And suddenly, he was dead.

How he was dead?

I don't know.

No one really knows.

Narr: After more than 8 decades of mystery, we're on the verge of a solution.

Narrator: Now back to "King Tut's final secrets."

" Inside the cat scan trailer, the truth of tutankhamun's death is finally about to emerge.

What really killed him?

The evidence is locked inside his bones, specific clues to confirm or rebut the theories of king tut's passing.

We know there are three plausible explanations.

First, the war wound.

Paintings show that the young pharaoh rode into battle.

Egypt was at war repeatedly during the 18th dynasty.

Evidence of multiple sharp injuries could mean he suffered fatal blows in combat.

Second, the accident.

The bows and arrows, spears, and half a dozen chariots in tut's tomb show just how much he loved the hunt.

Multiple fractures could mean that some kind of crash killed him.

Or did he die in a more sinister fashion?

After akhenaten, the royal court was in turmoil, was tut the victim of a palace plot, led by a power-hungry rival?

Evidence of a single fatal blow might mean a murder.

For 40 years, researchers have been speculating, based on obsolete technology.

Now it's time.

For answers.

Riding across the gap of 3300 years, an ancient king slides into the cool embrace of 21st century technology.

But as dr.

Hany amer looks at the data, there's something wrong.

The images are fragmented.

Shot through with strange bursts of light.

They've got a problem.

The sand inside the coffin; on which carter and derry placed the body back in 1926 is reflecting the xrays.

To solve the problem, they will have to transfer the king directly onto the machine.

It takes more time, but if they're to re-scan him, they have no choice.

Now, as the body moves through the scanner, the machine generates more than 1500 images, each one a potential solution to his mystery.

But then, just as tut is almost through; the computer sends a warning and crashes.

Fatal error?

Everyone's gotten a message like this before but not while cat scanning the world's most valuable mummy.

There are lines all through the cat scan.

The images are unreadable.

They can't tell how much of their information is lost or if they can get the computer working again.

And now they have only an hour left.

They may be scientists, but even they have to wonder just how far does tut's curse extend?

The answer: At least as far as the air conditioner the team suddenly realizes state of the art electronic hardware has been brought down by a broken air conditioner.

The computer is overheating.

They have 30 minutes to cool the computer down or face a high profile disaster.

A million dollar project, is now riding on this.

In words king tut could never have imagined.

They have to reboot.

And hope for the best.

Back in cairo, the quest to resolve the curse myth is going a lot better.

The test results from all de miller's tomb samples are back. Changes inside the petrie dishes prove that these crypts can harbor toxic substances, call it a biological curse.

Though the scientists saw examples of mold in the tombs, they are surprised that what they've found is so potentially threatening.

Take the ancient air samples from the sealed sarcophagus, they produced a dramatic change, the resulting green means unsafe levels of ammonia gas.

They also found lower levels of formaldehyde and hydrogen sulphide.

Each of these if found in enough quantity can cause a range of problems.

Burning in the eyes and nose, pneumonia like symptoms.

At the most extreme, even death.

The scientists have also cultured the swabs from inside the tombs, they've grown dangerous bacteria and molds from the walls.

Staphylococcus bacteria, which can cause high fever and respiratory distress.

From the coffins, psuedomonous, another damaging bacteria that causes breathing problems.

And everywhere, from the ceiling to the toes of the mummies, toxic mold.

De: I don't think there's any question about it, that these tombs are potentially dangerous places, there's physical, chemical, microbiological hazards as you can see from these cultures that we have grown here in the laboratory from samples that we have taken.

Anybody that would inhale this toxin or ingest it would have an acute reaction that could be fatal.

Narrator: But is that what happened to Carnarvon?

Did similar micro-organisms in Tut's tomb kill him and could toxic tombs kill anyone else?

De Miller can now look at all of the facts and tell us what's myth and what's reality.

For the Egyptian radiologists working on Tut, reality has turned ugly.

Halfway through the CAT scan of the king, a broken air conditioner has caused the system to overheat and crash.

Now a ten dollar fan is all that stands between the team and disaster.

They have no idea how much data they've lost.

They restart the computer and the images shimmer to life again.

The files bearing priceless data are perfect.

After months of preparation, a flood of images of Tut.

None ever seen before, morph onto the screen.

The story of King Tut is about to change, radically.

Next, high tech science brings the first look at a digital pharaoh but will it reveal how he died?

"King Tut's final secrets" will return.

Now more of "King Tut's final secrets."

"Even as the new CAT scan pictures emerge, they're being used to redefine the way we see King Tut."

Medical modelers take the data and generate a perfect replica of Tut's head in plastic.

Then a forensic artist begins to create an image of what the king looked like on the day he died.

French sculptor, Elisabeth Daynes begins to craft Tut's face on a copy of his skull.

She builds up clay on the surface to simulate tissue under the skin.

Next comes a synthetic to form a rigid cast.

The final result is a silicone bust with skin-like texture.

It's the first ever Tut image created from 3D scans.

No single artist could create the definitive picture.

So identical information is given to another artist, Michael Anderson at the Peabody Museum in Connecticut.

But there's one big difference.

Anderson doesn't know it comes from King Tut.

It's a blind test.

Together, their work will give us the most accurate picture of the king we'll ever see.

Each image emerging on the CAT scan computer screen shows some new view, some potential revelation about Tut.

For Dr.

Hany amer, the most critical area?

Images of the skull.

Somewhere in here may be the key to how tut died.

Right away, there's a surprise.

At the base of his skull, a bone appears to be missing.

It never showed up in any of the xrays.

If it's a fracture, it could confirm the blow-to-the-head theory.

Hany: See the bone inside the skull.

Narrator: The bone fragment might be linked to the gap below, because the measurements are similar.

Hany: This is the bone, and this is the place, i think is the missing part.

Narrator: In the coming days, more detailed images may give us the answer.

Zahi: I don't want to say anything now.

We have to wait for the expertise to read the pictures and they can tell me exactly what they see.

And after that we'll announce the final results of the ct scan.

Narrator: To help the experts analyze the data and, above all, to give the forensic artists more information about tut's skull, the cat scans are sent back to siemens in germany for more processing.

Here, technicians turn the scans into high resolution 3-d pictures.

They add details like color to show the different densities of bone and soft tissue.

Now, another version of tut emerges.

Not a dried-out mummy, but the first ever digital pharaoh.

Andreas blaha and sieglindi scheuerer specialize in 3-d reconstructions.

They're mapping the body, preparing a catalog of items for analysis by the experts in cairo.

But as they work, they can't help but speculate, as they build the images, a series of strange clues pops up.

Each one may be connected to tut's death.

At the base of the skull, near the missing bone, they see something unexpected.

Sigi: This the lower part of that bone and here this is looking like a hole.

Narrator: The missing bone dr.

Hany found is actually a perfectly circular, coin sized hole.

What did this?

Sigi: I don't know actually where it's coming from, whether this is crashed into or, I don't know.

Narrator: The question of what really killed tut is getting murkier by the minute.

And there are more possibly lethal anomalies.

(Message over 64 KB, truncated)

| 21519|2007-01-12 07:23:45|clyde winters|Re: A Big Problem When Comparing Languages|
--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Larry Trask wrote a very good book called Historical
> Linguistics which was published in 1996. In chapter
> 8: The Comparative Method he outlines the `pitfalls
> and limitations` of comparing different languages.
> Asterisks (*) in historical linguistics indicate
> reconstructed forms or forms that are unattested. He
> informs us:
>
> "Finally, there is one more pitfall in comparative
> work, perhaps the most surprising of all. This
> involves a mistake which is easy to avoid in
> principle, but apparently not always in practice.
> Take a look at Table 8.14, which presents a
> selection of proposed cognates between Basque and
> the North Caucasian languages. You will quickly note
> that this is another list of miscellaneous
> resemblances, but that is not the point here. There
> is something else which has gone wrong here, but
> it's probably impossible to spot, or perhaps even to
> guess. And what is that?
>
> Table 8.14
> Basque
> Caucasian
> abets voice
> abze voice
> azeri fox
> zeru fox
> d- 3 sg prefix
> d- 3 sg prefix
> *ika one
> ake one
> kolko breast
> -k`ek`a breast
> kuma mane
> q`(q`)amha mane
> tu spit
> tuk` spit
> (u)kondo elbow
> q`wVntV elbow
> zaro night

- > swVrV night
- > ze small
- > -sa small
- > ziri sharp
- > -c`ar sharp
- >
- > "Well, to start with, the Basque words azeri,
- > kolko and kuma are all loan words from neighbouring
- > languages (Latin or Romance). Moreover kolko `the
- > space between one`s chest and one`s clothes` does
- > not have the meaning imputed to it...Basque tu is an
- > imitative word, and many of the languages on the
- > planet have similar imitative words for `spit`
- > (think about it).Basque ukondo is transparent and
- > completely regular compound of uko `forearm` with
- > ondo `bottom`. Basque ze can be reconstructed as
- > *zene, destroying the match. Finally, the alleged
- > Basque *abets `voice`, *ika `one`, *zaro `night` and
- > *ziri `sharp` do not exist at all: these are either
- > blunders resulting from misunderstanding the
- > secondary sources used or sheer fantasies on the
- > part of the people drawing the comparisons."
- > p222-223 (Trask 1996).
- >
- > Those of us wishing to use linguistics to
- > reconstruct African history must have out schnitz
- > airtight.
- >
- > The Notorious G.O.R.E

Hi Fari

It is clear that you have an inferiority complex. It appears from this post that instead of letting the linguistic data speak for itself you prefer to wait until your work is given approval by Europeans. And then and only then will you have the nerve to posit any theory.

This is sad. It is a shame that white supremacy has cowed you down into believing that white approval is the only way your work can have validity.

If I felt this way I would never have done research comparing and reconstructing the Bafudralam (Black

African-Sumerian-Dravidian-Elamite) language family. And Paul would never have written his masterful account of the relationship between Sumerian and the Austric languages.

Moreover, if Diop had been of the same opinion as yourself, he would never have found the strong relationship between Egyptian and Wolof. Nor would Th. Obenga's discovery of a genetic relationship between Bantu and Egyptian ever come about.

Fari your need to feel white approval explains how you can accept a relationship between Sumerian and Bantu, since this claim was made by a European, but reject any claim made by Africans of a genetic relationship between Bantu and Egyptian.

Shame on you Fari. Fight the white supremacist ideas that guide your research. Then and only then can you make a real contribution to linguistics instead of parroting the speak of what ever your teachers have taught you.

Rise up Black man get up off your knees. Use the knowledge you have to blaze new paths (after you get your degree of course). It is a shame that most of the Afrocentric research is written by French speaking West Africans, while English speaking Africans continue to remain "semi-Eurocentrists".

Clyde

Expecting? Get great news right away with email Auto-Check.
Try the Yahoo! Mail Beta.

http://advision.webevents.yahoo.com/mailbeta/newmail_tools.html

| 21520|2007-01-12 07:49:16|Paul Kekai Manansala|Re: What CVC Recurrent Correspondences Should Look Like|

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

>

>>

- > Hi Fari
- >
- > This just your opinion. If you only worked with
- > languages that are known cognates why would you even
- > do comparative work.
- >
- > Moreover, the requirements you speak of for making
- > language comparisons is just an ideal way of doing
- > comparative research. If researchers strickly adhere
- > to your proposed standards for comparative research we
- > would not have a language family called Indo-European.

Nor Afro-Asiatic for the most part.

The only person I know who has followed these strict guidelines for a whole major languages family is Robert Blust with Austronesian.

Technically according to the strict comparative method recommended in standard Western linguistic texts there should be absolute one-to-one correspondence in sound *and* meaning.

However, this would really break up the dating of PIE which is generally not based on glottochronology but on calibration with archaeological findings (just like the calibration of dna molecular clocks).

For example, the reconstruction for "wheel" is based on the dating for wheels archaeologically, which in itself is a matter of controversy.

Reconstructions are given variously as *kwekwlom, *kwekwlos, *kwekwlo-, *kw(e)kwlo-, *kwekwel, *kwel, etc.

Of course, various explanations are given for the various processes and exceptions for change, but so what? These are only merely speculation.

I believe Greenberg has rightly challenged the statistical significance of such explanations over simply giving the look-alike matches.

The Tocharian cognate for this reconstruction is not "wheel" but "wagon." In Latin "colus" refers to any spinning object, while in Greek kklos and kklo refer to any circular object.

Regards,
Paul Kekai Manansala

| 21521|2007-01-12 08:09:12|Paul Kekai Manansala|Re: What CVC Recurrent Correspondences Should Look Like|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>
>
>

> It's not the number of words, it's the probative quality.

>

Not necessarily, this was the whole background between the debate between Greenberg and Ringe. Even when sound changes are apparently regular it does not prove genetic relationship, it only suggests to some extent non-coincidence, and then only if you have a sufficient number of cognates (from the statistical standpoint).

Obviously cognate pairs would be nice but this is not a "requirement" by any means even in the comparative method. Neither is using a single primary source for comparison.

Regards,

Paul Kekai Manansala

| 21522|2007-01-12 10:25:22|asar_imhotep|Re: Priesthoods|

If any Western scholars (Including African Americans) are ever going to understand African philosophy, language and culture, we are going to have to abandon our Western mode of thinking. It takes a complete paradigm shift in seeing the world in order to understand African thought. Egyptology books have "Egypt" wrong: Period. This is what Diop and Obenga have been stating for years and the more I engage with living traditions in Africa, the more their words become truth. So most of what is the "reality" of ancient Ta-Merri is not going to be in books written by European scholars. They don't have the cultural basis to interpret African culture: they just do not.

I once again refer you to Dr. Fu-Kiau in reference to the Ba'Ntu Kongo Cosomology for clarity on certain Ta-Merrian and other African customs. When speaking about the secret institutes of his people, Fu-Kiau notes 128:

"Consequently, these institutions were destroyed without taking into consideration their social, cultural, educational, spiritual, or moral values. Many of their unyielding leading masters [ngundia-nganga] were executed or jailed for life. The remaining masters took these institutions underground for hundreds of years for fear of reprisal from both the colonial and religious powers."

Here we have another classic case of external colonial powers coming in and destroying the social fabric and threatening the cultural traditions of their secret societies, and the priests taking

the knowledge "underground." This happened everywhere in Black Africa where colonization was the experience. The same with ancient Ta-Merri.

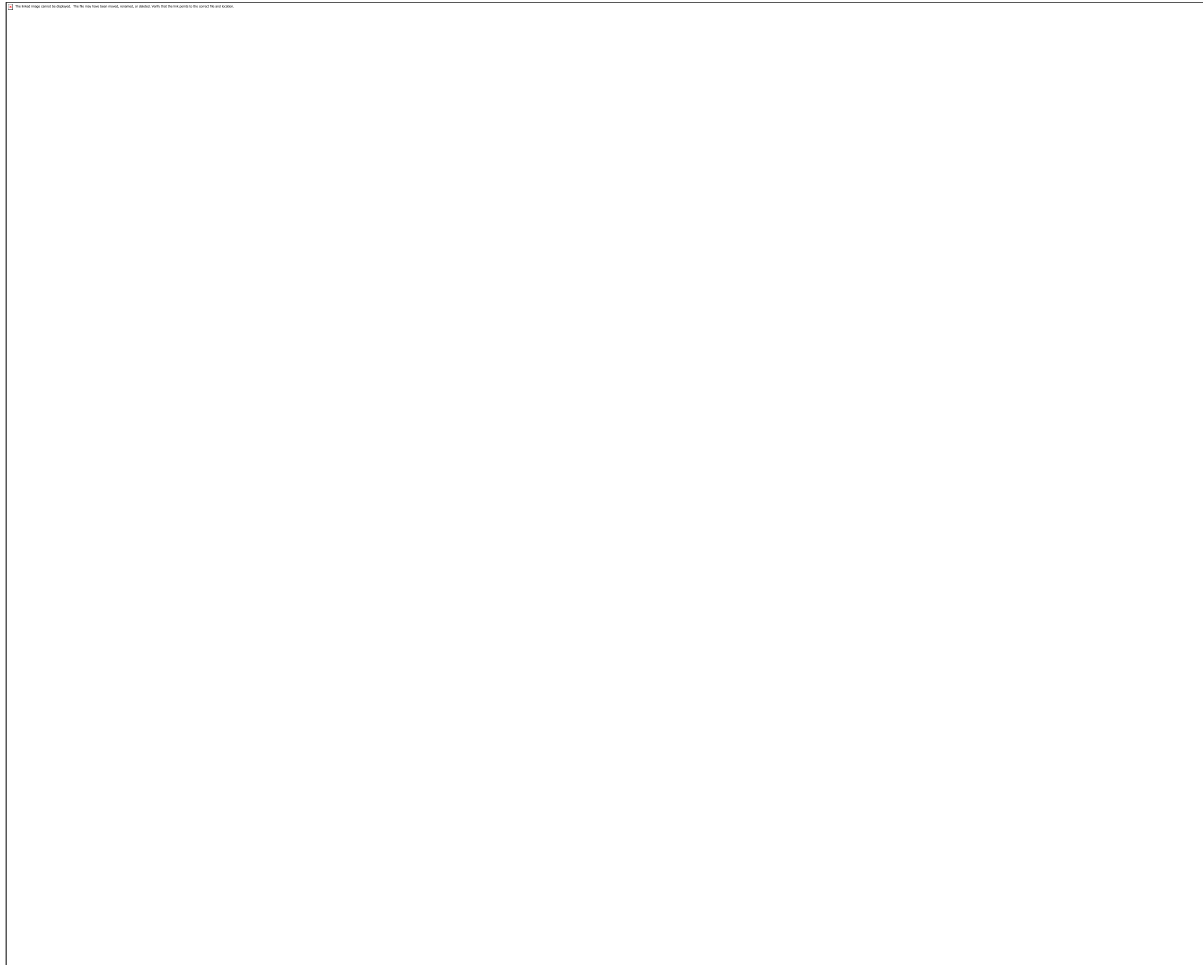
With that in mind, you really have to pay attention to this concept of the Bantu "V" as it is the same in Ta-Merrian, Akan, and Yoruba thought. People often speculate about why the Pyramids were built; what exactly were they and what did they represent. Fu-Kiau makes public, knowledge that is common amongst African spiritual practitioners the world over. I don't have enough space to totally explain the concept of the Bantu "V" system, and I refer you to the last chapter of the book. When you discover what the "Vee" is, you will see that why they cherished the "forests" or any "plant life." The most sacred objects in Africa are trees.

(if you can't see the following images, please visit:

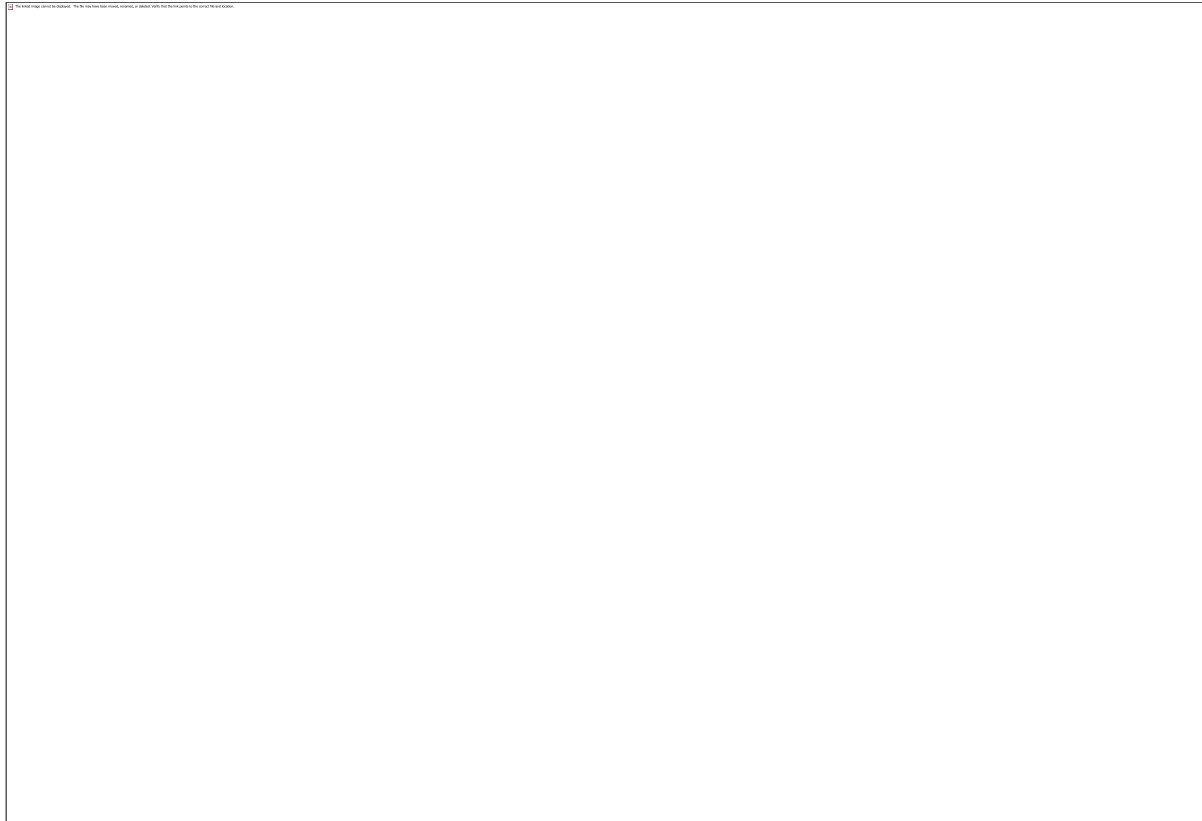
http://www.mochasuite.com/forum_new/forum_posts.asp?TID=11124)

This work is taken from African Cosmology of the Bantu Kongo by Dr. Kimbwandende Kia Bunseki Fu-Kiau. Here he reveals the cosmograph of the philosophy of the "Wheel of Life" which each section is represented by a "V." For those prevy in African spiritual circles know that the secret societies in East Africa work from the same symbol and each "quadrant" is a set of "degrees" you go through like in FreeMasonry, but instead of 33 degrees, you have 360 (the final degree being death).

Here is a rendition I did of the philosophy in Ifa and how they operate this same cycle.



Now with this in mind, let's look at what Dr. Fu-Kiau shows us in his work:

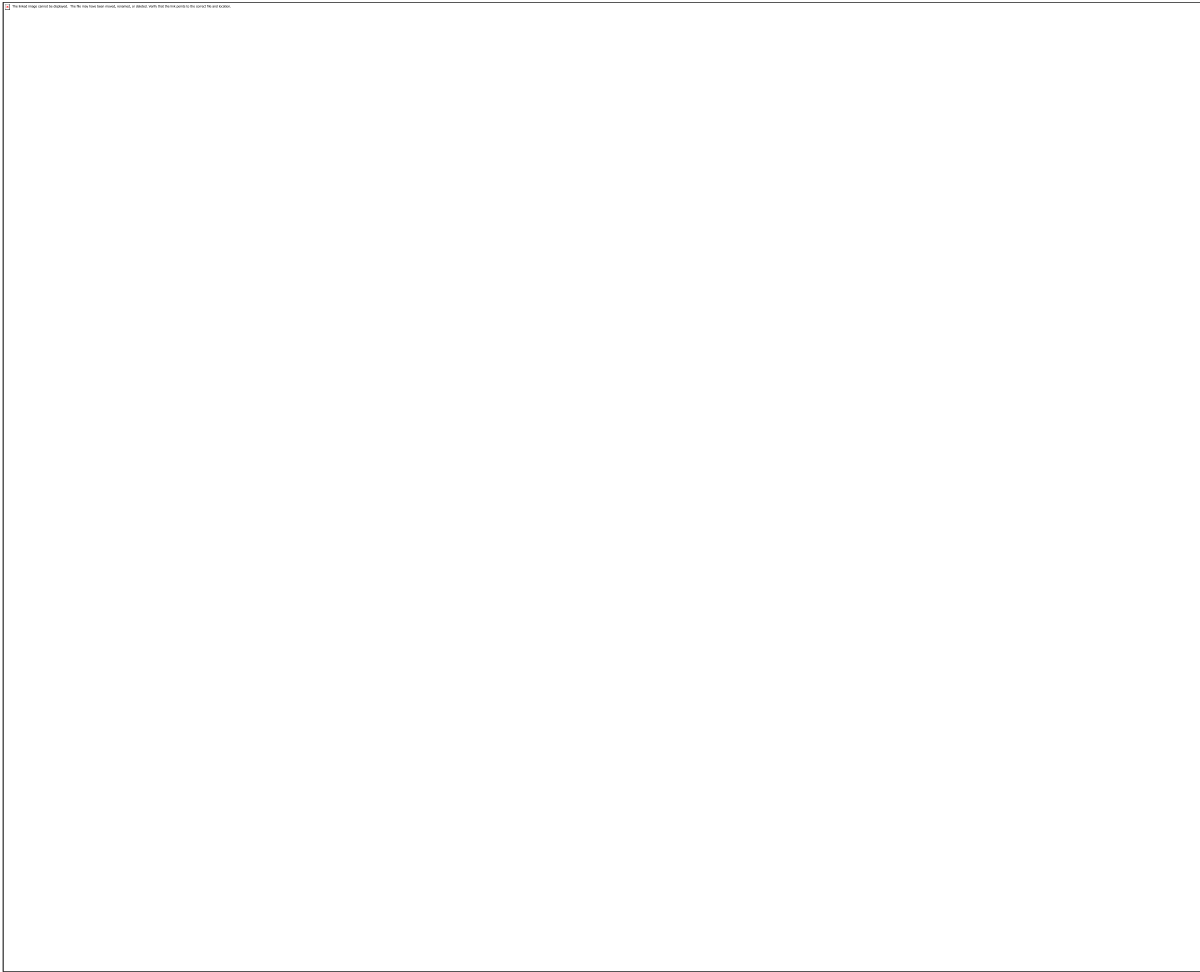


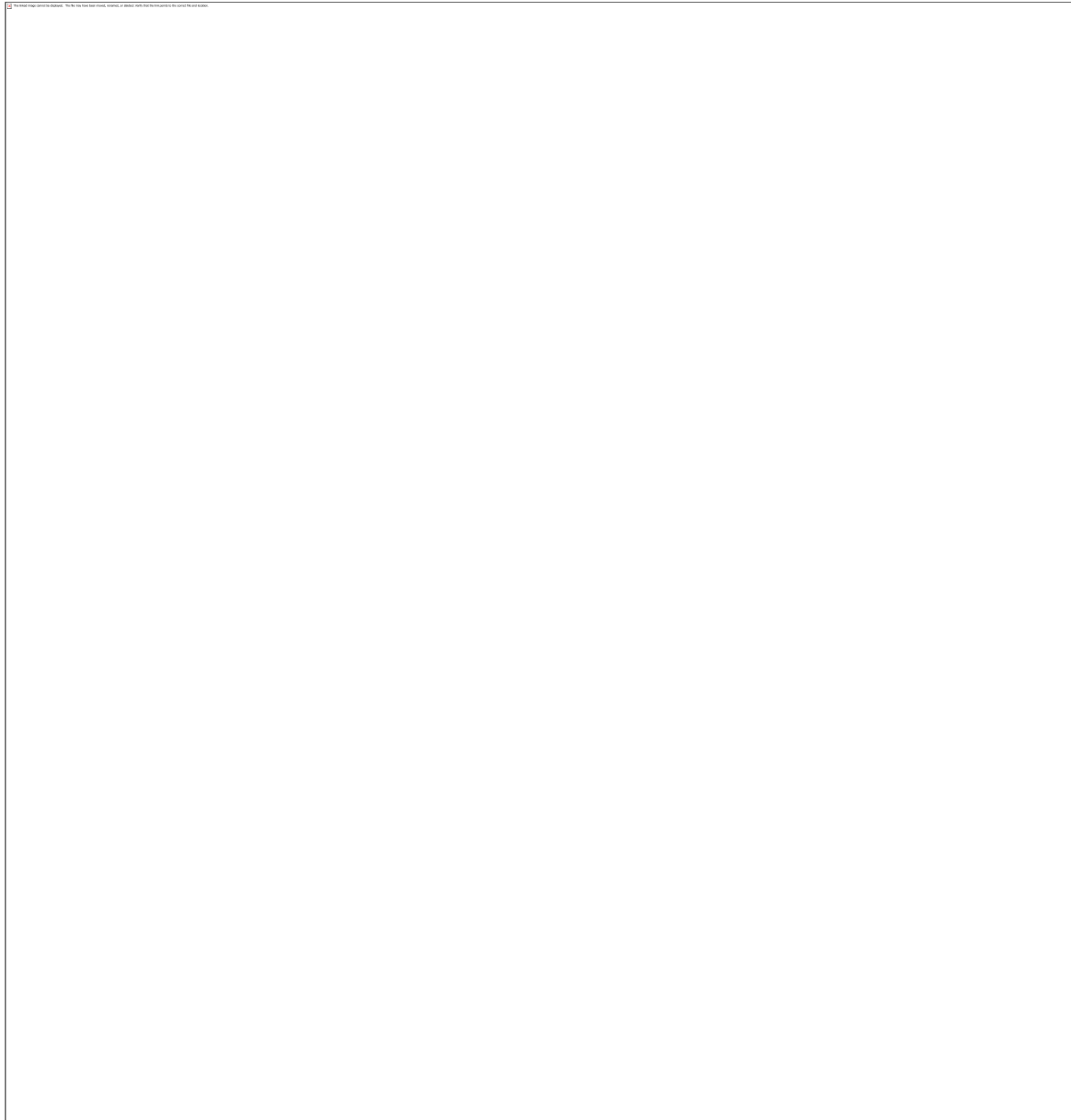
This is the lower level of the graph. It represents, as he puts it:

"From inside the "Vee" the human being [muntu] comes to be [kala] and within the Vee he extinguishes [zima] as living energy. Therefore, the Vee in reality, is a living pyramid in constant motion, which follows the path of life and passes the four main points of demarcation of the cosmogram [dikenga], which in turn is symbolized by the flame of life inside the community circle.

pg132"

When we think of what a "pyramid" is, we know this is where the deceased came to be "reborn." The pyramid is a symbol of the woman's womb, as Fu-Kiau explains this section of the cosmograph is the "womb." In Egypt, the pyramids were designed to start the birthing process in the nether world, just like the process is done here. Above you have the graphic symbol of the Egyptian pyramids origins and the philosophy behind it. Furthermore, we have these other graphs:





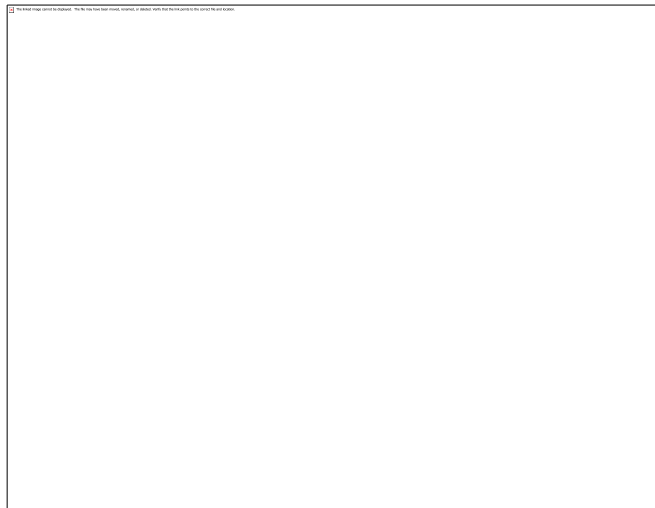
We know the "Ankh" symbol (meaning life) is actually a Bantu symbol. Here at the top of the cosmograph we have moved to the section of the portion of life when man is creative and living. Fu-Kiau explains it as:

"The third "Vee" V3, is called Vanga, derived from the archaic word "ghanga" to perform, to do. This Vee, the most crucial in life, represents the stage of creativity and great deeds or tukula stage of the root verb kula, to mature, to master. pg139

It is the symbol of the stage that is the most aspired to in the physical world. Inventions, great works of art, etc., are accomplished while one is passing through this zone of life.
pg 140"

Each quadrant represents a quadrant of life that you pass through. The last quadrant is death. It is the same in Ifa, in the Abosom of Akan, and in Ancient Ta-Merri.

In Akan the "Ankh" is called "Nkwa" and it too means "life." We hear the words all of the time, but rarely see the graphical representations. The Ankh is simple man standing "upright" (for you masons) in the 3rd "Vee." This is why it is called "The Key of Life." The key of life is to be "creators" like the God's Ptah, Ra, Amem, etc. That's your job as a man/woman. If you are not creators, then you are on a "dead level" and are no different than animals. We see the symbolism in Dr. George GM James' Stolen Legacy pg 80. Here is a more detailed representation:



Those who are familiar with Nile Valley, Dogon, K'ongo, Akan, and Yoruba spiritual systems will recognize the same philosophy and methodology explaining the cycle of life through these graphs. You also see it in Egypt with the descriptions of the "suns." Egyptologist erroneously say that Egyptians praised a deity of the sun in it's different manifestations of the day (morning, midday, setting) when these were allegories for the cycle of life, as expressed through the cosmograph, of human beings. They expressed this same philosophy in so many ways. You just have to know it to recognize it.

And to the issue of sulfur, Sulfur is essential to bone development and keeps your skin supple. Without it, you wouldn't have firmness in your skin. You would be a blob.

Read a little about the importance of Sulfur

<http://www.mii.org/periodic/LifeElement.php>

| 21523|2007-01-12 10:48:04|Robin|Re: A Big Problem With General Statements (reply to Dr Winters)|

Dear Dr Winters

You wrote: "Rise up Black man get up off your knees. Use the knowledge you have to blaze new paths (after you get your degree of course)"

On the contrary. The Notorious GORE is one of the most radical and

exacting Black History scholars we have in the United Kingdom. He has blazed many new paths.

1. Who else has actually measured Sumerian remains (cranial and post cranial)?
2. Who else has dealt with the problem of blond, red or straight hair on Egyptian mummies in a scholarly manner?
3. Who else poses a Niger-Congo origin for the Sumerians?
4. Who else has used historical linguistics to reconstruct the technological level of PB societies in 3000 BC?

PS What has having a degree got to do with it? Where can you study for a degree in African/Black history where the taught material is historically accurate?

Peace

Robin

| 21524|2007-01-12 11:27:36|clyde winters|Re: A Big Problem With General Statements (reply to Dr Winters)|

--- Robin <historicalwalker@yahoo.com> wrote:

- > Dear Dr Winters
- >
- > You wrote: "Rise up Black man get up off your knees.
- > Use the
- > knowledge you have to blaze new paths (after you get
- > your degree of course)"
- >
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- >
- > 1. Who else has actually measured Sumerian remains
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- >

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- > can you study for
- > a degree in African/Black history where the taught
- > material is
- > historically accurate?
- >
- > Peace
- >
- > Robin

Hi Robin

Thanks for the information. He may be the radical in Britain but his acceptance of anything done by whites and criticism of work done by Blacks make him appear phony to me.

You are right it does not take a degree to write history. But in terms of writing non-Eurocentric history one also has to be ready to examine evidence and not reject it solely on the preposition it was done by a Black. I saw him do this in relation to the Bantu-Egyptian connection.

I look forward to seeing his work on the paleo-culture of the Bantu. It should be interesting. Except for Ehret and myself, linguists have done every little research on paleo-African linguistics.

I would also like to see his work on the cranial measurements from Sumerian sites. Please cite a source.

Fari seems like the average Middle Class Black, who accepts anything done by whites (e.g., PB-Sumerian connection) or a Black who is patted on the back by whites. But anything not sanctioned by the Eurocentrists he finds fault with.

This does not mean that you can't find fault in the research of others. But when research is rejected outright, i.e., a Bantu-Egyptian connection when the research has been confirmed repeatedly by numerous African Bantu specialists, I am suspect of that person's commitment to finding and saying the

truth. This makes me believe that since the Europeans say these African scholars, some with PhD's are wrong--they are wrong--no matter the evidence they present Fari will also claim they are wrong so he can appear as the "responsible" Black scholar.

It makes me believe, maybe wrongly, that that person favors whites and rejects radical Blacks because he wants to ride the fence and feel legitimate. But since his desire to feel legitimate is based on his need to be recognized by Europeans, will limit any contributions s/he can make to the advancement of ancient Black history, except of course in Africa, and area white Supremists feel Blacks should be concerned with anyway.

Clyde

Don't pick lemons.

See all the new 2007 cars at Yahoo! Autos.

http://autos.yahoo.com/new_cars.html

| 21525|2007-01-12 11:54:53|cristofori whitakara|Fwd: NYTimes.com: Skull Supports Theory of Human Migration|

Attachments :
.....

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| 21526|2007-01-12 12:12:26|Paul Kekai Manansala|Re: What CVC Recurrent Correspondences Should Look Like|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

Neither is using a

> single primary source for comparison.

>

Also I should add that no electronic glossary or really any glossary constitutes a "primary source" according to the strictest definition.

In this instance, the Sumerian text together with any texts used to interpret that text i.e., Akkadian texts would be used as primary sources. The extant texts themselves.

It would be impossible for most comparative linguists to rely on primary sources even though that is the most desirable state of affairs. For example with a living language it is questionable whether any dictionary unless written by a native speaker constitutes a true primary source.

Regards,

Paul Kekai Manansala

| 21527|2007-01-12 12:41:05|Paul Kekai Manansala|Re: A Big Problem With General Statements (reply to Dr Winters)|

--- In Ta_Seti@yahoogroups.com, "Robin" wrote:

>

I admire Fari Supiya's efforts but on some of the points below:

>

> 1. Who else has actually measured Sumerian remains (cranial and post
> cranial)?

These measurements have been around for some time. Or you saying that Fari measured the remains as a means of checking the old data, or collecting measurements that were not made before? Or are there some specimens that have not been included in previous publications?

If there is something new, we would appreciate seeing it here.

> 2. Who else has dealt with the problem of blond, red or straight hair.

>

Can you give us some references? We have been discussing this matter on this group since shortly after its genesis and have had messages from Joann Fletcher and others on this subject, yet I don't recall anyone mentioning Fari's works.

Dr. Winters has dealt with linguistic matters for a long time now.
Before many people on this list were even born. You can rest assured
that he knows about the comparative method and cognate pairs.

Regards,

Paul Kekai Manansala

| 21528|2007-01-12 15:58:32|Mahari Mengistu|Re: A Big Problem With General Statements
(reply to Dr Winters)|

Sometimes, I think Fari is playing the devil's advocate and is
pushing to acquire and develop more rigorous approaches and
theories. Other times I'm not sure.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Robin" wrote:

>

> Dear Dr Winters

>

> You wrote: "Rise up Black man get up off your knees. Use the
> knowledge you have to blaze new paths (after you get
> your degree of course)"

>

> On the contrary. The Notorious GORE is one of the most radical and
> exacting Black History scholars we have in the United Kingdom. He
has

> blazed many new paths.

>

> 1. Who else has actually measured Sumerian remains (cranial and
post

> cranial)?

> 2. Who else has dealt with the problem of blond, red or straight
hair

> on Egyptian mummies in a scholarly manner?

> 3. Who else poses a Niger-Congo origin for the Sumerians?

> 4. Who else has used historical linguistics to reconstruct the
> technological level of PB societies in 3000 BC?

>

> PS What has having a degree got to do with it? Where can you study
for

> a degree in African/Black history where the taught material is
> historically accurate?

>

> Peace

>

> Robin

>

| 21529|2007-01-12 16:39:55|Mahari Mengistu|Re: Fwd: NYTimes.com: Skull Supports Theory of Human Migration|

Very interesting boogie, Boogie.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

>

>

> Note: forwarded message attached.

>

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> SCIENCE | January 12, 2007

> Skull Supports Theory of Human Migration

> By JOHN NOBLE WILFORD

> It is the first fossil evidence that the migrants into Europe and

Asia from Africa were fully modern humans.

>

> [http://www.nytimes.com/2007/01/12/science/12skull.html?](http://www.nytimes.com/2007/01/12/science/12skull.html?ex=1169269200&en=162399b78e647c55&ei=5070&emc=eta1)

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Earliest Evidence Of Modern Humans In Europe Discovered: Artifacts May Date Back 45,000 Years

Science Daily ? Modern humans who first arose in Africa had moved into Europe as far back as about 45,000 years ago, according to a new study by an international research team led by the Russian Academy of Sciences and the University of Colorado at Boulder.



An assemblage of bone and ivory artifacts from the lowest layer at Kostenki that includes a perforated shell, a probable small human figurine (three views, top center) and several assorted awls, mattocks and bone points dating to about 45,000 years ago. (Credit: CU-Boulder)

The evidence consists of stone, bone and ivory tools discovered under a layer of ancient volcanic ash on the Don River in Russia some 250 miles south of Moscow, said John Hoffecker, a fellow of CU-Boulder's Institute of Arctic and Alpine Research. Thought to contain the earliest evidence of modern humans in Europe, the site also has yielded perforated shell ornaments and a carved piece of mammoth ivory that appears to be the head of a small human figurine, which may represent the earliest piece of figurative art in the world, he said.

"The big surprise here is the very early presence of modern humans in one of the coldest, driest places in Europe," Hoffecker said. "It is one of the last places we would have expected people from Africa to occupy first."

A paper by Michael Anikovich and Andrei Sinitsyn of the Russian Academy of Sciences, Hoffecker, and 13 other researchers was published in the Jan. 12 issue of Science.

The excavation took place at Kostenki, a group of more than 20 sites along the Don River that have been under study for many decades. Kostenki previously has yielded anatomically modern human bones and artifacts dating between 30,000 and 40,000 years old, including the oldest firmly dated bone and ivory needles with eyelets that indicate the early inhabitants were tailoring animal furs to help them survive the harsh climate.

Most of the stone used for artifact construction was imported from between 60 miles and 100 miles away, while the perforated shell ornaments discovered at the lowest levels of the Kostenki dig were imported from the Black Sea more than 300 miles away, he said. "Although human skeletal remains in the earliest level of the excavation are confined to isolated teeth, which are notoriously difficult to assign to specific human types, the artifacts are unmistakably the work of modern humans," Hoffecker said.

The sediment overlying the artifacts was dated by several methods, including an analysis of an ash layer deposited by a monumental volcanic eruption in present-day Italy about 40,000 years ago, Hoffecker said. The researchers also used optically stimulated luminescence dating -- which helps them determine how long ago materials were last exposed to daylight -- as well as paleomagnetic dating based on known changes in the orientation and intensity of Earth's magnetic field and radiocarbon calibration.

Anatomically modern humans are thought to have arisen in sub-Saharan Africa around 200,000 years ago.

Kostenki also contains evidence that modern humans were rapidly broadening their diet to include small mammals and freshwater aquatic foods, an indication they were "remaking themselves technologically," he said. They may have used traps and snares to catch hares and arctic foxes, exploiting large areas of the environment with relatively little energy. "They probably set out their nets and traps and went home for lunch," he said.

While there is some evidence Neanderthals once occupied the plains of Eastern Europe, they seem to have been scarce or absent there during the last glacial period when modern humans arrived, he said. The lack of competitors like the Neanderthals might have been the chief attraction to the area and the reason why modern humans first entered this part of Europe, Hoffecker said.

"Unlike the Neanderthals, modern humans had the ability to devise new technologies for coping with cold climates and less than abundant food resources," he said. "The Neanderthals, who had occupied Europe for more than 200,000 years, seem to have left the back door open for modern humans. "

The ivory artifact believed to be the head of a small figurine, discovered during the 2001 field season, was broken and perhaps never was finished by the person who began crafting it more than 40,000 years ago, said Hoffecker. "This is a really interesting piece," he said. "If confirmed, it will be the oldest example of figurative art ever discovered."

Buried under 10 feet to 15 feet of silt, the artifacts at Kostenki include blades, scrapers, drills and awls, as well as sturdy antler digging tools known as mattocks that resemble crude pick-axes, he said. Mattocks have been found at other Old World sites and the arctic and were used to dig large pits for the storage of foods and fuel, although traces of such pits have yet to turn up at the lowest levels of Kostenki, he said.

Large animal remains at Kostenki include mammoth, woolly rhinoceros, bison, horses, moose and reindeer. A bone chemistry analysis from 30,000-year-old human remains indicates a high consumption of freshwater aquatic foods -- either water birds, fish, or both -- more evidence for efficient food gathering techniques, he said.

Except for some early sites in the Near East, the oldest evidence modern humans outside of Africa comes from the Australian continent roughly 50,000 years ago, said Hoffecker, who was awarded an honorary doctorate from the Russian Academy of Sciences in 2006. Several modern human sites in south-central Europe may be almost as old as Kostenki, he said.

The study also included researchers from the University of Arizona, the Kostenki Museum-Preserve in Kostenki, the University of Illinois-Chicago, Boston University, the University College London and the Institute of Environmental Geology, Climate and Geoengineering in Rome. Research at Kostenki has been funded by the Leakey Foundation and the National Science Foundation.

Article: University of Colorado at Boulder

<http://www.sciencedaily.com/releases/2007/01/070111181736.htm>

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| 21531|2007-01-12 23:36:45|kcamm23063|Re: A Big Problem When Comparing Languages|

This is interesting. About 15 or 20 years ago, a linguist at UC-Berkeley had researched the world's languages, and with the exception of Basque, she found they were all related. She had no explanation as to how Basque was not related to any other languages.

Forward,

Karen

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Larry Trask wrote a very good book called Historical Linguistics which was published in 1996. In chapter 8: The Comparative Method he outlines the `pitfalls and limitations` of comparing different languages. Asterisks (*) in historical linguistics indicate reconstructed forms or forms that are unattested. He informs us:

>

> "Finally, there is one more pitfall in comparative work, perhaps the most surprising of all. This involves a mistake which is easy to avoid in principle, but apparently not always in practice. Take a look at Table 8.14, which presents a selection of proposed cognates between Basque and the North Caucasian languages. You will quickly note that this is another list of miscellaneous resemblances, but that is not the point here. There is something else which has gone wrong here, but it's probably impossible to spot, or perhaps even to guess. And what is that?

>

> Table 8.14

> Basque Caucasian

> abets voice

abze voice

> azeri fox

zeru fox

> d- 3 sg prefix d-

3 sg prefix

> *ika one

ake one

> kolko breast -

k`ek`a breast

> kuma mane q`(q`)amha

mane

> tu spit

tuk` spit

> (u)kondo elbow q`wVntV

elbow

> zaro night

swVrV night

> ze small -

sa small

> ziri sharp -

c`ar sharp

>

> "Well, to start with, the Basque words azeri, kolko and kuma are all loan words from neighbouring languages (Latin or Romance).

Moreover kolko `the space between one`s chest and one`s clothes` does not have the meaning imputed to it...Basque tu is an imitative word, and many of the languages on the planet have similar imitative words for `spit` (think about it).Basque ukondo is transparent and completely regular compound of uko `forearm` with ondo `bottom`.

Basque ze can be reconstructed as *zene, destroying the match.

Finally, the alleged Basque *abets `voice`, *ika `one`, *zaro `night` and *ziri `sharp` do not exist at all: these are either blunders resulting from misunderstanding the secondary sources used or sheer fantasies on the part of the people drawing the comparisons."

> p222-223 (Trask 1996).

>

> Those of us wishing to use linguistics to reconstruct African history must have out schnitz airtight.

>

> The Notorious G.O.R.E

>

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> -----

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>

| 21532|2007-01-13 00:02:21|kcamm23063|Re: A Big Problem When Comparing Languages|

I have not been following this thread, so I don't know if this has been discussed or not. The other evening a lady called me to remind me of a clinic appointment. She gave her name as Leah. When I arrived at the clinic and met with her, I noticed her name tag read Rie. I told her that I thought she had given me the name of Leah the evening before; she then advised that Leah is how her name is pronounced. She is Japanese, and she told me how in Japanese her name is spelled R-i-e, but is pronounced Leah. She broke down how each letter is actually a character and what each letter in the spelling of Rie stood for, and why it is pronounced as Leah.

After hearing her story, I realized that there may be words in other languages that we pronounce the way they are spelled, not considering how the actual interpretation of the spelling.

Forward,

Karen

| 21533|2007-01-13 07:38:35|Paul Kekai Manansala|Re: A Big Problem When Comparing Languages|

--- In Ta_Seti@yahoogroups.com, "kcamm23063" wrote:

>

>

>

> After hearing her story, I realized that there may be words in other
> languages that we pronounce the way they are spelled, not considering
> how the actual interpretation of the spelling.

>

Yes this is one of the limitations of orthography. It's impossible to use English orthography to represent the sounds of other languages in most cases.

Japanese and similar scripts represent sounds and monosyllabic words in their respective languages perfectly but you need to memorize a great deal of characters to be proficient. It's much easier to learn alphabetic scripts. Otoh, it's often said that the ability of some Asian students to quickly memorize and to recognize graphic patterns quickly comes from their practice memorizing the script.

Accenting English orthography helps a bit, but with significant

limitations. You would have to learn again a great many characters to represent all the different kinds of sounds in the world.

Regards,

Paul Kekai Manansala

| 21534|2007-01-13 07:45:17|Robin|Re: A Big Problem With General Statements (reply to Paul)|

Dear Paul

1. On the Sumerian crania and post crania: It is true that measurements were made by earlier scholars, Buxton & Rice, etc. However, GORE has taken his OWN measurements (Kish and Eridu remains in the Natural History Museum in London. Moreover, he has analysed them.

2. The hair issue was based on GOREs re-analysis of studies done by Strouhal, Hrdy, Titlbachova & Titlbach, Batrawi, Brothwell, etc. Strangely enough, many of the references were given to GORE by the distinguished Dr Fletcher.

This stuff is in the new book.

Peace

Robin

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Robin" wrote:

> >

>

> I admire Fari Supiya's efforts but on some of the points below:

>

1. Who else has actually measured Sumerian remains (cranial and post cranial)?

>

> These measurements have been around for some time. Or you saying

that Fari measured the remains as a means of checking the old data, or collecting measurements that were not made before? Or are there some specimens that have not been included in previous publications?

>

> If there is something new, we would appreciate seeing it here.

>

2. Who else has dealt with the problem of blond, red or straight hair.

> >

Can you give us some references? We have been discussing this matter on this group since shortly after its genesis and have had messages from Joann Fletcher and others on this subject, yet I don't recall anyone mentioning Fari's works.

>

> Dr. Winters has dealt with linguistic matters for a long time now.

> Before many people on this list were even born. You can rest

assured that he knows about the comparative method and cognate pairs.

>

> Regards,

> Paul Kekai Manansala

>

| 21535|2007-01-13 08:15:12|Robin|Re: A Big Problem With General Statements (reply to Dr Winters)|

Dear Dr Winters

You wrote: his acceptance of anything done by whites and criticism of work done by Blacks make him appear phony to me.

My response: Gee! That's a bit strong. To quote the great Nelly: "Its getting hot in herre"

You wrote: I look forward to seeing his work on the paleo-culture of the Bantu. It should be interesting. Except for Ehret and myself, linguists have done every little research on paleo-African linguistics.

My response: See When We Ruled, the final chapter

You wrote: I would also like to see his work on the cranial measurements from Sumerian sites. Please cite a source.

My response: See When We Ruled, Chapter 20

You wrote: Fari will also claim they are wrong so he can appear as the "responsible" Black scholar.

My response: Seen as "responsible" by whom exactly?

You wrote: "It makes me believe, maybe wrongly, that that person

favors whites and rejects radical Blacks because he wants to ride the fence and feel legitimate."

My response: Presenting evidence that (i) Sumerian crania share traits with southern populations (ii) Sumerian body proportions show tropical adaptation and (iii) Sumerians spoke a language akin to Niger-Congo is hardly riding the fence.

You wrote: "But since his desire to feel legitimate is based on his need to be recognized by Europeans, will limit any contributions he can make to the advancement of ancient Black history"

My response: Only time will tell whether or not this is the case

You wrote: "except of course in Africa an area white Supremists feel Blacks should be concerned with anyway"

My response: Sumer is not in Africa

Peace

Robin

| 21536|2007-01-13 08:27:41|Paul Kekai Manansala|Re: A Big Problem With General Statements (reply to Paul)|

--- In Ta_Seti@yahoogroups.com, "Robin" wrote:

>

> Dear Paul

>

> 1. On the Sumerian crania and post crania: It is true that
> measurements were made by earlier scholars, Buxton & Rice, etc.
> However, GORE has taken his OWN measurements (Kish and Eridu remains
> in the Natural History Museum in London. Moreover, he has analysed
> them.

>

> 2. The hair issue was based on GOREs re-analysis of studies done by
> Strouhal, Hrdy, Titlbachova & Titlbach, Batrawi, Brothwell, etc.
> Strangely enough, many of the references were given to GORE by the
> distinguished Dr Fletcher.

>

> This stuff is in the new book.

>

Thanks Robin, I guess the book you mean is _When We Ruled_.

Regards,
Paul Kekai Mananala
| 21537|2007-01-13 09:07:25|Herman Patton|Re: A Big Problem When Comparing Languages|
Very good post Karen. This reminds me of the Bantu vs. Ba-Ntu.

Peace!~

----- Original Message -----

From: kcam23063

To: Ta_Seti@yahoo.com

Sent: Saturday, January 13, 2007 12:02:16 AM

Subject: [Ta_Seti] Re: A Big Problem When Comparing Languages

I have not been following this thread, so I don't know if this has been discussed or not. The other evening a lady called me to remind me of a clinic appointment. She gave her name as Leah. When I arrived at the clinic and met with her, I noticed her name tag read Rie. I told her that I thought she had given me the name of Leah the evening before; she then advised that Leah is how her name is pronounced. She is Japanese, and she told me how in Japanese her name is spelled R-i-e, but is pronounced Leah. She broke down how each letter is actually a character and what each letter in the spelling of Rie stood for, and why it is pronounced as Leah.

After hearing her story, I realized that there may be words in other languages that we pronounce the way they are spelled, not considering how the actual interpretation of the spelling.

Forward,
Karen

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| 21538|2007-01-13 09:13:37|cristofori whitakara|Re: Fwd: NYTimes.com: Skull Supports
Theory of Human Migration|

htp mahari et al i can't help but to come to a conclusion like this, however, does that mean at one point in time there were only africans on the planet and because of the fact that environments change humans over time thats how diversity in the human family came about?

Mahari Mengistu wrote:

Very interesting boogie, Boogie.
HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

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> Skull Supports Theory of Human Migration

> By JOHN NOBLE WILFORD

> It is the first fossil evidence that the migrants into Europe and Asia from Africa were fully modern humans.

>

> [http://www.nytimes.com/2007/01/12/science/12skull.html?](http://www.nytimes.com/2007/01/12/science/12skull.html?ex=1169269200&en=162399b78e647c55&ei=5070&emc=eta1)

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| 21539|2007-01-13 10:17:44|Djehuti Sundaka|Re: A Big Problem When Comparing Languages|

This reminds me of the pronunciation of certain names such

as 'Dioula' and 'Diop' where the 'd' actually represents a 'j' sound

or the common transliteration of the Kamy 'tj' (akin to a 'ch')

sound) simply as 't' as in 'Ntr' or 'Rmt'.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "kcammm23063" wrote:

>

> I have not been following this thread, so I don't know if this has been

> discussed or not. The other evening a lady called me to remind me of a

> clinic appointment. She gave her name as Leah. When I arrived at the

> clinic and met with her, I noticed her name tag read Rie. I told her

> that I thought she had given me the name of Leah the evening before;

> she then advised that Leah is how her name is pronounced. She is

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> character and what each letter in the spelling of Rie stood for, and

> why it is pronounced as Leah.

>

> After hearing her story, I realized that there may be words in other

> languages that we pronounce the way they are spelled, not considering

> how the actual interpretation of the spelling.

>

> Forward,

> Karen

>

| 21540|2007-01-13 10:22:35|Djehuti Sundaka|Re: A Big Problem When Comparing Languages|

This also reminds me of the same phenomenon in Kamat in which the character for 'r' was also used for 'l' such as in the name 'YisraEl' rendered as 'Ysrr'.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "kcammm23063" wrote:

>

> I have not been following this thread, so I don't know if this has been

> discussed or not. The other evening a lady called me to remind me of a
 > clinic appointment. She gave her name as Leah. When I arrived at the
 > clinic and met with her, I noticed her name tag read Rie. I told her
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 > but is pronounced Leah. She broke down how each letter is actually a
 > character and what each letter in the spelling of Rie stood for, and
 > why it is pronounced as Leah.
 >
 > After hearing her story, I realized that there may be words in other
 > languages that we pronounce the way they are spelled, not considering
 > how the actual interpretation of the spelling.
 >
 > Forward,
 > Karen
 >

| 21541|2007-01-13 21:15:55|Mahari Mengistu|Re: Fwd: NYTimes.com: Skull Supports Theory of Human Migration|

Good question. I've wondered that myself; however, although I may be wrong, I believe the theory is that Afrikans were the origins of MODERN homosapiens. But of course there were the neanderthanls. I don't think that Afrikans were the progenitors of them or were they.

(?)

HTP,
 Mahari

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>
 > htp mahari et al i can't help but to come to a conclusion like

this, however, does that mean at one point in time there were only africans on the planet and because of the fact that environments change humans over time thats how diversity in the human family came about?

>
> Mahari Mengistu wrote: Very interesting

boogie, Boogie.

> HTP,
> Mahari

>
> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
> wrote:

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| 21542|2007-01-14 09:21:02|Fari Supiya|Re: The G.O.R.E Response to Winters 1|
Hello to all Ta-Setians, once again, after a short break. Robin was right it is getting hot in here.
Ok so whose first!

Dr Winters: "This just your opinion. If you only worked with languages that are known cognates why would you even do comparative work."

G.O.R : You are responding to me without understanding my point. I did not say we should only work with languages that are known to be related. How could I say this when I'm obviously not doing this myself ? I said we should use the kind of parallels we find in known linguistic relationships as a benchmark for pioneering work in finding new relationships.

Dr. Winters: "Moreover, the requirements you speak of for making language comparisons is just an ideal way of doing comparative research."

G.O.R: It's good to know that according to your methodology is ideal.

Dr. Winters: "If researchers strictly adhere to your proposed standards for comparative research we would not have a language family called Indo-European. Because this group of languages is accepted as a reality by just about all linguists, you can make any claim for relationships which are never disputed even though the lexical items fail to show any correspondence. Below is a discussion of I-E languages in relation to the terms bear and dog:"

Interesting but I did not give Indo-European as my example (I know little about Indo-European) but Niger-Congo and gave three cognates between Buli and Gur. This is the strength of evidence that one should have. I repeat: You have not shown this between Sumerian and Oromo.

I will always opt for the ideal option where it exists.

The Notorious G.O.R.E

—

clyde winters wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

- >
- > If you want to know whether proposed cognates are
- > sound it pays to compare them to cognate pairs in
- > languages where the genetic relationship has already
- > been established. If they are CVC languages cognate
- > pairs between Proto-Bantu and a Niger-Congo language
- > might be a useful benchmark. The Buli language is
- > spoken in Northern Ghana and belongs to the Gur
- > branch of Niger-Congo while Proto-Bantu is a
- > reconstructed ancestral language of the Bantu
- > languages which all belong to the Benue-Congo branch
- > of Niger-Congo. A present-day Bantu language and
- > Buli are thought to have shared a common ancestor
- > between 7000 and 9000 years ago.
- >
- > PB
- > Buli
- > *-dag- to show; to teach dag-i
- > to show; to teach
- > *-dI- to eat
- > de to eat
- > *-dUm- to bite
- > dom to bite
- >
- > Chance correspondences are not repeated, that`s
- > why they`re called chance correspondences. Here we
- > have three occurrences of /d/ at the beginning of
- > the word for the same meaning in each language. More
- > importantly the following vowel and second
- > consonant, where there is one, correspond to each
- > other. Furthermore only one primary reference has
- > been used for each language reducing the chances of
- > having the problems discussed by Trask in the post
- > `A big problem when comparing languages`.
- >
- > If this pattern can be repeated with other words
- > of basic vocabulary then the case for genetic
- > relationship is strong, particularly for
- > geographically distant languages. You could not
- > repeat the above demonstration with languages that
- > are not related.
- >
- > This is the benchmark for anything whether

- > Sumerian or Cretan being compared to Niger-Congo
 - > languages or PB.
 - >
 - > It's not the number of words, it's the probative
 - > quality.
 - >
 - >
 - >
 - > The Notorious G.O.R.E
 - >
 - >
- Hi Fari

This just your opinion. If you only worked with languages that are known cognates why would you even do comparative work.

Moreover, the requirements you speak of for making language comparisons is just an ideal way of doing comparative research. If researchers strickly adhere to your proposed standards for comparative research we would not have a language family called Indo-European. Because this group of languages is accepted as a reality by just about all linguist, you can make any claim for relationships which are never disputed eventhough the lexical items fail to show any correpondence. Below is a discussion of I-E languages in relation to the terms bear and dog:

"Although sound change is the main way in which words change over time, it is also possible for a word to be replaced by an entirely different word. For example, the Proto-Indo-European word for "dog" was something like *kuon. (The star indicates that this is a hypothetical form.) We reconstruct this form from attested (actually recorded) forms like Greek kuon, Sanskrit shvan, and German hund by asking what proto-form would yield the attested forms after undergoing the sound changes observed in the various languages, and also taking into account changes in word-formation. The direct descendant of this word in English is hound. But at some point the common Germanic word for "dog" took on a more specialized meaning and was replaced, as the general term, by dog, a word whose origin we do not know.

They don't say how they did this, but we can guess. What they may have done is to take each subset of cognate words as a "cognate set". For example, the PIE word for "bear" (not on the Swadesh list, just a convenient example) is believed to be the ancestor of Latin ursus, Greek arktos, Sanskrit rkshas, Welsh arth (as in the name Arthur) etc. However, this doesn't show up in Germanic and Balto-Slavic. Germanic languages have words like English "bear", German baer, Old Norse bjorn - evidently they referred to bears as "the brown ones". In Slavic you get words like Russian medved, literally "honey eater". What they may have done is treat cognates of ursus as one cognate set, cognates of bear as another cognate set, cognates of medved as a third cognate set, and so forth."

As you can see these lexical items lack any correspondence but they are recognized as cognates, even though they are clearly not related e.g.,

dog: "Greek kuon, Sanskrit shvan, and German hund"

bear: "Latin ursus, Greek arktos, Sanskrit rkshas, Welsh arth... Old Norse bjorn - evidently they referred to bears as 'the brown ones' ".
.

Clyde

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| 21543|2007-01-14 09:46:44|Fari Supiya|Re: The G.O.R.E Response to Winters 2|
Dr Winters: "Hi Fari

It is clear that you have an inferiority complex. It appears from this post that instead of letting the linguistic data speak for itself you prefer to wait until your work is given approval by Europeans. And

then and only then will you have the nerve to posit any theory."

G.O.R: The only thing clear from this post is that Trask demolished the North Caucasian and Basque hypothesis as presented by the authority he was contradicting. Whether or not I have an inferiority complex cannot be gauged from the above and, in any case, has nothing to do with Trask's evidenced demolition of the data.

Dr Winters: "This is sad. It is a shame that white supremacy has cowed you down into believing that white approval is the only way your work can have validity.

If I felt this way I would never have done research comparing and reconstructing the Bafsudralam (Black African-Sumerian- Dravidian- Elamite) language family. And Paul would never have written his masterful account of the relationship between Sumerian and the Austric languages."

G.O.R: I cannot accept your Bafsudralam if it is based on the kind of evidence that you showed between Oromo and Sumerian, but I have not seen the evidence.

Dr Winters: "Moreover, if Diop had been of the same opinion as yourself, he would never have found the strong relationship between Egyptian and Wolof. Nor would Th. Obenga's discovery of a genetic relationship between Bantu and Egyptian ever come about.

Fari your need to feel white approval explains how you can accept a relationship between Sumerian and Bantu, since this claim was made by a European, but reject any claim made by Africans of a genetic relationship between Bantu and Egyptian."

G.O.R: Where is your evidence that Hermstein is a European? Assuming this is who you're referring to. I've asked you this question before. If you responded to all concerns I raise about your arguments and work we would have dealt with this one already.

"Shame on you Fari. Fight the white supremacist ideas that guide your research. Then and only then can you make a real contribution to linguistics instead of parroting the speak of what ever your teachers have taught you.

Rise up Black man get up off your knees. Use the knowledge you have to blaze new paths (after you get your degree of course). It is a shame that most of the Afrocentric research is written by French speaking West Africans, while English speaking Africans

continue to remain "semi-Eurocentrists ".

Clyde"

G.O.R: I quoted the Trask extract to beautifully illustrate the problems that go with comparing languages. Your response to the very sound demonstration was not to factually criticise or take it apart but to emotionalise the whole discussion. I don't just accept Trask, I look at his argument. If elsewhere I think he is wrong I will disagree with him. Can you show how, in this instance, Trask was wrong? I don't think you can but feel free to prove me wrong.
The Notorious G.O.R.E

clyde winters wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Larry Trask wrote a very good book called Historical
> Linguistics which was published in 1996. In chapter
> 8: The Comparative Method he outlines the `pitfalls
> and limitations` of comparing different languages.
> Asterisks (*) in historical linguistics indicate
> reconstructed forms or forms that are unattested. He
> informs us:
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> "Finally, there is one more pitfall in comparative
> work, perhaps the most surprising of all. This
> involves a mistake which is easy to avoid in
> principle, but apparently not always in practice.
> Take a look at Table 8.14, which presents a
> selection of proposed cognates between Basque and
> the North Caucasian languages. You will quickly note
> that this is another list of miscellaneous
> resemblances, but that is not the point here. There
> is something else which has gone wrong here, but
> it's probably impossible to spot, or perhaps even to
> guess. And what is that?
>
> Table 8.14
> Basque
> Caucasian
> abets voice
> abze voice
> azeri fox
> zeru fox
> d- 3 sg prefix
> d- 3 sg prefix
> *ika one

- > ake one
- > kolko breast
- > -k`ek`a breast
- > kuma mane
- > q`(q`)amha mane
- > tu spit
- > tuk` spit
- > (u)kondo elbow
- > q`wVntV elbow
- > zaro night
- > swVrV night
- > ze small
- > -sa small
- > ziri sharp
- > -c`ar sharp
- >
- > "Well, to start with, the Basque words azeri,
- > kolko and kuma are all loan words from neighbouring
- > languages (Latin or Romance). Moreover kolko`the
- > space between one`s chest and one`s clothes` does
- > not have the meaning imputed to it...Basque tu is an
- > imitative word, and many of the languages on the
- > planet have similar imitative words for `spit`
- > (think about it).Basque ukondo is transparent and
- > completely regular compound of uko`forearm` with
- > ondo`bottom`. Basque ze can be reconstructed as
- > *zene, destroying the match. Finally, the alleged
- > Basque *abets`voice`, *ika`one`, *zaro`night` and
- > *ziri`sharp` do not exist at all: these are either
- > blunders resulting from misunderstanding the
- > secondary sources used or sheer fantasies on the
- > part of the people drawing the comparisons. "
- > p222-223 (Trask 1996).
- >
- > Those of us wishing to use linguistics to
- > reconstruct African history must have out schnitz
- > airtight.
- >
- > The Notorious G.O.R.E

Hi Fari

It is clear that you have an inferiority complex. It appears from this post that instead of letting the linguistic data speak for itself you prefer to wait until your work is given approval by Europeans. And

then and only then will you have the nerve to posit any theory.

This is sad. It is a shame that white supremacy has cowed you down into believing that white approval is the only way your work can have validity.

If I felt this way I would never have done research comparing and reconstructing the Bafudralam (Black African-Sumerian- Dravidian- Elamite) language family. And Paul would never have written his masterful account of the relationship between Sumerian and the Austric languages.

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Rise up Black man get up off your knees. Use the knowledge you have to blaze new paths (after you get your degree of course). It is a shame that most of the Afrocentric research is written by French speaking West Africans, while English speaking Africans continue to remain "semi-Eurocentrists ".

Clyde

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| 21544|2007-01-14 10:03:04|Fari Supiya|Re: The G.O.R.E Response to Paul 1|
PKM: "Nor Afro-Asiatic for the most part.

The only person I know who has followed these strict guidelines for a whole major languages family is Robert Blust with Austronesian."

G.O.R: Then, I trust, you will be most pleased to hear that I am trying to follow Blust's robust example, if indeed you are correct about his methodology. You could, Paul, give examples of the kind of CVC, CV, VC etc correspondences found between any two languages in different branches of Austronesian. That would shed much light on the discussion here.

PKM: "Technically according to the strict comparative method recommended in standard Western linguistic texts there should be absolute one-to-one correspondence in sound *and* meaning."

G.O.R: When we say `Western` linguistic texts we give the impression there is another non-Western counter-tradition somewhere, concerning genetic comparative linguistics, that is at odds with this `Western` tradition.

PKM: "However, this would really break up the dating of PIE which is generally not based on glottochronology but on calibration with archaeological findings (just like the calibration of dna molecular clocks).

For example, the reconstruction for "wheel" is based on the dating for wheels archaeologically, which in itself is a matter of controversy.

Reconstructions are given variously as *kwekwlom, *kwekwlos, *kwekwlo-, *kw(e)kwl-o- , *kwekwel, *kwel, etc.

Of course, various explanations are given for the various processes and exceptions for change, but so what? These are only merely speculation."

G.O.R That's why I didn't give Indo-European examples. Why is no one showing faults with the Niger-Congo examples I gave.

PKM: "I believe Greenberg has rightly challenged the statistical significance of such explanations over simply giving the look-alike matches."

G.O.R I have given my own statistical type evidence at ANE and have hinted at it here. Anyone should feel free to quote it then criticise it.

PKM: "The Tocharian cognate for this reconstruction is not "wheel" but "wagon." In Latin "colus" refers to any spinning object, while in Greek kklos and kklo refer to any circular object."

G.O.R I have already commented on Indo-European.

"Regards,
Paul Kekai Manansala"

The Notorious G.O.R.E

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| 21545|2007-01-14 11:34:26|asar_imhotep|Re: another Ba'Ntu/Ta-Merri comparison|

Here is another philosophical link, I think, between the Ba'Ntu of the central K'ongo region and that of ancient Ta-Merri. Looking at their creation myths, they seem to be using the same language to describe the process of creation. In Bantu cosmology, they say that:


"luku lwalamba Nzambi" (God cooked dough), when describing the first act of creation which is equivalent to modern scientists notion of the big bang (Fu Kiau, pg22). In other words, in the beginning was undifferentiated matter (mbungi) and through a heating process (kalunga) creation began to expand like "cooked dough" and solid matter began to appear after the cooling process (nghodolo) which left planets, stars, water, mountains, meteors, etc.

Now contrast this with the Ta-Merrian creation story where Ptah or Ta rose out of the Nun. Ta means land but also means "that which expands," although most times a different symbol is used. Ta/Ptah is the deity of expansion and the symbol for "ta" (which is also in Ptah) is the "t" sound

or "loaf of bread"




"pth"

You also see it in the word  "pt" meaning "sky" as the sky is an ever "expanding" entity. Why would they use a "loaf of bread" to convey the expansion and solidification of matter? Ptah is also known as the "primordial hill" that arose from the Nun. Cooked loaves of bread look like a hill "rising above the horizon" and it perfectly describes the heating and cooling process of creation as how the Africans saw it.

So in short, you have the Bantu saying that creation happened because "God cooked dough" and you have the Egyptians conveying the same thought actually using the symbol with "cooked dough" or "loaf of bread" that has been cooked in the "Nb" bowl. It all makes more sense when you look at the graphical representation as accounted by Fu-Kiau which I show below. What seems to be the case here is that what you see in Mdw Ntr on temple walls and papyri, were actual Mnemonic devices for larger myths that were not conveyed in writing, but through oral tradition and only by looking at other living systems do you get the story behind the symbolic representations on temple walls.

Notice below how they convey the same symbolic thought of something "rising over the horizon" as in all of the graphs, the bottom portion is undifferentiated matter (that's why there is

no activity below), while what's on top is the created matter and what rises above the horizon line is just like that of the symbol /t/.

Again if you cannot see the pic below, visit:

http://www.mochasuite.com/forum_new/forum_posts.asp?TID=11125&PID=194762#194762

I think when we must also, when comparing languages, look for cultural and philosophic thought similarities to paint a more clear picture interaction.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahooogroups.com, "asar_imhotep" wrote:

If any Western scholars (Including African Americans) are ever going to understand African philosophy, language and culture, we are going to have to abandon our Western mode of thinking. It takes a complete paradigm shift in seeing the world in order to understand African thought. Egyptology books have "Egypt" wrong: Period. This is what Diop and Obenga have been stating for years and the more I engage with living traditions in Africa, the more their words become truth. So most of what is the "reality" of ancient Ta-Merri is not going to be in books written by European scholars. They don't have the cultural basis to interpret African culture: they just do not.

I once again refer you to Dr. Fu-Kiau in reference to the Ba'Ntu Kongo Cosomology for clarity on certain Ta-Merrian and other African customs. When speaking about the secret institutes of his people, Fu-Kiau notes 128:

"Consequently, these institutions were destroyed without taking into consideration their social, cultural, educational, spiritual, or moral values. Many of their unyielding leading masters [ngundia-nganga] were executed or jailed for life. The remaining masters took these institutions underground for hundreds of years for fear of reprisal from both the colonial and religious powers."

Here we have another classic case of external colonial powers coming in and destroying the social fabric and threatening the cultural traditions of their secret societies, and the priests taking the knowledge "underground." This happened everywhere in Black Africa where colonization was the experience. The same with ancient Ta-Merri.

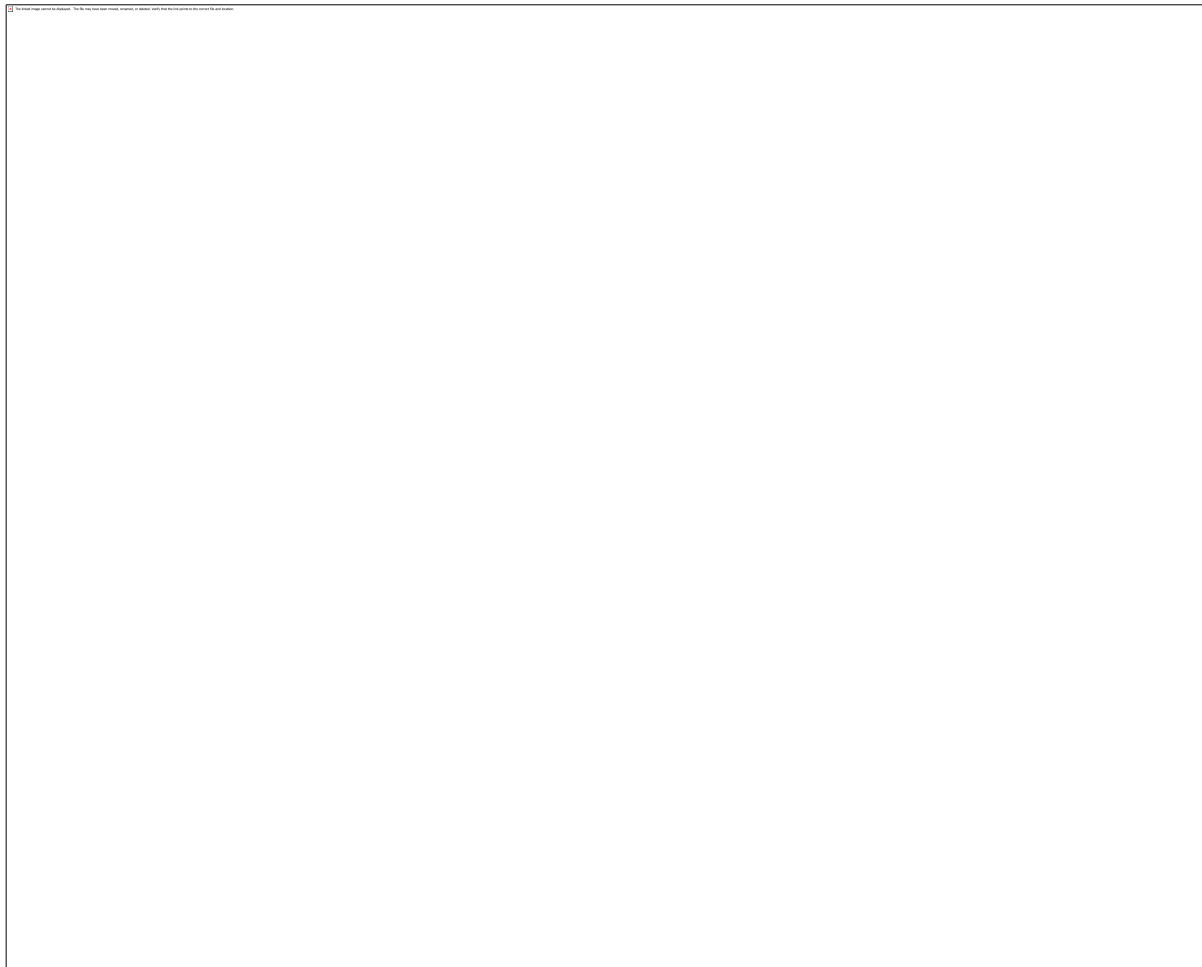
With that in mind, you really have to pay attention to this concept of the Bantu "V" as it is the same in Ta-Merrian, Akan, and Yoruba thought. People often speculate about why the Pyramids were built; what exactly were they and what did they represent. Fu-Kiau makes public, knowledge that is common amongst African spiritual practitioners the world over. I don't have enough space to totally explain the concept of the Bantu "V" system, and I refer you to the last chapter of the book. When you discover what the "Vee" is, you will see that why they cherished the "forests" or any "plant life." The most sacred objects in Africa are trees.

(if you can't see the following images, please visit:

http://www.mochasuite.com/forum_new/forum_posts.asp?TID=11124)

This work is taken from African Cosmology of the Bantu Kongo by Dr. Kimbwandende Kia Bunseki Fu-Kiau. Here he reveals the cosmograph of the philosophy of the "Wheel of Life" which each section is represented by a "V." For those prevy in African spiritual circles know that the secret societies in East Africa work from the same symbol and each "quadrant" is a set of "degrees" you go through like in Freemasonry, but instead of 33 degrees, you have 360 (the final degree being death).

Here is a rendition I did of the philosophy in Ifa and how they operate this same cycle.



Now with this in mind, let's look at what Dr. Fu-Kiau shows us in his work:

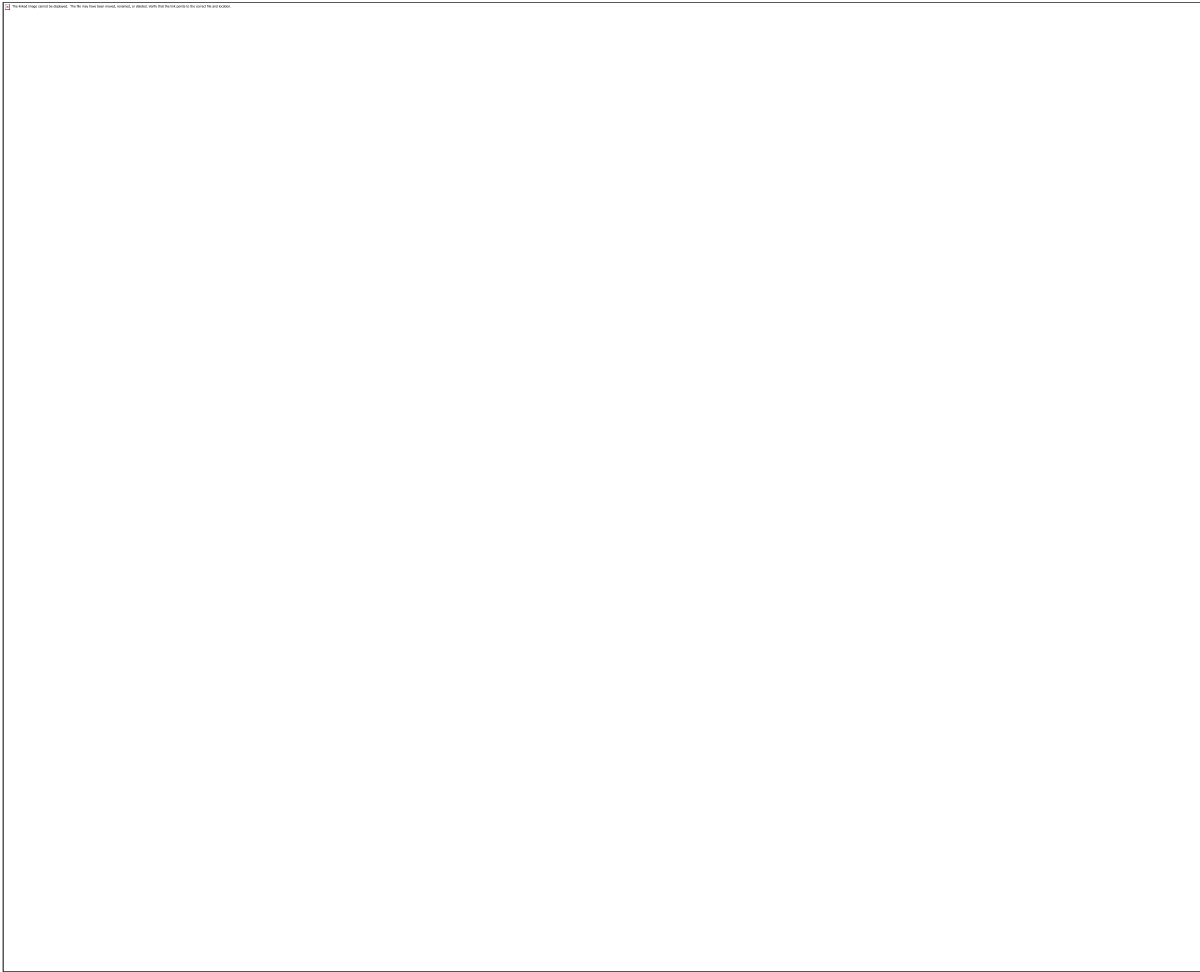


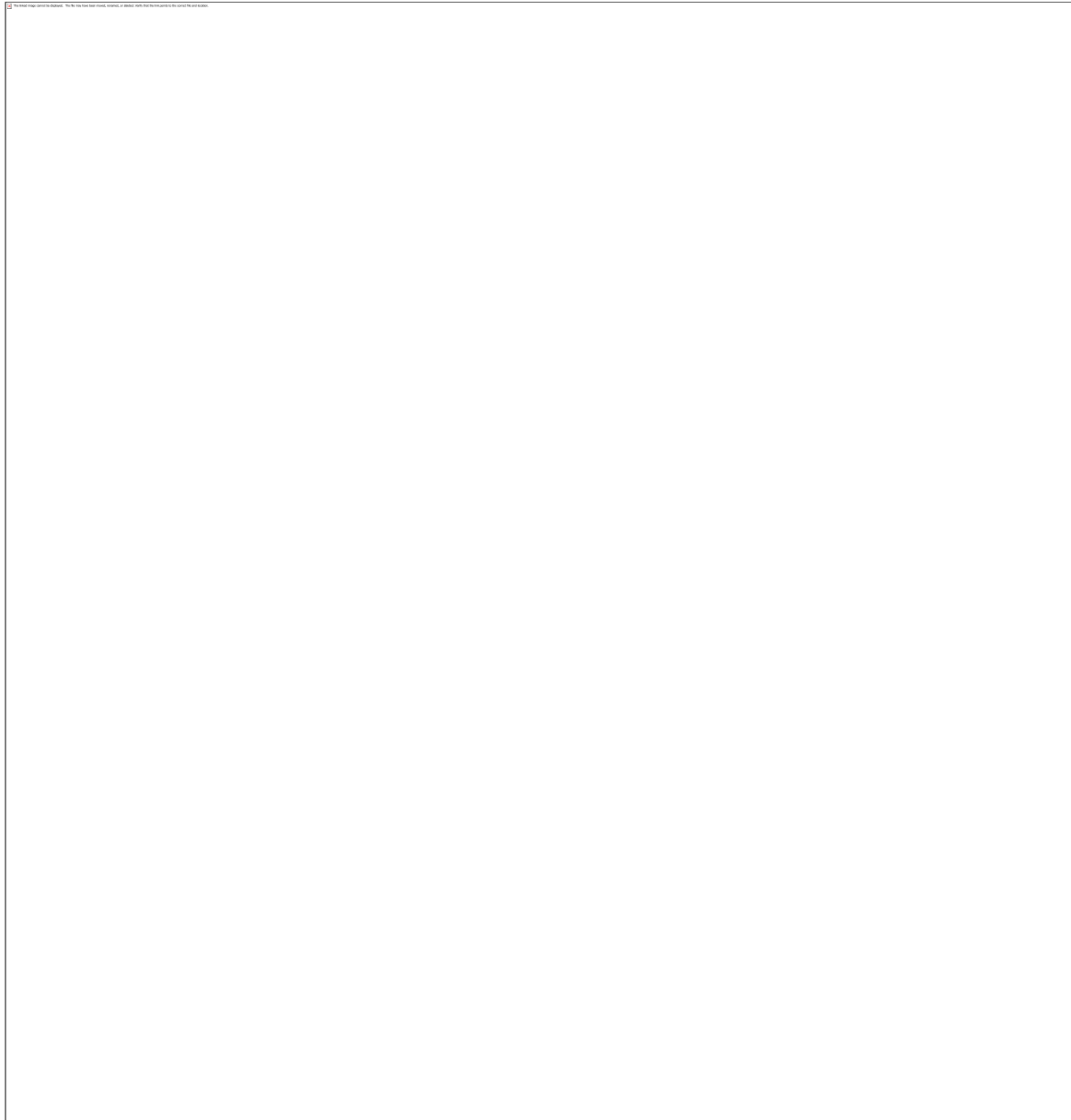
This is the lower level of the graph. It represents, as he puts it:

"From inside the "Vee" the human being [muntu] comes to be [kala] and within the Vee he extinguishes [zima] as living energy. Therefore, the Vee in reality, is a living pyramid in constant motion, which follows the path of life and passes the four main points of demarcation of the cosmogram [dikenga], which in turn is symbolized by the flame of life inside the community circle.

pg132"

When we think of what a "pyramid" is, we know this is where the deceased came to be "reborn." The pyramid is a symbol of the woman's womb, as Fu-Kiau explains this section of the cosmograph is the "womb." In Egypt, the pyramids were designed to start the birthing process in the nether world, just like the process is done here. Above you have the graphic symbol of the Egyptian pyramids origins and the philosophy behind it. Furthermore, we have these other graphs:





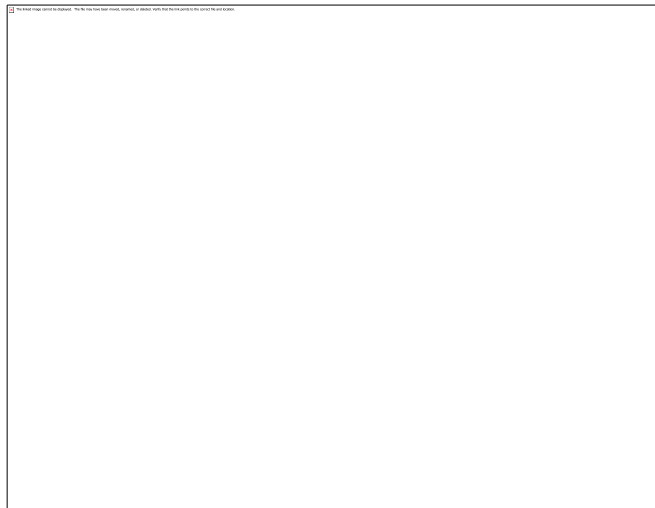
We know the "Ankh" symbol (meaning life) is actually a Bantu symbol. Here at the top of the cosmograph we have moved to the section of the portion of life when man is creative and living. Fu-Kiau explains it as:

"The third "Vee" V3, is called Vanga, derived from the archaic word "ghanga" to perform, to do. This Vee, the most crucial in life, represents the stage of creativity and great deeds or tukula stage of the root verb kula, to mature, to master. pg139

It is the symbol of the stage that is the most aspired to in the physical world. Inventions, great works of art, etc., are accomplished while one is passing through this zone of life. pg 140"

Each quadrant represents a quadrant of life that you pass through. The last quadrant is death. It is the same in Ifa, in the Abosom of Akan, and in Ancient Ta-Merri.

In Akan the "Ankh" is called "Nkwa" and it too means "life." We hear the words all of the time, but rarely see the graphical representations. The Ankh is simple man standing "upright" (for you masons) in the 3rd "Vee." This is why it is called "The Key of Life." The key of life is to be "creators" like the God's Ptah, Ra, Amem, etc. That's your job as a man/woman. If you are not creators, then you are on a "dead level" and are no different than animals. We see the symbolism in Dr. George GM James' Stolen Legacy pg 80. Here is a more detailed representation:



Those who are familiar with Nile Valley, Dogon, K'ongo, Akan, and Yoruba spiritual systems will recognize the same philosophy and methodology explaining the cycle of life through these graphs. You also see it in Egypt with the descriptions of the "suns." Egyptologist erroneously say that Egyptians praised a deity of the sun in it's different manifestations of the day (morning, midday, setting) when these were allegories for the cycle of life, as expressed through the cosmograph, of human beings. They expressed this same philosophy in so many ways. You just have to know it to recognize it.

And to the issue of sulfur, Sulfur is essential to bone development and keeps your skin supple. Without it, you wouldn't have firmness in your skin. You would be a blob.

Read a little about the importance of Sulfur

<http://www.mii.org/periodic/LifeElement.php>

| 21546|2007-01-14 11:39:06|clyde winters|Re: The G.O.R.E Response to Winters 2|
Hi Fari

Thanks for your comments.

Clyde

--- Fari Supiya <goredema_99@yahoo.com> wrote:

- > Dr Winters: "Hi Fari
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- > It is clear that you have an inferiority complex. It
- > appears from this post that instead of letting the
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> The Notorious G.O.R.E
>
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> > guess. And what is that?
> >
> > Table 8.14
> > Basque
> > Caucasian
> > abets voice
> > abze voice
> > azeri fox
> > zeru fox
> > d- 3 sg prefix
> > d- 3 sg prefix
> > *ika one
> > ake one
> > kolko breast
> > -k`ek`a breast
> > kuma mane
> > q`(q`)amha mane
> > tu spit

> > tuk` spit
 > > (u)kondo elbow
 > > q`wVntV elbow
 > > zaro night
 > > swVrV night
 > > ze small
 > > -sa small
 > > ziri sharp
 > > -c`ar sharp
 > >
 > > "Well, to start with, the Basque words azeri,
 > > kolko and kuma are all loan words from
 > > neighbouring
 > > languages (Latin or Romance). Moreover kolko `the
 > > space between one`s chest and one`s clothes` does
 > > not have the meaning imputed to it...Basque tu is
 > > an
 > > imitative word, and many of the languages on the
 > > planet have similar imitative words for `spit`
 > > (think about it).Basque ukondo is transparent and
 > > completely regular compound of uko `forearm` with
 > > ondo `bottom`. Basque ze can be reconstructed as
 > > *zene, destroying the match. Finally, the alleged
 > > Basque *abets `voice`, *ika `one`, *zaro `night`
 > > and
 > > *ziri `sharp` do not exist at all: these are
 > > either
 > > blunders resulting from misunderstanding the
 > > secondary sources used or sheer fantasies on the
 > > part of the people drawing the comparisons."
 > > p222-223 (Trask 1996).
 > >
 > > Those of us wishing to use linguistics to
 > > reconstruct African history must have out schnitz
 > > airtight.
 > >
 > > The Notorious G.O.R.E
 >
 > Hi Fari
 >
 > It is clear that you have an inferiority complex. It
 > appears from this post that instead of letting the
 > linguistic data speak for itself you prefer to wait
 > until your work is given approval by Europeans. And
 > then and only then will you have the nerve to posit
 > any theory.

>
> This is sad. It is a shame that white supremacy has
> cowed you down into believing that white approval is
> the only way your work can have validity.
>
> If I felt this way I would never have done research
> comparing and reconstructing the Bafudralam (Black
> African-Sumerian-Dravidian-Elamite) language family.
> And Paul would never have written his masterful
> account of the relationship between Sumerian and the
> Austric languages.
>
> Moreover, if Diop had been of the same opinion as
> yourself, he would never have found the strong
> relationship between Egyptian and Wolof. Nor would
> Th.
> Obenga's discovery of a genetic relationship between
> Bantu and Egyptian ever come about.
>
>

=== message truncated ===

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| 21547|2007-01-14 11:58:37|Paul Kekai Manansala|Re: The G.O.R.E Response to Paul 1|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> You could, Paul, give examples of the kind of CVC, CV, VC etc

correspondences found between any two languages in different branches
of Austronesian. That would shed much light on the discussion here.

>

I believe most of the reconstructions are in the CVCVC form.

Here is an example from the Austronesian Comparative Dictionary:

*hipaR "sibling-in-law (same-sex)" (Blust ACD)

hipag "sibling-in-law" Tagalog

tipag "sibling-in-law" Tambunan Dusun

Regards,

Paul Kekai Manansala

| 21548|2007-01-14 13:28:53|israel identity|\ Samuel Prophet, - grandson of Egyptian sun worshippers?|

Ephraimites 673

Judges 12

1. And

the men of Ephraim gathered themselves together, and went northward...

2. Jephthah said unto them (help me deliver my people from) ... the children of Ammon.

3. ...

4. Then Jephthah gathered all the men of Gilead, and fought against Ephraim.. and smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

5. And the Gileadites took the passages of Jordan before the **Ephraimites [673]** :...

Strong's Ref. # 673, Romanized 'Ephrathiy, Pronounced ef-rawth-ee' , patrial form HSN0672; an **Ephrathite** or an **Ephraimite**: [**Descendant of Ephriam**]

THE BIRTH OF SAMUEL

1 Samuel 1:1 Now there was **a certain man** of Ramathaimzophim, of mount Ephraim, and **his name was Elkanah**, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, **an Ephrathite**:

1 Samuel 1:2 And he **had two wives; the name of the one was Hannah**, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

1 Samuel 1:20 Wherefore it came to pass, when the time was come about after **Hannah had conceived, that she bare a son, and called his name Samuel**

=====

Below are more verses / references. There are multiple Samuels, this may help you sort them out.

Abijah (1 Samuel 8:2) **Abijah** was the second born son of the prophet **Samuel**. He and his brother **Joel** - also called **Vashni**, (1 Chronicles 6:13) - were corrupt judges in Beersheba who took bribes and perverted judgment. The behavior of the two brothers caused the elders of Israel to request a king rather than let the sons of **Samuel** rule over Israel.

Amasai (1 Chronicles 6:10) **Amasai**, son of **Elkanah** and father of **Mahath**, was an ancestor of Elkanah, the father of **Samuel**. His descendant **Heman**, of the clan of the **Kehathites**, was one of the Levites appointed by King David to be in charge of the singers in the House of

the Lord.

Ammihud (Numbers 34:20) **Ammihud** was the father of **Samuel**, the leader of the tribe of **Shimeon**. His son was one of the men appointed by Moses to apportion the land of Canaan among the tribes.

Eliab (1 Chronicles 6:12) Eliab-also called Elihu (1 **Samuel** 1:1), and **Eliel** (1 Chronicles 6:19)-was the son of **Nahath**, an ancestor of **Samuel**, and the father of **Jeroham**. His descendants served in the Tabernacle, during the reign of King David. His father **Nahath** was also called **Toah** (1 Chronicles 6:19) and **Tohu** (1 **Samuel** 1:1).

Eliel (1 Chronicles 6:19) Eliel, the son of Toah-also called Tohu and Nahath-was an ancestor of the prophet **Samuel**. He is also called Eliab (1 Chronicles 6:12) and Elihu (1 **Samuel** 1:1). His descendant Heman, of the clan of the **Kehathites**, was one of the Levites appointed by King David to be in charge of the singers in the House of the Lord.

Elihu (1 Samuel 1:1) Elihu-also called Eliab (1 Chronicles 6:12), and Eliel (1 Chronicles 6:19)-the son of Tohu, was an ancestor of the prophet **Samuel**.

Elkanah (1 Samuel 1:1) **Hannah**, in due time, gave birth to **Samuel**. When the boy was weaned, she brought him to Shiloh and left him with the priest Eli who brought him up.

Elkanah (1 Samuel 1:1) After **Samuel's** birth, Elkanah and **Hannah had five more children: three boys and two girls**. **Samuel** grew up to be the last of the judges and the anointer of King Saul and King David.

Elkanah (1 Chronicles 6:11) Elkanah, the son of Mahath, a descendant of Kehath, was the father of Zophai-also called Zuph (1 Chronicles 6:20)-and an ancestor of the judge **Samuel**.

Hannah (1 Samuel 1:1) The family returned home, and Hannah conceived and, in due time, gave birth to **Samuel**. When the boy was weaned, she brought him to Shiloh and left him with the priest Eli who brought him up to follow in his footsteps.

Hannah (1 Samuel 1:1) Every year, Hannah made a coat for **Samuel** and brought it to him, during the family's annual pilgrimages to Shiloh.

Hannah (1 Samuel 1:1) **Samuel**, her firstborn, grew up to be a prophet, a seer, the last and greatest of the judges, and the anointer of King Saul and King David.

Jeroham (1 Samuel 1:1) Jeroham, son of Elihu, was the father of Elkanah and grandfather of the prophet **Samuel**. The first book of Chronicles mentions the name of his father as Eliab (1 Chronicles 6:12) and Eliel (1 Chronicles 6:19).

Jibsam (1 Chronicles 7:2) Jibsam son of Tola, and his brothers Uzzi, Rephaiah, Jeriel, Jahmai, and **Samuel**, were leaders of the tribe of Issachar.

Saul (1 Samuel 9:2) "So, tell me, what did **Samuel** say to you?" asked his uncle.

Toah (1 Chronicles 6:19) Toah, son of Zuph, an Ephratite, was the father of Eliel, an ancestor of the prophet **Samuel**.

Toah (1 Chronicles 6:19) Toah was also called Tohu (1 **Samuel** 1:1), and Nahath (1 Chronicles 6:11). His father Zuph was also called Zophai. His son Eliel was also called Eliab and Elihu.

Tohu (1 Samuel 1:1) Tohu, son of Zuph, an Ephratite, was the father of Elihu, an ancestor of the prophet **Samuel**.

Tola (Genesis 46:13) Tola, son of Issachar and a grandson of Jacob, was among the seventy Israelites who immigrated to Egypt. His brothers were Puvah, Job, and Shimron. His sons were Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and **Samuel**. Tola was the ancestor of the clan of the Tolaite.

Uzzi (1 Chronicles 7:2) Uzzi, a son of Tola of the tribe of Issachar, was the brother of Rephaiah, Jeriel, Jahmai, Jibsam, and **Samuel**. His son Izrahiah and his grandchildren-Michael, Obadiah, Joel, and Ishiah-were all heads of their clans.

Vashni (1 Chronicles 6:13) Vashni-also called Joel (1 **Samuel** 8:2)-was the eldest son of the prophet **Samuel**. Vashni and his brother Abijah, judges in Beersheba, were known for taking bribes and perverting judgment. The corrupt and vile behavior of the two brothers caused the elders of Israel to request **Samuel** to appoint a king, rather than let his sons rule over Israel.

Zophai (1 Chronicles 6:11) Zophai-also called Zuph (1 **Samuel** 1:1)-son of Elkanah, was an ancestor of the prophet **Samuel** and the musician Heman. His son Nahath was also called Tohu and Toah.

Zuph (1 Samuel 1:1) Zuph-also called Zophai (1 Chronicles 6:11)-son of Elkanah, was an ancestor of the prophet **Samuel** and the musician Heman. His son Nahath was also called Tohu and Toah.

09~1_SAMUEL 001|020` Wherefore it came to pass, when the time was come about after **Hannah** had conceived, that she bare a son, and called his name Samuel.

09~1_SAMUEL 002|021` And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

09~1_SAMUEL 008|001` And it came to pass, when Samuel was old, that he made **his sons** judges over Israel.

09~1_SAMUEL 025|001` And **Samuel died**; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. [**SAUDI ARABIA**]

13~1_CHRONICLES 006|028` And the sons of Samuel; the firstborn **Vashni**, and **Abiah**.

=====

What do we know of the Egyptian city of On?

ON. 1. A venerable city, Egyp, Gk. Heliopolis, now represented by scattered or buried remains at Tell H_{eli} and Matariyeh, 16 km NE of Cairo.

From antiquity it was **the great centre of Egyp. sun-worship, where the solar deities Re?P and Atum** were especially honoured, and the home of one of Egypt's several theological 'systems'. The pharaohs embellished the temple of Re?P with many obelisks? tall, tapering, monolithic shafts of square or rectangular section, each ending at the top in a pyramidally shaped point; such a 'pyramidion' represented the benben or sacred stone of Re?P as first to catch the rays of the rising sun.

Poti-Phera.. father of Asenath was a priest of On (Gen 46-20)

Poti-Phera

Strong's Ref. # **6319**, Romanized Powtiy Phera`, Pronounced po-tee feh'-rah of **Egyptian derivation; Poti-Phera, an Egyptian:**

Genesis 46:20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of **Potipherah priest of On** bare unto him.

Ephraimites [673] :... Strong's Ref. # 673, Romanized 'Ephrathiy, Pronounced ef-rawth-ee', patial form HSN0672; an **Ephrathite** or an **Ephraimite**: [**Descendant of Ephriam**]
Ephraim son of Asenath the Egyptian girl who's father is identified as

1 Samuel 1:1 ... **a certain man ... his name was Elkanah... an Ephrathite:**

1 Samuel 1:2 One of his wives **Hannah**,

1 Samuel 1:20 **Hannah had conceived, that she bare a son, and called his name Samuel**

Samuel a **Poti-Phera-ite** as much as he is an Israelite.. Samuel great grandson of Poti-Phera, Egyptian priest to the sun worship.

zendz



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| 21549|2007-01-14 13:48:07|Paul Kekai Manansala|Re: another Ba'Ntu/Ta-Merri comparison|

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>

>

> And to the issue of sulfur, Sulfur is essential to bone development and
> keeps your skin supple. Without it, you wouldn't have firmness in
> your skin. You would be a blob.

>

> Read a little about the importance of Sulfur

>

> <http://www.mii.org/periodic/LifeElement.php>

> <<http://www.mii.org/periodic/LifeElement.php>>

>

Alchemists viewed sulfur and mercury as sort of the yin and yang of physical matter. There arose a belief that one could use sulfur and mercury sometimes with the neutralizing agent of salt to create any substance. There was also the idea that an amalgam of sulfur and mercury, i.e. cinnabar could transmute other metals into gold. Sometimes the powdered form of this amalgam was known as the Philosopher's Stone in western alchemy.

Regards,

Paul Kekai Manansala

| 21550|2007-01-14 20:20:44|Paul Kekai Manansala|Egyptian traders ventured to Malta|

11 You have reached the end of the document. You can return to the top of the document or to the previous page.

'Ancient artefacts brought over by Egyptians, not by traders'

[Natalino Fenech](http://www.timesofmalta.com/core/article.php?id=248628)

<http://www.timesofmalta.com/core/article.php?id=248628>

Two members of the Egyptological Society of Malta are promoting the theory that the many ancient Egyptian artefacts unearthed in Malta were brought over by the Egyptians themselves, and not, as commonly thought, by traders.

In an article titled Did The Ancient Egyptians Ever Reach Malta?, published in the Egyptian Egyptological journal, Anton Mifsud and Marta Farrugia analysed Egyptian artefacts found here and went through old and recently published material on which to base their conclusions.

Dr Mifsud and Ms Farrugia argue that because of their beliefs in afterlife, the ancient Egyptians were extremely reluctant to leave their country to live and possibly die miles away from home. However, war and trade with the Eastern Mediterranean nations and islands lured the Egyptians out of their homeland.

The authors note that though it has always been assumed that it was the Phoenicians who brought the earliest Egyptian artefacts to Malta, the items found here span a time frame that pre-dates the arrival of the Phoenicians in the eighth century BC.

The earliest Egyptian artefacts date to the end of the third millennium BC, 400 years before the arrival of the Phoenicians, and one continues to find artefacts from various Egyptian civilisations until after the eighth century BC.

A statue of an Egyptian triad of gods was found in an abandoned archaeological site in 1713 and has been firmly dated to the 18th Egyptian dynasty, dating back to 1550-1292 BC.

This period is known as the New Kingdom and is the most famous of all the dynasties of ancient Egypt. Tutankhamun, one of Egypt's most powerful pharaohs, reigned during this time.

The statue was documented by the renowned East German Egyptologist Carl Lepsius, who stopped in Malta in 1842 en route to Egypt. Similar triads have been found in Cairo and Thebes in Egypt.

Four funerary Egyptian stone slabs, known as Egyptian steles, were found in 1829 beneath the foundations of a mid-17th century villa on a promontory in Grand Harbour. These funerary slabs were later investigated by renowned Egyptologist Margaret Murray who concluded that they dated from the 12th dynasty (1991-1802 BC) and that the position they had been excavated from showed they must have been brought to the island "at some remote antiquity".

Dr Murray also mentioned other analogies between ancient Malta and Egypt, such as "the spiral decoration so common in the early temples of Malta that is equally common on scarabs of the 12th dynasty in Egypt".

The triad discovered at an abandoned archaeological site in Gozo in 1713.



Dr Murray also carried out excavations at various sites in Malta, and in her report of 1928, she identified several other Egyptian artefacts that were found in rock tombs in various localities. The most significant find was a ring with a scarab bearing the name of Sebek-hetel, dating to the 13th Dynasty (around 1,700 BC).

Dr Mifsud and Ms Farrugia state that an array of other Egyptian artefacts were found in Malta: A number of faience beads were excavated in the Tarxien temples and were confirmed as deriving from the 18th Egyptian Dynasty (circa 1550-1295 BC).

"Just as the Phoenicians were implicated in the importation to Malta of Egyptian artefacts during the late first millennium BC, other intermediaries might have been involved during the 12th and 18th Egyptian Dynasties.

"At this time the Minoans of Crete and the Mycenaeans of the Greek mainland were well known as active seafarers in the Eastern Mediterranean basin," Dr Mifsud and Ms Farrugia argue.

There is also evidence of Egyptian vessels making it to Malta in the prehistoric graffiti on two fixed limestone slabs in the Tarxien Neolithic temples.

"Though it was possible that the Mycenaeans acted as intermediaries in the transfer of ancient Egyptian artefacts to Malta, it is just as probable that the ancient Egyptians themselves were responsible for bringing their own artefacts to the Maltese islands during the Middle and New Kingdoms," Dr Mifsud and Ms Farrugia conclude.

| 21551|2007-01-15 07:41:45|Ferg|Bantu and AE cognates|

Attachments :

Greetings all at Ta Seti

I wonder if the following Bantu and AE cognates would be of interest to the group.

Somo

| 21552|2007-01-15 09:47:12|asar_imhotep|Re: Bantu and AE cognates|

This is good information. I appreciate the file. Will re-review it later and give my opinion. Thanks again.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

>

> Greetings all at Ta Seti

>

> I wonder if the following Bantu and AE cognates would be of interest to the group.

>

> Somo

>

| 21553|2007-01-15 09:50:53|Fari Supiya|Re: The G.O.R.E Response to Winters 2|

Hi Dr Winters
Your welcome.
G.O.R.E

clyde winters wrote:

Hi Fari

Thanks for your comments.

Clyde

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Dr Winters: "Hi Fari

>

> It is clear that you have an inferiority complex. It
> appears from this post that instead of letting the
> linguistic data speak for itself you prefer to wait
> until your work is given approval by Europeans. And
> then and only then will you have the nerve to posit
> any theory."

>

> G.O.R: The only thing clear from this post is that
> Trask demolished the North Caucasian and Basque
> hypothesis as presented by the authority he was
> contradicting. Whether or not I have an inferiority
> complex cannot be gauged from the above and, in any
> case, has nothing to do with Trask`s evidenced
> demolition of the data.

>

> Dr Winters: "This is sad. It is a shame that white
> supremacy has
> cowed you down into believing that white approval is
> the only way your work can have validity.

>

> If I felt this way I would never have done research
> comparing and reconstructing the Bafsudralam (Black
> African-Sumerian- Dravidian- Elamite) language
> family.
> And Paul would never have written his masterful
> account of the relationship between Sumerian and the
> Austric languages."

>

> G.O.R: I cannot accept your Bafsudralam if it is
> based on the kind of evidence that you showed
> between Oromo and Sumerian, but I have not seen the

> evidence.
>
> Dr Winters: "Moreover, if Diop had been of the same
> opinion as
> yourself, he would never have found the strong
> relationship between Egyptian and Wolof. Nor would
> Th.
> Obenga's discovery of a genetic relationship between
> Bantu and Egyptian ever come about.
>
> Fari your need to feel white approval explains how
> you
> can accept a relationship between Sumerian and
> Bantu,
> since this claim was made by a European, but reject
> any claim made by Africans of a genetic relationship
> between Bantu and Egyptian."
>
> G.O.R: Where is your evidence that Hermstein is a
> European? Assuming this is who you're referring to.
> I've asked you this question before. If you
> responded to all concerns I raise about your
> arguments and work we would have dealt with this
> one already.
>
> "Shame on you Fari. Fight the white supremacist
> ideas
> that guide your research. Then and only then can you
> make a real contribution to linguistics instead of
> parroting the speak of what ever your teachers have
> taught you.
> Rise up Black man get up off your knees. Use the
> knowledge you have to blaze new paths (after you get
> your degree of course). It is a shame that most of
> the
> Afrocentric research is written by French speaking
> West Africans, while English speaking Africans
> continue to remain "semi-Eurocentrists".
> Clyde"
>
> G.O.R: I quoted the Trask extract to beautifully
> illustrate the problems that go with comparing
> languages. Your response to the very sound
> demonstration was not to factually criticise or take
> it apart but to emotionalise the whole discussion. I
> don't just accept Trask, I look at his argument. If

> elsewhere I think he is wrong I will disagree with
> him. Can you show how, in this instance, Trask was
> wrong? I don't think you can but feel free to prove
> me wrong.
>
>
> The Notorious G.O.R.E
>
> ____
>
> clyde winters <olmec982000@yahoo.com> wrote:
>
> --- Fari Supiya <goredema_99@yahoo.com> wrote:
>
>> Larry Trask wrote a very good book called
> Historical
>> Linguistics which was published in 1996. In
> chapter
>> 8: The Comparative Method he outlines the `pitfalls
>> and limitations` of comparing different languages.
>> Asterisks (*) in historical linguistics indicate
>> reconstructed forms or forms that are unattested.
> He
>> informs us:
>>
>> "Finally, there is one more pitfall in comparative
>> work, perhaps the most surprising of all. This
>> involves a mistake which is easy to avoid in
>> principle, but apparently not always in practice.
>> Take a look at Table 8.14, which presents a
>> selection of proposed cognates between Basque and
>> the North Caucasian languages. You will quickly
> note
>> that this is another list of miscellaneous
>> resemblances, but that is not the point here.
> There
>> is something else which has gone wrong here, but
>> it's probably impossible to spot, or perhaps even
> to
>> guess. And what is that?
>>
>> Table 8.14
>> Basque
>> Caucasian
>> abets voice
>> abze voice

> > azeri fox
 > > zeru fox
 > > d- 3 sg prefix
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 > > ake one
 > > kolko breast
 > > -k`ek`a breast
 > > kuma mane
 > > q`(q`)amha mane
 > > tu spit
 > > tuk` spit
 > > (u)kondo elbow
 > > q`wVntV elbow
 > > zaro night
 > > swVrV night
 > > ze small
 > > -sa small
 > > ziri sharp
 > > -c`ar sharp
 > >
 > > "Well, to start with, the Basque words azeri,
 > > kolko and kuma are all loan words from
 > > neighbouring
 > > languages (Latin or Romance). Moreover kolko`the
 > > space between one`s chest and one`s clothes` does
 > > not have the meaning imputed to it...Basque tu is
 > > an
 > > imitative word, and many of the languages on the
 > > planet have similar imitative words for `spit`
 > > (think about it).Basque ukondo is transparent and
 > > completely regular compound of uko`forearm` with
 > > ondo`bottom`. Basque ze can be reconstructed as
 > > *zene, destroying the match. Finally, the alleged
 > > Basque *abets`voice`, *ika`one`, *zaro`night`
 > > and
 > > *ziri`sharp` do not exist at all: these are
 > > either
 > > blunders resulting from misunderstanding the
 > > secondary sources used or sheer fantasies on the
 > > part of the people drawing the comparisons. "
 > > p222-223 (Trask 1996).
 > >
 > > Those of us wishing to use linguistics to
 > > reconstruct African history must have out schnitz
 > > airtight.

> >
> > The Notorious G.O.R.E
>
> Hi Fari
>
> It is clear that you have an inferiority complex. It
> appears from this post that instead of letting the
> linguistic data speak for itself you prefer to wait
> until your work is given approval by Europeans. And
> then and only then will you have the nerve to posit
> any theory.
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> This is sad. It is a shame that white supremacy has
> cowed you down into believing that white approval is
> the only way your work can have validity.
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> If I felt this way I would never have done research
> comparing and reconstructing the Bafudralam (Black
> African-Sumerian- Dravidian- Elamite) language family.
> And Paul would never have written his masterful
> account of the relationship between Sumerian and the
> Austric languages.
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> Moreover, if Diop had been of the same opinion as
> yourself, he would never have found the strong
> relationship between Egyptian and Wolof. Nor would
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>
>
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| 21554|2007-01-15 09:52:01|Fari Supiya|Re: Comparative Austronesian|

That was an interesting example. This Austronesian Comparative Dictionary sounds like something I want to get hold of. It also seems to be doing things in a way I can relate to. It can

also, I hope, serve as a benchmark in showing the kinds of correspondences between languages known to be related. I await to lose my hair when I find out the price.
G.O.R.E

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> You could, Paul, give examples of the kind of CVC, CV, VC etc correspondences found between any two languages in different branches of Austronesian. That would shed much light on the discussion here.

>

I believe most of the reconstructions are in the CVCVC form.

Here is an example from the Austronesian Comparative Dictionary:

*hipaR "sibling-in- law (same-sex)" (Blust ACD)

hipag "sibling-in- law" Tagalog

tipag "sibling-in- law" Tambunan Dusun

Regards,

Paul Kekai Manansala

Everyone is raving about [the all-new Yahoo! Mail beta](#).

| 21555|2007-01-15 10:03:49|Fari Supiya|Re: What Is A Primary Source?|

In my opinion, and it's just that, a dictionary is a primary source whether it is compiled by a native speaker or not. Do native speakers not consult dictionaries? Is there something more reliable than a dictionary? Do native speakers not make errors? (we then enter the domain of how old the native speaker should be, how wide their vocabulary etc).

The love of primary sources only counts if it manages to reduce errorsto an irrelevant minimum.

It's more about the methodology than the definition.

G.O.R.E

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

Neither is using a

> single primary source for comparison.

>

Also I should add that no electronic glossary or really any glossary constitutes a "primary source" according to the strictest definition.

In this instance, the Sumerian text together with any texts used to interpret that text i.e., Akkadian texts would be used as primary sources. The extant texts themselves.

It would be impossible for most comparative linguists to rely on primary sources even though that is the most desirable state of affairs. For example with a living language it is questionable whether any dictionary unless written by a native speaker constitutes a true primary source.

Regards,
Paul Kekai Manansala

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| 21556|2007-01-15 10:22:47|Fari Supiya|Re: Not Sure About The G.O.R.E|

The question to ask yourself when faced with what appears to be a NEGATIVE DISRUPTER is a) if those being challenged adopted the ideas of the said individual would their schnitz be stronger or weaker? If weaker than he is a bad influence no matter what his motive. If stronger then his motives cannot be wicked. Would the devil ask you questions which, if you played along with it, would help you grow?

G.O.R.E

Mahari Mengistu wrote:

Sometimes, I think Fari is playing the devil's advocate and is pushing to acquire and develop more rigorous approaches and theories. Other times I'm not sure.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Robin" wrote:

>
> Dear Dr Winters
>
> You wrote: "Rise up Black man get up off your knees. Use the
> knowledge you have to blaze new paths (after you get
> your degree of course)"
>
> On the contrary. The Notorious GORE is one of the most radical and
> exacting Black History scholars we have in the United Kingdom. He

has
> blazed many new paths.
>
> 1. Who else has actually measured Sumerian remains (cranial and
post
> cranial)?
> 2. Who else has dealt with the problem of blond, red or straight
hair
> on Egyptian mummies in a scholarly manner?
> 3. Who else poses a Niger-Congo origin for the Sumerians?
> 4. Who else has used historical linguistics to reconstruct the
> technological level of PB societies in 3000 BC?
>
> PS What has having a degree got to do with it? Where can you study
for
> a degree in African/Black history where the taught material is
> historically accurate?
>
> Peace
>
> Robin
>

TV dinner still cooling?

[Check out "Tonight's Picks"](#) on Yahoo! TV.

| 21557|2007-01-15 11:11:55|Mahari Mengistu|Re: another Ba'Ntu/Ta-Merri comparison|

Here's an interesting idea though unscientific related to sulphur.

There is a phrase in the black community that "good black don't crack"- implying that black people age "gracefully" without a lot of wrinkles, etc. I wonder to what extent the fact that many blacks eat greens - collards, turnips and cabbage - which have a lot of sulphur in them; thus helping to protect and firm the skin.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

> >

>

> >

> > And to the issue of sulfur, Sulfur is essential to bone

development and

> > keeps your skin supple. Without it, you wouldn't have firmness in

> > your skin. You would be a blob.

> >

> > Read a little about the importance of Sulfur

> >

> > <http://www.mii.org/periodic/LifeElement.php>

> > <<http://www.mii.org/periodic/LifeElement.php>>

> >

>

> Alchemists viewed sulfur and mercury as sort of the yin and yang of

> physical matter. There arose a belief that one could use sulfur and

> mercury sometimes with the neutralizing agent of salt to create any

> substance. There was also the idea that an amalgam of sulfur and

> mercury, i.e. cinnabar could transmute other metals into gold.

> Sometimes the powdered form of this amalgam was known as the

> Philosopher's Stone in western alchemy.

>

> Regards,

> Paul Kekai Manansala

>

| 21558|2007-01-15 11:22:25|Paul Kekai Manansala|Re: What Is A Primary Source?|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Is there something more reliable than a dictionary? >

Actually yes, the (primary) sources from which the dictionary was composed. This is generally, for financial reasons, a rather small number of native speakers.

Most dictionaries of languages composed by non-native speakers have consistently been shown to be lacking, sometimes to alarming degrees.

Regards,

Paul Kekai Manansala

| 21559|2007-01-15 11:23:32|Paul Kekai Manansala|Re: Comparative Austronesian|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> That was an interesting example. This Austronesian Comparative

Dictionary sounds like something I want to get hold of. It also seems to be doing things in a way I can relate to. It can also, I hope, serve as a benchmark in showing the kinds of correspondences between

languages known to be related. I await to lose my hair when I find out the price.

>
>

I will try to obtain Blusts up-to-date email. Formerly he would send the complete digital version for free upon request.

Regards,

Paul Kekai Manansala

| 21560|2007-01-15 11:31:13|Paul Kekai Manansala|Re: Bantu and AE cognates|
--- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

>
> Greetings all at Ta Seti
>
> I wonder if the following Bantu and AE cognates would be of interest

to the group.

>

Have you thought about a possible explanation such as borrowing from AE into Proto-Bantu, inheritance from a common source, etc.?

Regards,

Paul Kekai Manansala

| 21561|2007-01-15 11:46:26|Paul Kekai Manansala|Re: What Is A Primary Source?|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
>>
>> Is there something more reliable than a dictionary? >
>
> Actually yes, the (primary) sources from which the dictionary was
> composed.

For a point of clarification, "primary" always means the "first" source with the idea that each stage of copying, transmission, etc. has inherent possibility of error occurring.

Let us say there is a point of dispute regarding an entry in a dictionary.

Which is more authoritative, the dictionary or the sources upon which the dictionary depended?

Regards,

Paul Kekai Manansala

| 21562|2007-01-15 23:44:41|asar_imhotep|Re: Bantu and AE cognates|

I tend to go with what my elders on the continent tell me: That there was a central culture (the twa) that came up with the fundamental concepts of Nile Valley culture expression. As time went on, they migrated to various parts of the continent. Once the desertification of the Sahara began, they started moving towards the Nile in large numbers. Around the same time, they began to cultivate the land which allowed them not to move around like they used to. Once they began to settle and had time to further ponder and investigate the environment around them, they began developing a more organized civilization.

As time went on, external and internal conflicts forced certain people to migrate out of the Nile Valley in small spurts over time (Similar to the situation in Darfur). When they migrated out, they brought the fundamental aspects of their culture that was further developed in the Nile Valley with them to certain parts of Africa and beyond. So you see aspects of the culture with the Akan, Yoruba, Senegalese, Dogon, the Zulu, etc.

Since what we call Egypt is a result of conquest on the part of the Nuba people, you can't conquer a territory unless there are people there to conquer. With that said, those people who were "conquered" had a history, a language, a form of laws, a philosophy, a set of rituals and origins ideas that were adopted in the larger culture we call Ta-Merri. So I think words interchanged like words do in Hip Hop culture.

You have people in the South of the United States saying phrases like, "word, yo, dun" and the like, which are typically New York slang. Likewise, you have people in New York saying phrases like, "krunk, already, 'it's goin /dine/ (down),' which is typically a down south set of slang. Now from this slang you start to see the beginning of cognates within the same culture in different regions. For in the south you get "Krunk," but in California, the youth created a dance form called "Krump" which is a play on the "Krunk" concept created in Atlanta. Now you have a visual dance form displaying the very energy expressed by the concept of getting "Krunk" in the south.

So I see the Proto-Bantu and AE situation the same: where there was an exchange of concepts within various regions and it's hard to say who started what. All we can do is see what's left through the living

cultures today throughout Black Africa.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Ferg" wrote:

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> >

>

>

> Have you thought about a possible explanation such as borrowing from
> AE into Proto-Bantu, inheritance from a common source, etc.?

>

> Regards,

> Paul Kekai Manansala

>

| 21563|2007-01-16 04:18:23|Alex van Deelen|Re: Bantu and AE cognates|
Just an aside, as this is not anything near my expertise, however,
has anyone considered that Bantu languages are tonal?

Is Ancient Egyptian thought to be tonal?

Alex

| 21564|2007-01-16 05:32:22|asar_imhotep|Re: Bantu and AE cognates|
It is. It is the only way to explain how the words in AE can have the
same spelling, but different meanings depending on determinitives. And
it seems to keep in the convention of other tonal languages in the
words have at least three meanings (i.e. Yoruba).

You have to think how can the words be distinguished verbally by those
who weren't reading off of paper? The only explanation is that it's a
tonal language. Either that, or they actually never "spoke" Mdw Ntr,
just wrote it. I go with the former.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

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> has anyone considered that Bantu languages are tonal?

>

> Is Ancient Egyptian thought to be tonal?

>

> Alex

>

| 21565|2007-01-16 09:48:43|Djehuti Sundaka|Re: Bantu and AE cognates|

For the most part, the language of Kamat was written without vowels which meant that different words with the same consonants but different vowels would need determinatives to distinguish them from each other.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>

> It is. It is the only way to explain how the words in AE can have

the

> same spelling, but different meanings depending on determinatives.

And

> it seems to keep in the convention of other tonal languages in the

> words have at least three meanings (i.e. Yoruba).

>

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those

> who weren't reading off of paper? The only explanation is that

it's a

> tonal language. Either that, or they actually never "spoke" Mdw

Ntr,

> just wrote it. I go with the former.

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

wrote:

> >

> > Just an aside, as this is not anything near my expertise,

however,

> > has anyone considered that Bantu languages are tonal?

> >

> > Is Ancient Egyptian thought to be tonal?

> >

> > Alex

> >

>

| 21566|2007-01-16 12:15:26|Paul Kekai Manansala|Re: Bantu and AE cognates|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> For the most part, the language of Kamat was written without vowels

> which meant that different words with the same consonants but

> different vowels would need determinatives to distinguish them from

> each other.

>

Many languages did not indicate vowel sounds like Phoenician and ancient Hebrew. It's generally easier to do this in languages with multi-syllabic words as there tend to be fewer homonyms.

In languages with many monosyllabic words, the number of homonyms increases greatly.

Most Egyptian words and nearly all the basic vocabulary is monosyllabic including many simple words of VC or CV type, which increases the number of homonyms further.

Most Egyptian multi-syllable words appear to be derivations of monosyllables that were joined together not too unlike what happens in other tonal monosyllabic languages like Chinese.

Cushitic languages and Nubian both have tonal opposition.

Those interested in this possibility should read what Antonio Loprieno has to say about the tonic vowel and sound changes from Egyptian to Coptic in Ancient Egyptian: A Linguistic Introduction.

Regards,

Paul Kekai Manansala

| 21567|2007-01-16 14:45:01|Djehuti Sundaka|Re: Bantu and AE cognates|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> >

> > For the most part, the language of Kamat was written without

vowels

> > which meant that different words with the same consonants but

> > different vowels would need determinatives to distinguish them

from

> > each other.

> >

>

> Many languages did not indicate vowel sounds like Phoenician and

> ancient Hebrew.

>

What are some of these many languages? The only ones I'm currently aware of, utilizing an alphabetic script, are those of Kna'an and Aram (and by extension, those of Arabia and the Sahara) which used a variation of the same Fnikw (Phoenician) script, itself derived from a mere 24 characters of Mdw Ntjr.

Djehuti Sundaka

| 21568|2007-01-16 16:31:03|asar_imhotep|Re: Bantu and AE cognates|

I agree and thinking about it in times of antiquity, the majority of people couldn't read or write, but most definitely spoke the language.

Often times researches imply that the language existed because some form of writing existed to represent the sounds in the language.

Whether or not the AE wrote down the vowels has no barrings on how it was spoken, and the only way you can differentiate words in speech, with similar spellings on paper, it to listen for the stresses and tonal variations. I think Ra Un Nefer Amen in his work Metu Neter gives a real good example of this.

On page 27 he talks about the Mdw Ntr word "a-au-au" which has the following meanings: grave, tomb; to come; sleep, slumber; to punish, to do harm; to bespatter, to make a change against; foreign interpreter.

All of these words are spelled the same, yet have different determinatives. The only way a speaker could distinguish the difference is through intonation and accents. He also gives an example in the Twi language of the Akan:

"For example, in the Twi language of the Akans of West Africa, "Me Ba," means "my son," when the "ba" is accented, and "I (am) going," when the "me" is accented."

He goes on to give an example in Chinese with the word "Shi" which means "damp," "stone," "to cause," and "to be" when pronounced in an even pitch, rising pitch, dropping then rising pitch, and dropping pitch respectively.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>> wrote:

>>>

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>>>

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>>

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> Aram (and by extension, those of Arabia and the Sahara) which used a

> variation of the same Fnikw (Phoenician) script, itself derived from

> a mere 24 characters of Mdw Ntjr.

>

> Djehuti Sundaka

>

| 21569|2007-01-16 18:12:07|israel identity|`Joshua, ancient mighty Egyptian descendant?|

`Joshua, ancient Iraqi / Egyptian descendant?

Joshua [Egyptian descendant] , mighty man of God is a Potipherah-ite... Joshua great grandson of the Egyptian priest of the solar deities.

Other spellings/names for Joshua.. Hoshea... Oshea.. the same cat, so to research Joshua we need look under all of his alias. I have included both the KJV and the "Jewish" Tanach versions of the scriptures.

=====

There are a couple Hoshea(s) but we only want the son of Nun

NOT JOSHUA, SON OF NUN

13~027|020 1_CHRONICLES` Of the children of Ephraim, *** **HOSHEA** *** the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

13~027|020 1_DIVRE` Of the men of Ephraim, *** **HOSHEA** *** the son of Azaziah; of the half tribe of Manasseh, Joel the son of Pedaiah. (Different Hoshea)

This Hoshea is also from the tribe of Ephraim but not the same Hoshea/Joshea who is the son of Nun.

=====

MOSES RENAMES OSHEA/HOSHEA TO JOSHUA

04~013|016 BEDMIDBAR` These are the names of the men which Moses sent to spy out the land. And Moses called **Hoshea** the son of Nun **Joshua**.

04~013|016 NUMBERS` These are the names of the men which Moses sent to spy out the land. And **Moses** called **Oshea** (*the son of Nun*) **Jehoshua**.

Joshua is the son of Nun of the tribe of Ephraim

=====

Multiple names for Joshua

JOSHUA / HOSHEA / OSHEA

04~013|008 BEDMIDBAR` From the tribe of Ephraim, *** **HOSHEA** *** the son of Nun.

04~013|008 NUMBERS` Of the tribe of Ephraim, **Oshea** the son of Nun.

=====

04~013|016 BEDMIDBAR` These are the names of the men which Moses sent to spy out the land. And Moses called *** **HOSHEA** *** the son of Nun Joshua.

04~013|016 NUMBERS` These are the names of the men which Moses sent to spy out the land. And Moses called *** **OSHEA** *** (*the son of Nun*) Jehoshua.

=====

05~032|044 DEUTERONOMY` And Moses came and spoke all the words of this song in the ears of the people, he, and *** **HOSHEA** *** the son of Nun.

05~032|044 DEVARIM` And Moses came and spoke all the words of this poem in the ears of the people, he, and *** **HOSHEA** *** the son of Nun.

=====

Depending if you use the Hebrew or English translations to English his name in the beginning was Oshea or Hoshea and Moses changed his name to Joshua.

Joshua is the son of Nun and both Joshua and Nun are identified as being of the tribe of Ephraim.

Joshua (Exodus 17:9)

Joshua, son of Nun, of the tribe of Ephraim, was the loyal assistant of Moses, during the wanderings of the Israelites in the wilderness. When Moses died, he succeeded him as leader of the Israelites, defeated the Canaanites, and distributed the conquered land to the twelve tribes.

His original name was **Hoshea** (Deuteronomy 32:44), until Moses renamed him Joshua (Numbers 13:16).

Deuteronomy 32:44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

Joshua first showed his military prowess, when he commanded the Israelite forces that defeated Amalek in a battle that was watched by Moses, Aaron, and Hur, from the top of a hill.

Joshua is next mentioned in the Bible, when he accompanied Moses to Mount Sinai and waited for him at the bottom of the mountain, while Moses climbed the mountain to receive from God the commandments.

After forty days and nights, Moses came down from the mountain, carrying two stone tablets with the commandments written on them. The two men went back to the camp. Joshua heard shouts from far away and said to Moses, "There are noises of battle in the camp".

Moses answered, "The sounds we are hearing are not sounds of war, but of people singing".

When they came close to the camp, Moses saw the people dancing around the image of a bull.

Angrily, he threw down the tablets that he had brought from the mountain, destroyed the bull, and ordered the Levites to kill all the idol worshippers.

Sometime later, when Joshua was told that two elders, Eldad and Medad, were prophesying in the camp, he said to Moses, "My lord Moses, forbid them!"

Moses rebuked him, "Are you upset for my sake? I wish that all the people of the Lord would become prophets and that God would give his Spirit to all of them".

Joshua was one of the twelve men sent by Moses to spy the land of Canaan and report back about its inhabitants; to find out if they were strong or weak, few or many, and about the land and its cities; and to bring back the fruit of the land.

The spies went and scouted the land, from the wilderness of Zin to Rehob, near the entrance to Hamath. Forty days later, they returned back to the camp, carrying

pomegranates, figs, and a branch, which had a bunch of grapes so heavy that it took two men to carry it on a pole between them.

=====

Of those who left Egypt only Joshua, the son of Nun, and Caleb, the son of Jephunneh, made it to the promise land

=====

Joshua sent two spies to Jericho, the largest city in the area. The two men went there and stayed overnight in the house of a harlot called Rahab. The king of Jericho, when informed of the presence of the two Israelites, sent guards to Rahab's house with orders to arrest them.

Rahab, who had hid the men in the roof of her house, told the guards that the two spies had fled a short time before, through the gate of the city. The guards rushed out of the city in hot pursuit.

Rahab went to the roof and said to the men that she knew that God had given the country to them. She asked the men to spare the lives of her parents, brothers, and sisters.

The men promised that they would do so if she would not betray them. The men told her to tie a crimson cord to her window so that her house would be recognized and not attacked.

=====

These stones, a few days later, were set up in Gilgal, as a memorial. Joshua also had twelve stones placed in the middle of the Jordan.

There, in Gilgal, Joshua had all the Israelites circumcised, because, during the forty years in the wilderness, nobody had been circumcised. They offered the Passover sacrifice on the fourteenth day of the month, and from that moment on, the Israelites did not receive anymore manna from the sky.

=====

Once, when Joshua was near Jericho, he saw a man standing before him with a drawn sword in his hand. Joshua went to him and asked, "Are you one of us or one of our enemies?"

"I am neither", answered the angel. "I am a captain of God's army, and I have come to you now".

Joshua threw himself to the ground and, prostrating himself, asked, "What does my Lord want his servant to do?"

The angel replied, "Remove your sandals. You are standing on holy ground". And Joshua did as he was told.

The Israelites completely encircled the city of Jericho. Nobody could leave or enter. God said to Joshua, "I will deliver the city, its king, and warriors to you. Let all your troops march around the city, and complete one circuit of the city, with seven priests, each carrying a ram's horn, preceding the Ark. They should do this, during six days, and on the seventh day, they should march around the city seven times, with the priests blowing the horns. And when a long blast will be sounded on the horn, all the people should shout mightily together. This will cause the wall to fall".

Joshua followed God's instructions, and the walls of the city collapsed. The Israelites rushed into the city and exterminated everybody with the sword. Only Rahab and her

family were saved, by Joshua's orders, by the two men who had spied out the country.

The city was destroyed and burned with everything inside, except the articles that were made of silver and gold, and objects of copper and iron. These were deposited in the treasury of the House of the Lord.

=====

Joshua decided that the city of Ai would be the next to be conquered. He sent spies to Ai who, upon their return, told him that the city was defended by very few men and could be easily taken by two or three thousand fighters.

Joshua sent an army of three thousand men, but, to his dismay, the attack ended in a rout.

The men of Ai killed thirty-six Israelites and pursued the others outside the gate.

Joshua, who was filled with shame, tore his clothes. He and the elders of Israel threw themselves to the ground in front of the Ark, and they lay there till the evening. He cried out to God, "Lord God, why did you bring us across the Jordan? To be destroyed by the Amorites? Why didn't we stay on the other side of the Jordan? What can I say after the Israelites have fled from the enemy? When the Canaanites and all the other inhabitants of this land will hear about this, they will come upon us and kill every one of us. Then, what will you do about your great name?"

God replied, "Get up! Why are you lying on the ground like this? Israel has sinned. They have broken the covenant, which I had commanded them to keep. They have even taken the proscribed things, stole them, lied about it, and kept them with their own things. That is why the Israelites couldn't face their enemies, and fled from them. They are cursed, and I will no longer be with you unless you destroy the proscribed things. Get up, go and purify the people. Tell them what I said. In the morning, let them line up by tribes, clans, and families. The guilty one will be burned to death, because he has broken the covenant of the Lord, and brought shame on Israel".

The next day, early in the morning, Joshua had the Israelites come forward by tribes, and the tribe of Judah was picked. He then had the clans of Judah come forward, and the clan of Zerah was picked. Then, he had the clan of Zerah come forward by families, and the family of Zabdi was picked. Finally, he had the family of Zabdi come forward, man by man, and Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was picked.

Joshua said to Achan, "My son, honor God and confess to him. Tell me what you have done. Don't try to hide it from me".

Achan answered, "Yes, I have sinned against the Lord, God of Israel. This is what I have done. I took a fine Babylonian mantle, two hundred shekels of silver, and a wedge of gold, weighing fifty shekels, all of which, I buried in the ground in my tent".

Joshua sent men to the tent to dig out the buried treasure, and to bring it to him. He, followed by all the Israelites, took Achan, together with his sons and daughters, the stolen goods, and all his property, including his animals and his tent, to the valley of Achor.

There, the Israelites stoned them and then burned them to death. They put a huge pile of stones over him and called that place the valley of Achor.

God said, "Don't be afraid or dismayed. Take all your soldiers, and go again against Ai. I will give you victory over its king, people, city, and land. Do to them what you did to Jericho, but this time, you can keep the spoil and the cattle as booty for yourselves. Set an ambush against the city from behind it".

Joshua sent an army of thirty thousand men to Ai, instructing them to lie in ambush, hidden close behind Ai, while he, with an army of five thousand men, camped in front of the walls of the city.

When the king of Ai saw Joshua and his small army, he thought that again he would be able to defeat the Israelites. He rushed with all his army out of the gates of the city to engage the Israelites in battle. Joshua and his men fled away from the city toward the wilderness, drawing behind them all the troops of Ai in hot pursuit. The city was left open, empty of men, and defenseless.

Joshua pointed his spear toward Ai. Seeing the agreed sign, the Israelite soldiers, who were camped on the back of the city, left their hiding place, rushed into the city, captured it, and immediately set fire to it. The men of Ai looked back and saw the smoke of the city, rising to the sky.

Joshua and his men stopped their flight, turned around, and attacked the men of Ai, who were caught between Joshua's men and the main Israelite army that, having burned down the city, came out against them. All the men of Ai were slaughtered, except for the king who was taken alive and brought to Joshua. The entire population of the city, about twelve thousand men and women, were killed. The Israelites took the cattle and the spoil of the city as their booty. Joshua burned down Ai and hanged the king on a tree, until the evening. At sunset, the corpse was taken down from the tree and thrown down at the entrance to the city gate. Then, they piled a heap of stones over it.

Joshua built in Mount Ebal an altar of unhewn stones, where he made sacrifices to God, and inscribed a copy of the teachings of Moses. All Israel, strangers and citizens alike, stood on either side of the Ark, half of them facing Mount Gerizim, and the other half facing Mount Ebal, while Joshua read them all the words of the Law, the blessings and the curses.

The inhabitants of Gibeon were afraid that they would suffer the fate of Jericho and Ai. Their city, larger than Ai, was located only a few miles away from Joshua's camp in Gilgal.

To avoid being destroyed by the Israelites, they sent a delegation, dressed in old clothes and worn sandals, with provisions of dry and moldy bread, to the Israelite camp.

The delegation met with Joshua and with the leaders of the people and said, "We come from a distant land, and wish to enter into a peace pact with you. We heard about the

Lord, your God, what he did for you in Egypt, and how you defeated the kings of Heshbon and Bashan. Our leaders gave us freshly baked bread for our trip, and, look, it is now dry and moldy. Our wineskins were new, now they are torn. Look how worn out are our sandals and clothing".

Their story was believed and a treaty was signed. Three days later, the Israelites learned that the Gibeonites lived nearby and had tricked them into signing a non-aggression pact.

The Israelites were angry that they had been deceived, but could not harm the Gibeonites because of the treaty. However, Joshua told the Gibeonites that, because they had lied to him, they would be hewers of wood and drawers of water for the community, and servants in the House of God.

Adoni-Zedek, king of Jerusalem, heard that Joshua had taken Ai and destroyed it, and that the inhabitants of Gibeon had become Joshua's allies. He made a military alliance-with Hoham, king of Hebron; Piram, king of Jarmuth; Japhia, king of Lachish; and Debir, king of Eglon-to attack Gibeon for having made peace with the people of Israel.

The people of Gibeon appealed to Joshua for help. Joshua came from Gilgal with his army. Joshua prayed to God and said, "Sun, stand still at Gibeon, and you, Moon, in the valley of Ayalon".

The battle took place at Gibeon, and it ended in a great victory for the Israelites. The soldiers who had survived and ran away were killed by hailstones. The five kings fled and hid in a cave at Makkedah, where they were trapped, while Joshua and his army returned to Gilgal.

When Joshua was informed that the kings were hiding in a cave, he gave instructions to roll large rocks to the entrance of the cave and seal it. He also placed guards outside.

After Joshua finished liquidating the enemy survivors, the kings were taken out from the cave, humiliated, and they were killed and hanged on five trees, until the evening, when their corpses were taken down and thrown into the cave, where they had been hiding.

That day, Joshua captured Makkedah, killed the king, and exterminated its inhabitants. After this, Joshua continued his victorious campaign, conquering and destroying Libnah, Lachish, Eglon, Hebron, and Debir.

Jabin, king of Hazor, the most powerful city state in the north of the country, made an alliance with the kings of the neighboring cities of Madon, Shimron, and Achshaph. Joshua engaged them in battle near the waters of Merom and defeated them. He then captured Hazor, killed its king, and burned the city down.

Joshua conquered the whole country, except for the territories of the Philistines and the Geshurites. He then distributed the conquered land of Canaan among the tribes, except for the tribes of Reuben, Gad, and the half tribe of Manasseh, who received land on the east

side of the Jordan River. The tribe of Levi was not assigned any land, but received a number of towns to live in. He gave Hebron to Caleb, the man who had been his fellow spy.

When Joshua was old and felt that his end was near, he assembled all the tribes of Israel in Shechem and told the people not to turn to strange gods. The people solemnly promised not to serve other gods.

On that day, Joshua made a covenant with the people and recorded it in a book of divine instruction. He took a great stone and set it up at the foot of the oak by the sanctuary of the Lord, saying to the people, "This stone shall be a witness against you, lest you break faith with God".

=====

Joshua died at the age of one hundred and ten, and he was buried in his own property in Timnathserah, which was in Mount Ephraim, on the north side of the hill of Gaash.

=====

Genesis 10:6 And the sons of Ham; Cush, and **Mizraim/Egypt**, and Phut, and Canaan. The original word is Egypt not Mizraim. The "Jewish" Tanach uses the word Egypt instead of this English translation.

01~GENESIS 010|013` And **Egypt** fathered **Ludim, and Anamim, and Lehabim, and Naphtuhim**.

As the sons of Noah were dispersed through out the middle east, the areas where his sons settled were named after him (look at Genesis chapter 10)

Mizraim/Egypt is the son of Ham and his descendants settled Egypt

One of Egypt's sons was **Naphtuhim**

NAPHTUHIM. Classed with Mizraim (Egypt), Gn. 10:13; 1 Ch. 1:11. Its identity is uncertain, but **Lower Egypt, specifically the Nile Delta**, would be appropriate alongside Pathrusim (*Pathros) for Upper Egypt. Hence Brugsch and Erman emended the Heb. to fit Egypt. ... W of the Nile valley.

=====

The stock of the natives of Egypt = descendants of Egypt who was the son of Ham

=====

On his father's side Joshua was a descendant of Syrians/Aramean [Between modern Turkey and Syria].

These Syrians were nothing other than descendants of ancient Iraqis or Chaldeans
Genesis 11:26-28 you will find that Abraham and his brothers were natives of Iraq.

Genesis chapter 11

26. Terah begat Abram, **Nahor**, and Haran.

27. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat lot.

28. And Haran died before his father **Terah in the land of his nativity, in Ur of the Chaldees**.

29. ... the name of **Nahor's wife, Milcah..**

Rebekah, Rachel, Leah are all the grand daughters of Abraham's brother who was a native of ancient Iraq. When Isaac and Israel took these women as wives they were living between Syria and Turkey... but their father and Abraham were natives of ancient Iraq.

Syrians/Aramean = descendants of ancient Iraqis who migrated to Padanaram [area between modern Syria/Turkey]

Joshua was a descendant of ancient Iraqis from the line of Shem and Joshua was a descendant of ancient Egyptians from the line of Ham... **Mizraim/Egypt** is the son of Ham ... **Naphtuhim** ... One of the sons of Egypt

**JOSHUA
ANCIENT IRAQI / EGYPTIAN
DESCENDANT**

Joshua [Egyptian descendant] , mighty man of God is a Potipherah-ite... Joshua great grandson of the Egyptian priest of the solar deities.

http://groups.yahoo.com/group/Bible_PnP/message/20

zendz



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| 21570|2007-01-16 18:46:01|Herman Patton|Re: `Joshua, ancient mighty Egyptian descendant?|

I must say, of all the post this has got to be the most ignorant. Do you have any

----- Original Message -----

From: israel identity

To: arabisraelites@yahoogroups.com; biblearabs@yahoogroups.com; censored-jews@yahoogroups.com; jacobsarabs@yahoogroups.com; jews-uncensored@yahoogroups.com; the-bible@yahoogroups.com; uncensored-jews@yahoogroups.com; x0 x0 ; x1 x1 ; x2 x2

Sent: Tuesday, January 16, 2007 6:01:26 PM

Subject: [Ta_Seti] `Joshua, ancient mighty Egyptian descendant?

`Joshua, ancient Iraqi / Egyptian descendant?

Joshua [Egyptian descendant] , mighty man of God is a Potipherah-ite. .. Joshua great grandson of the Egyptian priest of the solar deities.

Other spellings/names for Joshua.. Hoshea... Oshea.. the same cat, so to research Joshua we need look under all of his alias. I have included both the KJV and the "Jewish" Tanach versions of the scriptures.

=====

There are a couple Hoshea(s) but we only want the son of Nun
NOT JOSHUA, SON OF NUN

13~027|020 1_CHRONICLES` Of the children of Ephraim, *** **HOSHEA** *** the son of Azaziah; of the half tribe of Manasseh, Joel the son of Pedaiiah:
13~027|020 1_DIVRE` Of the men of Ephraim, *** **HOSHEA** *** the son of Azaziah; of the half tribe of Manasseh, Joel the son of Pedaiiah. (Different Hoshea)
This Hoshea is also from the tribe of Ephraim but not the same Hoshea/Joshea who is the son of Nun.

=====

MOSES RENAMES OSHEA/HOSHEA TO JOSHUA

04~013|016 BEDMIDBAR` These are the names of the men which Moses sent to spy out the land. And Moses called **Hoshea** the son of Nun **Joshua**.

04~013|016 NUMBERS` These are the names of the men which Moses sent to spy out the land. And Moses called **Oshea** (*the son of Nun*) **Jehoshua**.

Joshua is the son of Nun of the tribe of Ephraim

=====

Multiple names for Joshua
JOSHUA / HOSHEA / OSHEA

04~013|008 BEDMIDBAR` From the tribe of Ephraim, *** **HOSHEA** *** the son of Nun.

04~013|008 NUMBERS` Of the tribe of Ephraim, **Oshea** the son of Nun.

=====

04~013|016 BEDMIDBAR` These are the names of the men which Moses sent to spy out the land. And Moses called *** **HOSHEA** *** the son of Nun **Joshua**.

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=====

05~032|044 DEUTERONOMY` And Moses came and spoke all the words of this song in the ears of the people, he, and *** **HOSHEA** *** the son of Nun.

05~032|044 DEVARIM` And Moses came and spoke all the words of this poem in the ears of the people, he, and *** **HOSHEA** *** the son of Nun.

=====

Depending if you use the Hebrew or English translations to English his name in the beginning was Oshea or Hoshea and Moses changed his name to Joshua.

Joshua is the son of Nun and both Joshua and Nun are identified as being of the tribe of Ephraim.

Joshua (Exodus 17:9)

Joshua, son of Nun, of the tribe of Ephraim, was the loyal assistant of Moses, during the wanderings of the Israelites in the wilderness. When Moses died, he succeeded him as leader of the Israelites, defeated the Canaanites, and distributed the conquered land to the twelve tribes.

His original name was **Hoshea** (Deuteronomy 32:44), until Moses renamed him Joshua (Numbers 13:16).

Deuteronomy 32:44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

Joshua first showed his military prowess, when he commanded the Israelite forces that defeated Amalek in a battle that was watched by Moses, Aaron, and Hur, from the top of a hill.

Joshua is next mentioned in the Bible, when he accompanied Moses to Mount Sinai and waited for him at the bottom of the mountain, while Moses climbed the mountain to receive from God the commandments.

After forty days and nights, Moses came down from the mountain, carrying two stone tablets with the commandments written on them. The two men went back to the camp. Joshua heard shouts from far away and said to Moses, "There are noises of battle in the camp".

Moses answered, "The sounds we are hearing are not sounds of war, but of people singing".

When they came close to the camp, Moses saw the people dancing around the image of a bull.

Angrily, he threw down the tablets that he had brought from the mountain, destroyed the bull, and ordered the Levites to kill all the idol worshippers.

Sometime later, when Joshua was told that two elders, Eldad and Medad, were prophesying in the camp, he said to Moses, "My lord Moses, forbid them!"

Moses rebuked him, "Are you upset for my sake? I wish that all the people of the Lord would become prophets and that God would give his Spirit to all of them".

Joshua was one of the twelve men sent by Moses to spy the land of Canaan and report back about its inhabitants; to find out if they were strong or weak, few or many, and about the land and its cities; and to bring back the fruit of the land.

The spies went and scouted the land, from the wilderness of Zin to Rehob, near the entrance to Hamath. Forty days later, they returned back to the camp, carrying pomegranates, figs, and a branch, which had a bunch of grapes so heavy that it took two men to carry it on a pole between them.

=====

Of those who left Egypt only Joshua, the son of Nun, and Caleb, the son of Jephunneh, made it to the promise land

=====

Joshua sent two spies to Jericho, the largest city in the area. The two men went there and stayed overnight in the house of a harlot called Rahab. The king of Jericho, when informed of the presence of the two Israelites, sent guards to Rahab's house with orders to arrest them.

Rahab, who had hid the men in the roof of her house, told the guards that the two spies had fled a short time before, through the gate of the city. The guards rushed out of the city in hot pursuit.

Rahab went to the roof and said to the men that she knew that God had given the country

to them. She asked the men to spare the lives of her parents, brothers, and sisters. The men promised that they would do so if she would not betray them. The men told her to tie a crimson cord to her window so that her house would be recognized and not attacked.

=====

These stones, a few days later, were set up in Gilgal, as a memorial. Joshua also had twelve stones placed in the middle of the Jordan.

There, in Gilgal, Joshua had all the Israelites circumcised, because, during the forty years in the wilderness, nobody had been circumcised. They offered the Passover sacrifice on the fourteenth day of the month, and from that moment on, the Israelites did not receive anymore manna from the sky.

=====

Once, when Joshua was near Jericho, he saw a man standing before him with a drawn sword in his hand. Joshua went to him and asked, "Are you one of us or one of our enemies?"

"I am neither", answered the angel. "I am a captain of God's army, and I have come to you now".

Joshua threw himself to the ground and, prostrating himself, asked, "What does my Lord want his servant to do?"

The angel replied, "Remove your sandals. You are standing on holy ground". And Joshua did as he was told.

The Israelites completely encircled the city of Jericho. Nobody could leave or enter. God said to Joshua, "I will deliver the city, its king, and warriors to you. Let all your troops march around the city, and complete one circuit of the city, with seven priests, each carrying a ram's horn, preceding the Ark. They should do this, during six days, and on the seventh day, they should march around the city seven times, with the priests blowing the horns. And when a long blast will be sounded on the horn, all the people should shout mightily together. This will cause the wall to fall".

Joshua followed God's instructions, and the walls of the city collapsed. The Israelites rushed into the city and exterminated everybody with the sword. Only Rahab and her family were saved, by Joshua's orders, by the two men who had spied out the country.

The city was destroyed and burned with everything inside, except the articles that were made of silver and gold, and objects of copper and iron. These were deposited in the treasury of the House of the Lord.

=====

Joshua decided that the city of Ai would be the next to be conquered. He sent spies to Ai who, upon their return, told him that the city was defended by very few men and could be easily taken by two or three thousand fighters.

Joshua sent an army of three thousand men, but, to his dismay, the attack ended in a rout. The men of Ai killed thirty-six Israelites and pursued the others outside the gate.

Joshua, who was filled with shame, tore his clothes. He and the elders of Israel threw

themselves to the ground in front of the Ark, and they lay there till the evening. He cried out to God, "Lord God, why did you bring us across the Jordan? To be destroyed by the Amorites? Why didn't we stay on the other side of the Jordan? What can I say after the Israelites have fled from the enemy? When the Canaanites and all the other inhabitants of this land will hear about this, they will come upon us and kill every one of us. Then, what will you do about your great name?"

God replied, "Get up! Why are you lying on the ground like this? Israel has sinned. They have broken the covenant, which I had commanded them to keep. They have even taken the proscribed things, stole them, lied about it, and kept them with their own things. That is why the Israelites couldn't face their enemies, and fled from them. They are cursed, and I will no longer be with you unless you destroy the proscribed things. Get up, go and purify the people. Tell them what I said. In the morning, let them line up by tribes, clans, and families. The guilty one will be burned to death, because he has broken the covenant of the Lord, and brought shame on Israel".

The next day, early in the morning, Joshua had the Israelites come forward by tribes, and the tribe of Judah was picked. He then had the clans of Judah come forward, and the clan of Zerah was picked. Then, he had the clan of Zerah come forward by families, and the family of Zabdi was picked. Finally, he had the family of Zabdi come forward, man by man, and Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was picked.

Joshua said to Achan, "My son, honor God and confess to him. Tell me what you have done. Don't try to hide it from me".

Achan answered, "Yes, I have sinned against the Lord, God of Israel. This is what I have done. I took a fine Babylonian mantle, two hundred shekels of silver, and a wedge of gold, weighing fifty shekels, all of which, I buried in the ground in my tent".

Joshua sent men to the tent to dig out the buried treasure, and to bring it to him. He, followed by all the Israelites, took Achan, together with his sons and daughters, the stolen goods, and all his property, including his animals and his tent, to the valley of Achor. There, the Israelites stoned them and then burned them to death. They put a huge pile of stones over him and called that place the valley of Achor.

God said, "Don't be afraid or dismayed. Take all your soldiers, and go again against Ai. I will give you victory over its king, people, city, and land. Do to them what you did to Jericho, but this time, you can keep the spoil and the cattle as booty for yourselves. Set an ambush against the city from behind it".

Joshua sent an army of thirty thousand men to Ai, instructing them to lie in ambush, hidden close behind Ai, while he, with an army of five thousand men, camped in front of the walls of the city.

When the king of Ai saw Joshua and his small army, he thought that again he would be

able to defeat the Israelites. He rushed with all his army out of the gates of the city to engage the Israelites in battle. Joshua and his men fled away from the city toward the wilderness, drawing behind them all the troops of Ai in hot pursuit. The city was left open, empty of men, and defenseless.

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ANCIENT IRAQI / EGYPTIAN
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http://groups.yahoo.com/group/Bible_PnP/message/20

zendz



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Try the [free Yahoo! Mail Beta](#).

| 21571|2007-01-16 19:05:01|Herman Patton|Re: `Joshua, ancient mighty Egyptian descendant?|

I was in the process of replying and it was sent on an accident. Now I must ask you Yira'el Identity, do you have any historical documentation that the original name of km.t was in fact Egypt? Secondly, do you have any historical proof (i.e. archaeological) which can verify your claim that the Yisra'elites were in fact Iraqi? Third, what did the ancient Iraqi people look like? We know that they looked nothing like what they do today because of Aryan influences so can you be specific to what they looked like?

The son of Nun, Nun being the Egyptian snake Diety. Does this make your Yahshua/Hoshea/Oshea a snake deity as well? If his father is a Diety then we must assume he has the same characteristics as his father Nun ...and why was Nun only mentioned one time in the scriptures?

Before you want us to participate in your Hebrew doctrines you have to first prove that the Hebrews foundation i.e. Tanakh has any validity. Secondly, you have to give us a physical description of who these Hebrews were being that they were able to hide amongst Afrakan km.tians without being spotted by Romans/Grecians or even being mistaken for Km.tians by Moabites and Romans.

I'm just curious to your explanations. Most people try to verify their false claims by using biblical scriptures as a reliable source but I even challenge that the biblical scriptures are not a reliable source to the Hebrew history and is at best a altered version of some Egyptian writings. Please be specific and detailed when you reply back, I am interested in hearing your version.

----- Original Message -----

From: israel identity

To: arabisraelites@yahoogroups.com; biblearabs@yahoogroups.com; censored-

jews@yahoogroups.com; jacobsarabs@yahoogroups.com; jews-uncensored@yahoogroups.com; the-bible@yahoogroups.com; uncensored-jews@yahoogroups.com; x0 x0 ; x1 x1 ; x2 x2

Sent: Tuesday, January 16, 2007 6:01:26 PM

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There are a couple Hoshea(s) but we only want the son of Nun

NOT JOSHUA, SON OF NUN

13~027|020 1_CHRONICLES` Of the children of Ephraim, *** **HOSHEA** *** the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

13~027|020 1_DIVRE` Of the men of Ephraim, *** **HOSHEA** *** the son of Azaziah; of the half tribe of Manasseh, Joel the son of Pedaiah. (Different Hoshea)

This Hoshea is also from the tribe of Ephraim but not the same Hoshea/Joshea who is the son of Nun.

=====

MOSES RENAMES OSHEA/HOSHEA TO JOSHUA

04~013|016 BEDMIDBAR` These are the names of the men which Moses sent to spy out the land. And Moses called **Hoshea** the son of Nun **Joshua**.

04~013|016 NUMBERS` These are the names of the men which Moses sent to spy out the land. And **Moses** called **Oshea** (*the son of Nun*) **Jehoshua**.

Joshua is the son of Nun of the tribe of Ephraim

=====

Multiple names for Joshua

JOSHUA / HOSHEA / OSHEA

04~013|008 BEDMIDBAR` From the tribe of Ephraim, *** **HOSHEA** *** the son of Nun.

04~013|008 NUMBERS` Of the tribe of Ephraim, **Oshea** the son of Nun.

=====

04~013|016 BEDMIDBAR` These are the names of the men which Moses sent to spy out the land. And Moses called *** **HOSHEA** *** the son of Nun Joshua.

04~013|016 NUMBERS` These are the names of the men which Moses sent to spy out the land. And Moses called *** **OSHEA** *** (*the son of Nun*) Jehoshua.

=====

05~032|044 DEUTERONOMY` And Moses came and spoke all the words of this song in the ears of the people, he, and *** **HOSHEA** *** the son of Nun.

05~032|044 DEVARIM` And Moses came and spoke all the words of this poem in the ears of the people, he, and *** **HOSHEA** *** the son of Nun.

=====

Depending if you use the Hebrew or English translations to English his name in the beginning was Oshea or Hoshea and Moses changed his name to Joshua.

Joshua is the son of Nun and both Joshua and Nun are identified as being of the tribe of Ephraim.

Joshua (Exodus 17:9)

Joshua, son of Nun, of the tribe of Ephraim, was the loyal assistant of Moses, during the wanderings of the Israelites in the wilderness. When Moses died, he succeeded him as leader of the Israelites, defeated the Canaanites, and distributed the conquered land to the twelve tribes.

His original name was **Hoshea** (Deuteronomy 32:44), until Moses renamed him Joshua (Numbers 13:16).

Deuteronomy 32:44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

Joshua first showed his military prowess, when he commanded the Israelite forces that defeated Amalek in a battle that was watched by Moses, Aaron, and Hur, from the top of a hill.

Joshua is next mentioned in the Bible, when he accompanied Moses to Mount Sinai and waited for him at the bottom of the mountain, while Moses climbed the mountain to receive from God the commandments.

After forty days and nights, Moses came down from the mountain, carrying two stone tablets with the commandments written on them. The two men went back to the camp. Joshua heard shouts from far away and said to Moses, "There are noises of battle in the camp".

Moses answered, "The sounds we are hearing are not sounds of war, but of people singing".

When they came close to the camp, Moses saw the people dancing around the image of a bull.

Angrily, he threw down the tablets that he had brought from the mountain, destroyed the bull, and ordered the Levites to kill all the idol worshippers.

Sometime later, when Joshua was told that two elders, Eldad and Medad, were prophesying in the camp, he said to Moses, "My lord Moses, forbid them!"

Moses rebuked him, "Are you upset for my sake? I wish that all the people of the Lord would become prophets and that God would give his Spirit to all of them".

Joshua was one of the twelve men sent by Moses to spy the land of Canaan and report back about its inhabitants; to find out if they were strong or weak, few or many, and about the land and its cities; and to bring back the fruit of the land.

The spies went and scouted the land, from the wilderness of Zin to Rehob, near the entrance to Hamath. Forty days later, they returned back to the camp, carrying

pomegranates, figs, and a branch, which had a bunch of grapes so heavy that it took two men to carry it on a pole between them.

=====

Of those who left Egypt only Joshua, the son of Nun, and Caleb, the son of Jephunneh, made it to the promise land

=====

Joshua sent two spies to Jericho, the largest city in the area. The two men went there and stayed overnight in the house of a harlot called Rahab. The king of Jericho, when informed of the presence of the two Israelites, sent guards to Rahab's house with orders to arrest them.

Rahab, who had hid the men in the roof of her house, told the guards that the two spies had fled a short time before, through the gate of the city. The guards rushed out of the city in hot pursuit.

Rahab went to the roof and said to the men that she knew that God had given the country to them. She asked the men to spare the lives of her parents, brothers, and sisters.

The men promised that they would do so if she would not betray them. The men told her to tie a crimson cord to her window so that her house would be recognized and not attacked.

=====

These stones, a few days later, were set up in Gilgal, as a memorial. Joshua also had twelve stones placed in the middle of the Jordan.

There, in Gilgal, Joshua had all the Israelites circumcised, because, during the forty years in the wilderness, nobody had been circumcised. They offered the Passover sacrifice on the fourteenth day of the month, and from that moment on, the Israelites did not receive anymore manna from the sky.

=====

Once, when Joshua was near Jericho, he saw a man standing before him with a drawn sword in his hand. Joshua went to him and asked, "Are you one of us or one of our enemies?"

"I am neither", answered the angel. "I am a captain of God's army, and I have come to you now".

Joshua threw himself to the ground and, prostrating himself, asked, "What does my Lord want his servant to do?"

The angel replied, "Remove your sandals. You are standing on holy ground". And Joshua did as he was told.

The Israelites completely encircled the city of Jericho. Nobody could leave or enter. God said to Joshua, "I will deliver the city, its king, and warriors to you. Let all your troops march around the city, and complete one circuit of the city, with seven priests, each carrying a ram's horn, preceding the Ark. They should do this, during six days, and on the seventh day, they should march around the city seven times, with the priests blowing the horns. And when a long blast will be sounded on the horn, all the people should shout mightily together. This will cause the wall to fall".

Joshua followed God's instructions, and the walls of the city collapsed. The Israelites

rushed into the city and exterminated everybody with the sword. Only Rahab and her family were saved, by Joshua's orders, by the two men who had spied out the country.

The city was destroyed and burned with everything inside, except the articles that were made of silver and gold, and objects of copper and iron. These were deposited in the treasury of the House of the Lord.

=====

Joshua decided that the city of Ai would be the next to be conquered. He sent spies to Ai who, upon their return, told him that the city was defended by very few men and could be easily taken by two or three thousand fighters.

Joshua sent an army of three thousand men, but, to his dismay, the attack ended in a rout. The men of Ai killed thirty-six Israelites and pursued the others outside the gate.

Joshua, who was filled with shame, tore his clothes. He and the elders of Israel threw themselves to the ground in front of the Ark, and they lay there till the evening. He cried out to God, "Lord God, why did you bring us across the Jordan? To be destroyed by the Amorites? Why didn't we stay on the other side of the Jordan? What can I say after the Israelites have fled from the enemy? When the Canaanites and all the other inhabitants of this land will hear about this, they will come upon us and kill every one of us. Then, what will you do about your great name?"

God replied, "Get up! Why are you lying on the ground like this? Israel has sinned. They have broken the covenant, which I had commanded them to keep. They have even taken the proscribed things, stole them, lied about it, and kept them with their own things. That is why the Israelites couldn't face their enemies, and fled from them. They are cursed, and I will no longer be with you unless you destroy the proscribed things. Get up, go and purify the people. Tell them what I said. In the morning, let them line up by tribes, clans, and families. The guilty one will be burned to death, because he has broken the covenant of the Lord, and brought shame on Israel".

The next day, early in the morning, Joshua had the Israelites come forward by tribes, and the tribe of Judah was picked. He then had the clans of Judah come forward, and the clan of Zerah was picked. Then, he had the clan of Zerah come forward by families, and the family of Zabdi was picked. Finally, he had the family of Zabdi come forward, man by man, and Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was picked.

Joshua said to Achan, "My son, honor God and confess to him. Tell me what you have done. Don't try to hide it from me".

Achan answered, "Yes, I have sinned against the Lord, God of Israel. This is what I have done. I took a fine Babylonian mantle, two hundred shekels of silver, and a wedge of gold, weighing fifty shekels, all of which, I buried in the ground in my tent".

Joshua sent men to the tent to dig out the buried treasure, and to bring it to him. He, followed by all the Israelites, took Achan, together with his sons and daughters, the stolen

goods, and all his property, including his animals and his tent, to the valley of Achor. There, the Israelites stoned them and then burned them to death. They put a huge pile of stones over him and called that place the valley of Achor.

God said, "Don't be afraid or dismayed. Take all your soldiers, and go again against Ai. I will give you victory over its king, people, city, and land. Do to them what you did to Jericho, but this time, you can keep the spoil and the cattle as booty for yourselves. Set an ambush against the city from behind it".

Joshua sent an army of thirty thousand men to Ai, instructing them to lie in ambush, hidden close behind Ai, while he, with an army of five thousand men, camped in front of the walls of the city.

When the king of Ai saw Joshua and his small army, he thought that again he would be able to defeat the Israelites. He rushed with all his army out of the gates of the city to engage the Israelites in battle. Joshua and his men fled away from the city toward the wilderness, drawing behind them all the troops of Ai in hot pursuit. The city was left open, empty of men, and defenseless.

Joshua pointed his spear toward Ai. Seeing the agreed sign, the Israelite soldiers, who were camped on the back of the city, left their hiding place, rushed into the city, captured it, and immediately set fire to it. The men of Ai looked back and saw the smoke of the city, rising to the sky.

Joshua and his men stopped their flight, turned around, and attacked the men of Ai, who were caught between Joshua's men and the main Israelite army that, having burned down the city, came out against them. All the men of Ai were slaughtered, except for the king who was taken alive and brought to Joshua. The entire population of the city, about twelve thousand men and women, were killed. The Israelites took the cattle and the spoil of the city as their booty. Joshua burned down Ai and hanged the king on a tree, until the evening. At sunset, the corpse was taken down from the tree and thrown down at the entrance to the city gate. Then, they piled a heap of stones over it.

Joshua built in Mount Ebal an altar of unhewn stones, where he made sacrifices to God, and inscribed a copy of the teachings of Moses. All Israel, strangers and citizens alike, stood on either side of the Ark, half of them facing Mount Gerizim, and the other half facing Mount Ebal, while Joshua read them all the words of the Law, the blessings and the curses.

The inhabitants of Gibeon were afraid that they would suffer the fate of Jericho and Ai. Their city, larger than Ai, was located only a few miles away from Joshua's camp in Gilgal.

To avoid being destroyed by the Israelites, they sent a delegation, dressed in old clothes and worn sandals, with provisions of dry and moldy bread, to the Israelite camp.

The delegation met with Joshua and with the leaders of the people and said, "We come from a distant land, and wish to enter into a peace pact with you. We heard about the Lord, your God, what he did for you in Egypt, and how you defeated the kings of Heshbon and Bashan. Our leaders gave us freshly baked bread for our trip, and, look, it is now dry and moldy. Our wineskins were new, now they are torn. Look how worn out are our sandals and clothing".

Their story was believed and a treaty was signed. Three days later, the Israelites learned that the Gibeonites lived nearby and had tricked them into signing a non-aggression pact.

The Israelites were angry that they had been deceived, but could not harm the Gibeonites because of the treaty. However, Joshua told the Gibeonites that, because they had lied to him, they would be hewers of wood and drawers of water for the community, and servants in the House of God.

Adoni-Zedek, king of Jerusalem, heard that Joshua had taken Ai and destroyed it, and that the inhabitants of Gibeon had become Joshua's allies. He made a military alliance-with Hoham, king of Hebron; Piram, king of Jarmuth; Japhia, king of Lachish; and Debir, king of Eglon-to attack Gibeon for having made peace with the people of Israel.

The people of Gibeon appealed to Joshua for help. Joshua came from Gilgal with his army. Joshua prayed to God and said, "Sun, stand still at Gibeon, and you, Moon, in the valley of Ayalon".

The battle took place at Gibeon, and it ended in a great victory for the Israelites. The soldiers who had survived and ran away were killed by hailstones. The five kings fled and hid in a cave at Makkedah, where they were trapped, while Joshua and his army returned to Gilgal.

When Joshua was informed that the kings were hiding in a cave, he gave instructions to roll large rocks to the entrance of the cave and seal it. He also placed guards outside.

After Joshua finished liquidating the enemy survivors, the kings were taken out from the cave, humiliated, and they were killed and hanged on five trees, until the evening, when their corpses were taken down and thrown into the cave, where they had been hiding.

That day, Joshua captured Makkedah, killed the king, and exterminated its inhabitants. After this, Joshua continued his victorious campaign, conquering and destroying Libnah, Lachish, Eglon, Hebron, and Debir.

Jabin, king of Hazor, the most powerful city state in the north of the country, made an alliance with the kings of the neighboring cities of Madon, Shimron, and Achshaph. Joshua engaged them in battle near the waters of Merom and defeated them. He then captured Hazor, killed its king, and burned the city down.

Joshua conquered the whole country, except for the territories of the Philistines and the

Geshurites. He then distributed the conquered land of Canaan among the tribes, except for the tribes of Reuben, Gad, and the half tribe of Manasseh, who received land on the east side of the Jordan River. The tribe of Levi was not assigned any land, but received a number of towns to live in. He gave Hebron to Caleb, the man who had been his fellow spy.

When Joshua was old and felt that his end was near, he assembled all the tribes of Israel in Shechem and told the people not to turn to strange gods. The people solemnly promised not to serve other gods.

On that day, Joshua made a covenant with the people and recorded it in a book of divine instruction. He took a great stone and set it up at the foot of the oak by the sanctuary of the Lord, saying to the people, "This stone shall be a witness against you, lest you break faith with God".

=====

Joshua died at the age of one hundred and ten, and he was buried in his own property in Timnathserah, which was in Mount Ephraim, on the north side of the hill of Gaash.

=====

Genesis 10:6 And the sons of Ham; Cush, and **Mizraim/Egypt**, and Phut, and Canaan. The original word is Egypt not Mizraim. The "Jewish" Tanach uses the word Egypt instead of this English translation.

01~GENESIS 010|013` And **Egypt fathered Ludim, and Anamim, and Lehabim, and Naphtuhim.**

As the sons of Noah were dispersed through out the middle east, the areas where his sons settled were named after him (look at Genesis chapter 10)

Mizraim/Egypt is the son of Ham and his descendants settled Egypt

One of Egypt's sons was **Naphtuhim**

NAPHTUHIM. Classed with Mizraim (Egypt), Gn. 10:13; 1 Ch. 1:11. Its identity is uncertain, but **Lower Egypt, specifically the Nile Delta**, would be appropriate alongside Pathrusim (*Pathros) for Upper Egypt. Hence Brugsch and Erman emended the Heb. to fit Eryp. ... W of the Nile valley.

=====

The stock of the natives of Egypt = descendants of Egypt who was the son of Ham

=====

On his father's side Joshua was a descendant of Syrians/Aramean [Between modern Turkey and Syria].

These Syrians were nothing other than descendants of ancient Iraqis or Chaldeans

Genesis 11:26-28 you will find that Abraham and his brothers were natives of Iraq.

Genesis chapter 11

26. Terah begat Abram, **Nahor**, and Haran.

27. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat lot.

28. And Haran died before his father **Terah in the land of his nativity, in Ur of the**

Chaldees.

29. ... the name of Nahor's wife, Milcah..

Rebekah, Rachel, Leah are all the grand daughters of Abraham's brother who was a native of ancient Iraq. When Isaac and Israel took these women as wives they were living between Syria and Turkey... but their father and Abraham were natives of ancient Iraq. Syrians/Aramean = descendants of ancient Iraqis who migrated to Padanaram [area between modern Syria/Turkey]

Joshua was a descendant of ancient Iraqis from the line of Shem and Joshua was a descendant of ancient Egyptians from the line of Ham... Mizraim/Egypt is the son of Ham ... Naphtuhim ... One of the sons of Egypt

**JOSHUA
ANCIENT IRAQI / EGYPTIAN
DESCENDANT**

Joshua [Egyptian descendant] , mighty man of God is a Potipherah-ite. .. Joshua great grandson of the Egyptian priest of the solar deities.

http://groups.yahoo.com/group/Bible_PnP/message/20

zendz



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| 21572|2007-01-17 05:29:04|Alex van Deelen|Re: Bantu and AE cognates|
Asar_Hotep,

- > It is. It is the only way to explain how the words in AE
- > can have the same spelling, but different meanings
- > depending on determinitives. And it seems to keep in
- > the convention of other tonal languages in the words
- > have at least three meanings (i.e. Yoruba).

That seems as good an explanation as any (again,
it is not my field of expertise).

Paul,

- > Most Egyptian words and nearly all the basic vocabulary
- > is monosyllabic including many simple words of VC or
- > CV type, which increases the number of homonyms further.
- > Most Egyptian multi-syllable words appear to be derivations
- > of monosyllables that were joined together not too unlike
- > what happens in other tonal monosyllabic languages like
- > Chinese.

Which again is a tonal language. I have always wondered why only Chinese is tonal, when Bahasa Indonesia, Thai, Korean, Japanese aren't.

From Wikipedia,

" Like many languages in southern China, the Hmong-Mien languages tend to be monosyllabic. They are some of the most highly tonal languages in the world. "

Could it be that the original languages of Southeast/East Asia were tonal, and that maybe the oldest languages were too?

Alex

| 21573|2007-01-17 06:47:11|Paul Kekai Manansala|Re: Bantu and AE cognates|
--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

>

- > Which again is a tonal language. I have always wondered
- > why only Chinese is tonal, when Bahasa Indonesia, Thai,
- > Korean, Japanese aren't.
- >

Thai is also tonal.

> From Wikipedia,

>

- > " Like many languages in southern China, the Hmong-Mien
- > languages tend to be monosyllabic. They are some of the
- > most highly tonal languages in the world. "

>

> Could it be that the original languages of Southeast/East Asia
> were tonal, and that maybe the oldest languages were too?

>

My guess is that tonality as we know it in Asia today spread from South China both to the north and south. There are no traces of indigenous tonal languages in Insular Southeast Asia or Australia. The situation in New Guinea is mixed with some tonal and other non-tonal languages.

Also according to the most widely-held theory, neither Sino-Tibetan or Vietnamese, an Austro-Asiatic language, were originally tonal. Note that no

It may be that the Tai-Kadai and/or Hmong-Mien peoples or their predecessors spread tonality elsewhere. It must have been before the split of Sino-Tibetan.

The only language I know north of China that may have tones is Ket, and researchers don't agree on this point. Also it is worth noting that tone is mostly missing from South Asia and Africa, the Andamans, the general region from where it is thought the rest of Asia was populated. Punjabi is one of the true tonal languages of the region.

A few European languages have tone, like Lithuanian, although it is more related to pitch accent. The latter possibly could have developed from the former use of tones.

It's said that a light majority of world's population speak tonal languages.

Therefore, whether older languages in this region were tonal is hard to say. There could have been at least a few shifts in morphology over the 50,000 or so years that elapsed since the first OoA migrations.

Even in Africa the situation is mixed. All Khoisan and most Niger-Congo and Nilo-Saharan languages are tonal. Although a majority of Afro-Asiatic languages are tonal, most Afro-Asiatic speakers are not because of the widespread use of Arabic and Swahili.

Regards,

Paul Kekai Manansala

| 21574|2007-01-17 09:51:26|Paul Kekai Manansala|Re: Bantu and AE cognates|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

> >

>

> It may be that the Tai-Kadai and/or Hmong-Mien peoples or their
> predecessors spread tonality elsewhere. It must have been before the
> split of Sino-Tibetan.

>

>

That should be before the dispersal of Sino-Tibetan languages after a geographically-limited split. Accepting the theory that Proto-Sino-Tibetan was itself not tonal.

Regards,

Paul Kekai Manansala

| 21575|2007-01-17 10:15:46|Mahari Mengistu|Re: Bantu and AE cognates|

>>" Like many languages in southern China, the Hmong-Mien

languages tend to be monosyllabic. They are some of the most highly tonal languages in the world. "

Could it be that the original languages of Southeast/East Asia were tonal, and that maybe the oldest languages were too?<<

Or could it be to the early African cultural base?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> Asar_Hotep,

>

>> It is. It is the only way to explain how the words in AE
>> can have the same spelling, but different meanings
>> depending on determinatives. And it seems to keep in
>> the convention of other tonal languages in the words
>> have at least three meanings (i.e. Yoruba).

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> it is not my field of expertise).

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> From Wikipedia,

>

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> languages tend to be monosyllabic. They are some of the
> most highly tonal languages in the world. "

>

> Could it be that the original languages of Southeast/East Asia
> were tonal, and that maybe the oldest languages were too?

>

> Alex

>

| 21576|2007-01-17 10:28:47|Djehuti Sundaka|Re: Bantu and AE cognates|
Whether or not the vowels were written down determines whether or
not one can be certain that a tonal explanation is the only
explanation for determinatives. Without vowel representations, one
can't tell if the pronunciation differences between words of
identical consonant spellings are due to differences in vowels or
differences in tone. Only if the writing system had included vowel
representations in identical spellings could a tonal conclusion be
certain from observing the script. Otherwise, for determining such
vocalizations, I would have to agree with Paul in referring to
Antonio Loprieno's book "Ancient Egyptian".

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"
wrote:

>

> I agree and thinking about it in times of antiquity, the majority

of

> people couldn't read or write, but most definitely spoke the

language.

> Often times researches imply that the language existed because some

> form of writing existed to represent the sounds in the language.

> Whether or not the AE wrote down the vowels has no bearings on how

it

> was spoken, and the only way you can differentiate words in speech,

> with similar spellings on paper, it to listen for the stresses and

> tonal variations. I think Ra Un Nefer Amen in his work Metu Neter

> gives a real good example of this.

>

> On page 27 he talks about the Mdw Ntr word "a-au-au" which has the

> following meanings: grave, tomb; to come; sleep, slumber; to

punish,

> to do harm; to bespatter, to make a change against; foreign

interpreter.

>

> All of these words are spelled the same, yet have different

> determinitives. The only way a speaker could distinguish the

> difference is through intonation and accents. He also gives an

example

> in the Twi language of the Akan:

>

> "For example, in the Twi language of the Akans of West Africa, "Me

> Ba," means "my son," when the "ba" is accented, and "I (am) going,"

> when the "me" is accented."

>

> He goes on to give an example in Chinese with the word "Shi" which

> means "damp," "stone," "to cause," and "to be" when pronounced in

an

> even pitch, rising pitch, dropping then rising pitch, and dropping

> pitch respectively.

>

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>> wrote:

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>>> wrote:

>>>>

>>>> For the most part, the language of Kamat was written without

>> vowels

>>>> which meant that different words with the same consonants

but

>>>> different vowels would need determinatives to distinguish

them

>> from

>>>> each other.

>>>>

>>>

>>> Many languages did not indicate vowel sounds like Phoenician

and

>>> ancient Hebrew.

>>>

>>

>> What are some of these many languages? The only ones I'm

currently

>> aware of, utilizing an alphabetic script, are those of Kna'an

and

>> Aram (and by extension, those of Arabia and the Sahara) which

used a

>> variation of the same Fnikw (Phoenician) script, itself derived

from

>> a mere 24 characters of Mdw Ntjr.

>>

>> Djehuti Sundaka

> >

>

| 21577|2007-01-17 10:52:34|Ferg|Indelible evidence Bantu and AE cognates|

Attachments :

| 21578|2007-01-17 16:22:47|Sekmet|BABY DOLL TEST- FOR ADULTS & CHILDREN|

HELP...WE NEED YOUR HELP. We need as many people as possible to vote on our BABY DOLL TEST. Please get your children, family members, elders, friends, neighbors, home boyz, home girlz and co-workers to cast a vote. As a people we have been scarred by the past, but we want to know just what is what now. THIS IS SERIOUS! MAY THE BEST BABY WIN! Spread the word!

<http://www.blackconsciousness.com/nvjan07.html>

The results of the DOLL Baby Test "GLOBAL" vote shall be posted on the site for all to see! VOTE WITHOUT PREJUDICE!

<http://www.blackconsciousness.com/nvjan07.html>

PRINT IT OUT & MAKE A COPY IF YOU CAN. WE NEED THOSE VOTES!

Email the page to your friends.

KEEP IT AS ANONYMOUS AS POSSIBLE. CHECK!

Teachers or group counselors can e-mail or submit vote counts to:

comments-remarks@blackconsciousness.com

Results are coming in from over 60 countries.

Vote ends February 14, 2007 at midnight! THANKS MUCH!

WITHOUT PREJUDICE, MAY THE BEST BABY WIN!

<http://www.blackconsciousness.com/nvjan07.html>

| 21579|2007-01-18 04:46:15|Fari Supiya|Re: What Is A Primary Source?|

Interesting response Paul, personally I'd have thought if the dictionary was based on a source then they'd be in agreement. Unless the lexicographical compiler has made an error. An equally interesting question is what happens if two `native` speakers are in disagreement?

G.O.R.E

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

> >

> > Is there something more reliable than a dictionary? >

>

> Actually yes, the (primary) sources from which the dictionary was composed.

For a point of clarification, "primary" always means the "first" source with the idea that each stage of copying, transmission, etc.

has inherent possibility of error occurring.

Let us say there is a point of dispute regarding an entry in a dictionary.

Which is more authoritative, the dictionary or the sources upon which the dictionary depended?

Regards,
Paul Kekai Manansala

We won't tell. Get more on [shows you hate to love](#)
(and love to hate): [Yahoo! TV's Guilty Pleasures list](#).

| 21580|2007-01-18 04:57:58|Fari Supiya|Re: Bantu and AE cognates|
Proto-Bantu is reconstructed with two tones, high and low. As far as I know books on Egyptian do not mention tones (such as Budge's Hieroglyphic dictionaries). Perhaps more up-to-date information (with a reference, of course) has emerged.
G.O.R.E

Alex van Deelen wrote:

Just an aside, as this is not anything near my expertise, however,
has anyone considered that Bantu languages are tonal?

Is Ancient Egyptian thought to be tonal?

Alex

Now that's room service! [Choose from over 150,000 hotels in 45,000 destinations on Yahoo! Travel](#) to find your fit.

| 21581|2007-01-18 05:14:29|Fari Supiya|Re: Tonality in Language|
Anyone should feel free to correct me if I'm wrong but qualities such as tonality are classed as typological and are not seen in linguistics as evidence of genetic connection. This is because, and some of the posts have shown this, they can be acquired and lost.
G.O.R.E

Mahari Mengistu wrote:

>>" Like many languages in southern China, the Hmong-Mien languages tend to be monosyllabic. They are some of the most highly tonal languages in the world. "

Could it be that the original languages of Southeast/East Asia

were tonal, and that maybe the oldest languages were too?<<

Or could it be to the early Afrikan cultural base?

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"
wrote:

>

> Asar_Hotep,

>

>> It is. It is the only way to explain how the words in AE

>> can have the same spelling, but different meanings

>> depending on determinitives. And it seems to keep in

>> the convention of other tonal languages in the words

>> have at least three meanings (i.e. Yoruba).

>

> That seems as good an explanation as any (again,

> it is not my field of expertise).

>

> Paul,

>

>> Most Egyptian words and nearly all the basic vocabulary

>> is monosyllabic including many simple words of VC or

>> CV type, which increases the number of homonyms further.

>> Most Egyptian multi-syllable words appear to be derivations

>> of monosyllables that were joined together not too unlike

>> what happens in other tonal monosyllabic languages like

>> Chinese.

>

> Which again is a tonal language. I have always wondered

> why only Chinese is tonal, when Bahasa Indonesia, Thai,

> Korean, Japanese aren't.

>

> From Wikipedia,

>

> " Like many languages in southern China, the Hmong-Mien

> languages tend to be monosyllabic. They are some of the

> most highly tonal languages in the world. "

>

> Could it be that the original languages of Southeast/East Asia

> were tonal, and that maybe the oldest languages were too?

>

> Alex

>

Don't pick lemons.

See all the [new 2007 cars](#) at [Yahoo! Autos](#).

| 21582|2007-01-18 08:21:10|Paul Kekai Manansala|Re: What Is A Primary Source?|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Interesting response Paul, personally I'd have thought if the

dictionary was based on a source then they'd be in agreement. Unless the lexicographical compiler has made an error. >

Obviously one way this often happens is through miscommunication.

>An equally interesting question is what happens if two `native`

speakers are in disagreement?

>

Since some dictionaries have only one source, I'm sure this would happen many times. An informant gives information based on limited knowledge, and upon finding better informed sources an error is found.

The ideal method would be to use something similar to the comparative folklore procedure. Every entry is confirmed by three or four independent, reliable sources. 'Reliable' referring to various fields of 'expertise.' However, in practical terms most field researchers cannot do anything this thorough.

Many dictionaries only cover words for a particular dialect of a language, usually the main dialect. I know this from first hand knowledge of languages in my own family history. This complicates things even further, as one would have to have independent sources for each dialect, and various "fields" in each dialect.

The reality is that a good, unabridged dictionary for any language is an expensive, time-consuming process that could take decades to complete properly.

Regards,

Paul Kekai Manansala

| 21583|2007-01-18 08:36:28|Paul Kekai Manansala|Re: Tonality in Language|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Anyone should feel free to correct me if I'm wrong but qualities

such as tonality are classed as typological and are not seen in linguistics as evidence of genetic connection. This is because, and some of the posts have shown this, they can be acquired and lost.

>

I think that anything in language can be acquired and lost, even basic vocabulary. However, the latter is not the most conservative element in my view. Grammar is even more conservative. I've not seen any cases where large scale adoption of grammar has occurred even in cases of morphological shift.

For example, in languages I have studied that shifted from agglutinative to tonal, they do not directly borrow tones from other languages. Previous native affixes in the language instead become merged with words to create new native tones.

There are some historical cases of mass replacement borrowing of basic vocabulary, for example as noted in the Greenberg-Ringe debate, but none that I know of showing mass replacement borrowing of grammar. In some creole languages you will see however dual grammars working simultaneously but usually separately.

Regards,

Paul Kekai Manansala

| 21584|2007-01-18 13:01:20|Paul Kekai Manansala|A Bidirectional Corridor in the Sahel-Sudan Belt|

Annals of Human Genetics

doi:10.1111/j.1469-1809.2006.00339.x

A Bidirectional Corridor in the Sahel-Sudan Belt and the Distinctive Features of the Chad Basin Populations: A History Revealed by the Mitochondrial DNA Genome

* V. Cerný,¹ Department of Anthropology & Environment, Institute of Archaeology, Czech Academy of Sciences, 118 01 Prague 1, Czech Republic*Corresponding author: Cerný Viktor, Department of Anthropology & Environment, Institute of Archaeology, Czech Academy of Sciences, 118 01 Prague 1, Czech Republic, Fax: +420.257532288, Tel: +420.257014304, E-mail: cerny@arup.cas.cz,

* A. Salas²Unidad de Genética, Instituto de Medicina Legal, Facultad de Medicina, Universidad de Santiago de Compostela, 15782, and Centro Nacional de Genotipado (CeGen), Hospital Clínico Universitario, 15706, Galicia, Spain,

* M. Hájek¹Department of Anthropology & Environment, Institute of Archaeology, Czech Academy of Sciences, 118 01 Prague 1, Czech Republic,

* M. ?aloudkov□ Department of Anthropology & Environment,
Institute of Archaeology, Czech Academy of Sciences, 118 01 Prague 1,
Czech Republic and

* R. Brdicka33 Accredited Laboratory for DNA Testing and
Co-ordination Centre of Genetic Laboratories in the Czech Republic,
Institute of Haematology and Blood Transfusion, 128 20 Prague 2, Czech
Republic

*Corresponding author: Cern Viktor, Department of Anthropology &
Environment, Institute of Archaeology, Czech Academy of Sciences, 118
01 Prague 1, Czech Republic, Fax: +420.257532288, Tel: +420.257014304,
E-mail: cerny@arup.cas.cz
Summary

The Chad Basin was sparsely inhabited during the Stone Age, and its
continual settlement began with the Holocene. The role played by Lake
Chad in the history and migration patterns of Africa is still unclear.
We studied the mitochondrial DNA (mtDNA) variability in 448
individuals from 12 ethnically and/or economically
(agricultural/pastoral) different populations from Cameroon, Chad,
Niger and Nigeria. The data indicate the importance of this region as
a corridor connecting East and West Africa; however, this
bidirectional flow of people in the Sahel-Sudan Belt did not erase
features peculiar to the original Chad Basin populations. A new
sub-clade, L3f2, is described, which together with L3e5 is most
probably autochthonous in the Chad Basin. The phylogeography of these
two sub-haplogroups seems to indicate prehistoric expansion events in
the Chad Basin around 28,950 and 11,400 Y.B.P., respectively. The
distribution of L3f2 is virtually restricted to the Chad Basin alone,
and in particular to Chadic speaking populations, while L3e5 shows
evidence for diffusion into North Africa at about 7,100 Y.B.P. The
absence of L3f2 and L3e5 in African-Americans, and the limited number
of L-haplotypes shared between the Chad Basin populations and
African-Americans, indicate the low contribution of the Chad region to
the Atlantic slave trade.
| 21585|2007-01-18 13:11:36|jean philippe|RE : [Ta_Seti] Re: Tonality in Language|
Hello everyone,

here's some linguistics critics about Diop works and
some comparisons between Chadic and Egyptian by Dr
Russel Schuh from UCLA.

<http://www.linguistics.ucla.edu/people/schuh/schuh.htm>

Regards

J'adore ce moment où ils d'écroquent le minois, de qui devra tailler des pipes monumentales aux chinois

AKH

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Profitez des connaissances, des opinions et des expériences des internautes sur Yahoo!
Questions/Réponses
<http://fr.answers.yahoo.com>
| 21586|2007-01-18 13:37:07|asar_imhotep|RE : [Ta_Seti] Re: Tonality in Language|
Where exactly is the page you are trying to reference? Can't immediately find the information on Diop.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, jean philippe wrote:
>
> Hello everyone,
>
> here's some linguistics critics about Diop works and
> some comparisons between Chadic and Egyptian by Dr
> Russel Schuh from UCLA.
>
> <http://www.linguistics.ucla.edu/people/schuh/schuh.htm>
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> Regards
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des pipes monumentales aux chinois

>
> AKH
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>

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questions !

> Profitez des connaissances, des opinions et des expériences des

internauts sur Yahoo! Questions/Réponses

> <http://fr.answers.yahoo.com>

>

| 21587|2007-01-18 13:47:05|jean philippe|RE : [Ta_Seti] Re: Tonality in Language|
Sorry, I gave you the web page of Schuh.

Here's the article :

www.linguistics.ucla.edu/people/schuh/Papers/language_and_history.pdf

Regards

J'adore ce moment où ils défilent le minois, de qui devra tailler des pipes monumentales aux
chinois

AKH

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Questions/Réponses

<http://fr.answers.yahoo.com>

| 21588|2007-01-18 14:23:50|clyde winters|Re: RE : [Ta_Seti] Re: Tonality in Language|

--- jean philippe <jean_philippe_francois@yahoo.fr>
wrote:

> Hello everyone,
>
> here's some linguistics critics about Diop works and
> some comparisons between Chadic and Egyptian by Dr
> Russel Schuh from UCLA.
>
>

<http://www.linguistics.ucla.edu/people/schuh/schuh.htm>

>
> Regards
>

Hi

This paper does not really present a detailed analysis
and critic of Diop's work. It only provides the
opinion of its author without any linguistic support.

Reading the paper made me feel that Schuh added Diop
to the paper so he could publish his Chadic work.

Has anybody else read the paper?

Clyde

Food fight? Enjoy some healthy debate
in the Yahoo! Answers Food & Drink Q&A.

<http://answers.yahoo.com/dir/?link=list&sid=396545367>

| 21589|2007-01-18 21:55:27|Alex van Deelen|Re: Bantu and AE cognates|
Paul,

> Even in Africa the situation is mixed. All Khoisan and most
> Niger-Congo and Nilo-Saharan languages are tonal.
> Although a majority of Afro-Asiatic languages are tonal,
> most Afro-Asiatic speakers are not because of the
> widespread use of Arabic and Swahili.

Spencer Wells believes that the Khoi and similar people were the original modern humans, or their most direct descendants. Khoi type people in Africa were even found as far as Egypt (the Ani), according to C.A. Diop.

If he is right, and if the 'click' languages are tonal, could that point to the original languages being tonal too?

Alex

| 21590|2007-01-19 08:36:26|IMJs@webtv.net|Egyptology Blog|

<http://www.egyptologyblog.co.uk/2007/01/11.html>

| 21591|2007-01-19 08:50:15|Fari Supiya|Re: What Is A Primary Source?|

"The reality is that a good, unabridged dictionary for any language is an expensive, time-consuming process that could take decades to complete properly.

Regards,

Paul Kekai Manansala"

Which is why I am patiently waiting for the completion of the University of Pennsylvania Sumerian Dictionary to be completed. This is expected to be a `good, unabridged dictionary` and sure enough it has been expensive and time-consuming. The same cannot be said for other Sumerian lexical sources out there. The risk of conflicting meanings and phonological forms for Sumerian items are high the more sources are used.

G.O.R.E

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Interesting response Paul, personally I'd have thought if the dictionary was based on a source then they'd be in agreement. Unless the lexicographical compiler has made an error. >

Obviously one way this often happens is through miscommunication.

>An equally interesting question is what happens if two `native` speakers are in disagreement?

>

Since some dictionaries have only one source, I'm sure this would happen many times. An informant gives information based on limited knowledge, and upon finding better informed sources an error is found.

The ideal method would be to use something similar to the comparative folklore procedure. Every entry is confirmed by three or four independent, reliable sources. 'Reliable' referring to various fields of 'expertise.' However, in practical terms most field researchers

cannot do anything this thorough.

Many dictionaries only cover words for a particular dialect of a language, usually the main dialect. I know this from first hand knowledge of languages in my own family history. This complicates things even further, as one would have to have independent sources for each dialect, and various "fields" in each dialect.

The reality is that a good, unabridged dictionary for any language is an expensive, time-consuming process that could take decades to complete properly.

Regards,
Paul Kekai Manansala

Don't be flakey. [Get Yahoo! Mail for Mobile](#) and [always stay connected](#) to friends.

| 21592|2007-01-19 09:24:49|Ferg|Bantu and AE cognates|

Greetings all at Ta-Seti.

Please feel free to criticise and analyse the findings on the Bantu and Ancient Egyptian cognates. I shall not be offended. I'm sure you all have had some time to contemplate the homework set!!

Regards.

Ferg Somo

| 21593|2007-01-19 09:59:55|Paul Kekai Manansala|Leishmaniasis in ancient Egypt and Upper nubia.|

Emerg Infect Dis. 2006 Oct;12(10):1616-7.

Leishmaniasis in ancient Egypt and Upper nubia.

- * Zink AR,
- * Spigelman M,
- * Schraut B,
- * Greenblatt CL,
- * Nerlich AG,
- * Donoghue HD.

No abstract available yet.

| 21594|2007-01-19 13:48:22|jean philippe|RE : [Ta_Seti] Leishmaniasis in ancient Egypt and Upper nubia.|

Hi everyone,

this letter article is available on :

<http://www.cdc.gov/ncidod/EID/vol12no10/pdfs/06-0169.pdf>

Regards

--- Paul Kekai Manansala <pmanansala@sbcglobal.net> a
飲it :

> Emerg Infect Dis. 2006 Oct;12(10):1616-7.
> Leishmaniasis in ancient Egypt and Upper nubia.
>
> * Zink AR,
> * Spigelman M,
> * Schraut B,
> * Greenblatt CL,
> * Nerlich AG,
> * Donoghue HD.
>
> No abstract available yet.
>
>
>

J'adore ce moment ou ils d驚ilent le minois, de qui devra tailler des pipes monumentales aux
chinois

AKH

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Profitez des connaissances, des opinions et des exp鰭ences des internautes sur Yahoo!

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<http://fr.answers.yahoo.com>

| 21595|2007-01-19 20:55:31|James St. Clair|Olmec objects from the Heritage of the Americas
Museum|

Attachments :

Fellow Members and especially Dr. Winters,

I took these pictures on my trip to San Diego. I thought you would appreciate. I have a few more
if anyone would like them please email me. Peace, Saint

Check out my art at <http://www.affordable-african-american-art.com>
Peace, Saint

Don't pick lemons.

See all the [new 2007 cars](#) at [Yahoo! Autos](#).

| 21596|2007-01-20 10:30:58|Paul Kekai Manansala|Africa's oldest pottery discovered in Mali dating to 9,400 BCE|

Swiss archaeologist digs up West Africa's past

A Swiss-led team of archaeologists has discovered pieces of the oldest African pottery in central Mali, dating back to at least 9,400BC.

The sensational find by Geneva University's Eric Huysecom and his international research team, at Ounjougou near the Unesco-listed Bandiagara cliffs, reveals important information about man's interaction with nature.

The age of the sediment in which they were found suggests that the six ceramic fragments : discovered between 2002 and 2005 : are at least 11,400 years old. Most ancient ceramics from the Middle East and the central and eastern Sahara regions are 10,000 and between 9:10,000 years old, respectively.

"At the beginning, the very first piece we found stayed in my desk drawer for years, as I didn't realise how old it was," Huysecom told swissinfo.

Huysecom heads a 50-strong interdisciplinary team, composed of 28 international researchers ? mainly from Germany, Mali, Switzerland, France and Britain : on the largest current archaeological research project in Africa, entitled "Human population and paleo:environment in West Africa".

Ounjougou was selected as the location, "as everything led us to believe that there we could follow the evolution of man, the environment and the climate", explained Huysecom.

The site is an archaeologist's dream: a ravine made up of layers of easy-to-date sediment rich in West African history.

Significant findings

Since the launch of the project in 1997, the team has made numerous discoveries about ancient stone-cutting techniques and tools, and other important findings that shed light on human development in the region.

But the unearthing of the ancient fragments of burnt clay is one of the most significant to date. Huysecom is convinced that pottery was invented in West Africa to enable man to adapt to climate change.

"Apart from finding the oldest ceramic in Africa, the interesting thing is that it gives us information about when and under what circumstances man can invent new things, such as pottery," he explained.

"And the invention of ceramic is linked to specific environmental conditions ? the transformation of the region from desert into grassland." Grasslands

Some 10,000 years ago, at the end of the ice age, the climate is thought to have fluctuated between warm and cold periods. This led to the formation of an 800-kilometre-wide band of tropical vegetation extending northwards from the Sahel region, which attracted people who slowly moved north from southern and central Africa.

Wild grasses and pearl millet started sprouting on the former desert land. But for man to be able to eat and properly digest the new plants, they had to be stored and cooked in pots.

"Man had to adapt his food and way of life by inventing pottery," said the Geneva professor.

The invention of ceramic also coincided with that of small arrowheads : also discovered by the team ? and which were probably used to hunt hares, pheasants and other small game on the grassy plains.

To date, East Asia ? the triangle between Siberia, China and Japan ? is the only other area where similar pottery and arrowheads have been found which are as old as those in West Africa, explained Huysecom.

"This is important, as they both appear in same way, at the same time and under similar climatic conditions, which indicates that man has certain modes of adaptation to cope with environmental changes," he commented.

Ahead of the final publication of the team's research findings this year, Huysecom is returning to Ounjougou to rejoin his colleagues, in particular those from West Africa "who are extremely proud of the discovery".

He plans to scour the region for caves and other settlement sites to try and find out exactly where the pottery came from so as to determine more precisely the age of the fragments.

"We know [from the sediment] that they are at least 11,400 years old, but they could be 50 or even 1,000 years older."

swissinfo, Simon Bradley

<http://www.nzz.ch/2007/01/19/eng/article7442480.html>

| 21597|2007-01-20 10:32:15|Paul Kekai Manansala|Meteorites from under the pyramids|
Meteorites from under the pyramids

Samples of rock and fragments of pyramid walls brought from Egypt are being examined at the AGH University of Science and Technology. It is very likely that meteorites had dropped near the pyramids. The material was collected during the December expedition of geologists. Another aim of the expedition was to study some geoglyphics, i.e. gigantic pictures drawn on the ground.

According to "Dziennik Polski", the scientists were intrigued by some unusual structures, which resembled craters formed after meteorites hit the ground. They noticed them when analysing satellite pictures of areas north of the great pyramids in Giza.

□ We found very solid metallic fragments in this area. These are probably meteorite fragments □ □ says Prof. Maciej Pawlikowski from the Mineralogy, Petrography and Geochemistry department at AGH University, who was the supervisor and main organiser of the geological expedition. □ We hope that further tests on the patina covering the rocks, which formed during the meteorites □ fall, will help us to establish the exact time of the event □ □ the scientists said.

http://en.naukawpolsce.pl/naukaen/index.jsp?place=Lead07&news_cat_id=269&news_id=4944&layout=2&forum_id=1118&page=text

The aim of the expedition was also to study the geoglyphics, i.e. gigantic pictures on the ground. Located east of Cairo, they form two several-kilometre-long curved lines, which almost meet in one point. On satellite pictures, they look like a huge drawing of a scarab.

The origins of these mysterious structures remain unknown. □ It is not known, whether they are made by man or a natural land formation. Up to now, there have been no publications on the subject □ □ said Prof. Pawlikowski.

The results of the Krakow geologists □ expedition do not confirm the research of American scientists, who claimed that the pyramids were built from prefabricates.

| 21598|2007-01-22 10:21:05|Paul Kekai Manansala|Wondrous Curiosities: Ancient Egypt at the British Museum|
Why the Pharaoh smiled

<http://enjoyment.independent.co.uk/books/reviews/article2132828.ece>

Wondrous Curiosities: Ancient Egypt at the British Museum, by
Stephanie Moser

By Nicola Smyth
Published: 07 January 2007

An Egyptian academic once took me on a tour of the British Museum, directing me around the galleries of antiquities and telling me what had been stolen from where. The histories of many of the best museum collections are filled with shameful episodes, and Stephanie Moser's fascinating study exposes to public view some very unedifying spectacles.

Wondrous Curiosities is the story of the early life of our national treasure-house and its relationship with some of its best-known exhibits. The British Museum opened its doors in 1759, and held initially just 160 items from ancient Egypt. Its early incarnation was as a vast cabinet of curiosities in which Egyptian mummies were displayed alongside other objects such as Oliver Cromwell's watch and a picture painted on a cobweb. Visitors had to apply in writing for tickets; 10 per hour were available, and only the well-connected would gain entry. There were few if any labels and visitors were hurried through by ill-informed guides. Nevertheless, the sights impressed. A 12-year-old visitor, John Coltman, wrote to his brother in 1780: "First we saw the Egyptians that had been dead 3,000 years ago. Next we saw the skull of an elephant, and the Queen of Otaheite's hat, the crown big enough to hold you, and the brim of it not much unlike the mat that lies at the bottom of our stairs."

Much of the collection was what Moser terms "serendipitous": it had been given to the museum by bequest - or conquest. Napoleon's looting of Egypt meant that the trophies of war from a British victory over the French in 1801 were unusually spectacular. Sadly, the trustees who received them seemed largely unimpressed. The museum authorities' lukewarm attitude is made clear by their dealings with one of the best-known collectors, the British consul, Henry Salt. Salt and his colourful co-collector, the Italian ex-circus strongman Belzoni, went to extraordinary lengths in recovering what are still some of the most iconic objects in the museum. The colossal bust of Ramesses II was brought - badly mutilated - by Belzoni in 1818, from Thebes, where he claims to have found it with "its face upwards, and apparently smiling

on me, at the thought of being taken to England". (It's a pity that Moser doesn't have room for more of Belzoni's anecdotes - his exploits are truly eye-watering.) These, and many other treasures, were offered to the museum at what Salt considered, and Moser seems to agree, was a knockdown rate. But the trustees wrangled over the costs for six years, eventually reducing the price to £2,000 (they had just paid £35,000 for the Elgin Marbles) - a deal which was the subject of a later parliamentary inquiry.

Another painful footnote is the history of a statue of the same Pharaoh, this time from ancient Memphis. It was offered as a gift in 1835, but the trustees discovered it would cost £5,000 to transport. It was proposed that perhaps it should be cut up in order to ship it more cheaply - or that, in fact, only the head was worth having and, maybe, should just be taken off on its own. Fortunately the statue never made it to the museum.

Moser makes a cogent and compelling case that, throughout its early history, the British Museum's attitude to its ancient Egyptian artefacts reinforced one basic message: that the story of the ancient world was one of a rise from primitive beginnings in Egypt to the classical perfection of ancient Greece. The story, in other words, of the triumph of Western art. Ancient Egypt was used as a yardstick against which Greek achievements could be measured. Thomas Nichols, author of *A Handy-book of the British Museum* (1870), is more positive than most in his appraisal of the Egyptian statuary - often characterised as unnatural, stiff, ugly or monstrous - but even he characterises it as childlike, and his judgment on the face of the Sphinx deems it an "ideal of the African type... the poor lentil-eating African sculptures seem to have expressed in this one countenance all the possibilities of their strong and patient race."

The public's attitude to ancient Egyptian artefacts is summed up by Moser as "bipolar, in that visitors either loved or hated them". But is it fair to hold the British Museum responsible for those visitors who failed to see ancient Egypt's worth? Moser presents, by the weight of her evidence and each carefully nuanced phrase, a convincing picture of an institution in which - in the early years, at least - the Egyptian antiquities were badly presented in ill-lit and overcrowded chambers, uncontextualised, and contrasted unfavourably with the classical Greek and Roman exhibits. She sets this against the efforts of other national museums, the Louvre's 1818 gallery decorated in the Egyptian style, or popular exhibitions, such as those of Belzoni, whose 1821 exhibition reconstructed chambers from an Egyptian tomb. There was an enormous popular appetite for ancient Egypt which was not best served by our first national museum.

As the 19th century progressed, the picture changed. The excavation of tombs meant new types of objects on the collectors' market - domestic and everyday items, which shifted the museum's focus away from the colossal and strange. A more rounded, positive image of ancient Egyptian life, one less predicated on an idea of the alien and "other", came into view. Moser's account closes in the 1880s, with the founding of the first university position in Egyptology and the beginning of a new era. But that early legacy, she says, is with us still: "It was impossible to eradicate the images already created by the museum. The power of the museum's early exhibitions on ancient Egypt is evidenced by the fact that their legacy is maintained in current representations... we continue to express awe at the wondrous curiosities, colossal monstrosities... because we are expected to - the representations have instructed us to do so." You'll never walk through the Great Court in quite the same way again.

| 21599|2007-01-22 10:50:43|Djehuti Sundaka|RE : [Ta_Seti] Re: Tonality in Language|
I saw that the paper brought out some of the same points that Fari Supiya recently presented in the example he posted
http://tech.groups.yahoo.com/group/Ta_Seti/message/21514

One doesn't even have to go in depth on the matter to see variations of words matched to the same word in the other language (rather than a one to one root comparison) or to see how broad generalizations are used to associate the meanings of matched words (though not presented in Schuh's paper, Diop's matching of Kamy: "Love" and Wolof: "Lick" comes to mind). Factors such as these have always made Diop's (and by extension, Obenga's) comparisons unconvincing to me.

Djehuti Sundaka

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>
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> --- jean philippe
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> >
> <http://www.linguistics.ucla.edu/people/schuh/schuh.htm>

> >
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> Has anybody else read the paper?

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> Food fight? Enjoy some healthy debate
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>
> | 21600|2007-01-22 13:24:10|asar_imhotep|RE : [Ta_Seti] Re: Tonality in Language|
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cognates and meaning. One thing that is lacking from his analysis is
how are the words used in everyday Wolof speech and that compared to
the records of ancient Km.t.

African people speak in proverbs and our words are metaphors for
something else. To give a contemporary African American example,
people where I'm from will say something like, "that boy is cold right
there." Now trying to understand this phrase outside of its cultural
context will lead you astray.

Sometimes you will hear that phrase, let's say, after Kobe Bryant does

a dunk on someone in a Basketball game. The reference of "cold" is not saying his temperature dropped below normal, but that the intensity of the dunk made you (as a spectator) "react" as if it was cold outside. This is something you have to visualize to understand. If you've ever been in a street basketball game, and someone crossed over someone or dunked in their face, the crowd usually does a "shivering" motion and covers their mouth with a closed fist as if you just stepped outside and felt the cold. So we attribute that reaction we get, to the point of reference that made us feel that way. While the word "cold" is technically a noun in English, the word is not used in its noun sense, but used to denote a reaction (a verb).

You see this all of the time in African speech. And to neglect the context in how it is used, almost makes his comparative method worthless. Words represent ideas and ways of thinking for a given population. You can't do a comparison unless you are submerged within the culture. This has been the mistake of Europeans studying African people thinking they have it down attempting to be "objective."

The aim is to show not only a cultural relationship in trade and migrations, but in philosophical ideas. Who originated the ideas? How did they change over time? How did the culture who adopted certain terms utilize it in their philosophical world view? For instance, the object "tknw" in the ancient Kemetic is a symbol of the male "principle" in nature. It is associated with the male's penis. It is a concept of how energy propagates in the universe. Egypt wasn't the only African nation with this symbol, as it is used in the Kongo and within Ghana. It is a term of creation, as anything that is hidden and open is called "feminine" energy in Africa. Anything that protrudes and propagates is "masculine" energy in Africa. The Greeks adopted the "idea" and referred to it as "Obeliskos" (The little spit). It was in reference to the male generative organ after ejaculation. The same principle and philosophy for reference, different words. But we know where the Greeks adopted the term from.

This author seems to be of the opinion that just because it's not "generally accepted" that it is not valid. From what I've read, certain things he can't accept because he just doesn't want to accept them because he "fails to see how Diop's predecessors missed what Diop brought out." That's faulty science. Like his critique on the Egyptian "ndmndm" and Wolof "domm." He disagrees because "domm" is not in modern dictionaries, not that the terms have any lexical differences. He doesn't say that the terms cannot be related, but that there is only a "vague cultural and physical connection" between the Egyptian and Wolof terms. Because he doesn't understand African philosophical concepts, of course it looks "vague" to him. When you apply the method

used in my "cold" example above, you can "begin" to understand how words are used in the African context. It is metaphor, it is code.

I have to agree with Dr. Winters on this; his analysis is faulty and I will give a better critique later.

Asar Imhotep

<http://www.mochasuite.com>

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> >

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| 21601|2007-01-22 17:43:18|clyde winters|Re: RE : [Ta_Seti] Re: Tonality in Language|

--- asar_imhotep <asar_imhotep@yahoo.com> wrote:

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>

Hi

Don't forget that the author of the paper said he
picked and chose what words he would discuss out of
hundreds. This is a give away that he was trying to
find example to dispute.

Clyde

.

Do you Yahoo!?

Everyone is raving about the all-new Yahoo! Mail beta.

<http://new.mail.yahoo.com>

| 21602|2007-01-23 04:29:57|saakhuba|Explain this.|

Thomas Nichols,

author of A Handy-book of the British Museum (1870), is more positive
than most in his appraisal of the Egyptian statuary - often
characterised as unnatural, stiff, ugly or monstrous - but even he
characterises it as childlike, and his judgment on the face of the
Sphinx deems it an "ideal of the African type... the poor

lentil-eating African sculptures seem to have expressed in this one countenance all the possibilities of their strong and patient race

Well this man obviously beleived the evidence of his own eyes as the Africanness of the statue of Herukhuti ,but what the hell does he mean by "lentil-eating".

| 21603|2007-01-23 08:58:31|demetria mcdonald|(no subject)|

Thank You

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| 21604|2007-01-23 08:59:42|dr_mohamed_hassan_188|Egypt_Free computer Professional courses|

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ORACLE10g Certified Database Administrator

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Java (desktop + internet)

Their phone number call from 6 pm to 9 pm in Cairo no: 4544300

<http://www.Egyptwebs.tk>

| 21605|2007-01-23 09:04:18|Paul Kekai Manansala|Re: Explain this.|

--- In Ta_Seti@yahoogroups.com, "saakhuba" wrote:

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> Thomas Nichols,
> author of A Handy-book of the British Museum (1870), is more positive
> than most in his appraisal of the Egyptian statuary - often
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> by "lentil-eating".
>

Possibly he gives "lentil-eating" as some type of explanation for the strong prognathism of the Sphinx (?).

Regards,
Paul Kekai Manansala
| 21606|2007-01-23 09:21:47|cristofori whitakara|modern humans|

"Long before it's in the papers"

January 12, 2007

[RETURN TO THE WORLD SCIENCE HOME PAGE](#)

**Earliest evidence of modern humans in Europe
reported**

Jan. 11, 2007
Courtesy University of Colorado at Boulder
and World Science staff
Updated Jan. 12

Modern humans who first arose in Africa moved into Europe as early as about 45,000 years ago, a new study indicates.

The evidence consists of stone, bone and ivory tools found under a layer of ancient volcanic ash some 250 miles south of Moscow, said John Hoffecker of the University of Colorado at Boulder.



An assemblage of bone and ivory artifacts from the lowest layer at Kostenki that includes a perforated shell, a probable small human figurine (three views, top center) and several assorted awls, mattocks and bone points dating to about 45,000 years ago. (Courtesy CU-Boulder)

?The big surprise here is the very early presence of modern humans in one of the coldest, driest places in Europe,? Hoffecker added. It?s ?one of the last places we would have expected people from Africa to occupy first.?

The site yielded the earliest evidence of modern humans in Europe: perforated shell ornaments and a carved piece of mammoth ivory, he said.

The latter, found five years ago, seems to be the head of a small human figurine?broken and perhaps never finished by its maker more than 40,000 years ago, said Hoffecker. ?If confirmed, it will be the oldest example of figurative art ever discovered.?

Hoffecker and colleagues at the Russian Academy of Sciences detail the findings in the Jan. 12 issue of the research journal *Science*.

The researchers led a dig at Kostenki, a group of more than 20 sites along the Don River in Russia that have been studied for decades. Kostenki previously yielded anatomically modern human bones and artifacts between 30,000 and 40,000 years old, they said. These included the oldest firmly dated bone and ivory needles with eyelets, indicating the inhabitants were tailoring furs to survive the cold.

?The artifacts are unmistakably the work of modern humans,? Hoffecker said, adding that his team dated the overlying sediment by several methods.

Anatomically modern humans are thought to have arisen in sub-Saharan Africa around 200,000 years ago.

Kostenki also contains evidence that modern humans were rapidly broadening their diet to include small mammals and freshwater foods, an indication they were ?remaking themselves technologically,? Hoffecker said. They may have used traps and snares to catch hares and arctic foxes, exploiting large areas fairly easily, he added: ?they probably set out their nets and traps and went home for lunch.?

Modern humans may have first entered this part of Europe because competitors such as Neanderthals were absent here, Hoffecker suggested. ?The Neanderthals, who had occupied Europe for more than 200,000 years, seem to have left the back door open for modern humans.?

Except for some early sites in the Near East, the oldest evidence of modern humans outside Africa comes from Australia roughly 50,000 years ago, said Hoffecker.

In the same issue of *Science*, researchers led by Frederick E. Grine of the State University of New York at Stony Brook presented what they called the first fossil evidence that modern humans left

sub-Saharan Africa for Eurasia between 65,000 and 25,000 years ago. Some scientists had argued that this occurred a few tens of thousands of years earlier.

The evidence consisted of a South African skull, dated as about 36,000 years old and closely resembling those of humans then living in Europe and far eastern Asia. These populations thus ?shared a very recent common ancestor,? wrote Ted Goebel of Texas A&M University in a commentary in the journal. He wrote that modern humans likely first migrated out along the South Asian coast and into Australia, and only later into harsher northern zones such as Kostenki.

* * *

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| 21607|2007-01-23 10:31:47|olmec982000|Semitic Text Written in Egyptian|



These serpent spells, written in hieroglyphic characters and discovered in an Egyptian pyramid, are the earliest continuous Semitic texts to have been



Deciphering of earliest Semitic text reveals talk of snakes and spells

A 5,000-year-old Semitic text dealing with magical spells and snakes has been deciphered from an ancient Egyptian pyramid inscription, the Hebrew University of Jerusalem announced Monday.

The texts, which were first discovered a century ago in a 24th Century BCE Egyptian pyramid, are the earliest continuous Semitic texts ever to have been deciphered, said Semitic languages Prof. Richard Steiner of New York's Yeshiva University in a premiere presentation at the Hebrew University.

The passages, serpent spells written in hieroglyphic characters, are estimated to have been written between the 25th to the 30th centuries BCE.

Steiner, a former fellow of the Institute of Advanced Studies at the Hebrew University and a member of the Academy of the Hebrew Language, has deciphered a number of Semitic texts in various Egyptian scripts over the past 25 years.

The passages, which were inscribed on the subterranean walls of the pyramid of King Unas at Saqqara, Egypt, had puzzled scholars who tried to read them as if they were ordinary Egyptian texts.

Four years ago, Steiner received an e-mail message from Robert Ritner, professor of Egyptology at the University of Chicago, asking whether any of the passages could be Semitic.

"I immediately recognized the Semitic words for 'mother snake,'" Steiner said.

"Later it became clear that the surrounding spells, composed in Egyptian rather than Semitic, also speak of the mother snake, and that the Egyptian and Semitic texts elucidate each other."

Although written in Egyptian characters, the texts turned out to be composed in the Semitic language spoken by the Canaanites in the third millennium BCE, a very archaic form of the languages later known as Phoenician and Hebrew.

The Canaanite priests of the ancient city of Byblos, in present-day Lebanon, provided these texts to the kings of Egypt.

The port city of Byblos was of vital importance for the ancient Egyptians, and it was from there that they imported timber for construction and resin for mummification.

The new discovery shows that they also imported magical spells intended to protect royal mummies against poisonous snakes that were thought to understand Canaanite.

Although the Egyptians viewed their culture as far superior to that of their neighbors, their morbid fear of snakes made them open to the borrowing of Semitic magic.

"This finding should be of great interest to cultural historians, linguists and Biblical scholars" Steiner said.

"This is a sensational discovery," said Hebrew University Professor Moshe Bar-Asher who is the president of the Academy of the Hebrew Language.

"It is the earliest attestation of a Semitic language, in general, and Proto-Canaanite, in particular."

The texts also shed light on several rare words in the Bible, Steiner said.

| 21608|2007-01-23 16:05:02|Mahari Mengistu|Re: Semitic Text Written in Egyptian|

It will be interesting to see how they finally distill these findings. Already it appears - even though it seems to suggest that Hebrew/Phoenician evolved out of Egyptian - they are making semites superior by implying a borrowing of "semitic spells" by the Egyptians. No surprise. Typical.

HTP,
Mahari

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> [The Jerusalem Post Internet Edition]
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> Etgar Lefkovits, THE JERUSALEM POST Jan. 23, 2007
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>

| 21609|2007-01-24 06:32:25|Matthew|HI, here's my group address, please come and check it out|

This group is just my forum for my translation work of egyptian and also my exploration and play with poetic forms of expressing egyptian cultural priniples. This is not a place to be hypercritical, it is more like an intellectual playground, so please if you join, keep all forms of bullying to yourself.....but intelligent inquiry and discussion are always welcome..... enjoy.....

<http://groups.yahoo.com/group/reharachty>

Matt Mercer

| 21610|2007-01-24 08:11:22|Manu Ampim|ANCIENT EGYPT (KEMET) TOUR
ORIENTATION - Sun. Jan. 28|

CLASSICAL AFRICA EDUCATIONAL TOUR VIII

ANCIENT EGYPT (KEMET) - 2007

Personally escorted by

PROF. MANU AMPIM

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DATE: Sunday, January 28, 2007

PLACE: 580 Grand Avenue, Oakland, CA

(across from Lake Merritt)

TIME: 2:45 pm (sharp)

Must call to reserve- space is limited.

510.482.5791 or Profmanu@acninc.net

Tour itinerary

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Tour schedule: May 31 - June 14, 2007 - \$3229 (all inclusive)

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- The massive Dahshure & Meidum pyramids, and the Mastaba of Ra-Hotep & Nofret, whose famous statues in the Cairo Museum are forgeries according to Prof. Ampim in his book, _Modern Fraud_.
- The Egyptian Museum with its renowned collection of well-preserved Pharaonic antiquities.
- The temples of Luxor and Karnak, which constitute one of the largest open-air museums in the world.
- The famous Valley of the Kings/Queens and Noble Tombs, including the Tomb of King Tutankhamen & the Temple of Queen Hatshepsut.
- The ancient city of the tomb builders, Deir el-Medina.
- The Luxor Museum& the Nubian Museum in Aswan.
- The Dendera, Edfu, and Abydos temples
- The Noble Tombs in Aswan & the temples of Pharaoh Ramses II / Queen Nefertari at Abu Simbel.
- The ancient Workmen's Village of Deir el Medina
- The Nubian village tour
- and much more...

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Director, Advancing the Research

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Atlanta, GA 30337

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Fax. 404-766-4520

Email: ctoinc@aol.com

| 21611|2007-01-24 10:31:51|Ferg|Diop and Schuh.pdf|

Attachments :

Greetings all at Ta-Set.

Just a reflection on Diop and Schuh.

Somo

| 21612|2007-01-24 11:42:32|Alex van Deelen|Egypt_Free computer Professional courses|

This mailing is spam.

Alex

| 21613|2007-01-24 13:17:41|(no author)|(no subject)|

European Journal of Human Genetics advance online publication 24
January 2007; doi: 10.1038/sj.ejhg.5201771

Africans in Yorkshire? The deepest-rooting clade of the Y phylogeny
within an English genealogy

Turi E King¹, Emma J Parkin¹, Geoff Swinfield², Fulvio Cruciani³,
Rosaria Scozzari³, Alexandra Rosa⁴, Si-Keun Lim⁵, Yali Xue⁵, Chris
Tyler-Smith⁵ and Mark A Jobling¹

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University of Leicester, University Road, Leicester LE1 7RH, UK. Tel:
+44 116 252 3427; Fax: +44 116 252 3378; E-mail: maj4@leicester.ac.uk

Received 19 September 2006; Revised 23 November 2006; Accepted 28
November 2006; Published online 24 January 2007.

The presence of Africans in Britain has been recorded since Roman times, but has left no apparent genetic trace among modern inhabitants. Y chromosomes belonging to the deepest-rooting clade of the Y phylogeny, haplogroup (hg) A, are regarded as African-specific, and no examples have been reported from Britain or elsewhere in Western Europe. We describe the presence of an hgA1 chromosome in an indigenous British male; comparison with African examples suggests a Western African origin. Seven out of 18 men carrying the same rare east-Yorkshire surname as the original male also carry hgA1 chromosomes, and documentary research resolves them into two genealogies with most-recent-common-ancestors living in Yorkshire in the late 18th century. Analysis using 77 Y-short tandem repeats (STRs) is consistent with coalescence a few generations earlier. Our findings represent the first genetic evidence of Africans among 'indigenous' British, and emphasize the complexity of human migration history as well as the pitfalls of assigning geographical origin from Y-chromosomal haplotypes.

Keywords:

Y chromosome, haplogroup, African, surnames, genealogy, Y-STRs

| 21614|2007-01-24 14:22:58|Paul Kekai Manansala|Africans in Yorkshire? The deepest-rooting
clade of the Y phylogeny|
European Journal of Human Genetics
January 2007

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| 21615|2007-01-25 22:17:49|cristofori whitakara|Re: Africans in Yorkshire? The deepest-rooting clade of the Y phylo|

MACRITICHIE, David : Ancient and Modern Britons (1884 Kegan Paul) - 2 vols
speaks of blacks as indigenous to england. book can be found in



515 Malcolm X Boulevard
New York, NY 10037-1801

Paul Kekai Manansala wrote:

European Journal of Human Genetics
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| 21616|2007-01-26 09:15:16|Manu Ampim|ANCIENT EGYPT (KEMET) TOUR
ORIENTATION - Sun. Jan. 28|

CLASSICAL AFRICA EDUCATIONAL TOUR VIII

ANCIENT EGYPT (KEMET) - 2007

Personally escorted by

PROF. MANU AMPIM

(experience tour guide & historian of Africana Studies)

FREE TOUR INFORMATION SESSION - 1 hour

DATE: Sunday, January 28, 2007

PLACE: 580 Grand Avenue, Oakland, CA

(across from Lake Merritt)

TIME: 2:45 pm (sharp)

Must call to reserveseat - space is limited.

510.482.5791 or Profmanu@acninc.net

Tour itinerary

http://manuampim.com/kmt_07.doc

Tour schedule: May 31 - June 14, 2007 - \$3229 (all inclusive)

CLASSICAL AFRICA EDUCATIONAL TOUR VIII

ANCIENT EGYPT (KEMET)

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- Thegreat pyramids of Giza & the Great Sphinx (Heru-em-akhet), which is the most well-known statue in the world.
- The ancient capital city of Memphis and the extensivemonuments of Sakkarra, including theTomb of Ptah-Hotep, author of the oldest surviving book in the world.
- Themassive Dahshure & Meidum pyramids, and the Mastaba of Ra-Hotep & Nofret, whose famous statues in the Cairo Museum are forgeries according to Prof. Ampim in his book, _Modern Fraud_.
- The Egyptian Museum with its renowned collection of well-preserved Pharaonic antiquities.
- Thetemples of Luxor and Karnak, which constitute one of the largest open-air museums in the world.
- Thefamous Valley of the Kings/Queens and Noble Tombs,including the Tomb of King Tutankhamen & the Temple of Queen Hatshepsut.
- The ancient city of the tomb builders, Deir el-Medina.
- The Luxor Museum& the Nubian Museum in Aswan.
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- The Noble Tombs in Aswan &the templesof Pharaoh Ramses II / Queen Nefertari at Abu Simbel.
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| 21617|2007-01-26 09:58:47|Alex van Deelen|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

Wasn't one of the arguments during the Lefkowitz Bernal debates, that 'Sub-Saharan' Africans couldn't have made their way across the Sahara? And that therefore there were no Black people in the ancient world?

That there was no movement across the Sahara until the Arabs introduced the camel and cross Saharan trade?

Alex

| 21618|2007-01-27 16:14:51|polyglute|Robot to penetrate deep inside Cheops pyramid in February 2007|

It could be interesting to discover the finding of this exploration.

I always wish some African historians where part of archeologist team doing this type of research.

CAIRO (AFP) - A robot archaeologist is to be sent deep inside Egypt's largest pyramid in a bid to solve secrets revealed by a first foray more than four years ago, antiquities supremo Zahi Hawass said.

"The new robot will be sent down very narrow passages in the so-called Queen's Chamber, where the first robot was sent in 2002," said Hawass, who heads Egypt's Supreme Council of Antiquities.

Teams from Egypt and Singapore and a joint group from Britain and Hong Kong plan to insert the robot in February inside the Pyramid of Cheops at Giza, near to Cairo.

Equipped with tiny cameras, the robot will be sent down the chamber's north and south passages in the hope of discovering what lies behind two inner walls -- or doors -- revealed during the first robotic expedition in September 2002.

At the time, the robot was sent into a northern shaft leading from the Queen's Chamber, only to be blocked about 65 metres (yards) from the chamber by "a stone wall or door" with copper handles.

It also revealed the existence of a similar obstruction the same distance down the south passage.

The robot drilled a tiny hole through this blockage that was large enough to insert a micro camera which showed a cavity filled with stones -- itself closed on the far side by another wall or door.

Archaeologists have always hoped to find clues that might lead them to discover the tomb of Cheops himself. The pharaoh reigned more than 2,500 years before Christ, and it he was he who had the largest pyramid in Egypt built.

http://ca.news.yahoo.com/s/afp/061130/technology/egypt_archaeology_robot
| 21619|2007-01-27 18:53:55|Alex van Deelen|More on African Haplotypes In the UK (Re: Africans in Yorkshire? Th|
http://news.bbc.co.uk/nolpda/ukfs_news/hi/newsid_6293000/6293333.stm

Yorkshire clan linked to Africa
DNA molecule (BBC) People of African origin have lived in Britain for centuries, according to genetic evidence.

A Leicester University study found that seven men with a rare Yorkshire surname carry a genetic signature previously found only in people of African origin.

The men seem to have shared a common ancestor in the 18th Century, but the African DNA lineage they carry may have reached Britain centuries earlier.

Details of the study appear in the European Journal of Human Genetics.

The scientists declined to disclose the men's surname in order to protect their anonymity.

The discovery came out of genetic work looking at the relationship between the male, or Y, chromosome and surnames.

The Y chromosome is a package of genetic material normally found only in males.

It is passed down from father to son, more or less unchanged, just like

a surname.

Rare lineage

But over time, the Y chromosome accumulates small changes in its DNA sequence, allowing scientists to study the relationships between different male lineages.

Y chromosomes can be classified into different groups (called haplogroups) which, to some extent, reflect a person's geographical ancestry.

Certain haplogroups might be very common in, for example, East Asia and very rare in Europe.

By chance, the researchers discovered a white man with a rare Yorkshire surname carrying a Y chromosome haplogroup that had previously been found only in West African men. And even there, it is relatively uncommon.

"We found that he was in haplogroup A1, which is highly West African-specific," said Turi King, a co-author on the study at the University of Leicester.

"It is incredibly rare, there are only 25 other people known worldwide and they are all African."

Family tree

The individual had no knowledge of any African heritage in his family.

Sharing a surname also significantly raised the likelihood of sharing the same type of Y chromosome, with the link getting stronger as the surname gets rarer.

Portrait of Thomas Jefferson by the artist Rembrandt Peale Image: AP
So the researchers started recruiting people with the same last name, which starts with "R" and originates in Yorkshire.

Of 18 people they tested, seven carried the rare African haplogroup.

Turi King and Leicester colleague Mark Jobling then commissioned a genealogist to fit the men into a family tree to see how they were related and find clues about where exactly their unusual Y haplogroup came from.

"He could only get them into two trees, one which dates back to 1788 and the other to 1789. He couldn't go back any further. So it's likely they

join up in the early 18th Century," said Turi King.

The majority of the one million people who define themselves as "black" or "black British" trace their origins to immigration from the Caribbean or Africa from the middle of the 20th Century onwards.

Prior to the 20th Century, there have been various routes by which people of African ancestry might have reached Britain. For example, the Romans recruited from Africa and elsewhere for the garrison that guarded Hadrian's Wall.

Different routes

Another major route was through the slave trade.

"Some of the Africans who arrived in Britain through the slave trade rose quite high up in society, and we know they married with the rest of the population," said Ms King.

"It could be either of these two routes," she said. Even if the two family trees link up in the 18th Century, haplogroup A1 could have reached Britain long before that.

"But my guess is that, because many slaves came from West Africa, it could have been through that route," Ms King told BBC News.

She added that the study showed that Britain has always been composed of a mosaic of different people.

Professor Jobling echoed this view: "This study shows that what it means to be British is complicated and always has been," he said.

"Human migration history is clearly very complex, particularly for an island nation such as ours, and this study further debunks the idea that there are simple and distinct populations or 'races'."

Turi King said she had since found another African Y chromosome haplogroup in a different British lineage.

There are other precedents for the finding. When scientists analysed the DNA

of the third US president, Thomas Jefferson, they found that his Y chromosome belonged to a haplogroup known as K2.

Jefferson's father claimed Welsh ancestry. But his Y-haplogroup is rare in Europe and has not yet been reported in Britain.

In fact, genetic studies show that Thomas Jefferson's K2 haplogroup ultimately came from north-east Africa or the Middle East, the areas where it is most commonly found today.

The research on haplogroup A1 was funded by the Wellcome Trust.

| 21620|2007-01-27 19:40:15|Paul Kekai Manansala|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> Wasn't one of the arguments during the Lefkowitz Bernal debates, that
> 'Sub-Saharan' Africans couldn't have made their way across the

Sahara? And

> that therefore there were no Black people in the ancient world?

>

> That there was no movement across the Sahara until the Arabs

introduced the

> camel and cross Saharan trade?

>

Yes, I remember that theory although it seems to have faded more into the background. It seems they forgot at least about the Nile corridor. Also one can explore for oases near the coast with seacraft stocked with water and supplies.

Regards,

Paul Kekai Manansala

| 21621|2007-01-28 04:37:12|Peter Clark|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

The point to mention is that when this migration occurred, the land area called the Sahara was not a desert. Camels are not indigenous to Africa.

----- Original Message -----

From: Paul Kekai Manansala

To: Ta_Seti@yahoogroups.com

Sent: Saturday, January 27, 2007 9:34:56 PM

Subject: [Ta_Seti] Re: Africans in Yorkshire? The deepest-rooting clade of the Y

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

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Regards,
Paul Kekai Manansala

| 21622|2007-01-28 08:35:16|Alex van Deelen|Re: Africans in Yorkshire? The deepest-rooting
clade of the Y|

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> >
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> > the Nile corridor. Also one can explore for oases near the
> > coast with seacraft stocked with water and supplies.
> >
> > Regards,
> > Paul Kekai Manansala

Has anyone ever apologized for that theory? Even during
the Lefkowitz debate, it was known that Egyptians visited

the Queen of the Punt, which is of course just down the coast.

This theory was always an essentially racist theory - African people can't go anywhere on their own, unless 'white' (Arab, Egyptian, European) people drag them there. So any presence of Africans outside of Africa would have to be translated as some kind of bondage or slavery.

So when is the apology due? I think that is necessary, because these ideas have a way of carrying on perniciously, no matter what the new evidence is.

Alex

| 21623|2007-01-28 11:39:33|Paul Kekai Manansala|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

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> perniciously, no matter what the new evidence is.

>

I haven't heard much at all from Lefkowitz for some time. Could be age, loss of interest or maybe a change of heart(?).

Regards,

Paul Kekai Manansala

| 21624|2007-01-28 15:21:05|Paul Kekai Manansala|Human Remains in Ancient Jar a Mystery|

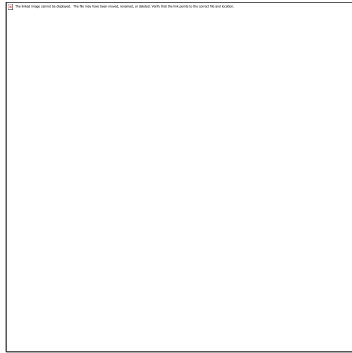
Human Remains in Ancient Jar a Mystery

Jennifer Viegas, Discovery News

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Who's Inside?

Jan. 23, 2007 □ For over 100 years, four blue-glazed jars bearing the nametag of Rameses II (1302–1213 B.C.) were believed to contain the Egyptian pharaoh's bodily organs. But analysis of organic residues scraped from the jars has determined one actually contained an aromatic salve, while a second jar held the organs of an entirely different person who lived around 760 years later.

The question is, who was this individual?

"We do believe that the unknown person was of importance for at least two reasons," said Jacques Connan, one of the study's authors. "First, he or she had access to the famous jars and secondly, his or her organs were embalmed with pure *Pistacia* resin, which is uncommon according to our present chemical knowledge on balms of Egyptian mummies, especially during the Roman period."

The mystery concerning the jars began in 1905, when they were brought to Paris □ Louvre Museum, where they are still housed. Shortly after that time, researchers cut into a packet inside one of the jars and plucked out a piece of heart. The packet is now lost, but from that point on, the containers were labeled as "the canopic jars of Rameses II."

Connan, a professor in the bio-organic geochemistry laboratory at Louis Pasteur University in Strasbourg, and his colleagues questioned the description, especially as the heart of Rameses II was later found inside his mummy. The scientists recently radiocarbon dated residue from two of the four jars and used molecular biomarkers to identify the contents.

A paper on the findings has been accepted for publication in the *Journal of Archaeological Science*.

The aromatic salve was determined to contain animal fat □ probably from a pig □ which was mixed with coniferous oil, such as cedar, juniper or pine. This concoction dates close to the pharaoh's lifetime. Connan and his team now think the jars originally held sacred cosmetics in the Temple of Rameses II.

"Unguent (perfumed salve) cones were worn on top of heads by women in banquets, but likely also during ceremonies to honor gods in temples," he told Discovery News, adding that the mixture may have also been applied to objects. Texts on the jars link them to the gods Amun-Ra and Mut, and not Osiris, the god of death.

The researchers believe the containers were then reused hundreds of years later as canopic jars to hold the remains of an unknown individual since one originally held the *Pistacia* embalming substance on linen and contained the now-missing organ packet.

Geneviève Pierrat-Bonnefois, curator in chief of the Louvre's Department of Egyptian Antiquities, told Discovery News that she agrees with the findings "because they largely rectify our vision of the jars, which were for a long time suspected by the department conservators as not being (Rameses II) canopic jars."

Pierrat-Bonnefois said the Louvre has responded by changing the museum's label for the objects, as well as writing a detailed, corrected history of them, now on the Louvre's website, www.louvre.fr.

Connan said he hopes to analyze other museum objects and materials in the future, since many more could be mislabeled.

"Sometimes the scientific cross-checking was not carried out, or it was done a long time ago with inappropriate methods," he explained.

Paint, tar and other remains on sarcophagi and statues, as well as embalming materials for mummified animals, such as crocodiles, cats and ibis at the British Museum, interest the scientists and could form the basis of their upcoming projects.

Unless further information surfaces, the VIP who was once partially interred in the ancient Egyptian jars may never be identified.

| 21625|2007-01-28 16:05:09|olmec982000|New Olmec Discovery|

Ancient City Found in Mexico; Shows Olmec Influence



Stefan Lovgren
for [National Geographic News](#)
January 26, 2007

Archaeologists have unearthed a city in central Mexico that is more than 2,500 years old and was influenced by the ancient Olmec culture.

Creators of a pioneering [written language](#) and calendar, the Olmec are generally regarded as the first advanced civilization in Mesoamerica, the region stretching from central Mexico to eastern Honduras ([map of North and Central America](#)).



Located about 25 miles (40 kilometers) south of Mexico City, the ruins, called Zazacatla, are hundreds of miles from the Gulf of Mexico coast region generally associated with the Olmec ([Mexico map](#)).

The discovery of Zazacatla sheds light on early cultural developments and long-distance trade in ancient Mexico. The find also suggests that the influence of the Olmec was perhaps greater than previously thought.

Zazacatla was found buried under housing and commercial development. Its discovery underlines the extent to which Mexico's heritage remains unexplored and unprotected, archaeologists say.

"The public may think that all the important archaeological sites in Mexico are known. But this is not the case," said David Grove, a professor emeritus of anthropology at the University of Illinois at Urbana-Champaign, who has worked in central Mexico for more than 40 years.

"Ninety-five percent of Mexico remains essentially unexplored."

Mother Culture

The Olmec are often called the mother culture of Mesoamerica. They flourished during the so-called formative period of the region's history?about 1200 B.C. to 400 B.C.

The Olmec lived in the Gulf coast area that today makes up the states of Veracruz and Tabasco. The most prominent Olmec center was the city of La Venta.

Famed for their colossal sculptures of heads, the Olmec may also have been the first Mesoamerican civilization to develop a writing system.

They may not have been ethnically Olmec, but the inhabitants of Zazacatla seem to have revered Olmec culture.

Two statues and architectural details at the site indicate that the inhabitants of Zazacatla adopted Olmec styles when they changed from a simple, egalitarian society to a more complex, hierarchical one, archaeologist Giselle Canto told the Associated Press.

"When their society became stratified, the new rulers needed emblems ? to justify their rule over people who used to be their equals," Canto said of Zazacatla's inhabitants.



[Enlarge Photo](#)

Trade Network

The Olmec's influence can be seen farther afield than their traditional area of control, including other cultures' ceremonial-center layouts and artworks, said John Machado, a pre-Columbian art historian at Chaffey College in Rancho Cucamonga, California.

"The Olmec need for materials?especially the precious and ritually important jade?developed a broad trade network," Machado said.

"Evidence of this interaction has been discovered as much as 400 miles [640 kilometers] ? in Guerrero," a state on Mexico's Pacific coast that is just south of Morelos state.

Numerous Olmec-style rock carvings and statues have been found at Chalcatzingo, a non-Olmec settlement in the eastern part of Morelos state that thrived from about 700 B.C. to 500 B.C.

"However, western Morelos seemed unaffected by such contacts and in fact seemed a backwater during the 900-to-500-B.C. time period," said Grove, the University of Illinois professor emeritus.

"The Zazacatla discoveries change that whole scenario completely," he said. "It now seems that settlements in western Morelos were also involved" with the Olmec.

Unexplored Territory

Zazacatla covered less than 1 square mile (2.6 square kilometers) between 800 and 500 B.C.

The excavation of the site began last year. Since then archaeologists have unearthed six buildings and two sculptures of what appear to be Olmec-style priests, the Associated Press reports.

But much of the site remains buried under housing developments, a gas station, a highway, and a commercial building.

Grove said Mexico doesn't have financial resources for extensive archaeological explorations.

"The forces of modernization" destroy hundreds, maybe even thousands, of unexplored sites every year, he speculated.

"For most of the country there is still a great knowledge void," Grove said. "The further you get from major towns and major highways, the less is known."

"It is usually only serendipitous when building activities bring to light a significant site such as Zazacatla and archaeologists are contacted and are able to study the discovery."

Olmec-Influenced City Found in Mexico

By Mark Stevenson

January 26, 2007 7:49AM

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The Olmecs dominated areas around the Mexican Gulf coast states of Veracruz and Tabasco from 1,200 B.C. to about 400 B.C. Some had speculated that the signs of Olmec influence found at Zazacatla and other areas far from the Gulf coast might suggest Olmec settlements, conquests or missionary sites.

A 2,500-year-old city influenced by the Olmecs, often referred to as the "mother culture" of Mesoamerica, has been discovered hundreds of miles away from the Olmecs' Gulf coast territory, archaeologists said.

The remains of Zazacatla are providing insight into the early arrival of advanced civilizations in central Mexico, while also providing lessons about the risks to ruins posed by modern development that now cover much of the ancient city.

Archaeologist Giselle Canto said Wednesday that two statues and architectural details at the site, 25 miles south of Mexico City, indicate that the inhabitants of Zazacatla adopted Olmec styles when they changed from a simple, egalitarian society to a more complex, hierarchical one.

"When their society became stratified, the new rulers needed emblems ... to justify their rule over people who used to be their equals," Canto said of the inhabitants, who may not have been ethnically Olmec, but apparently revered the culture as the most prestigious.

Zazacatla covered less than one square mile between 800 B.C. and 500 B.C. But much of it has been covered by housing and commercial

development extending from Cuernavaca, a city popular with tourists just seven miles north.

"There are 10 housing developments, a gas station, a highway and a commercial building on the site now," Canto said.

Authorities hope to excavate and preserve other pre-Hispanic sites before they are forgotten or covered over.

Since excavation of Zazacatla began last year, archaeologists have unearthed six buildings, and two sculptures of what appear to be Olmec-style priests. The sculptures appear to have headdresses portraying the jaguar, which the Olmecs revered, and other symbols of status and authority.

The Olmecs dominated areas around the Gulf coast states of Veracruz and Tabasco from 1,200 B.C. to about 400 B.C.

Some had speculated that the signs of Olmec influence found at Zazacatla and other areas far from the Gulf coast might suggest Olmec settlements, conquests or missionary sites.

But Canto said the Olmecs' most famous ceremonial center, about 250 miles east, was too far for direct contact, though trade links may have existed.

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| 21626|2007-01-28 16:08:25|Paul Kekai Manansala|Did the Ancient Egyptians possess an ingenious skill for calculation|

Mathematics in Ancient Egypt

<http://weekly.ahram.org.eg/2007/829/hr1.htm>

Did the Ancient Egyptians possess an ingenious skill for calculation? **Assem Deif*** works out an ancient problem

The Greeks developed mathematics as a deductive science that reached its climax with Euclid of Alexandria in his masterpiece *The Elements*. Before that, during the ancient Egyptian era, mathematics was an inductive discipline of a utilitarian nature used to perform practical tasks such as flood control or land measurement using rope. It has been suggested that mathematics then amounted to no more than the two-times table and the ability to find two-thirds of any

number. The whole structure of Egyptian mathematics was said to be based on these two simple rules, and indeed no evidence exists of a textual geometry with constructions and proofs.

Yet, looking at the Egyptians' stunning monuments, as well as a civilisation that spanned three millennia, one might expect to find a similar element of grandeur in their sciences -- especially in mathematics and astronomy. How did they configure the manpower and materials needed to build more than 90 pyramids? It is obvious that to calculate the vast amount of computations they needed, the ancient Egyptians reached a fairly advanced mathematical knowledge.



[Click to view caption](#)

Khafre's pyramid with the Sphinx

Several eminent Greek mathematicians -- Pythagoras, Thales and Archimedes, to name just a few -- worked in Egypt, and it is likely that Egyptian mathematics was absorbed into the body of Greek mathematics. The Giza pyramids offer definitive evidence of the ancient accuracy of measuring. Built in the middle of the third millennium BC, shortly after the first known evidence of Egyptian writing, they predate by 600 years any early mathematical tools. The Great Pyramid of Khufu was built of 2,300,000 limestone blocks each averaging 2.5 tons. Simple calculations reveal that, since it took 20 years to complete, and assuming that work lasted eight hours per day, it was possible to fit $2,300,000 / 20 \times 365 \times 8 \times 60 = 0.7$ blocks per minute. In other words it took about 10 minutes to fit seven such huge blocks neatly into place at such an elevation. This does not account for the time taken to construct or demolish the ramp using to pull up the stones.

One engineer reckons that such a ramp would require 18,000,000 m of material -- seven times the amount used for the pyramid itself, and necessitating a work force of 240,000 during Khufu's reign and more than 300,000 to dismantle it for at least eight years afterwards. Neither does it account for the time taken to position the nine blocks each weighing 50 tons for the inside of the royal chambers, or the time to clad the monument with casing stones. Astonishingly, an experiment by Japanese researchers 15 years ago to build a pyramid using new technology was abandoned after six months when their calculations showed it would take more than 1,000 years to complete their task.

No two Egyptologists agree on the exact dimensions of the Great Pyramid, yet all accept that the sides agree in length within 0.01 per cent, and that the right angles are equally accurate. The pyramid's 350-foot-long descending passage is so straight that it deviates from a central axis by less than a quarter of an inch from side to side and only one tenth of an inch up and down. This compares only with the best laser-controlled drilling of today.

Another perplexing feature of the Great Pyramid are the four so-called "air shafts", two in the King's Chamber and two in the Queen's. In each chamber, one is directed precisely to the North while the other is set precisely to the South. Whether these shafts were intended for ventilation or to serve a religious purpose is a mystery. The alignment of the shafts was difficult to attain, especially since they were made during construction. The builders appear to have selected a "target star", visible to the naked eye and rising high enough so as not to be disturbed by the

earth's atmosphere. This would be viewed through the shaft during each phase of construction. The pyramid builders were able to insert these almost perfectly straight shafts directly North and South hundreds of feet from inside the pyramid and with almost a laser-beam precision. The shafts' alignments to the star's culmination points are so precise that they point exactly to the three stars of Orion's Belt, which the Egyptians relied heavily on in their astronomical observations.

The casing stones covering the monument are also so perfectly shaped that the mortar-filled joint is just 1/15th of an inch. Egyptologist Flinders Petrie compared such phenomenal precision with that of the finest optician, saying it was beyond the capabilities of modern technology. Again, these stones show no tool marks and the corners are not even slightly chipped.

Monuments elsewhere show equal feats of engineering. The Karnak temple complex has 134 carved granite pillars, each 22m in height and 3.5m in diameter. Some obelisks are 42m high and weigh 1,100 tons. How did these early engineers raise them upright?

They had no electronic calculators, only ropes and rods. Yet they knew accurate values for both pi and sigma. They were aware of Pythagoras's theorem -- and not just as having sides with the ratio 3:4:5. Pythagoras himself called it the "Sacred Triangle". In our view, he might have given this name not only to the triangle, but also to the Great Pyramid with its dimensions 220c, 280c and 356c. History records that Pythagoras announced his theorem as he departed from Egypt in 600 BC after living there for 22 years.

The Golden Ratio, also called Divine Proportion, is what artists reckon to be the ratio controlling the dimensions of any beautiful figure and which applies to monuments from the Parthenon and the domes of Persia, to the art of the Renaissance.

It is beyond doubt that the Great Pyramid is a testament to the builders' remarkable ability precisely to measure directions, angles and lengths on the earth's surface. The pyramid exhibits such a high degree of precision in construction and orientation that it is little wonder ill-founded legends have grown up around it. It is said to be the most accurately aligned structure in existence, facing true North with only 3/60th of a degree of error (the misalignment in the telescope's sensor axis of the Paris observatory is 7min of arc, or twice the pyramid's error, while the Meridian Building at Greenwich Observatory in London has an inclination of 9min). Moreover, the pyramid's site was selected so as to allow for astronomical observations. It was determined as a site that would be suitable for a building with 6 1/2 million tons of stone, whose height was 147m and base area 53000 m². So, whereas Egyptologists adopt the view that the ancient Egyptians built the Great Pyramid as a tomb for Khufu, others suggest that their intention was to build a geodesic monument that would demonstrate their knowledge of the earth's shape and size, or perhaps an astronomical observatory.

In any event, what knowledge did the ancient Egyptians possess in order to construct such colossal structure and with such outstanding precision? We are forced to conclude that the pyramid builders were capable of making precise geodesic and astronomical calculations.

Another reason for believing in these skills is their accurate calendar. The Egyptians could not have devised a calendar with such remarkable sophistication unless they were well-versed in astronomy, a science we cannot dissociate from either mathematics or religion in ancient Egypt. A nation capable of mastering astronomy must have possessed advanced mathematical know-how.

One of the most astounding pieces of Egyptian architecture is Abu Simbel. A marvel of engineering, the temple construction depends on precise astronomical calculations. Thanks to the orientation of the temple, twice a year on 22 February and 22 October -- the anniversaries of Rameses's birthday and his coronation day -- the statues of the gods Amun-Ra and Re-Horakhte and of the pharaoh in the inner temple are struck at dawn by a shaft of sunlight. This spectacle continued for more than 3,200 years until the 1960s when the temple was dismantled and relocated to make way for the High Dam. After that the illumination shifted by one day.

Two major mathematical documents have survived; the Rhind and the Moscow papyri. Also still in existence are the Egyptian Mathematical Leather Roll, a table of 26 decompositions of unit fractions, as well as the Berlin Papyrus which contains two problems on simultaneous equations, one of second degree, and the Reisner Papyrus demonstrating the practical application of mathematics in construction and commerce. It is from the first two documents that we have obtained most of our information on Egyptian mathematics.

The papyrus, purchased by A Henry Rhind in Luxor in 1858 was written about 1650 BC by the scribe Ahmes, who stated that he was copying a document 200 years older. The papyrus contains multiplication tables, along with 87 problems involving a variety of mathematical processes.

The Moscow Papyrus which dates from 1890 BC contains some 25 problems. Number 14 shows a figure resembling an isosceles trapezoid: the calculations associated with it indicate that it is the frustum of a square pyramid. The formula was not written on the papyrus, but it was evidently known to the Egyptians.

"Squaring the circle" is the most fascinating problem that the Egyptians tackled, and, by far, the most famous and intricate mathematical problem ever posed in antiquity. By using simple geometrical instruments such as a compass and ruler, it seeks to find a square of an area equal to that of a given circle. Only after three and a half millennia (in the late 19th century) was it shown that such a square could not be constructed. The reason is that it is not an algebraic number. The Egyptians were the first to pose this problem, by stating in problem number 50 of the Rhind Papyrus, that a circle of nine units in diameter is equal in area to a square with a side of eight units.

By far the most intriguing is problem 14 of the Moscow Papyrus. It asks for the volume of a truncated pyramid (frustum), stating: "Given a truncated pyramid of height 6, base 4, and top 2".

An important find at Saqqara was a Third-Dynasty limestone ostrakon dating from about 2700 BC. Egyptologists believe this architect's plan of a curved section of a roof is an example of the use of rectangular coordinates. For horizontal coordinates spaced one cubit apart, the vertical height is given for points which define a curve. The curve in the sketch exactly matches the

curve of a nearby temple roof. This appears to be the earliest use of rectangular coordinates, and is another example of sophisticated mathematical concepts found in practical applications outside of the surviving mathematical papyri.

Instead of numbers, the Egyptians used symbols which started at one and went up to a million. Number one was a papyrus leaf, 10 a tied leaf, 100 a piece of rope, 1000 a lotus flower, 10,000 a snake, 100,000 a tadpole and 1,000,000 a scribe with raised arms. One major disadvantage was its lack of the zero, but neither the Babylonians nor the Greeks had zero either, although the Hindus, Greeks and Mayans knew of it as a symbol. It was the Arabs near the end of the first millennium AD who introduced it in numbers and later used it to solve algebraic equations.

Hieroglyphic numerals did not remain constant, but changed continuously over time. A New Kingdom script differs from the Middle Kingdom, and so on. When hieroglyphs were carved on stone, there was no need to develop forms which were quick to write. However, once the Egyptians began to use dried papyrus reed as paper and its tip as a pen, they needed to develop a more rapid means of writing. This prompted the development of fast hieratic writing. Later, a system of hieratic numerals was introduced, allowing numbers to be written in a more compact form: the number 9999 had just four hieratic symbols instead of 36 hieroglyphs. Examples of hieratic writing are the Rhind and Moscow papyri; meanwhile the carving on stone remained in hieroglyphs.

Today's scientists are searching desperately to fill the many blanks in the history of the Egyptian civilisation. There are very few sources on Egyptian mathematics, but these still give plenty of information about the level of mathematics. In fact, what current knowledge the West considers as originating mostly -- if not all -- from Babylon or Greece is beyond any doubt inherited from the ancient Egyptians. Such early historians as Solon, Hecataeus of Melitus, Herodotus, Diodorus and Strabo agreed that all the prominent Greek scientists, without a single exception, visited Egypt. Some historians, physicians and even philosophers stayed for more than 10 years in Waset, or Thebes. Further, All historians agree that one science in which the Greeks borrowed heavily from the Egyptians was medicine, so it seems plausible that they also borrowed in the other sciences.

If this is the case, then it would be legitimate to ask why most of the ancient written heritage was lost but the Greek was preserved to reach European Renaissance in the form we know today. The answer probably lies in that sciences in the Hellenistic era were written in Greek, a language that was understood and thus translated into Latin or Arabic. Hieroglyphs and hieratic, unidentified and written on fragile papyrus or parchment, did not survive. Thus it was left to the Greeks to reap the acclaim.

** The writer is professor of Mathematics at Cairo University.*

| 21627|2007-01-28 17:24:22|Issis|Re: Africans in Yorkshire? The deepest-rooting clade of the Y| Someone mentioned some posts ago that the original inhabitants of the Sahara were black, and pointed to a website with cave paintings proving this statement, although unfortunately the website also presents what seem to be forged images of whites in the paintings. So

what would have happened to them - perhaps disappeared through miscegenation with northern invaders, and if so, is there any genetic evidence among the Arab inhabitants of North Africa?

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

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wrote:

> > >

> > > Wasn't one of the arguments during the Lefkowitz Bernal

debates, that

> > > 'Sub-Saharan' Africans couldn't have made their way across the
> > > Sahara? And that therefore there were no Black people in the
> > > ancient world? That there was no movement across the Sahara
> > > until the Arabs introduced the camel and cross Saharan trade?

> >

> >

> > Yes, I remember that theory although it seems to have faded
> > more into the background. It seems they forgot at least about
> > the Nile corridor. Also one can explore for oases near the
> > coast with seacraft stocked with water and supplies.

> >

> > Regards,

> > Paul Kekai Manansala

>

> Has anyone ever apologized for that theory? Even during
> the Lefkowitz debate, it was known that Egyptians visited
> the Queen of the Punt, which is of course just down the
> coast.

>

> This theory was always an essentially racist theory -
> African people can't go anywhere on their own, unless
> 'white' (Arab, Egyptian, European) people drag them there.
> So any presence of Africans outside of Africa would
> have to be translated as some kind of bondage or slavery.

>

> So when is the apology due? I think that is necessary,
> because these ideas have a way of carrying on
> perniciously, no matter what the new evidence is.

>

> Alex

>

| 21628|2007-01-28 18:02:42|Djehuti Sundaka|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

The website also showed photos of the Sahara's modern inhabitants whose brown to dark range of complexions are the same as those depicted in the rock paintings. Nothing has happened to them, they're still there. The Tuareg, the Hausa, and others are still seen today.

Djehuti Sundaka

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>

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> >

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| 21629|2007-01-29 10:27:26|israel identity|Europeans migrated through out all places the y
chosome mutation i|

AFRICA. The propinquity of the land of Israel to the African continent profoundly influenced the history of the Jewish people. Two of the patriarchs went down to * EGYPT ***; the sojourn of the children of Israel in that land left an indelible impression on the history of their descendants; and the Exodus from *** EGYPT *** and the theophany at Sinai, in the desert between Africa and Asia, marked the beginning of the specific history of the Hebrew people.**

Later, in the time of the judges and the monarchy, Palestine was periodically occupied by the * EGYPTIAN *** pharaohs, especially after Thutmose III, in their attempts to extend their influence northward. Important *** EGYPTIAN *** archaeological remains have been found throughout Erez Israel, testifying to indubitable *** EGYPTIAN *** influences in the background, literature, and language of the Bible. After the destruction of the First Temple in 586 B.C.E. some of the survivors took refuge in *** EGYPT *** and the Jewish military colony at Elephantine; ample records which survive from the Persian period, seem to have originated at about this time.**

This settlement at Elephantine marked the beginning of the extension of Jewish influences toward the interior of the continent, and in all probability it was not the only colony of its kind.

Intensive Jewish settlement in Africa began after the conquests of Alexander the Great in the fourth century B.C.E.

For the next hundred years or more, Erez Israel was intermittently under the rule of the * EGYPTIAN *** Ptolemies, alternating with the Syrian Seleucids; the country naturally gravitated toward Africa economically as well as politically.**

Moreover, in the course of their periodic campaigns north of the Sinai Peninsula the Ptolemies deported some elements of the local population to the central provinces of their empire, or brought there prisoners of war as slaves.

According to ancient tradition, Alexander had specifically invited Jews to settle in his newly founded city of Alexandria, and it is certain that early in its history they formed a considerable proportion of its population. Before long, Alexandria became a great center of Jewish culture expressed in the Greek language and largely in terms of Greek civilization culminating in the Septuagint translation of the Bible and in the allegorical writings of Philo. It is significant that inscriptions found near Alexandria provide the earliest positive evidence of the existence of the synagogue as an institution.

From ***** EGYPT ***** the Jewish settlement spread westward along the North African coast reaching Cyrene at least as early as the second century B.C.E. According to some scholars, Palestinian Hebrews had reached further west long before this, as early as the days of the First Temple, accompanying and helping the Phoenicians in their expeditions and playing an important role in the establishment of the Punic colonies, including Carthage itself. It is further suggested that these settlers had a considerable influence in the interior of Africa and were ultimately responsible for the vaguely Jewish ideas and practices that may still be discerned in certain areas.

In any case, in the Roman imperial period there were Jewish settlements throughout the Roman provinces as far west as the Strait of Gibraltar.

In some areas the Jewish colonies were of great numerical importance and were able to play an independent political role. In ***** EGYPT ***** the friction between the Alexandrian Jewish colony and its neighbors was so marked that it developed into a perpetual problem and seems almost to have anticipated the 19th-century anti-Semitic movement.

After the fall of Jerusalem in 70 C.E., Zealot or Sicarii fugitives from the Palestinian campaigns fled to ***** EGYPT *****, where they instigated a widespread revolt among the Jewish population. The rebels succeeded in dominating large stretches of the countryside, though they were unable to capture the fortified cities. A similar revolt on a smaller scale, about which less information has survived, seems to have occurred simultaneously in Cyrene.

Although swiftly subdued by the Romans, these outbursts were soon followed by the Great Revolt of 115-7 all along the North African coast, at least as far as Cyrene, as well as in Cyprus and Mesopotamia.

This revolt, organized apparently by some directing spirit of real genius, momentarily achieved sweeping success, with the insurgents dominating Cyrene and large tracts of the ***** EGYPTIAN ***** countryside. It was, however, bloodily suppressed, and the Jewish settlements in the area of revolt never fully recovered from this blow. When Christianity was adopted as the official religion of the Roman Empire, Judaism was at a further disadvantage. Force as well as blandishment was exerted against the Jews; there were bloody anti-Jewish riots in Alexandria, and the significance of North African Jewry for a time waned almost to the vanishing point.

When in the sixth century the Byzantines reoccupied the former Roman provinces of North Africa, organized Jewish life was systematically suppressed.

On the other hand, Jewish influence during the preceding period had not been restricted to the coastal strip, or to persons of Jewish birth.

There is some evidence that suggests conscious proselytizing efforts by the Jews in the African interior, or at least extensive imitation of Jewish rites and beliefs there. Traditions of Jewish origin and traces of Jewish practice are to be found among Berber tribes and Black peoples well into the continent and it may well be that the Falashas of Ethiopia survive as testimony to a proselytizing activity that once attained considerable proportions. The curious tales told in the ninth century by the Jewish traveler Eldad ha-Dani of independent Jewish tribes apparently in the African interior, may be a romanticization of what he had actually seen and experienced.

The Arab invasions of the seventh century seem to have found only very small scattered Jewish communities along the African coast. The story of the Jewish Berber queen Dahiya al-Kahina seems to be largely legendary although it may be that at that time a woman ruled over a Judaizing Berber tribe.

After the Arab conquest these communities were revived and probably reinforced by new immigrants, mainly from Asia, who accompanied the Arab conquerors, or who came to take advantage of the new economic opportunities. The new communities were completely Arabized in language and social life; hardly an echo or trace of the previous Greco-Roman Jewish culture can be discerned among them. The newly founded city of Fostat (Old Cairo) became the largest Jewish center in ***** EGYPT *****; further west Kairouan in Tunisia was of primary importance and, indeed, from the eighth to the eleventh century was perhaps the greatest center of rabbinic culture outside Babylonia.

The documents found in the Cairo Genizah make possible a reconstruction of the economic, social, and religious life of the Jews throughout this area in graphic detail. It is significant that in the ninth century Saadiah Gaon, who may be credited with the revitalization of Jewish scholarship in Mesopotamia, was born, and apparently educated, in the Fayyum district of ***** EGYPT *****. The work of the physician and philosopher Isaac Israeli, who lived in Kairouan, typified the contribution that the Jews of this area made to contemporary science.

The condition of the Jews in Africa under Muslim rule was generally favorable, subject to the usual discriminatory provisions of the Islamic code, which were sporadically enforced; there was a surge of violent persecution in ***** EGYPT ***** in the early 11th century, but it was an isolated episode.

The triumph of the fanatical, unitarian Almohade rulers in the 12th century proved disastrous to the Jews; the practice of Judaism was prohibited in **Morocco** and the neighboring lands, and they were forcibly converted to Islam. The result was that for a long time Judaism could be observed only in clandestine circumstances. A considerable number of Jews, including the family of Moses Maimonides, migrated east, making ***** EGYPT ***** a major center of Jewish cultural life.

After the Almohade domination ended, Jewish life in **northwest Africa** recovered slowly, but on a restricted and culturally retrograde scale. **The wave of massacres and expulsions in Spain and the Balearic Islands in 1391... reaching Africa, primarily Morocco... Europeans who came from Europe went to Africa?**

This description characterizes the history of the Jews almost throughout the Barbary States from the 16th century until well into the 19th. Conditions were somewhat but not conspicuously better in the areas farther east, particularly in ***** EGYPT *****, especially after the establishment of Turkish rule at the beginning of the 16th century.

It was only with the introduction of European influences, beginning in Algeria in 1830 and culminating in Morocco and Tripolitania after 1912, that the North African Jews were relieved to a great extent of their medieval status.

Nevertheless, except in ***** EGYPT ***** and some coastal towns, the process of modernization within the communities was slow. On the other hand, in the upper classes the outward occidentalization of the Jews in language and social life became very marked, while the French administration in Algeria formally recognized the Jews as a European element, the CrMmieux decree in 1870 giving **Algerian Jews** French nationality.

Jews had established... settlement at the southernmost **tip of the African** continent. Isolated settlers are recorded here in the early 19th century; a community largely of English origin was founded in **Cape Town** in 1841, spreading from there to other places. ... Jews emigrated there from Eastern Europe... **South African Jewish** community of some 100,000 was among the most affluent in the world.

From South Africa the Jewish settlement spread northward into Rhodesia, as soon as that territory was opened up in the 1890s. During the period between World War I and World War II there was a Sephardi influx as well, mainly from Rhodes, which spread to the Belgian Congo. There were also small European Jewish colonies in the British East African territories, joined by immigrants from ***** EGYPT ***** and even Yemen.

The Vichy regime in France during World War II brought a temporary setback in Jewish status in the French-dominated areas of North Africa and the revocation of the CrMmieux decree.

The subsequent Nazi military occupation had distressing, although not enduring consequences. The European recession from Africa after World War II, coupled with economic changes in that continent, profoundly affected the Jewish communities, all the more so with the wave of anti-Jewish feeling that spread throughout the Arab world after the foundation of the State of Israel.

A large portion of the Jewish community of Tunis and almost the whole Jewish community of Algeria left (mostly for France) when the French period of domination ended. The changed circumstances resulted in the migration also of the Jews of ***** EGYPT ***** and Cyrenaica, in great part to Israel. Aliyah to Israel, France, and other countries also reduced the Jewish settlement in Morocco, numerically the largest in Africa, to one fifth of its former number, approximately 50,000 in 1969; political conditions there did not deteriorate formally. The only part of the continent in which the Jewish communities did not diminish was South Africa.

=====

The above tracks the movement of "Jews" From Europe through out all the places in Africa and through out the Arab lands where their communities claim to have this magic gene.

Not only they but mass migrations of other Europeans spread through out these lands. In the bible the Israelites are recorded living among the Egyptians where they started their families (with Egyptian girls). They are also recorded encountering the Cushites (people living between southern Egypt and northern Sudan).

Of course the Israelites met up with the Cushites while in Egypt and had a chance to mingle with them. We know that Moses picked up a Cushite chick on the way back to Israel.

**When the Israelites left Egypt they were not alone, a mixed multitude of 400,000 non Israelites traveled with them, lived among them and settled with them.
The group calling themselves Jews could have picked up that mutation any time in history and any in Europe where they spread their fairy dust to other places as they danced through the middle east and Africa.**

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zendz



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| 21630|2007-01-29 11:26:46|cristofori whitakara|Re: More on African Haplotypes In the UK
(Re: Africans in Yorkshire|

theres is no mention of the african moors? i wonder if those with surnames swarthmore murray morrison et al have similiar genes?

Alex van Deelen wrote:

http://news.bbc.co.uk/nolpda/ukfs_news/hi/newsid_6293000/6293333.stm

Yorkshire clan linked to Africa

DNA molecule (BBC) People of African origin have lived in Britain for centuries, according to genetic evidence.

A Leicester University study found that seven men with a rare Yorkshire surname carry a genetic signature previously found only in people of African origin.

The men seem to have shared a common ancestor in the 18th Century, but the African DNA lineage they carry may have reached Britain centuries earlier.

Details of the study appear in the European Journal of Human Genetics.

The scientists declined to disclose the men's surname in order to protect their anonymity.

The discovery came out of genetic work looking at the relationship between the male, or Y, chromosome and surnames.

The Y chromosome is a package of genetic material normally found only in males.

It is passed down from father to son, more or less unchanged, just like a surname.

Rare lineage

But over time, the Y chromosome accumulates small changes in its DNA sequence, allowing scientists to study the relationships between different male lineages.

Y chromosomes can be classified into different groups (called haplogroups) which, to some extent, reflect a person's geographical ancestry.

Certain haplogroups might be very common in, for example, East Asia and very rare in Europe.

By chance, the researchers discovered a white man with a rare Yorkshire surname carrying a Y chromosome haplogroup that had previously been found only in West African men. And even there, it is relatively uncommon.

"We found that he was in haplogroup A1, which is highly West African-specific," said Turi King, a co-author on the study at the University of Leicester.

"It is incredibly rare, there are only 25 other people known worldwide and they are all African."

Family tree

The individual had no knowledge of any African heritage in his family.

Sharing a surname also significantly raised the likelihood of sharing the same type of Y chromosome, with the link getting stronger as the surname gets rarer.

Portrait of Thomas Jefferson by the artist Rembrandt Peale Image: AP
So the researchers started recruiting people with the same last name, which starts with "R" and originates in Yorkshire.

Of 18 people they tested, seven carried the rare African haplogroup.

Turi King and Leicester colleague Mark Jobling then commissioned a genealogist to fit the men into a family tree to see how they were related

and find clues about where exactly their unusual Y haplogroup came from.

"He could only get them into two trees, one which dates back to 1788 and the other to 1789. He couldn't go back any further. So it's likely they join up in the early 18th Century," said Turi King.

The majority of the one million people who define themselves as "black" or "black British" trace their origins to immigration from the Caribbean or Africa from the middle of the 20th Century onwards.

Prior to the 20th Century, there have been various routes by which people of African ancestry might have reached Britain. For example, the Romans recruited from Africa and elsewhere for the garrison that guarded Hadrian's Wall.

Different routes

Another major route was through the slave trade.

"Some of the Africans who arrived in Britain through the slave trade rose quite high up in society, and we know they married with the rest of the population," said Ms King.

"It could be either of these two routes," she said. Even if the two family trees link up in the 18th Century, haplogroup A1 could have reached Britain long before that.

"But my guess is that, because many slaves came from West Africa, it could have been through that route," Ms King told BBC News.

She added that the study showed that Britain has always been composed of a mosaic of different people.

Professor Jobling echoed this view: "This study shows that what it means to be British is complicated and always has been," he said.

"Human migration history is clearly very complex, particularly for an island nation such as ours, and this study further debunks the idea that there are simple and distinct populations or 'races'."

Turi King said she had since found another African Y chromosome haplogroup in a different British lineage.

There are other precedents for the finding. When scientists analysed the DNA of the third US president, Thomas Jefferson, they found that his Y chromosome belonged to a haplogroup known as K2.

Jefferson's father claimed Welsh ancestry. But his Y-haplogroup is rare in Europe and has not yet been reported in Britain.

In fact, genetic studies show that Thomas Jefferson's K2 haplogroup ultimately came from north-east Africa or the Middle East, the areas where it is most commonly found today.

The research on haplogroup A1 was funded by the Wellcome Trust.

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<http://mail.yahoo.com>

| 21631|2007-01-29 12:58:08|Mahari Mengistu|More on African Haplotypes In the UK (Re: Africans in Yorkshire? Th|

>>In fact, genetic studies show that Thomas Jefferson's K2 haplogroup

ultimately
came from north-east Africa or the Middle East, the areas where it
is most
commonly found today.<<

No wonder Jefferson liked that Afrikan poontang.:0)>
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

>

> http://news.bbc.co.uk/nolpda/ukfs_news/hi/newsid_6293000/6293333.stm

>

> Yorkshire clan linked to Africa

> DNA molecule (BBC) People of African origin have lived in Britain

for

> centuries, according to genetic evidence.

>

> A Leicester University study found that seven men with a rare

Yorkshire

> surname carry a genetic signature previously found only in people of

> African origin.

>

> The men seem to have shared a common ancestor in the 18th Century,

> but the African DNA lineage they carry may have reached Britain

centuries

> earlier.

>

> Details of the study appear in the European Journal of Human

Genetics.

>

> The scientists declined to disclose the men's surname in order to

protect

> their anonymity.

>

> The discovery came out of genetic work looking at the relationship

> between the male, or Y, chromosome and surnames.

>

> The Y chromosome is a package of genetic material normally found

> only in males.

>

> It is passed down from father to son, more or less unchanged, just

like

> a surname.

>

> Rare lineage

>

> But over time, the Y chromosome accumulates small changes in

> its DNA sequence, allowing scientists to study the relationships

> between different male lineages.

>

> Y chromosomes can be classified into different groups (called

> haplogroups) which, to some extent, reflect a person's geographical

> ancestry.

- >
- > Certain haplogroups might be very common in, for example,
- > East Asia and very rare in Europe.
- >
- > By chance, the researchers discovered a white man with a rare

Yorkshire

- > surname carrying a Y chromosome haplogroup that had previously been
- > found only in West African men. And even there, it is relatively

uncommon.

- >
- > "We found that he was in haplogroup A1, which is highly West
- > African-specific,"
- > said Turi King, a co-author on the study at the University of

Leicester.

- >
- > "It is incredibly rare, there are only 25 other people known

worldwide

- > and they are all African."

- >
- > Family tree

- >
- > The individual had no knowledge of any African heritage in his

family.

- >
- > Sharing a surname also significantly raised the likelihood of

sharing the

- > same type of Y chromosome, with the link getting stronger as the
- > surname gets rarer.

- >
- > Portrait of Thomas Jefferson by the artist Rembrandt Peale Image: AP
- > So the researchers started recruiting people with the same last

name,

- > which starts with "R" and originates in Yorkshire.

- >
- > Of 18 people they tested, seven carried the rare African haplogroup.
- >
- > Turi King and Leicester colleague Mark Jobling then commissioned a
- > genealogist to fit the men into a family tree to see how they were

related

> and find clues about where exactly their unusual Y haplogroup came

from.

>

> "He could only get them into two trees, one which dates back to 1788

> and the other to 1789. He couldn't go back any further. So it's

likely they

> join up in the early 18th Century," said Turi King.

>

> The majority of the one million people who define themselves

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> or "black British" trace their origins to immigration from the

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>

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- > have been through that route," Ms King told BBC News.
- >
- > She added that the study showed that Britain has always been

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- > a mosaic of different people.
- >
- > Professor Jobling echoed this view: "This study shows that what it

means to

- > be
- > British is complicated and always has been," he said.
- >
- > "Human migration history is clearly very complex, particularly for

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- > nation
- > such as ours, and this study further debunks the idea that there

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- > distinct populations or 'races'."
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- > Turi King said she had since found another African Y chromosome

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- > There are other precedents for the finding. When scientists

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- > belonged to a haplogroup known as K2.
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> came from north-east Africa or the Middle East, the areas where it

is most

> commonly found today.

>

> The research on haplogroup A1 was funded by the Wellcome Trust.

>

| 21632|2007-01-29 13:00:39|Mahari Mengistu|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

Embarrasment? It certainly seems in order.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>>

>>> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

wrote:

>

>> So when is the apology due? I think that is necessary,

>> because these ideas have a way of carrying on

>> perniciously, no matter what the new evidence is.

>>

>

> I haven't heard much at all from Lefkowitz for some time. Could be

> age, loss of interest or maybe a change of heart(?).

>

> Regards,

> Paul Kekai Manansala

>

| 21633|2007-01-29 13:21:22|cristofori whitakara|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

the european committed genocide on the american indians and then made movies about how they wiped them out i.e. john wayne. so i guess the only way they will apologize is to make up some fictitious hollywood tale and then give a white actor playing an american indian an oscar who will then give a speech about how great the american indians *were*....

Mahari Mengistu wrote:

Embarrassment? It certainly seems in order.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

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> age, loss of interest or maybe a change of heart(?).

>

> Regards,

> Paul Kekai Manansala

>

TV dinner still cooling?

[Check out "Tonight's Picks"](#) on Yahoo! TV.

| 21634|2007-01-29 13:24:58|Mahari Mengistu|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

Unfortunately and understandably (no disrespect intended) we live in ignorance about the continent of Afrika and its people and the Afrikan diaspora. Consequently, I think, because we see the power structure looks white in places like N Afrika and parts of the ME, we assume it to be a "white" civilization/country.

I watched the Amazing Race on CBS where the contestants were obliged to go to Morocco and perform a competition during their travels around the world. Virtually all of the people they interacted with in the community were Afrikoid - unlike the folks we see politicking on television.

So yes they are there in BIG numbers. We just don't see them because they don't have power. Likely, it's comparable to SA before the revolution?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> The website also showed photos of the Sahara's modern inhabitants
> whose brown to dark range of complexions are the same as those
> depicted in the rock paintings. Nothing has happened to them,
> they're still there. The Tuareg, the Hausa, and others are still
> seen today.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:

> >

> > Someone mentioned some posts ago that the original inhabitants of
> the
> > Sahara were black, and pointed to a website with cave paintings
> > proving this statement, although unfortunately the website also
> > presents what seem to be forged images of whites in the

paintings.

> So

> > what would have happened to them - perhaps disappeared through
> > miscegenation with northern invaders, and if so, is there any
> genetic
> > evidence among the Arab inhabitants of North Africa?

> >

> >

> >

> > --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

> > wrote:

> > >

> > > > --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

> > wrote:

> > > >

> > > > Wasn't one of the arguments during the Lefkowitz Bernal
> > debates, that

> > > > 'Sub-Saharan' Africans couldn't have made their way across
> the

> > > > Sahara? And that therefore there were no Black people in

the

>>>> ancient world? That there was no movement across the Sahara
>>>> until the Arabs introduced the camel and cross Saharan

trade?

>>>>

>>>>

>>>> Yes, I remember that theory although it seems to have faded
>>>> more into the background. It seems they forgot at least about
>>>> the Nile corridor. Also one can explore for oases near the
>>>> coast with seacraft stocked with water and supplies.

>>>>

>>>> Regards,

>>>> Paul Kekai Manansala

>>>>

>>>> Has anyone ever apologized for that theory? Even during
>>>> the Lefkowitz debate, it was known that Egyptians visited
>>>> the Queen of the Punt, which is of course just down the
>>>> coast.

>>>>

>>>> This theory was always an essentially racist theory -
>>>> African people can't go anywhere on their own, unless
>>>> 'white' (Arab, Egyptian, European) people drag them there.
>>>> So any presence of Africans outside of Africa would
>>>> have to be translated as some kind of bondage or slavery.

>>>>

>>>> So when is the apology due? I think that is necessary,
>>>> because these ideas have a way of carrying on
>>>> perniciously, no matter what the new evidence is.

>>>>

>>>> Alex

>>>>

>>>>

>>>>

>>>>

| 21635|2007-01-29 17:07:38|Paul Kekai Manansala|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

\

> I watched the Amazing Race on CBS where the contestants were obliged
> to go to Morocco and perform a competition during their travels
> around the world. Virtually all of the people they interacted with
> in the community were Afrikoid - unlike the folks we see politicking
> on television.
> So yes they are there in BIG numbers. We just don't see them because
> they don't have power.

Another thing is when they take pictures of Tuareg and similar peoples they usually have their lower faces covered looking like 'desert nomads,' and the ordinary Westerner assumes they look "Arab."

Regards,

Paul Kekai Manansala

| 21636|2007-01-29 17:40:11|Issis|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|
Wikipedia classifies the Tuareg as a Berber group, and, in an article about the Berber, states, "About 5% of Northwest Africans live in the Sahara; these groups have the highest recent and ancient West African admixture, sometimes reaching 80-90% among the Tuaregs." Could it be the other way around? Wikipedia also states that the Berber are indigenous. Should I be skeptical?

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> \

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> nomads,' and the ordinary Westerner assumes they look "Arab."

>

> Regards,
> Paul Kekai Manansala
>
| 21637|2007-01-30 06:06:22|Paul Kekai Manansala|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|
--- In Ta_Seti@yahoogroups.com, "Issis" wrote:
>
> Wikipedia classifies the Tuareg as a Berber group, and, in an article
> about the Berber, states, "About 5% of Northwest Africans live in the
> Sahara; these groups have the highest recent and ancient West African
> admixture, sometimes reaching 80-90% among the Tuaregs." Could it be
> the other way around? Wikipedia also states that the Berber are
> indigenous. Should I be skeptical?
>

I would say its too small an area to say confidently in which the direction the genes flowed. The Berber consist of groups probably having different origin during the Holocene period. There were numerous migrations to the North African coast in historical times also from West Asia and Europe.

During the Islamic period alone it is estimated that millions of people migrated or were brought as slaves from these regions to North Africa. Its estimated that Christian groups ransomed at least 2 million European Christian slaves from North Africa in the 16th and 17th centuries alone. This only constituted a minority of those taken as slaves.

Regards,
Paul Kekai Manansala
Quests of the Dragon and Bird Clan
<http://sambali.blogspot.com/>

| 21638|2007-01-30 07:30:22|Issis|Mesopotamia|
I was recently in a class on Mesopotamian art and archaeology, and the professor showed slides of a cave painting that showed black figures doing a kind of dance ritual. It actually reminded me of the website with the Saharan cave paintings, but I did not mention anything in class and no one asked what could be inferred about the ethnicity of the ancient Mesopotamians from this painting, although later when we were shown a slide of a statuette that could be considered steatopygous, and the head of which was reconstructed with a thin nose, someone asked about the accuracy of this representation, and the professor answered that most of the other statues do not have a similar countenance.

I found this on a website that showed a "Steatopygous Standing Figure of a Goddess" from Amlash (modern Iran), c.a. 1000 B.C.E., and stated the following:

"The anatomical exaggeration and the lack of naturalistic representation suggest that this statuette served as a symbol of fertility. Although there is no cohesive tradition of steatopygous sculpture, this shape, characterized by large hips and buttocks, appears in the sculpture of Old Stone Age and Neolithic Europe, Asia and the Mediterranean. Amlash art comes from a small village in northwestern Iran, just south and west of the Caspian Sea. This figure may have been found in one of the stone-lined graves of their ancient cemeteries."

Can all steatopygous figures be explained away through "anatomical exaggeration and lack of naturalistic representation"?

| 21639|2007-01-30 09:01:29|Mahari Mengistu|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

Paul, excellent point. Presumptions are powerful - and frequently misleading.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> \

> > I watched the Amazing Race on CBS where the contestants were

obliged

> > to go to Morocco and perform a competition during their travels

> > around the world. Virtually all of the people they interacted

with

> > in the community were Afrikoid - unlike the folks we see

politicking

> > on television.

> > So yes they are there in BIG numbers. We just don't see them

because

> > they don't have power.

>

> Another thing is when they take pictures of Tuareg and similar

peoples

> they usually have their lower faces covered looking like 'desert

> nomads,' and the ordinary Westerner assumes they look "Arab."

>

> Regards,

> Paul Kekai Manansala

>

| 21640|2007-01-30 11:55:18|asar_imhotep|Getting in contact with Rkhty Amen Jhuty|
Peace family

I wanted to know if anyone on this list would know how to get in contact with sister Rkhty Amen Jhuty? We are trying to bring her to Houston sometime in the spring for some Mdw Ntr classes and need her contact information. Can't seem to find it online. I know there was someone here who did a study group with her in Detroit. I'm hoping to be successful here. If anyone can help me, I would greatly appreciate it. My contact information is below.

Asar Imhotep

www.mochasuite.com

info@Mochasuite.com

832.884.6352

| 21641|2007-01-30 12:13:01|Djehuti Sundaka|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

Three things should be kept in mind.

1. Cities are population centers and most of the Saharan cities are on the north coast. So naturally the vast majority of the population will be there.

2. Populations of the interior are likely to be the least mixed having the least contact with both coastal and sub-Saharan populations. The closer you get to one or the other, be it coastal or sub-Saharan, the more likely you will be to see greater admixtures.

3. Present Saharan and sub-Saharan populations are descended from populations of a time when there was no significant climatic difference between the two regions and therefore no significant phenotypic differences within the population. Thus, the dark appearance of Saharan populations can't honestly be attributed to admixture with southern neighbors.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:
>
> Wikipedia classifies the Tuareg as a Berber group, and, in an article
> about the Berber, states, "About 5% of Northwest Africans live in the
> Sahara; these groups have the highest recent and ancient West African
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>>
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>>> \
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>>
>> Regards,
>> Paul Kekai Manansala

> >

>

| 21642|2007-01-31 06:12:22|safiya7772002|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

Yorkshireman found to share DNA with African tribes



http://img.dailymail.co.uk/i/pix/2007/01_wk4/revis270107_228x529.jpg

http://img.dailymail.co.uk/i/pix/2007/01_wk4/revis270107_228x529.jpg

John Revis has always considered himself a true Yorkshireman who was proud of his ancestry.

But he has been forced to confront an entirely different heritage - after scientists uncovered that he has exactly the same DNA imprint as a tribe of African warriors.

Scientists last week announced the discovery of the first proof that slaves brought to Britain by the Romans left behind a distinct genetic heritage.

This strand was revealed to exist among just seven men with a particular surname hailing from the North of England.

However, the academics refused to disclose the identities of any of those men included in the study.

Now The Mail on Sunday has discovered that all of those with the African lineage have the surname Revis.

Last night, John, 75, a retired surveyor living in Leicester, said: "I started looking into my family history and traced my ancestors back to the mid-1700s.

"One line went to the States and became very successful while my immediate line stayed in the North of England and were mostly bakers. There was nothing to suggest that I was African."

John responded to a newspaper advert by Leicester University asking for people who have traced their ancestry to give DNA samples for a study on world populations.

He said: "The scientists took some of my DNA away for analysis and then one day they called me up and were very excited. They said I had a Y-chromosome that was extremely rare. I was flabbergasted. I had no idea that I was so culturally unique. But I am not going to start eating couscous and riding a camel."

John is attempting to take the discovery in his stride. He added: "It was a shock to find out that, because I was so blond and blue-eyed when I was younger, people thought I was Nordic or German.

"But the researchers said that if my DNA were examined then people would assume they were looking at a North African man.

"I suspect there must have been some big Berber tribesman who came to Britain with the Romans and spread his seed all over Yorkshire."

John is married with three children and six grandchildren. The news shocked his friends at Brookfield Bowls Club in Leicester.

He added: "It is a very white establishment which can be a little awkward in a multi-racial place such as Leicester.

"At least now they can say they have got one more ethnic-minority member but I doubt anyone would be able to pick me out. His wife Marlene was also taken aback."

She said: "I can hardly believe it. John has always seemed very English to me. He likes his roast beef and Yorkshire pudding on a Sunday. He has never asked me to cook anything unusual. My friends think our news is hilarious.

"The closest John ever came to the traditional Berber life was when he went camping with the Scouts. I don't think we've been in a tent since we got married.'

Scientists from Leicester University made the finding during research sponsored by The Wellcome Trust. They were examining the relationship between the male, or Y, chromosome and surnames.

Like surnames, the Y-chromosome is passed from father to son, virtually unchanged through generations.

Professor Mark Jobling said: "We found John was in the A1 group of Y-chromosomes, which is very rare and highly west African-specific.

"This study has shown what it means to be British is complicated and always has been. Human migration history is very complex, particularly for an island nation such as ours. This study further debunks the idea that there are simple and distinct populations or races."

Over time, the Y-chromosome accumulates small changes in DNA sequence, allowing scientists to study the relationships between different male lineages.

The surname Revis is believed to derive from Rievaulx Abbey in Yorkshire. Berber comes from the Latin word for Barbarian.

Fellow researcher Turi King said: "Our findings represent the first genetic evidence of Africans among 'indigenous' British people."

She added that Africans were first recorded in northern England 1,800 years ago, brought by the Romans to help defend Hadrian's Wall.

Ms King said: "The slave trade was responsible for the influx of Africans in the 16th and 17th Centuries. By the last third of the 18th Century there were 10,000 black people in Britain.

Previous studies of British genetic diversity had found no evidence of African Y-chromosome lineages."

<http://www.thisislondon.co.uk/news/article-23383317-details/Yorkshireman%20found%20to%20share%20DNA%20with%20African%20tribes/article.do>



--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Issis" ensimismados@ wrote:

> >

> > Wikipedia classifies the Tuareg as a Berber group, and, in an article
> > about the Berber, states, "About 5% of Northwest Africans live in the
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> million European Christian slaves from North Africa in the 16th and

> 17th centuries alone. This only constituted a minority of those taken
> as slaves.
>
> Regards,
> Paul Kekai Manansala
> Quests of the Dragon and Bird Clan
> <http://sambali.blogspot.com/>
>

| 21643|2007-01-31 06:57:15|olmec982000|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

Hi

Greatpost. It is interesting that the alleged ancestors of this family is described as African warriors instead of great navigators. Use of this identification of the nacestors of this family shows the mythlogical association of Africans as warriors, instead of scientist who have created technology which helped them travel to any part of the world long before Europeans expanded across the earth.

Clyde



--- In Ta_Seti@yahooogroups.com, "safiya7772002" wrote:

>
> Yorkshireman found to share DNA with African tribes
> http://img.dailymail.co.uk/i/pix/2007/01_wk4/revis270107_228x529.jpg
>
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> However, the academics refused to disclose the identities of any of
> those men included in the study.
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> Now The Mail on Sunday has discovered that all of those with the African
> lineage have the surname Revis.
>
> Last night, John, 75, a retired surveyor living in Leicester, said: "I
> started looking into my family history and traced my ancestors back to
> the mid-1700s.
>
> "One line went to the States and became very successful while my
> immediate line stayed in the North of England and were mostly bakers.
> There was nothing to suggest that I was African."
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> John responded to a newspaper advert by Leicester University asking for
> people who have traced their ancestry to give DNA samples for a study on
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> He said: "The scientists took some of my DNA away for analysis and then
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> Y-chromosome that was extremely rare. I was flabbergasted. I had no idea
> that I was so culturally unique. But I am not going to start eating
> couscous and riding a camel."
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> John is attempting to take the discovery in his stride. He added: "It
> was a shock to find out that, because I was so blond and blue-eyed when
> I was younger, people thought I was Nordic or German.
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> "But the researchers said that if my DNA were examined then people would
> assume they were looking at a North African man.
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> "I suspect there must have been some big Berber tribesman who came to
> Britain with the Romans and spread his seed all over Yorkshire."
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> John is married with three children and six grandchildren. The news
> shocked his friends at Brookfield Bowls Club in Leicester.

>

> He added: "It is a very white establishment which can be a little
> awkward in a multi-racial place such as Leicester.

>

> "At least now they can say they have got one more ethnic-minority member
> but I doubt anyone would be able to pick me out. His wife Marlene was
> also taken aback."

>

> She said: "I can hardly believe it. John has always seemed very English
> to me. He likes his roast beef and Yorkshire pudding on a Sunday. He has
> never asked me to cook anything unusual. My friends think our news is
> hilarious.

>

> "The closest John ever came to the traditional Berber life was when he
> went camping with the Scouts. I don't think we've been in a tent since
> we got married.'

>

> Scientists from Leicester University made the finding during research
> sponsored by The Wellcome Trust. They were examining the relationship
> between the male, or Y, chromosome and surnames.

>

> Like surnames, the Y-chromosome is passed from father to son, virtually
> unchanged through generations.

>

> Professor Mark Jobling said: "We found John was in the A1 group of
> Y-chromosomes, which is very rare and highly west African-specific.

>

> "This study has shown what it means to be British is complicated and
> always has been. Human migration history is very complex, particularly
> for an island nation such as ours. This study further debunks the idea
> that there are simple and distinct populations or races."

>

> Over time, the Y-chromosome accumulates small changes in DNA sequence,
> allowing scientists to study the relationships between different male
> lineages.

>

> The surname Revis is believed to derive from Rievaulx Abbey in
> Yorkshire. Berber comes from the Latin word for Barbarian.

>

> Fellow researcher Turi King said: "Our findings represent the first
> genetic evidence of Africans among 'indigenous' British people."

>

> She added that Africans were first recorded in northern England 1,800
> years ago, brought by the Romans to help defend Hadrian's Wall.

>

> Ms King said: "The slave trade was responsible for the influx of

> Africans in the 16th and 17th Centuries. By the last third of the 18th
> Century there were 10,000 black people in Britain.
>
> Previous studies of British genetic diversity had found no evidence of
> African Y-chromosome lineages."
> [http://www.thisislondon.co.uk/news/article-23383317-details/Yorkshireman\
> %20found%20to%20share%20DNA%20with%20African%20tribes/article.do](http://www.thisislondon.co.uk/news/article-23383317-details/Yorkshireman\%20found%20to%20share%20DNA%20with%20African%20tribes/article.do)
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>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" pmanansala@
> wrote:
>>
>> --- In Ta_Seti@yahoogroups.com, "Issis" ensimismados@ wrote:
>>>
>>> Wikipedia classifies the Tuareg as a Berber group, and, in an
> article
>>> about the Berber, states, "About 5% of Northwest Africans live in
> the
>>> Sahara; these groups have the highest recent and ancient West
> African
>>> admixture, sometimes reaching 80-90% among the Tuaregs." Could it be
>>> the other way around? Wikipedia also states that the Berber are
>>> indigenous. Should I be skeptical?
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>> I would say its too small an area to say confidently in which the
>> direction the genes flowed. The Berber consist of groups probably
>> having different origin during the Holocene period. There were
>> numerous migrations to the North African coast in historical times
>> also from West Asia and Europe.
>>>
>> During the Islamic period alone it is estimated that millions of
>> people migrated or were brought as slaves from these regions to North
>> Africa. Its estimated that Christian groups ransomed at least 2
>> million European Christian slaves from North Africa in the 16th and
>> 17th centuries alone. This only constituted a minority of those taken
>> as slaves.

> >
> > Regards,
> > Paul Kekai Manansala
> > Quests of the Dragon and Bird Clan
> > <http://sambali.blogspot.com/>
> >
>

| 21644|2007-01-31 08:24:28|safiya7772002|Re: Africans in Yorkshire? The deepest-rooting
clade of the Y|
Htp,

Perhaps he has heard the tales of Afrikan warriors building Hadrian's Wall. An Afrikan (Roman) Emperor, **Lucius Septimius Severus** (born in Libya) and his Afrikan legions were instrumental in the building of the wall. Septimus Severus eventually died and is buired in Yorkshire.

http://en.wikipedia.org/wiki/Septimus_serverus

<http://www.roman-emperors.org/sepsev.htm>

Perhaps a tenuous link, but maybe one that need investigating

One love & light
htp

--- In Ta_Seti@yahoogroups.com, "olmec982000" wrote:

>
>
>
>
>
>
>
> Hi
>
> Great post. It is interesting that the alleged ancestors of this family
> is described as African warriors instead of great navigators. Use of
> this identification of the nacestors of this family shows the
> mythological association of Africans as warriors, instead of scientist
> who have created technology which helped them travel to any part of the
> world long before Europeans expanded across the earth.
>
>
>
> Clyde
>

>
> --- In Ta_Seti@yahoogroups.com, "safiya7772002" safiya7772002@
> wrote:
>>
>> Yorkshireman found to share DNA with African tribes
>> http://img.dailymail.co.uk/i/pix/2007/01_wk4/revis270107_228x529.jpg
>>
>
>>
>> http://img.dailymail.co.uk/i/pix/2007/01_wk4/revis270107_228x529.jpg
>>
>> John Revis has always considered himself a true Yorkshireman who was
>> proud of his ancestry.
>> But he has been forced to confront an entirely different heritage -
>> after scientists uncovered that he has exactly the same DNA imprint as
> a
>> tribe of African warriors.
>>
>> Scientists last week announced the discovery of the first proof that
>> slaves brought to Britain by the Romans left behind a distinct genetic
>> heritage.
>>
>> This strand was revealed to exist among just seven men with a
> particular
>> surname hailing from the North of England.
>>
>> However, the academics refused to disclose the identities of any of
>> those men included in the study.
>>
>> Now The Mail on Sunday has discovered that all of those with the
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>> lineage have the surname Revis.
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> > but I doubt anyone would be able to pick me out. His wife Marlene was
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> > She said: "I can hardly believe it. John has always seemed very
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> > never asked me to cook anything unusual. My friends think our news is
> > hilarious.
> >
> > "The closest John ever came to the traditional Berber life was when he
> > went camping with the Scouts. I don't think we've been in a tent since
> > we got married.'
> >
> > Scientists from Leicester University made the finding during research
> > sponsored by The Wellcome Trust. They were examining the relationship
> > between the male, or Y, chromosome and surnames.

[illegible]

> >
> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" pmanansala@
> > wrote:
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Issis" ensimismados@ wrote:
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> > > million European Christian slaves from North Africa in the 16th and
> > > 17th centuries alone. This only constituted a minority of those
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> > > Regards,
> > > Paul Kekai Manansala
> > > Quests of the Dragon and Bird Clan
> > > <http://sambali.blogspot.com/>
> > >
> >
>

| 21645|2007-01-31 08:26:46|Paul Kekai Manansala|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

> Scientists last week announced the discovery of the first proof that
> slaves brought to Britain by the Romans left behind a distinct genetic
> heritage.

Not surprising that they would conclude that the Africans must have come as slaves.

I suspect that there will be many more 'surprise' findings of this type in the future.

Regards,

Paul Kekai Manansala

| 21646|2007-01-31 08:27:10|cristofori whitakara|Re: Getting in contact with Rkhty Amen Jhuty| maybe u can contact the ausar auset society of brooklyn new york

asar_imhotep wrote:

Peace family

I wanted to know if anyone on this list would know how to get in contact with sister Rkhty Amen Jhuty? We are trying to bring her to Houston sometime in the spring for some Mdw Ntr classes and need her contact information. Can't seem to find it online. I know there was someone here who did a study group with her in Detroit. I'm hoping to be successful here. If anyone can help me, I would greatly appreciate it. My contact information is below.

Asar Imhotep

www.mochasuite.com

info@Mochasuite.com

832.884.6352

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| 21647|2007-01-31 08:39:28|cristofori whitakara|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

looks forward to the DNA evidence of the human beings who built stonehenge more than 2,000 years before an angla or a saxon thought of leaving germany. and what about the "ancient egyptians" mining tin in the isles?

Paul Kekai Manansala wrote:

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- > slaves brought to Britain by the Romans left behind a distinct genetic
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Regards,
Paul Kekai Manansala

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with the [Yahoo! Search movie showtime shortcut](#).
| 21648|2007-01-31 09:43:27|Paul Kekai Manansala|Re: Getting in contact with Rkhty Amen
Jhuty|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara
wrote:

>

> maybe u can contact the ausar auset society of brooklyn new york

>

>

Some of the people at ASCAC might be able to help:

<http://www.ascac.org/contactus.html>

Regards,
Paul Kekai Manansala

| 21649|2007-01-31 11:26:29|cristofori whitakara|Re: Africans in Yorkshire? The deepest-rooting
clade of the Y|

this term slave is humorously exaggerated. if the romans hired/captured african warriors then i
guess these africans were protecting the romans from others; presuming the romans needed
protection from these non-african others. wouldn't the others be the slaves of the romans and not
the africans?

cristofori whitakara wrote:

looks forward to the DNA evidence of the human beings who built stonehenge more
than 2,000 years before an anglo or a saxon thought of leaving germany. and what about
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Regards,
Paul Kekai Manansala

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with the [Yahoo! Search movie showtime shortcut](#).

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| 21650|2007-01-31 17:33:10|Mahari Mengistu|Re: Africans in Yorkshire? The deepest-rooting clade of the Y|

Another thing to keep in mind is that we are discussing Britain- the main propagators and proponents of a white Egypt.

Also, it appears that the person doesn't have a huge issue with his having "Berber" DNA because, I suspect, he is thinking "white" Berber. However, the researchers said "West Afrika". That's a very large area and that is where most Afrikan Americans come from.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> this term slave is humorously exaggerated. if the romans

hired/captured african warriors then i guess these africans were protecting the romans from others; presuming the romans needed protection from these non-african others. wouldn't the others be the slaves of the romans and not the africans?

>

> cristofori whitakara wrote: looks

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>

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> Regards,

> Paul Kekai Manansala

>

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> -----

> 8:00? 8:25? 8:40? Find a flick in no time

> with theYahoo! Search movie showtime shortcut.

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> The fish are biting.

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>

| 21651|2007-01-31 17:42:20|Paul Kekai Manansala|Boat timbers found at ancient Safaga
seaport|

Sunday, January 28, 2007

Oldest maritime artefacts found

<http://www.sis.gov.eg/En/EgyptOnline/Culture/000001/0203000000000000000718.htm>

A cave cut in the rock has been discovered in the Pharaonic Port of
Marsa Gawasis in Safaga.

In December-January, archaeologists found the timbers of sea-going
vessels that were over 3,500 years old at Marsa Gawasis, which was a
port on Egypt's Red Sea coast in Pharaonic times.

The cedar planks, which were imported from Syria, were found in two
man-made caves. Among the other finds were rigging and inscriptions
about expeditions to the Land of Punt.

Marsa Gawasis is located on a coral reef at the northern end of the Wadi Gawasis, 23 kilometres south of the port of Safaga.

The site was discovered in the mid-1970s by Abdel Moneim Sayyed of the University of Alexandria.

He identified Marsa Gawasis as the Pharaonic Port from where expeditions were sent to the Land of Punt, which is thought to have been located in present-day Eritrea and Eastern Sudan.

In 2001, the University of Naples, the Italian African and Oriental Institute and Boston University began to examine the site under the direction of Rodolfo Fattovich and Kathryan Bard.

The excavations were the focus of a lecture recently given by Fattovich at the archaeological section of the Italian embassy in Cairo.

In 2005-2006 excavations were carried out along the western slope of the reef near the shore.

Evidence pointed to the use of Marsa Gawasis as the port for voyages to Punt from the early Middle Kingdom to the early New Kingdom. The four man-made caves and the planks are the world's oldest maritime artefacts along with 21 wooden crates and a new stele with the five names of Amenemhat III.

Late December last year, after more than three metres of sand had been removed from the slope of the coral reef, the entrance of a large man-made cave was uncovered by the Italian and American archaeologists.

Stone anchors, two large cedar beams were found plus mud bricks and plaster that had been used to reinforce the entrance.

To the north of the entrance, the archaeologists found an antechamber leading to two rectangular rooms both 12 x 4 metres.

To the south is a smaller antechamber leading to yet another chamber hewn out of solid rock. Outside the cave entrance are small carved niches, four of which still contained limestone steles, which suggest that this cave was a temple.

The best preserved stele, which has fallen out of its niche, was found face-down in the sand. Carved on this stele was the cartouche of King Amenemhat III, who ruled in about 1800 BC. The hieroglyphic text below a scene of the King making an offering to the god Min concerns two

expeditions led by officials Nebstu and Amenhotep to Punt and Bia-Punt.

Inside the cave entrance, archaeologists found two cedar steering oars
? the first complete parts of a ship ever discovered in Egypt.

Pottery dating to the early 18th Dynasty was found with the oars and they may have been used on ships of the Queen Hatshepsut's famous expedition to Punt, which is described in bas-relief inscriptions in her temple at Deir el-Bahri.

| 21652|2007-01-31 19:16:47|ulagankmy|Fwd: Article: At the most selective universities, immigrants compr|

--- In evolutionary-psychology@yahoogroups.com, "Robert Karl Stonjek" wrote:

At the most selective universities, immigrants comprise a disproportionate number of black students

In a groundbreaking new study from the American Journal of Education, researchers from Princeton University and the University of Pennsylvania reveal that first- or second-generation immigrants comprise a disproportionately high percentage of the of Black student population at U.S. universities, with the percentage increasing in proportion to the selectivity of the institution. In the Ivy League, more than 40 percent of the Black population is of immigrant origin, despite comprising just 13 percent of the Black population overall.

In recent years, prominent African American intellectuals such as Henry Louis Gates Jr. have called attention to the perceived overrepresentation of children of immigrants among African Americans attending selective colleges and universities in the United States. This fact has become the focus of vigorous debate about the purposes of affirmative action in higher education and whether Blacks of immigrant origins - as opposed to Blacks who are the descendants of slaves - are the appropriate beneficiaries.

However, the debate has transpired largely in the absence of statistical information. Using data from the National Longitudinal Study of Freshman (NLSF), NLSF codirector Douglas Massey, Margarita Mooney, and Kimberly C. Torres (all of Princeton University), and Camille Z. Charles (University of Pennsylvania), found that overrepresentation of Black immigrants was greater in private than in public institutions. In addition, immigrants constituted 35 percent of the Black students at the ten most selective schools, but just 24 percent in the least selective schools in the survey. (The researchers defined students who had at least one parent born abroad as immigrants. Thus, many of the students defined as "native" may well have one or more immigrant grandparents.)

The researchers found few differences in social and economic origin

between Black immigrant and Black native student groups, with one notable exception: Black immigrant fathers were far more likely to have graduated from college than native fathers, reflecting the fact that Africans and Afro-Caribbeans are the most educated immigrant group, with many originally coming to the United States to pursue a degree.

Perhaps as a result of this advantage, immigrant children were more likely to have attended private school, where they experienced lower exposure to violence and modestly more exposure to members of other racial groups.

However, once enrolled at the college or university, Black immigrants perform no better than their native counterparts, implying that the factors influencing the performance of Black students in higher education affect immigrants and natives alike.

"Ultimately, the data we have presented cannot answer the question of whether the children of Black immigrants are worthy beneficiaries of affirmative action, for the answer rests largely on a moral judgment," conclude the authors. "All we can say is that, with several notable exceptions, Black immigrants and natives display similar traits and characteristics and, more important, evince equal levels of academic preparation. Whatever processes are happening on college campuses to depress Black academic performance below that of whites with similar characteristics, they function for immigrants as well as natives."

Source: University of Chicago Press Journals

http://www.eurekalert.org/pub_releases/2007-01/uocp-atm012907.php

Posted by
Robert Karl Stonjek

--- End forwarded message ---

| 21653|2007-02-01 08:10:14|Alex van Deelen|Fwd: Article: At the most selective universities, immigrants compri|

" "Ultimately, the data we have presented cannot answer the question of whether the children of Black immigrants are worthy beneficiaries of affirmative action, for the answer rests largely on a moral judgment," conclude the authors. "All we can say is that, with several notable exceptions, Black immigrants and natives display similar traits and characteristics and, more important, evince equal levels of academic preparation. "

Typically, this article is about limiting Affirmative Action. Of course, they don't look at AA as a form of restitution, however small that is.

Well recent Black immigrants do better than native born African Americans, so we should do away with AA.

No mention that immigrants from ALL ethnic groups do better than native born populations, no matter what country you are in.

The very fact that this finding is spun in a way to take rights away from African Americans shows that AA is more than necessary.

Alex

| 21654|2007-02-01 08:40:55|clyde winters|Re: Fwd: Article: At the most selective universities, immigrants c|

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

> " "Ultimately, the data we have presented cannot
> answer the question of
> whether the children of Black immigrants are worthy
> beneficiaries of
> affirmative action, for the answer rests largely on
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> The very fact that this finding is spun in a way to
> take rights away
> from African Americans shows that AA is more than
> necessary.

>
> Alex
>
>

Hi

Because of the fact that many native Black Americans are losing out on educational benefits has led many people to declare that Black Americans should go back to calling themselves Afro-American, to differentiate themselves from immigrant African Americans.

It is not that immigrant Africans are smarter than native born Blacks. They do better on test for three reasons:

- 1) they often live in white communities; whereas Black Americans are segregated and therefore obtain a better education;
- 2) the children of many African immigrants have more wealth than native born children--wealth which allows them greater opportunity; and
- 3) many College administrators hold no animosity toward immigrant Africans, while they employ institutional racism to keep back native born Blacks.

It is interesting to note that most children of African immigrants are replacing , Afro-Americans at many of the larger Universities around the nation. This is sad.

It is sad that these Africans who left their own countries, rather than fight for their civil rights, have come to get benefits Black Americans fought and died for. It is my opinion that children of immigrant Africans should not be allowed to take away benefits Black Americans fought and died for.

There are reports that members of this group because they have no affinity to Afro-American history, are the leading Negroes to oppose Black studies at some Division 1 Universities. These students also believe

themselves to be better than native Blacks--not recognizing that their success is due to their use as tools in a policy of divide and rule that pits Black American against African American.

Clyde

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| 21655|2007-02-01 08:51:23|cristofori whitakara|Article: At the most selective universities, immigrants compri|
very interesting that i was sent this today.

'When Affirmative Action Was White': Uncivil Rights

By NICK KOTZ

After years of battling racial discrimination and braving state-sanctioned violence -- with hundreds of Southern black churches set fire to and scores of citizens beaten or murdered for daring to challenge American apartheid -- the civil rights movement achieved a climactic victory when President Lyndon Baines Johnson signed the Voting Rights Act on Aug. 6, 1965. It was the outcome of "a shining moment in the conscience of man," declared the Rev. Martin Luther King Jr. In less than two years, the nation did more to advance equal rights for minorities than at any time since Abraham Lincoln signed the Emancipation Proclamation.

The 1964 Civil Rights Act struck down the South's segregation laws, outlawed employment discrimination and forbade discrimination in federal programs. For black Americans living in the South, the voting rights law finally secured the right to the ballot. And President Johnson initiated a sweeping new government policy called affirmative action. Its purpose was to overcome at least some of the accumulated human damage caused by 350 years of slavery and Jim Crow, and to ensure further progress toward equality.

Benefiting from that "shining moment" in the 1960's, a black middle class has prospered and grown rapidly. Yet millions of African-Americans remain mired in poverty in a nation bitterly divided over whether special help to minorities should continue. Affirmative action programs have long been under siege, vigorously attacked in Congress and the federal courts and criticized for "discriminating" against the white majority. With conservatives dominating the federal government, civil rights groups and other liberal organizations have waged a mostly defensive battle to protect the gains of the 1960's. Fresh ideas and effective leadership to advance the American ideals of equality and social justice have been in short supply.

Ira Katznelson, the Ruggles professor of political science and history at Columbia University, enters this fray with a provocative new book, "When Affirmative Action Was White," which

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This history has been told before, but Katznelson offers a penetrating new analysis, supported by vivid examples and statistics. He examines closely how the federal government discriminated against black citizens as it created and administered the sweeping social programs that provided the vital framework for a vibrant and secure American middle class. Considered revolutionary at the time, the new legislation included the Social Security system, unemployment compensation, the minimum wage, protection of the right of workers to join labor unions and the G.I. Bill of Rights.

Even though blacks benefited to a degree from many of these programs, Katznelson shows how and why they received far less assistance than whites did. He documents the political process by which powerful Southern Congressional barons shaped the programs in discriminatory ways -- as their price for supporting them. (A black newspaper editorial criticized Roosevelt for excluding from the minimum wage law the black women who worked long hours for \$4.50 a week at the resort the president frequented in Warm Springs, Ga.)

At the time, most blacks in the labor force were employed in agriculture or as domestic household workers. Members of Congress from the Deep South demanded that those occupations be excluded from the minimum wage, Social Security, unemployment insurance and workmen's compensation. When labor unions scored initial victories in organizing poor factory workers in the South after World War II, the Southern Congressional leaders spearheaded legislation to cripple those efforts. The Southerners' principal objective, Katznelson contends, was to safeguard the racist economic and social order known as the Southern "way of life." Katznelson reserves his harshest criticism for the unfair application of the Servicemen's Readjustment Act, known as the G.I. Bill of Rights, a series of programs that poured \$95 billion into expanding opportunity for soldiers returning from World War II. Over all, the G.I. Bill was a dramatic success, helping 16 million veterans attend college, receive job training, start businesses and purchase their first homes. Half a century later, President Clinton praised the G.I. Bill as "the best deal ever made by Uncle Sam," and said it "helped to unleash a prosperity never before known."

But Katznelson demonstrates that African-American veterans received significantly less help from the G.I. Bill than their white counterparts. "Written under Southern auspices," he reports, "the law was deliberately designed to accommodate Jim Crow." He cites one 1940's study that concluded it was "as though the G.I. Bill had been earmarked 'For White Veterans Only.' " Southern Congressional leaders made certain that the programs were directed not by Washington but by local white officials, businessmen, bankers and college administrators who would honor past practices. As a result, thousands of black veterans in the South -- and the North as well -- were denied housing and business loans, as well as admission to whites-only colleges and universities. They were also excluded from job-training programs for careers in promising new fields like radio and electrical work, commercial photography and mechanics. Instead, most

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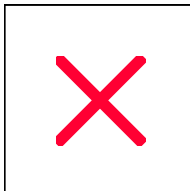
The statistics on disparate treatment are staggering. By October 1946, 6,500 former soldiers had been placed in nonfarm jobs by the employment service in Mississippi; 86 percent of the skilled and semiskilled jobs were filled by whites, 92 percent of the unskilled ones by blacks. In New York and northern New Jersey, "fewer than 100 of the 67,000 mortgages insured by the G.I. Bill supported home purchases by nonwhites." Discrimination continued as well in elite Northern colleges. The University of Pennsylvania, along with Columbia the least discriminatory of the Ivy League colleges, enrolled only 46 black students in its student body of 9,000 in 1946. The traditional black colleges did not have places for an estimated 70,000 black veterans in 1947. At the same time, white universities were doubling their enrollments and prospering with the infusion of public and private funds, and of students with their G.I. benefits.

Katznelson argues that the case for affirmative action today is made more effectively by citing concrete history rather than through general exhortations. Studying the New Deal, the Fair Deal, the Great Society and the civil rights movements of the 1960's could not be more relevant at a time when the administration seems determined to weaken many of the federal programs that for decades have not just sustained the nation's minorities but built its solid middle class. Whether or not Katznelson's study directly influences the affirmative action debate, it serves an important purpose. With key parts of the Voting Rights Act set to expire in 2007 and other civil rights protections subject to change, we must understand a continuing reality: the insidious and recurrent racial bias in the history of American public life.

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ulagankmy wrote:

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At the most selective universities, immigrants comprise a disproportionate number of black students

In a groundbreaking new study from the American Journal of Education, researchers from Princeton University and the University of Pennsylvania reveal that first- or second-generation immigrants comprise a disproportionately high percentage of the of Black student population at U.S. universities, with the percentage increasing in proportion to the

selectivity of the institution. In the Ivy League, more than 40 percent of the Black population is of immigrant origin, despite comprising just 13 percent of the Black population overall.

In recent years, prominent African American intellectuals such as Henry Louis Gates Jr. have called attention to the perceived overrepresentation of children of immigrants among African Americans attending selective colleges and universities in the United States. This fact has become the focus of vigorous debate about the purposes of affirmative action in higher education and whether Blacks of immigrant origins - as opposed to Blacks who are the descendants of slaves - are the appropriate beneficiaries.

However, the debate has transpired largely in the absence of statistical information. Using data from the National Longitudinal Study of Freshman (NLSF), NLSF codirector Douglas Massey, Margarita Mooney, and Kimberly C. Torres (all of Princeton University), and Camille Z. Charles (University of Pennsylvania), found that overrepresentation of Black immigrants was greater in private than in public institutions. In addition, immigrants constituted 35 percent of the Black students at the ten most selective schools, but just 24 percent in the least selective schools in the survey. (The researchers defined students who had at least one parent born abroad as immigrants. Thus, many of the students defined as "native" may well have one or more immigrant grandparents.)

The researchers found few differences in social and economic origin between Black immigrant and Black native student groups, with one notable exception: Black immigrant fathers were far more likely to have graduated from college than native fathers, reflecting the fact that Africans and Afro-Caribbeans are the most educated immigrant group, with many originally coming to the United States to pursue a degree.

Perhaps as a result of this advantage, immigrant children were more likely to have attended private school, where they experienced lower exposure to violence and modestly more exposure to members of other racial groups.

However, once enrolled at the college or university, Black immigrants perform no better than their native counterparts, implying that the factors influencing the performance of Black students in higher education affect immigrants and natives alike.

"Ultimately, the data we have presented cannot answer the question of whether the children of Black immigrants are worthy beneficiaries of affirmative action, for the answer rests largely on a moral judgment," conclude the authors. "All we can say is that, with several notable exceptions, Black immigrants and natives display similar traits and characteristics and, more important, evince equal levels of academic

preparation. Whatever processes are happening on college campuses to depress Black academic performance below that of whites with similar characteristics, they function for immigrants as well as natives."

Source: University of Chicago Press Journals

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Posted by
Robert Karl Stonjek

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| 21657|2007-02-01 09:23:24|cristofori whitakara|Re: Article: At the most selective universities, immigrants compri|

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'When Affirmative Action Was White': Uncivil Rights

By NICK KOTZ

After years of battling racial discrimination and braving state-sanctioned violence -- with hundreds of Southern black churches set fire to and scores of citizens beaten or murdered for daring to challenge American apartheid -- the civil rights movement achieved a climactic victory when President Lyndon Baines Johnson signed the Voting Rights Act on Aug. 6, 1965. It was the outcome of "a shining moment in the conscience of man," declared the Rev. Martin Luther King Jr. In less than two years, the nation did more to advance equal rights for minorities than at any time since Abraham Lincoln signed the Emancipation Proclamation.

The 1964 Civil Rights Act struck down the South's segregation laws, outlawed employment discrimination and forbade discrimination in federal programs. For black Americans living in the South, the voting rights law finally secured the right to the ballot. And President Johnson initiated a sweeping new government policy called affirmative action. Its purpose was to overcome at least some of the accumulated human damage caused by 350 years of slavery and Jim Crow, and to ensure further progress toward equality.

Benefiting from that "shining moment" in the 1960's, a black middle class has prospered and

grown rapidly. Yet millions of African-Americans remain mired in poverty in a nation bitterly divided over whether special help to minorities should continue. Affirmative action programs have long been under siege, vigorously attacked in Congress and the federal courts and criticized for "discriminating" against the white majority. With conservatives dominating the federal government, civil rights groups and other liberal organizations have waged a mostly defensive battle to protect the gains of the 1960's. Fresh ideas and effective leadership to advance the American ideals of equality and social justice have been in short supply.

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Even though blacks benefited to a degree from many of these programs, Katznelson shows how and why they received far less assistance than whites did. He documents the political process by which powerful Southern Congressional barons shaped the programs in discriminatory ways -- as their price for supporting them. (A black newspaper editorial criticized Roosevelt for excluding from the minimum wage law the black women who worked long hours for \$4.50 a week at the resort the president frequented in Warm Springs, Ga.)

At the time, most blacks in the labor force were employed in agriculture or as domestic household workers. Members of Congress from the Deep South demanded that those occupations be excluded from the minimum wage, Social Security, unemployment insurance and workmen's compensation. When labor unions scored initial victories in organizing poor factory workers in the South after World War II, the Southern Congressional leaders spearheaded legislation to cripple those efforts. The Southerners' principal objective, Katznelson contends, was to safeguard the racist economic and social order known as the Southern "way of life." Katznelson reserves his harshest criticism for the unfair application of the Servicemen's Readjustment Act, known as the G.I. Bill of Rights, a series of programs that poured \$95 billion into expanding opportunity for soldiers returning from World War II. Over all, the G.I. Bill was a dramatic success, helping 16 million veterans attend college, receive job training, start businesses and purchase their first homes. Half a century later, President Clinton praised the G.I. Bill as "the best deal ever made by Uncle Sam," and said it "helped to unleash a prosperity never before known."

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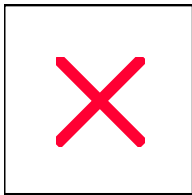
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| 21658|2007-02-01 09:57:00|clyde winters|Re: Fwd: Article: At the most selective universities, immigrants c|

--- cristofori whitakara <boogie_down_black@yahoo.com>

wrote:

> didnt this happen with black immigrants coming to
> these shores from the caribbean between the teens
> and forties?
>

Hi

Not really. back then the Black Caribbeans and even
Indian and dark Pakistanies were forced to live in
Afro-American communities.

Let's not forget that it was the open housing Act
which made it possible for many ethnic groups, like
the Jews to move out of their segregated communities,
like the Eastside of Chicago, which was predominately
Jewish until the passage of the open housing act, into
predominately "Anglo Saxon" areas.

Clyde

> ulagankmy <ulagankmy@yahoo.com> wrote: ---
> In evolutionary-psychology@yahoogroups.com, "Robert
> Karl Stonjek"
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> Source: University of Chicago Press Journals
>

http://www.eurekalert.org/pub_releases/2007-01/uocp-atm012907.php

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> Posted by
> Robert Karl Stonjek
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| 21659|2007-02-01 10:00:37|clyde winters|Re: Article: At the most selective universities,
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Clyde

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> University of Pennsylvania, along with Columbia the
> least discriminatory of the Ivy League colleges,
> enrolled only 46 black students in its student body
> of 9,000 in 1946. The traditional black colleges did
> not have places for an estimated 70,000 black
> veterans in 1947. At the same time, white
> universities were doubling their enrollments and
> prospering with the infusion of public and private
> funds, and of students with their G.I. benefits.
> Katznelson argues that the case for affirmative
> action today is made more effectively by citing
> concrete history rather than through general
> exhortations. Studying the New Deal, the Fair Deal,
> the Great Society and the civil rights movements of
> the 1960's could not be more relevant at a time when
> the administration seems determined to weaken many
> of the federal programs that for decades have not
> just sustained the nation's minorities but built its
> solid middle class. Whether or not Katznelson's
> study directly influences the affirmative action
> debate, it serves an important purpose. With key
> parts of the Voting Rights Act set to expire in 2007
> and other civil rights protections subject to
> change, we must understand a continuing reality: the
> insidious and recurrent racial bias in the history
> of American public life.
> Nick Kotz, a
> journalist and historian, is the author of
> "Judgment Days: Lyndon Baines Johnson, Martin
> Luther King, Jr., and the Laws That Changed
> America."

>

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<http://tools.search.yahoo.com/toolbar/features/mail/>
| 21660|2007-02-01 17:34:05|Issis|Cities|
In "Kemet, Afrocentricity, and Knowledge," Molefi Kete Asante writes:

"We know, for example, that the first cities in history were not developed in Mesopotamia by the Sumerians around 4500 B.C. but rather in the region of the Nubian desert in northern Sudan and southeastern Egypt around 20,000 B.C. Data first recorded by the United States Columbia shuttle in 1978 point to buried cities under the desert. These settlements represent the first know communities where human beings organized societies according to skills and specialties. Scientists believe that these settlements predate any that have been discovered so far"(64).

He does not cite any sources, and I have been unable to find anything by doing a simple google search. Does anybody have any information or ideas about where to look?
| 21661|2007-02-02 00:34:09|asar_imhotep|Re: Getting in contact with Rkhty Amen Jhuty|
I appreciate the response. I contacted ASCAC and they were able to put me in touch with her. I appreciate the help.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
> wrote:
> >
> > maybe u can contact the ausar auset society of brooklyn new york
> >
> >
>
> Some of the people at ASCAC might be able to help:
>
> <http://www.ascac.org/contactus.html>
>
> Regards,
> Paul Kekai Manansala
>

| 21662|2007-02-02 09:18:51|Djehuti Sundaka|Re: Cities|
I suspect he used a source that he didn't investigate or may be confusing several sources. I don't see why a space shuttle rather than a satalite would be used to collect such data about the earth unless the shuttle was delivering the satalite that collected the data. The 20,000 B.C. date seems to be the earliest date discovered for grain cultivation in the region but has nothing to do with the existence of cities. Although the definition that distinguishes a city from a town may not be precise, cities are considered to have first developed in Sumer. In contrast, social organization over great areas called 'sapat' (nome) is first known to have developed in Kamat without the initial existence of cities. The sapat was the first territorial entity that involved a nation composed of various towns and villages in contrast to the concentrated city-states of Sumer that were always at war with each other.

Molefi and I used to be in contact with each other but the last email address I had for him no longer seems to be current. If I should be able to reestablish contact with him or he should contact me, I'll ask him about the source of his information.

Djehuti Sundaka

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 >
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 > ideas about where to look?
 >
 | 21663|2007-02-02 10:01:41|Mahari Mengistu|Re: Cities|
 >> the concentrated city-states of

Sumer that were always at war with each other.<<

Do you have a timeframe for the earliest dates for these "city-states". It does seem that perpetual warring is indicative of this region. It is still going on viciously.
 HTP,
 Mahari

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>>

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| 21664|2007-02-02 15:27:43|Paul Kekai Manansala|5,000 year old Egyptian medicine yields secrets|

Hunt for ancient medicine secrets

<http://news.bbc.co.uk/1/hi/england/manchester/6312255.stm>

British scientists are helping uncover the secrets of medicines used by the ancient Egyptians 5,000 years ago.

A University of Manchester team is travelling to Sinai, Egypt, to shed more light on how the Egyptians formed their ideas on medicines.

They will compare modern plant species in the region with those used by tribes, such as the Bedouin, and plant remains found in ancient tombs.

The project is being carried out by the KNH Centre for Biomedical Egyptology.

Researcher Dr Ryan Metcalf told BBC News: "Ancient Egyptians' medicine was remarkably advanced for its time. A lot of things they used we still use today.

"They certainly had some quite advanced herbal medicines and probably knew about cannabis as well for pain relief."

Biodiversity project

Dr Metcalf said the Egyptians used natural remedies, such as chewing willow bark - which contains properties similar to aspirin - and honey on open wounds to kill bacteria.

The focus of the project will be trying to find out where they got their ideas from.

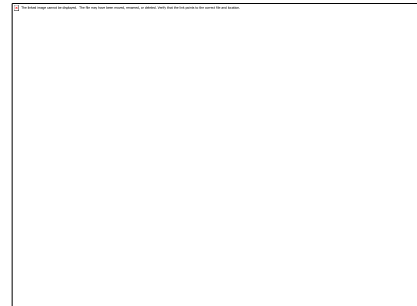
"We know that the ancient Egyptians had extensive trade routes and it is entirely possible that both medicinal plants and the knowledge to use them effectively were traded between regions and countries," Dr Metcalf said.

"By comparing the prescriptions in the medical papyri to the medicinal plant use of the indigenous Bedouin people we hope to determine the origins of Pharaonic medicine."

Papyri, the forerunner of modern paper, is sheets of laminated material made from thin strips of the Cyprus Papyrus plant.

Researchers will work with the Egyptian Medicinal Plant Conservation Project in St Katherine's, Sinai, which is working to preserve the biodiversity of the region through co-operation with local Bedouin.

They will be able to supply the Manchester team with seeds and information that covers the Sinai peninsula.
| 21665|2007-02-02 15:29:35|Paul Kekai Manansala|Golden Youth of Luxor|

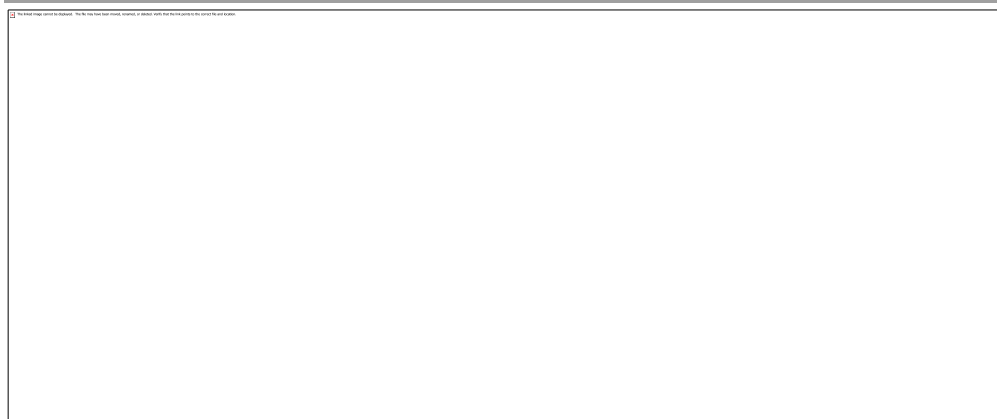


Researchers will examine plant extracts found in ancient tombs

Gilded youth

<http://weekly.ahram.org.eg/2007/830/fr2.htm>

A sandstone lintel painted with gilded solar child deities was unearthed yesterday at the Temple of Mut in Luxor, reports [Nevine El-Aref](#)



Excavators from the Brooklyn Museum stumbled upon the unique lintel painted with five gilded deities during routine cleaning of the precinct enclosure wall of the temple. Topped with a cavetto cornice embellished with painted stripes, the lintel is well preserved. It is framed by rounded moulding and the decoration includes raised relief figures. The five gilded solar deities appear sitting on lotus blossoms against a blue backdrop, representing the sky, each with a finger in its mouth. The first and last are crowned with the sun disk, the second wears a double crown, the third a *hem-hem* crown and the fourth a two-plumed crown. The golden child gods sit before an offering table to the right of which are two figures, the first an ape, whose face still bears some gilding, wearing a *modius* and feather with his arms raised in a gesture of worship. Apes are often shown in connection with the sun. The second figure is of the goddess Taweret, crowned with cow's horns, a sun disk and two feathers.

Sabri Abdel-Aziz, head of the Ancient Egyptian Department at the Supreme Council of Antiquities, says early studies suggest the lintel may date from the late Intermediate Period. The newly discovered artefact is now being cleaned and restored.

| 21666|2007-02-02 17:53:55|K. Loganathan|With the arrival of 2 huge shows, Philly is Tut Town|

With the arrival of 2 huge shows, Philly is Tut Town

By ROBERT STRAUSS

For the Daily News

THE EXPLOSION of technology and the good economic times of the early 20th century triggered a gold rush of sorts, leading to inventions and explorations that became media events and created heroes, dead and alive.

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Tutankhamun, dead a good 2,500 years, became a star when British archeologist Howard Carter, amid almost a craze for Middle Eastern archeology, discovered his tomb in November 1922. School kids since then have known the names of pharaohs like Cheops and Tut better than their own presidents.

"At a young age," said Dr. Dennis Wint, president and CEO of the Franklin Institute, "we see these massive pyramids built thousands of years ago with only the most basic of machines - pulleys, wheels, levers - and we are fascinated. Six-year-olds can write their names in hieroglyphics.

"It's no wonder everyone loves Tut."

Wint said that the Franklin Institute has presold more than 370,000 tickets to people from every state and many foreign countries to "Tutankhamun and the Golden Age of the Pharaohs," the massive exhibit that opens tomorrow and continues through Sept. 30.

To accommodate the crowds, the museum will extend its hours - 9 a.m. to 9 p.m. daily - and hire 125 extra workers to cover what amounts to 23 more open museum hours than normal each week.

The Franklin Institute's Tut show is running concurrently with the University of Pennsylvania Museum of Archeology and Anthropology's special exhibit on Amarna, the city where researchers believe Tut grew up and his presumed father, Akhenaten, espoused one of the first single-god cultures - one overturned by Tut's successors in Egypt in favor of the old multi-god religion.

That exhibit, which will run through October, features about 100 artifacts, while the Tut show at the Franklin Institute has another 130.

Not part of either exhibit is Tut himself. The mummy remains in its burial chamber in Egypt's Valley of the Kings. It has only been taken out four times for examination.

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Among the items on display will be a bejeweled golden crown that Carter found on Tut's head when he opened the coffin; a wooden statue and calcite bust of the young king; a dagger found in the mummy wrappings; and an elaborate necklace with cloisonne depictions of Tut with various deities.

The 1976 touring Tut show, of which Silverman was also the curator, had only 55 artifacts and did not come to Philadelphia.

"So this is a major, major exhibit and people are going to love it," said the Franklin Institute's Wint.

Silverman said that another part of the allure of Tut is that Egypt was just exotic enough for Europeans and Americans. It had a different language and the people looked a little different, but there was nothing in the ancient culture that was threatening.

"The gods were all peaceful, like dogs and cats, not vicious like in other ancient cultures," said Silverman. "The hieroglyphics looked like pictures, not just squiggles. On top of that, Christians and Jews were familiar with Egypt, at least somewhat, from the Bible, so they were already interested in what people would find there."

Tut, being a young king, is also intriguing - a what-if-he-lived-longer kind of thing. From Arthur to Alexander to David, boy-kings have been alluring stories, so Tut is more of the same.

Silverman said he has been intoxicated by Egypt since his student days in the early 1970s.

"A graduate student once told me she pulled over an undergraduate one time when we flew into Cairo," he said.

"She said, 'Look at him,' meaning me, 'His whole body changes when he comes here.' Sure enough, when I get off the plane in Egypt, I know it is a special place. I think Tutankhamun will show people that it is."

<http://www.philly.com/mld/dailynews/living/16604031.htm>

TV dinner still cooling?

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| 21667|2007-02-02 20:53:40|Paul Kekai Manansala|Sudan: The Land of Pyramids|

Sudan: The Land of Pyramids

Posted By: Isaac Amke

Jan 31, 2007, 00:13

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http://www.kenyanewsnetwork.com/artman/publish/article_2515.shtml

There are probably more pyramids in Sudan than can be found in all of Egypt. Yet the wonders of ancient Egypt are known worldwide, while those of its southern neighbor stand forgotten on the banks of the Nile. The checkered political history of Sudan, combined with the country's rugged terrain and lack of modern conveniences, has kept tourists away from some of the most romantic archeological sites in the world, among them several whole fields of pyramids.

The oldest Sudanese pyramids, dating back to the eighth century BC, stand near the modern city of Karima, downriver from the Fourth Cataract of the Nile. They were built for the kings of Kush, as the land was known in antiquity, who - after conquering Egypt around 730 BC - adopted the old pharaonic tradition of erecting monumental tombs for themselves and members of their families. These pyramids were smaller than the Egyptian ones, and were located near the Kushite capital city of Napata, which once existed in the neighborhood of Karima.

These Napatan conquerors of Egypt, despite their adherence to Egyptian customs and religious beliefs, preferred to be buried not in the land they won but near their home town; after their eventual expulsion from Egypt by the Assyrians, around 660 BC, they really had no other choice, and the burials continued.

It was also near Napata that one of the most important temples in the entire Nile Valley, the Great Temple of Amun, had been erected by the Egyptian pharaohs in the 15th century BC, at the foot of an impressive mountain called Jabal Barkal. Its massive ruins can still be seen in the desert sands.

We owe our knowledge of the Sudanese pyramids to an American archeologist, George A. Reisner, who on behalf of the Boston

Museum of Fine Arts and Harvard University spent several winters between 1916 and 1923 excavating the Napatan pyramids as well as those at Meroe, a site only 210 kilometers (130 miles) north of Khartoum. While his work represented the first truly scholarly examination of these monuments, he was not the first to explore them. A hundred years before Reisner, various European travelers had passed by and left descriptions, often very detailed ones, of the Napatan and Meroitic pyramids (See box, page 9).

One of those travelers, an Italian doctor turned treasure-hunter by the name of Giuseppe Ferlini, went a step further and in 1834 began "exploring" the monuments. His goal was simple: to find the great treasures that rumor claimed were hidden inside the pyramids. According to his published account, he employed a very "efficient" - today we would say "barbarous" - method of conducting his treasure hunt: a laborious and systematic dismantling of the structures, one after another, from the top down. The tragedy, from the point of view of the modern archeologist, is that he did indeed find beautiful gold jewelry in one of the Meroe pyramids! These royal treasures eventually found their way to the museums in Munich and Berlin, and since that time have often been displayed in international exhibitions, such as the one that toured various American and European museums in 1978 (See Aramco World, July-August 1979). Fortunately, despite the explorations of Ferlini and his followers, many of the pyramids survived intact.



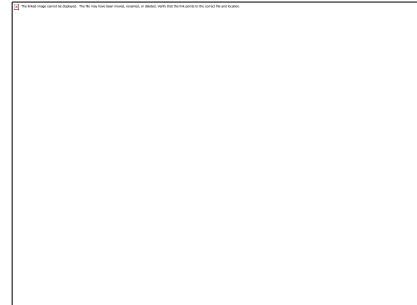
Sudan has more pyramids than Egypt

A common feature of all the pyramid fields was their location on high ground, as if to make up for their deficiency in size when compared to the Egyptian counterparts. They were built of sandstone blocks and gave no appearance of having interior burial chambers. These, as it turned out, were cut into the bedrock beneath the pyramid and were reached by a long stairway that began some distance in front of the pyramid and outside the wall that surrounded it. Above the stairway, abutting the pyramid itself, was erected an offering chapel, profusely decorated with reliefs depicting various religious scenes. The reliefs in the chapels and the painted decoration of the burial chambers were largely Egyptian in style, although some elements were more African in character.

While many of the pyramids were robbed in ancient and, as in Ferlini's case, in more recent

times, there was still plenty to be discovered, as Reisner quickly learned. Thousands of small funerary statuettes called shawabtis, small gold objects, wooden coffins, inscribed stelae, hundreds of pots and many other objects came to light during Reisner's excavations and are now proudly displayed in the museums in Boston and Khartoum. They all bear witness to the high degree of artistic and economic development of this lost kingdom on the Nile.

Many of the earliest objects were inscribed with Egyptian hieroglyphs and thus provided clues to the identity of the owners, enabling Reisner and his assistant, Dows Dunham, to establish an outline of the royal chronology. Such clues, however, were not always available, and Reisner was faced with the double problem of identifying the "owners" of the remaining unassigned pyramids, and finding out where they probably fell in the regnal sequence. This task was further complicated by the introduction, in the third century BC, of a native writing system which, to this day, has not been deciphered (See *Aramco World*, July-August 1983).



Reisner's solution was remarkable in its simplicity; he simply assumed that the most attractive and visible position in any given cemetery had been occupied first, and that the succeeding burials had been arranged farther and farther away. By combining this locational approach with a stylistic and architectural analysis of the pyramids, Reisner was able to establish a chronology which, with modifications, is still used by historians today.

The modern visitor is less apt to travel to far-away Karima, but a day trip from Khartoum to Meroe is quite easy. Reisner himself worked on the three pyramid fields of Meroe (300 BC to AD 350), and other scholars excavated the ruins of Meroe city, which the well-known British writer Basil Davidson described as one of the largest archeological sites in the world. Since the Meroe pyramids are now a prime tourist attraction, the Sudanese authorities have launched a conservation and reconstruction program to make good the deeds of Ferlini and his ilk and to develop the site for tourists - including the restoration of some of the pyramids to their original state. However, tourists are not yet flocking to Meroe in great numbers. This makes the place uniquely attractive compared with other, usually overcrowded ancient sites, and gives the visitor a chance to admire some of the most magnificent monuments of the African continent in peaceful solitude. Spending a night in the desert under the beautiful southern sky, near pyramids built centuries ago for the powerful kings of Kush, is an experience without compare.

[by Krzysztof Grzymski]

Krzysztof Grzymski, an archeologist, is associate curator of the Egyptian Department of the Royal Ontario Museum in Toronto.

| 21668|2007-02-03 08:52:42|Djehuti Sundaka|Re: Cities|

Although cities or urban centers may be acknowledged as early as c. 4500 BCE depending upon what source is consulted and its definition of 'city', the constant warfare of a thousand years began around 3000 BCE in response to population growth that resulted in a desire

for possession of greater land. It's the imperialistic desire for greater control that transformed trading urban centers into warring city-states with developed administrations for accomodating a militaristic orientation.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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>
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 >

| 21669|2007-02-03 15:32:26|Michael Bayman|Re: With the arrival of 2 huge shows, Philly is
 Tut Town|

F.Y.I.

There was an exhibit recently near the museum near to UPenn featuring the 18th dynasty.

"K. Loganathan" wrote:

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By ROBERT STRAUSS

For the Daily News

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The 1976 touring Tut show, of which Silverman was also the curator, had only 55 artifacts and did not come to Philadelphia.

"So this is a major, major exhibit and people are going to love it," said the Franklin Institute's Wint.

Silverman said that another part of the allure of Tut is that Egypt was just exotic enough for Europeans and Americans. It had a different language and the people looked a little different, but there was nothing in the ancient culture that was threatening.

"The gods were all peaceful, like dogs and cats, not vicious like in other ancient cultures," said Silverman. "The hieroglyphics looked like pictures, not just squiggles. On top of that, Christians and Jews were familiar with Egypt, at least somewhat, from the Bible, so they were already interested in what people would find there."

Tut, being a young king, is also intriguing - a what-if-he-lived- longer kind of thing. From Arthur to Alexander to David, boy-kings have been alluring stories, so Tut is more of the same.

Silverman said he has been intoxicated by Egypt since his student days in the early 1970s.

"A graduate student once told me she pulled over an undergraduate one time when we flew into Cairo," he said.

"She said, 'Look at him,' meaning me, 'His whole body changes when he comes here.' Sure enough, when I get off the plane in Egypt, I know it is a special place. I think Tutankhamun will show people that it is."

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THE SED-FESTIVAL AND ANCIENT EGYPTIAN CHRONOLOGY
Introduction

The problem of the periodic character of the sed-festival, as the other aspects of this mysterious ceremony, has long been discussed and is still the subject of debate. While that this ritual was intended to be celebrated

by the king normally after a reign of thirty years had elapsed-the so-called thirty-year principle -is taken by general consent as a significant feature of the sed-festival, a discreet attitude is kept on its use as

evidence for chronological studies on account of so many records of the sed-festival that are exceptionally dated prior to the thirtieth regnal year of the king. Due to the hungry need for datable sources, none the less,

chronologists cannot always resist the temptation to assess the length of a king's reign on the basis of the sed-festival records, sometimes among the scant evidence available. In this thesis I intend to approach the legitimacy of the thirty-year principle and the qualification of the records of the sed-festival as evidence for ascertaining Egyptian chronology. For this purpose, a preliminary survey is carried out of the dated sed-festival records throughout the pharaonic period, as well as the chronological problems these

records are involved. This survey aims first to illustrate how the sed-festival records and the thirty-year principle are applied to various chronological problems, and then to provide basis for a following discussion

on the periodic nature of the feast. Chapter One provides a general background knowledge of Egyptian chronology, with emphasis on the methods and sources employed, as well as their limitations for attempt to establish an accurate chronology Chapter Two serves as an introduction to the representations, the rituals, and the nature of the sed-festival. Not all these passages are directly concerned with the subject in question, but nor are they unnecessary for a basic understanding of the problem. In Chapter Three the survey extends from the Old Kingdom through the Late Period, but basically restricted to those records related to

chronological

problems. Various explanations and hypotheses are presented in Chapter Four to incorporate the vast divarication of points of view on the thirty-year principle, and in Conclusions I would like to make comments about the value of the sed-festival sources in chronological studies.

Reconstructing Egyptian Chronology: A Brief Account

A variety of approaches have been employed in order to reconstruct the chronology of ancient Egypt. Of the Predynastic Period which is not covered by written materials, much relied on relative dating methods, the earliest

and most well-known one of which, namely the sequence dating of artefacts, was invented by Flinders Petrie in 1899. Later from around the middle twentieth century on, radiometric methods have favored greatly the Predynastic chronology, the most commonly used examples of which are radiocarbon dating and thermoluminescence, by means of which particular types of artefacts or organic remains can be assigned dates in terms of the

measurement of radioactive decay or accumulation. The downside of such methods, however, is that not only the reliability of their dates is subject to the artefact used as benchmark, but also there is universally an uncalibratable margin of error-about or more than a decade-in themselves. These failings have largely limited the application of radiometric methods, particularly in the chronology of historical period which usually requests much specific dates. So in order to attain the so-called absolute chronology of

pharaonic history, Egyptologists ask help to calendrical and astronomical records obtained from ancient texts. It is known that the heliacal rising of the dog-star Sirius, called Sopdet in Egyptian, coincided with the beginning of the Egyptian civil year only once every 1460 years. Searching throughout Egyptian history, we have got three records of such coincidence which took place respectively in: 1. AD 139, during the reign of the Roman Emperor Antonius Pius, commemorated by the issue of a special coin at Alexandria; 2. year 9 of the reign of Amenhotep I of the Eighteenth Dynasty, recorded in Papyrus Ebers; 3. year 7 of the reign of Senusret III of the Twelfth Dynasty, recorded in a letter from the site of Lahun. Now that the coincidence in AD 139 has been confirmed, the absolute dates of the other two are able to be extrapolated as 1541 BC for year 9 of Amenhotep I and 1872 BC for year 7 of Senusret III. From the 1940s through 1970s, R.

Parker made elaborate research on the Sothic rising records and, with the above cited absolute dates as anchor points, constructed a regnal and absolute chronology, particularly for the Twelfth Dynasty, which has since

come to be referred to as the standard chronology.

Unfortunately, however, we are not to be fully confident of the astronomical method since the precise dating is dependent on our knowledge of the location where the astronomical observations were made. Although the difference between the high and low chronologies are usually only a few decades at most, the absolute dating of ancient Egyptian chronology is still under debate. Apart from pursuing the absolute chronology, the other cause that chronologists are engaged in is to ascertain the relative chronology, chiefly the succession and length of dynasties and kings reigns. A traditional framework comes from Manethos history or *Aegyptiaca*, which provides us with the arrangement of the thirty dynasties and a list of kings names in their Greek forms with the length of each reign. Similar lists are found in several ancient documents, conventionally called the king-lists, preserved from pharaonic times on papyri or the walls of tombs and temples, which must have been important sources of Manethos works. The succession and reigning lengths supplied in these lists have long been important, sometimes dominant, references when the relative chronology of a certain king or dynasty is under consideration. Chronologists nevertheless cannot totally rely on these sources. Manethos history has unfortunately survived only in the forms of excerpts compiled by the later authors Josephus, Africanus, Eusebius, and George Syncellus. Not only many passages of the original have been lost in the excerpts, but some parts are garbled and juggled. In similar circumstances, the pharaonic king-lists mostly suffered damage, and considering the religious and political nature of such documents, the data they suggest are not able to be secured. In contrast, contemporary sources are preferred, which include: year date, especially the highest date of the king, preserved on buildings and monuments; the anatomical evidence of the royal mummy; the time spans suggested by the lives of officials who served under several kings; and the evidence of both inscriptions and building activity. The weight and reliability of these sources are different. Normally the highest date of a king is of the most value. But in most cases conclusion is made as a result of synthesized study of various evidence.

The Sed-festival of Ancient Egypt

1. Representations in Reliefs

Since the very early stage of the studies of ancient Egypt, it has been observed that many a pharaoh is depicted as engaged in a special ceremony featured by a series of symbols. From inscriptions accompanying such depictions the ceremony is learnt to be designated as eb-sd, the sed-festival. The name is not satisfactorily explained. Since a theory which relates the name to an archaic

jackal-god Sed was first suggested by M. Murray and later supported by Frankfort, it has been adopted in general recounts of the sed-festival. Many authors also designate this festival as jubilee, a word with Jewish origin reminded of by the anniversary character of its celebration. Although representations of the sed-festival rituals, as well as references of eb-sd in various inscriptions, are found throughout ancient Egyptian history from the commence of the pharaonic times to the Ptolemaic reigns, we know little of the theological thoughts or religious meaning of the ceremony, due to the absence of such documents that might have expatiated on them, if there were any. For the time being, what are sufficiently comprehensive to be used as the basis for a study of the purpose and meaning behind this ancient festival are representations of the rituals celebrated found in a few cycles of reliefs from temples or tombs. Such reliefs are found mainly in the following sites. The chapel of the sun temple built by king Nyuserra of the Fifth Dynasty at Abu Gurob. The temple built by Amenhotep III of the Eighteenth Dynasty at Soleb, and the reliefs on blocks originally from this king's mortuary temple at Karnak and reused in the Khonsu Temple. A collection of talatat scenes from the Gempaaten Temple of Akhenaten at Eastern Karnak. The Festival Hall in the temple of Osorkon II of the Twenty-second Dynasty at Bubastis. A classical study of the sed-festival rites was undertaken by H. Frankfort mostly on the basis of the Fifth Dynastic pharaoh Nyuserra's jubilee scenes represented in the reliefs of the Abu Gurob sun-temple. The Nyuserra scenes, being of an earlier date, had undoubtedly the advantage of showing the rites in their original form which somewhat altered as those in later periods. But they have unfortunately come down in a fragmentary state and are now less full than those of Osorkon II at Bubastis, of which an elaborate study is published by E. Uphill. Over 40,000 talatat-small sandstone blocks sculptured in sunk relief from the Gempaaten Temple built by Akhenaten at Karnak in his early reign were recovered during the 1920s, but not until the 1970s have they been successfully reassembled by the Akhenaten Temple Project inaugurated by R.W. Smith and under the directorship of D. B. Redford. The theme of the relief adduced by the recovered talatat is proved to be the first sed-festival that Akhenaten had celebrated in Thebes before he moved his court to Amarna. Redford believes these are the most detailed representations of all the reliefs mentioned above.

2. Preparation and Celebration

Thanks to the industry devoted by Egyptologists to studies on these reliefs together with other sources, we are able to obtain a general knowledge of the main rites that were performed during the celebration of the sed-festival, although it is quite schematic and vague in the order of some rituals. When it had been decided that a

sed-festival should be celebrated, new buildings and monuments specially related to the jubilee were usually to be constructed years before the actual ceremonies commenced, which would involve one or a few of the following items.

A new temple which was to be dedicated at the feast, e.g. the temple Amenhotep II built between the Ninth and Tenth Pylons at Karnak, and the site of a temple found at Malqata built for the second sed-festival of

Amenhotep III. A Festival Hall, in other cases, constructed within the precincts of an Thutmose III's Festival Hall at Karnak. A special Palace in which the king changed costumes and insignia during

the celebration. This may be the case of the elaborate palace which Rameses III built adjoining the first court of his mortuary temple at Medinet Habu. A kind of small stone kiosks decorated with scenes and reliefs. The so-called White Chapel of Senusret I which was found inside the foundations of the Third Pylon at Karnak provides one of the best examples of this type of building. It has been argued that it was a monumental form of the open pavillions of wood used by the king in the festival rites, as well as was used as a temporary resting place for the sacred barque containing the image of the god. Obelisk. To commemorate the jubilee, great monolithic obelisks were also erected, especially by kings of the Eighteenth Dynasty. The inscriptions on an obelisk of Hatshepsut, for instance, mention that it was erected at the time of her first sed-festival. A great amount of provisions and various materials would have to be delivered from all around the land to meet the consumption in the feast. Known from the jar-labels found at Malqata where the three sed-festivals of

Amenhotep III were celebrated, the commodities comprise beaten meat, wine, fat, oils, honey, fruits, cereals and incense. In the preceding months of the actual ceremonies, proclamation would be made throughout the land for the approach of the jubilee, and barges with statues of the gods would arrive from all over the land.

Opening Rites

Traditionally on the first day of the first month of the second season, the date reserved for the coronation of the king, the festival opens with a great procession in which the king, the statues of the gods and their priesthoods, as well as secular personnels take part. The procession makes its way to the area that had been inclosed for the main rites of the festival. Prior to or during the procession, certain gifts, including mainly cattle and sheep, are made to the minor deities in reward for their participation in the feast. In the following two or three days, the king is shown enthroned in a special kind of pavillion with a dais-stepped platform and receiving homage paid by the gods who are

symbolized by the standards carried by their priesthoods before the throne. These receptions alternate with the king's personal visits to each of the major gods in the shrines where they are housed. Individual gifts are given to the gods and in return they grant the king life of millions of years.

The Secret Rites in the Tomb

Now it comes to the climax of the festival. The king wearing the sed-festival robe and holding flail and scepter enters a shrine-shaped building, which is possibly his real tomb chamber. Unfortunately, for unknown reason, the rites which take place in the tomb have rarely been represented. In the Osorkon reliefs, the king is shown facing twelve deities including the Ennead, Horus, and the king's own ka. This scene is entitled: Resting inside the tomb. The Nyuserra scenes show an inclose building containing a bed ornamented with lion heads and the elements depicted in the tomb are closely linked to the bodily restoration of mummy mentioned in the Pyramid Texts.

The Dedication of the Field

After the conclusion of the tomb chamber ceremony, the king returns to the Festival Hall to perform the rites connected with the new reign. Outstanding at this stage is the ceremony of the Dedication of the Field. The scene of this rite is represented extensively by pharaohs who celebrated the sed-festival, or intended to do so. Generally the king is depicted as crossing in the posture of running between two sets of half-moon-shaped signs. These signs, read *jnbw* in Egyptian, are argued to represent originally the banks of Upper and Lower Egypt and later used to designate the boundary-markers of field. Thus the king by crossing this field would dedicate it, and hence Egypt, to the gods and at the same time assert his legitimate power over the land.

The Concluding Ceremonies

Finally the king leads the procession back to the city for the remaining public rites. A notable scene shows that when the procession goes to the chapels of Horus and Set, the priests of each of them give the bow and arrows to the king. He then shoots arrows to each of the four points of the compass, and is enthroned four times—each time facing in one of the four directions.

3. The Nature of the Sed-festival

By common consent the main purpose of the sed-festival had been to procure for the king a rebirth and a renovation of his divine energies, or rejuvenation, so that he could once again assert his legitimacy of ruling Egypt. Evidently the king's rebirth was enacted through the secret rites in the tomb, of which we unfortunately know few details. On the other hand, notions of territorial claim have been lively highlighted on more than one occasion during the whole ceremony. This has prompted some scholars

to consider the eb-sd as more of a festival dedicated to the unification of the Two Lands or a set of rituals of composed nature

4. The Thirty-year Principle

Most of ancient Egyptian festivals were fixed within the civil calendar, called annual festivals. The sed-festival, however, wandered off the annual calendar. As early as K. Sethe, a hypothesis on the regularity of the sed-festival, the so-called thirty-year principle, has been maintained that Egyptian king celebrated his first jubilee after thirty years of reign with others taking place afterwards at intervals of three or four years.

According to Sethe, more accurately speaking, the first sed-festival takes place thirty years after the king had been made crown prince or admitted to coregency.

This theory was established on the grounds of the evidence from the reigns of Amenhotep III and Rameses II, who left the most dated records of jubilee celebration. It was advocated by such prominent Egyptologist as Breasted and has been extensively applied to Egyptian chronological studies. However, with the improvement of Egyptian chronology and discoveries of new evidence, the thirty-year principle has become even incapable in explaining its exceptions, i.e. jubilees taking place earlier than year 30 or celebrated by kings whose reigns did not exceed thirty years.

Although it is still considered as an influential theory about the sed-festival, rarely scholars now take it as a working hypothesis in chronological studies.

Historical Records and Chronological Problems Related to the Sed-festival

The aims of the survey in this chapter are first to illustrate how the sed-festival records as well as the thirty-year principle are applied to various chronological cases of Egyptian history, and then to provide basis for a further examination of the regularity which might have been observed for the celebration of the feast. For these purposes, dated records of the sed-festival are primarily included; undated references or monuments related to the eb-sd, when they are concerned with certain chronological problems, are also mentioned.

Those occurring as stereotyped rhetoric in eulogies and hymns are generally ignored, of which a typical one might be cited from the Great Abydos Inscription of Rameses II: Behold, Re said in the horizon of heaven: Grant eternity, everlastingness, myriads of years of jubilees for the son of his body, the beloved Meriamun-Rameses, given life, doer of excellent things. Since most sed-festival-concerned chronological problems involve the ascertaining of a king's reigning length, records of regnal date, especially the highest date, as well as figures offered by king-lists and Manetho are often laid out, too. Of the pharaonic king-lists basically the Turin Canon papyrus, the most informative one, is

referred to. From the Second Intermediate Period the Turin Canon king-list stretched back to the reign of the First Dynasty ruler Menes, and even beyond that into a mythical time when the gods ruled over Egypt. The data from the Turin Canon are always paralleled with those of Manetho, and on occasion the Canon records are damaged or lacking, especially of the kings of the New Kingdom and Late Period, they are complemented by Manethos figures.

Isesi

The eighth king of the Fifth Dynasty. The Turin Canon allots him 28 years, but Manetho suggests a 44-year reign in the name of Tancheres. Manethos figure seems to accord with the dates in the Abusir papyri, the account books of the temple of Neferikare, in which the 14th, 15th, 16th and 21st cattle-counts are recorded of the king, which would indicate a reign of 40 years at least. There are records of expeditions in Isesis reign at the Wadi Maghara, one dated in the year after his third cattle-count and a second in the ninth (year 17). A letter to Isesis vizier Senedjemib Inti is dated probably in year 31 (the 16th cattle-count). We have the record of his first sed-festival on an alabaster vase in the Louvre, albeit without date. It reads: zp tpy eb-sd nsw-bit Jd-kA-Ro the first occasion of the sed-festival of king of Upper and Lower Egypt, Djedkare (the Re-name of Isesi).

Nyusera

The sixth king of the Fifth Dynasty. The Turin Canon is damaged where the reign of Nyusera is recorded, the surviving traits indicating a number of years higher than ten. Manetho gives 44 years to Rathures, who is identified with Nyusera, but no dated monument approaches this figure. Nyusera is notable for the extensive representation of his sed-festival scenes, which are preserved in his sun-temple at Abu Gurob. Although these scenes represent mostly real celebration, they unfortunately bear no dates. W. Smith, though in favor of a reign over thirty years in the CAH, indeed excludes its reliance on the records of the kings sed-festival. At present a some 25-year reign is generally accepted.

Pepi I

The third king of the Sixth Dynasty. The length of Pepi I's reign was about fifty years according to both Manetho and the Turin Canon. Gardiner had read a figure of 20 years in the Turin Canon, but this is now proved to be a copying error. An inscription in the Hat-nub quarry bears the highest date, his 25th cattle-count (year 49), corresponding to the documentary figures. Pepi I left the only dated sed-festival records of the Old Kingdom. His first eb-sd is recorded twice with the mention year after the 18th cattle-count. An expedition inscription at the Hammamat quarries: rnpt ut zp 18 3 vmw 27 nsw-bit Mry-Ro onu(.w) jt zp tpy eb-sd Year after the 18th occasion (of

the cattle-count), third month of the third season, day 27 of king of Upper and Lower Egypt, Meryra (one of the Re-names of Pepi I), who lives forever; the first occasion of the sed-festival.

Another expedition inscription, at the Wadi Maghara turquoise mines in the western Sinai peninsula. Above the inscription which was engraved on the rocks are two reliefs, one of which represents the figure of the king striding as at a ceremonial, preceded by the words: zp tpy eb-sd (w)d(.t) sut the first occasion of the sed-festival, establishment of the field . Below the reliefs is the inscription of the officers of the expedition, which reads: rnpt m-ut zp 18 4 vmw 6 Year after the 18th occasion (of the cattle-count), fourth month of the third season, day 6

. On a third occasion, his first sed-festival is mentioned (but scarcely readable) accompanied by the date to the year of the 25th cattle-count. This is exactly the highest date record in the Hat-nub quarry, as mentioned above: er Mr[y-tAwy] nsw-bit Mry-ro zp tpy [eb-] s[d] di onu jt

rnpt zp 25 tpy Aut []

Horus: Merytowy (the Horus-name of Pepi I); king of Upper and Lower Egypt:

Meryra; the first occasion of the s[ed-festival], given life forever. Year

of the 25th occasion (of the cattle-count), first (month) of the first season, [day]. Without date Pepi Is first jubilee is also extensively mentioned in other Hammamat inscriptions and elsewhere.

Mentuhotep II

As the fifth king of the Eleventh Dynasty, Mentuhotep II reigned for 51 years according to the Turin Canon, and a lot of high dated records approve this figure. As the first king who reunited Egypt since the Old Kingdom, Mentuhotep II Lands). Although this titular first occurs in the Shatt er-Rigal reliefs dated to the 39th year of his reign, it might have been adopted as early as around the twentieth year when the Heracleopolitan Dynasty was overthrown.

It has been suggested that the kings sed-festival should be the probable occasion when he took that name, considering the territorial claim nature of this feast. The only materialized indication of the kings jubilee, if there was a real one, is the sandstone statues of the king which, wearing the sed-festival robe, flanked the avenue of approach to his mortuary temple at Deir el-Bahri in western Thebes. No dates are found with these monuments.

Mentuhotep IV

Six kings names are listed of the Eleventh Dynasty in the Turin Canon, and between Sankhkare Mentuhotep (III), the sixth king and

the beginning of the Twelfth Dynasty it mentions seven empty years, which was apparently a note of a lacuna in the Canons source-document. But besides a fragmentary slate bowl found near Amenemhat's pyramid, inscribed with the name of the Horus [Neb] towy, [Son of Re], Mentuhotep, we are aware of the existence of the seventh king of the Eleventh Dynasty chiefly from a series of inscriptions in the Wadi Hammamat. Mentuhotep IV's reign must have been brief in view of the seven years span offered in the Turin Canon, as well as his highest date of regnal year 2 so far found in the inscriptions. So it has brought up much puzzlement and debate since an unequivocal sed-festival reference was found related to this king.

The Wadi Hammamat inscriptions of Mentuhotep IV's reign were left by an expedition sent out to quarry the blocks for the royal sarcophagus and its ponderous lid. One of them, recorded by the commander of the expedition, the

vizier, Amenemhat, is preceded by a relief which is described as [the relief] shows the king offering wine before Min of Coptos; behind the king are the words: first occurrence of the Sed Jubilee; at the top the date: Year 2, second month of the first season (second month), day 3. In his chronology of the late Eleventh Dynasty Breasted based his assessment of Mentuhotep III's regnal year on this sed-festival record of Mentuhotep IV. Assuming the thirty-year principle, Breasted believed This king [i.e.

Mentuhotep IV] was therefore nominated as crown prince 28 years before his father's death, as he celebrated his 30 years jubilee in his second year. Thus Mentuhotep III reigned at least 28 years. Breasted's chronology is now abandoned, and a 12-year reign of Mentuhotep III is conventionally recognized in light of the same figure recorded on the Turin Canon. Discussion and explanation on this premature jubilee reference of Mentuhotep IV continue, however. E. Hornung suggested Mentuhotep IV was celebrating the thirtieth year after Nebhepetre Mentuhotep (II) unified Egypt, obviously relating to the territorial claim character of the sed-festival. B. Bryan, on the other hand, brings our attention to the similar scene of Pepi I before Min of Coptos with the *zp tpy eb-sd* mention (see above), pointing out the both scenes differ only in the headdresses of Min and in the king's hand motions. She therefore conjectures it is

probable that Mentuhotep IV simply borrowed the scene from his honored predecessor and placed the present date on it, which would represent a hope by the later king to enjoy what the earlier had. A similar conclusion was reached by D. Mueller in noting that the date of year 2 referred to Vizier Amenemhat's quarry report below the scene. He stated: the inscription thus attests only the hope Mentuhotep would eventually reach his jubilee, not that he was about

to celebrate it.

Amenemhat I

Manetho gives 16 years to this Ammenemes reign, but 29 years, the figure in the Turin Canon, seems close to the highest date of Year 30 kept on Stela Cairo 20516. And we may believe that the king died on the seventh day of the third month of the first season in his thirtieth regnal year, as given at the beginning of the Story of Sinuhe.

Amenemhat I left a reference to the first occasion of the sed-festival on a statue as well as reliefs of jubilee scenes on blocks used in foundations at his Lisht pyramid complex. The latter has lately been referred to by D. Arnold as evidence for a new suggestion on the precise date of the transfer of Egypts capital from Thebes to Itjtawy, which took place in Amenemhat I's reign. By now most scholars argue that the transfer occurred at the beginning of his reign, although Arnold advocates a date much later, around the 20th year, in this reign. Arnolds argument is chiefly based on two points: firstly inscriptions on the foundation blocks at Lisht show that Amenemhat I had already celebrated his jubilee, and secondly the Year 1 record of an unnamed king (maybe his successor Senusret I) suggests Amenemhat I's 20th regnal year, in terms of the generally recognized co-regency of Amenemhat I and Senusret I which began at year 20 of the formers reign. The opposite opinion nevertheless points out that the negligible number of Theban monuments constructed by Amenemhat I and the suspicious absence of official burials after the time of Meketra (a high official buried in the vicinity of a possible tomb for Amenemhat I near Deir el-Bahri) may suggest that the move took place in the earlier years of his reign.

Senusret III

The Turin Canon papyrus is damaged where Senusret III's reign may have been recorded. The kings name is lost and the surviving trail reads a figure of 30[+x] years. In accordance with this reference, the standard chronology suggests Senusret III's reign to be 36 to 39 years, though the highest date of the king has been found, until the 1990s, to be no more than year 19. Since 1963 when W. Simpson pointed out this fact and, together with other historical evidence gathered, made it certain that year 1 of Amenemhat III followed immediately year 19 of Senusret III, many scholars have adopted the much shortened 19-year reign of Senusret III. In 1992 F. Arnold published a control note dated to year 30 of an unnamed king which was excavated by Metropolitan Museum in the galrie des princesses at the Dashur pyramid complex of Senusret III. The publisher has brought this note in association with Senusret III with some uncertainty. In 1996 J. Wegner published another control note, on

which recorded regnal year 39, which was discovered in a deposit of construction debris produced from the building of Senusret III's mortuary temple at South Abydos by the Pennsylvania-Yale Expedition to Abydos. Despite this note does not bear the king's name either, Wegner claimed its clear link to Senusret III more securely than the Dashur control note. Accompanying this discovery he made an elaborate argument in favor of the 30[+x]-year reign of Senusret III, for which he provided the records of the king's celebration of a sed-festival as evidence. Until recently the main piece of evidence of Senusret III's sed-festival has been the often published lintel from the Montu temple at Medamud, which depicts Senusret III seated in the double sed-pavilion. In the 1990s, D. Arnold excavated a number of relief fragments from the South Temple in Senusret III's Dashur pyramid complex, which derive from scenes depicting the king celebrating the sed-festival, as well as one fragment recording a *zp tpy eb-sd* inscription, which was found in the environs of the pyramid's mortuary temple.

Amenhotep I

The highest date of Amenhotep I is preserved in an inscription in the tomb of an astronomer who states that he lived 21 years under Amenhotep I. This approaches the figure given by Manetho. None the less, the king left some references to the sed-festival. A large limestone gateway of Amenhotep I at Karnak is found decorated with the sed-festival decoration. A jubilee peripteral chapel for Amenhotep I probably stood along the southern alleyway of the Karnak Temple and was of a type similar to that of Senusret I. It is argued that these predated or anticipative jubilee monuments might have been part of the king's activities intended to emulate the great Middle Kingdom rulers such as Senusret I.

Thutmose I

Breasted believed Thutmose I had celebrated his first sed-festival, of which the evidence is a fragment of an obelisk on the island of Elephantine. The word on it reads: Thutmose (I); Shining-in-Beauty; he made (it) as his monument to his father, Khnum; making for him two obelisks of granite. First occurrence. That he may be given life forever. Breasted took it for granted that here first occurrence refers to that of the royal jubilee. On this ground he allots thirty years to Thutmose I's reign, in view that he had no experience as crown prince. Such evidence and its implication, however, have been seriously questioned, in terms that the simple first occurrence does not necessarily refer to the sed-festival. In a recent study eleven years is estimated for Thutmose I's reign. But it is also admitted that this short duration was in inverse proportion to his

impact on
later reigns.

Hatshepsut

Hatshepsut is known to have celebrated her first jubilee only from the inscriptions on the shaft of one of the obelisks she erected at Karnak, as follows:

smn.n iti.s Imn rn.s wr Maot-kA-Ro er ivd

gnw.t.s m ee nw rnpw.t m onu jd wAs

zA-Ro Xnmt-Imn Eat-vps.w(t)

mry Imn-Ro nsw ncr.w m [] iri.n.s n.f zp tpy eb-sd

iri.s di onu jt

Her father Amun has established her great name Maat-ka-ra upon the Ished tree. Her annals are myriads of years with life, stability, and satisfaction. Son of Ra, Khnemet-Amun, Hatshepsut, beloved of Amun-Ra,

king of gods [] She has celebrated for him the first occasion of the sed-festival. May she be given life forever. In the same inscriptions it is mentioned that the obelisks were made from year 15 to the end of year 16, so that her year 16 or 17 is thought to be the date of this jubilee. Formerly as Thutmose II's queen Hatshepsut came to power at his husband's death and became coregent of Thutmose III, son of Thutmose II. Breasted suggested Hatshepsut's jubilee of year 16/17 marked the thirtieth anniversary of her appointment as queen, and thus she must have become Thutmose II's queen fifteen years before her accession to the throne. This suggestion requires at least fifteen years for Thutmose II's reign, but the highest preserved year date for the king is his first, and it is now believed that his reign lasted for no more than three years.

Thutmose III

The inscriptions of the London Obelisk made by Thutmose III mention:

iri.n.f m mnw.f n iti Er-Auty

soeo n.f tun.wy wr.wy bbnt m wAs-nbw

m zp.f 4 nw eb-sd

He made as his monument for (his) father, Harakhte, erecting for him two great obelisks with pyramidion of electrum, at his fourth occasion of the sed-festival. This is the highest number of Thutmose III's jubilee, though he may have celebrated more than that in terms of his 54-year reign. The only known date of his sed-festival comes from a record in a tablet at el-Bersheh, which, with the king's titulary, shows:

rnpt-esbt 33 4 vmw 12

eAtt ee m eb.w ovA wr.t

Regnal year 33, the fourth month of the third season,
day 12;

the beginning of myriads of many great (sed- ?) festivals. There are some epigraphic problems with this text, so we are not sure if here really the sed-festival is mentioned. If so, this might have been his second jubilee, according to the thirty-year principle. Thutmose III erected a series of at least seven obelisks. In theory they were dedicated to celebration of the kings jubilees. These obelisks, however, bear no date or references of the sed-festival, apart from the London Obelisk mentioned above. On another occasion the king spoke of the erection of four obelisks in Karnak in year 42, possibly at the time of the fifth jubilee.

Amenhotep II

The highest date for Amenhotep II known as year 26, contained in a hieratic docket from the kings mortuary temple at Thebes, was long rejected by some scholars as evidence for the length of his reign, since it was maintained that the jar could easily have come from a later reign. Otherwise, a date of year 23 is favored, found in a letter of Amenhotep II to his Nubian Viceroy User-Satet, kept on Stela No. 25.632 from the Museum of Fine Arts in Boston. Manethos king-list is garbled at this reign. Immediately preceding Thmosis (IV) a certain Misphragmuthosis is attached 26 years reign. Most scholars have taken the name to be derived from the prenomen (Menkheperre) and part of the nomen (Thutmose) of Thutmose III. The figure 26, however, bears no relation to the length of Thutmose III's reign. At Karnak between the Ninth and Tenth Pylons, Amenhotep II built a temple for his sed-festival. This is in fact a court of relief-carved square pillars with decorated walls on the sides. Among the dedication carried on the pillars there is *zp tpy wem.w eb-sd*, meaning the first occasion of repeating the sed-festival or the first occasion and repetition of the sed-festival. This line may imply Amenhotep II had even celebrated two sed-festivals, which according to the thirty-year principle requests a reign no less than 33 years. But most scholars keep discreet on this interpretation and argue that these references are not necessarily a statement of fact but may simply express wishes for the kings coming jubilee. C. Aldred has postulated that a similar *eb-sd* reference in the pillar inscriptions of the hypostyle hall of the Temple at Amada really belongs to Amenhotep II, not his successor, Thutmose IV as most scholars argue. This suggestion is not generally accepted, however.

Thutmose IV

Manetho gives the length of a certain Thmosis reign as nine years eight months. The highest known regnal year that is assigned to Thutmose IV without doubt is Year 8, month 3 of the first season, day 2, coming from

a report concerning the Nubian campaign of Thutmose IV kept on a rock stela on the island of Konosso. Although there is still debate on the reading of the year as year 7, year 8, or even year 9, it has been the common understanding that the reign of Thutmose IV did not last beyond ten years.

On three occasions are found references to the sed-festival of Thutmose IV. In the Temple at Amada Thutmose IV altered and decorated a hypostyle hall. On the pillars of the hall, below the scenes showing the king with various

deities, there are inscriptions *zp tpy wem.w eb-sd iri.f ovA wr.t*

the first occasion of (or and) repeating the sed-festival, may he celebrate very many. A sandstone chapel of Thutmose IV is found in the Third Pylon foundation at Karnak, the pillars of which bear the inscriptions including *zp tpy eb-sd*. A small alabaster bark sanctuary is excavated both from the Third Pylon foundation and from the Hypostyle Hall floor. One block of this incomplete chapel bears the vague text [May you do million]s of jubilees. On account of the overwhelming evidence for a 10- years reign, most scholars have not taken that Thutmose IV ruled for 33 years to celebrate a second sed-festival. His records of jubilee are believed to be anticipative, just like his predecessor Amenhotep II. In 1976, however, E. Wente and C. van Siclen III proposed a new chronology of the New Kingdom, in which a much

extended figure (33 years) was adopted for Thutmose IV's reign.

They made this suggestion mainly based on, assuming the thirty-year principle, the records of the king's repetition of sed-festival.

This new suggestion is

not generally accepted and has been rejected in view of the flexible nature of the thirty-year principle. Aldred proposed an alternative interpretation for the much predated sed-festival of Thutmose IV.

With the postulation that jubilees were probably held only towards the later years of a king's reign when the situation would be more favorable to the elevation of a co-regent, he pointed out that representations showing the pharaoh in jubilee costume or similar circumstances should not necessarily be accepted as indicating that a king is celebrating his own sed-festival especially when he is known to have ruled for less than 30 years, and they may merely show that he officiated in some indeterminate capacity at the sed-festival of the senior partner. In his opinion, the inscriptions on the pillars of the hypostyle hall of the Temple at Amada refer to the second jubilee, not of Thutmose IV, but of Amenhotep II, at which the younger king was present as the recently crowned co-regent.

Amenhotep III

Amenhotep III and his officials have left the most abundant and

comprehensive records of date of the sed-festival. From these records we are ultimately informed of the three jubilees which were grandiosely celebrated in his 30th, 34th, and 37th regnal year. The Jar-labels from the Malkata Palace in western Thebes, opposite modern Luxor, Amenhotep III built his residential palace complex, called *pr-eAy*, or House of Rejoicing, which comprises palaces for the king, queen, prince and princesses, residential areas for the vizier, other officials and servants, kitchens and storerooms, as well as a temple of Amun and a festival hall especially built for the jubilees. Hundreds of hieratic jar-labels discovered at the site by the Expedition of the Metropolitan Museum of Art in 1910-20 and the University Museum of Pennsylvania in 1971-74 record the delivery of provisions, mostly wine, ale, animal fat, and meat. The label inscriptions indicate that most of the provisions were made specially for the consumption during the jubilees. Corroborated by reference in the tomb of Kheruef made to the jubilee which he celebrated on the West of Thebes, both here and at Soleb the building in which Amenhotep III and Queen Tiye sit or which they leave and enter while performing [the ceremonies] of the first sed-festival of his Majesty is labelled his palace of the House of Rejoicing, and the inscription on the base of an ebony statuette of Amenhotep III, which contains the king's name followed by the epithet Lord of (sed-)festivals in the House of Rejoicing, it can be sure that the Malkata Palace was the main site where Amenhotep III's three sed-festivals were celebrated.

Of the 200 jars of supplies found in the palace which are designated in their labels as being for the first jubilee, 75 bear the date of year 30, 2 fragments (i.e. type 157 and 128) of year 31 and 32, and the rest undated. 380 of the 404 labels dated to year 34 contain the phrase *n pA wem.w eb-sd* for the repetition of the sed-festival. These are the only evidence for Amenhotep III's second sed-festival, otherwise we might have to suggest the existence and date of it by inference. The third sed-festival is referred to in only 27 labels, 25 of which are dated to year 37 (Types 59, 164, 165) and 2 to year 38 (Type 142). The decrease in the quantity of supplies might not indicate the deterioration of the scale of the festival celebration. Several jar-labels with a reference to the third *eb-sd* found by a Japanese team in Amenhotep III's tomb imply that part of the jars containing supplies for the third jubilee would probably be transferred to other places after the conclusion of the festival. Year 38 yielded by the labels is the highest date of Amenhotep III's reign.

In 1989/90 Waseda University Egypt Archaeological Mission discovered in Amenhotep III's tomb (Theban Tomb 22) three jar-labels, one of which carries a damaged inscription: *pr (?) pA 3 nw [n] eb-sd*, ?the third sed-festival. This is the only jar-label of

the third jubilee of Amenhotep III which has been discovered outside the Malqata Palace. In view of the fact that materials contained with jar, either fat or wine, could not be kept for a long time, they seem to have been transferred into the king's tomb soon after the end of the jubilee the label refers to. Again since there is no records of the king's fourth or more sed-festival discovered, it can be argued that Amenhotep III's reign did not extend beyond 40 years. The Scenes from the Tomb of Kheruef (Theban Tomb 192) Kheruef was Steward of the Great Royal Wife, Tiy during the reigns of Amenhotep III and IV. His tomb in the Theban Necropolis has produced a series of reliefs which are among the finest works of the kind. Even significantly, numerous of them depict the scenes of ceremonies performed in Amenhotep III's sed-festivals, particularly the first and third one, and several bear the dates of the festivals. A jubilee scene shows the activity of rewarding of the followers on year 30, the second month of the third season, day 27 on the first occasion of Amenhotep III's jubilee. Another scene shows the ritual journey of the king which took place in year 30, the third month of the third season. A number of small texts on the north side of the portico in the tomb show the presentation of officials in year 37, during the third jubilee. There is another scene on the same wall of the north side of the portico showing the king himself raising the djed-pillar. Its caption comments: *soeo jd.w in nsw js.f ej-tA n eb.w-sd* Erecting the djed-pillar by the king himself at dawn of the jubilee. No exact dates are found in this scene, but it has been pointed out that all preserved dates on this wall refer to year 37. An inscription in the tomb of Khaemhet (Theban Tomb 57) shows that a jubilee took place in year 30. A relief in the temple of Soleb shows that the opening of a jubilee of Amenhotep III took place on the fourth month of the second season, day 26, and lasted until the first month of the third season, day 1. A second relief from the temple at Soleb refers to the first jubilee and is dated to year 30, the second month of the third season, day 1. A block from the pylon of the Temple of Khonsu at Karnak shows that an unknown activity took place in the palace on year 30, the second month of the third season, day 7.

7. An inscription in the chapel of Amenhotep, son of Hapu, states that the first jubilee ended on year 30, the third month of the third season, day 2. The evidence of the various jubilees of Amenhotep III is so abundant and detailed that an explicit sequence of some of the various events which took place during the festival and the specific dates of these events has been successfully established by Van Siclen III as follows: Opening day month 4 of second season, day 26 Erection of the djed-pillar month 4

of second season, day

26 Illuminating the baldachin begins month 4 of second

season, day 26 Illuminating the baldachin ends month 1

of third season, day 1 Presentation of officials

(before accession day)

Accession day and regnal year changes month 2 of third

season, day 1 Appearance in the temple month 2 of

third season, day 1 Activity at the palace

month 2 of third season, day 7

Rewarding of the followers month 2 of third

season, day 27 Journey of the king month 3

of third season, day 1/2 End of the

jubilee month 3 of third season, day 2 The

total length of the sed-festival under Amenhotep III was thus 67

days. Owing to the lacking of evidence from other kings, it is not

known whether this figure is typical. We are nevertheless reminded

by this fact of the trans-annual feature of the sed-festival

celebration, which might result in a slight discrepancy in its

dating system.

Amenhotep IV / Akhenaten

It is undoubted that Amenhotep IV/Akhenaten at least celebrated a

jubilee at Thebes, of which scenes are comprehensively represented

in the talatat reliefs of the Gempaaten Temple he built in eastern

Karnak. While bearing no exact date, this jubilee most probably took

place before the fifth year of

this king's reign when he changed his name to Akhenaten and moved

the court to Akhetaten. The date is presumed to be year 2 or 3,

inferred on the assumption that Amenhotep IV was following his

father's last jubilee at the

interval of three years, and the evidence that the iconography of

the god Aten, which finally developed into a sun-disc with radial

rays ending in hand late in the second or early in the third year,

was introduced coincident with the jubilee. It is not clear whether

more sed-festivals had been celebrated by Akhenaten. In a very

fragmentary passage found at Amarna is mentioned: the celebration

(?) of a jubilee the south (?) tablet of Akhetaten, that I may

(?) celebrate the jubilee The scene in the tomb of Huy at

Amarna, which shows Akhenaten being carried in a litter, dated to

about year 12, had been linked to a subsequent jubilee but was later

rejected in view that no real

relation it bears to the sed-festival rites. If another jubilee was

celebrated at Akhetaten, it perhaps took on a scale much reduced

from that of the first at Thebes, since no reliefs or other

monuments have been found related to jubilee at Amarna.

Rameses II

Rameses II celebrated fourteen jubilees during his 67-year reign,

more than any other pharaoh. Dated records of his sed-festivals are known as follows:

1. In a niche in the facade of Haremhab Speos, an inscription was left by Khaemweset, the fourth son of Rameses II, referring to a king's order given to him to proclaim the first jubilee in year 30.
2. The dates of the first four jubilees are given as year 30, 34, 37, and 40 on two almost identical rock-stelae carved by Khaemweset on the sides of the door leading from the Gallery to the Sanctuary of the same Speos.
3. The same dates are stated for the first four jubilees on a rock-stela left by Kha, the vizier of Rameses II, to the north of the door leading to the Sanctuary of Haremhab Speos.
4. In Aswan, Khaemweset left a rock-stela on the east side of Biga Island with a mention of the first three jubilees in year 30, 34, and 37.
5. In an inscription on the rocks of the island of Sehel at the First Cataract, Khaemweset mentioned a jubilee of year 40, which must be the fourth one.
6. A lightly incised inscription was discovered in Aswan, which speaks of the announcement of the fifth jubilee in year 42.
7. Kha carved a long line of inscription in which it is stated that on the first day of the first month of the second season, year 42, orders were given to him to make known the fifth jubilee.
8. In an inscription on the facade of the Temple of Amenhotep III at el-Kab, Khaemweset stated that he came to this place in year 42 to make known the fifth jubilee.
9. On another stela left by Kha in Haremhab Speos, orders were again given to the vizier in year 45 (44?) for the announcement of the sixth jubilee.
10. According to an inscription found at the entrance of the pylon in Armant Temple, Rameses II gave orders on the first day of the first month of the second season, year 54, to the chief steward of Ramesseum, Iupa, to announce the ninth jubilee, and to the vizier Noferronpet in the 17th day of the first month of the second season in year 57 and 60 to proclaim the tenth and eleventh jubilees respectively.
11. On a loose stone beside the pylon of Armant, it is mentioned that orders were given on the first day of the first month of the second season in year 61, 63, and 65 (66?) to announce the approach of the twelfth, thirteenth, and fourteenth jubilees. In addition, the eighth jubilee is mentioned on a scarab in Berlin, albeit without a date.

It is somewhat of a problem whether the sed-festivals of Rameses II were actually celebrated in the same year when they were ordered to be proclaimed or announced. There is no evidence for or against this

matter. It can be

seen that such orders were usually given in the first month of the second season of the year. So if Rameses II set the opening of his jubilee in the fourth month of the same season, following the practice of Amenhotep III, there is no reason to reject that they were celebrated the same years their announcement were made. On this proposition the sequence of Rameses II's sed-festivals seems notwithstanding rather irregular, i.e. in year 30, 34, 37, 40, 42, 44(45?), [48?], [51?], 54, 57, 60, 61, 63, 65(66?). It is generally proposed that the actual jubilee ceremonies took place in the following year of the proclamation. An accepted sequence of Rameses II's sed-festivals is therefore year 30, 34, 37, 40, 43, 46, [49], [52], 55, 58, 61, 62, 64, 66. Assuming that they were celebrated at an interval of three years as in the case of most of the feasts, the sixth jubilee is allocated to year 46, and the undated seventh and eighth are assigned years 49 and 52 respectively. As for the ambiguous record of the fourteenth jubilee, year 66 is preferred, in view that the king died in his 67th regnal year.

Rameses III

In Papyrus Harris, the celebration of the first jubilee of Rameses III is mentioned in the first person. In the year 29, Rameses III commissioned his vizier, Ta, to take charge of the jubilee. This is recorded on Papyrus Turin as: Year 29, month [one] of the third season, day 28. The vizier Ta sailed north, after he had come to take the gods of the South for the sed-festival. Another piece of evidence comes from the High Priest Setau's tomb at el-Kab: [Year 29 under the majesty] of King Rameses III; first occurrence of the sed-festival. His majesty commanded to commission the governor of the (residence) city, the vizier, Ta, to carry out the customary regulations in the houses of the sed-festival, to go to the House-of-Rameses-Meriamun, the [Good God]. Reception of the bow of the barque of the Divine Hand by the king himself, when [he] was [in] the Southern City. The date of the celebration is lost in this inscription. Breasted assumed the year 29 from Papyrus Turin to be the date of the

jubilee. He further postulated that Rameses III was made crown prince a year before his father Setnakhte's death, in terms that the jubilee was celebrated thirty years after the king was made coregent.

Osorkon II

Osorkon II's first sed-festival-most probably his only one-is dated to his year 22. The date is recorded with reliefs carved on a specially built red granite gateway (once mistakenly named the Festival Hall) of his temple at Bubastis. In the reliefs scenes from his sed-festival are extensively represented. It is argued that

through the celebration of the sed-festival in a traditional way, this Libyan ruler attempted to assert his status as true Egyptian king and link himself to past generations of rulers. The Thirty-year Principle Revisited

The Questions

Any serious examination on the periodic character of the sed-festival necessarily involves answering the following questions:

- a. Was the sed-festival celebrated on the basis of a mere counting of years, namely in accordance with the thirty-year principle?
- b. If it was, how to explain the exceptions? Otherwise, on what grounds it was decided that the king ought to celebrate a sed-festival?
- c. Is it feasible to take an undated record of the sed-festival as evidence that the king's reign lasted no less than thirty years?

An answer to Question c is largely determined by those to the preceding two, and in dealing with them, logically the order should be reversed.

Explanations for the Exceptions

Sethe tried to attribute the eb-sd records earlier than regnal year 30 to the institution of coregency. He defines the thirty-year principle as that the celebration of the sed-festival took place thirty years after the admission of the king to coregency, or crown prince. This explanation makes sense in case of a jubilee which is dated near year 30, but seems unreasonable for a much earlier dated one. As it is mentioned earlier in this paper, for instance, Breasted believed Mentuhotep IV to have been nominated as crown prince 28 years before his predecessor Mentuhotep III's death, so he celebrated the first sed-festival in his regnal year 2. This assumption requires a reign of 28 years at least for Mentuhotep III, which can hardly find grounds in existing evidence.

It must be admitted that definitive evidence is lacking either for or against this hypothesis. On one hand, the kings of the Twelfth Dynasty, of whose coregencies we are informed with considerable certainty, had left not a truly dated sed-festival record; on the other, for those New Kingdom pharaohs—namely Amenhotep III, Rameses II, and Rameses III—who claim numerous dates of sed-festival celebration in year 30, their coregencies with the predecessors are of much dispute.

Frankfort contradicted Sethe with the fact of the reign of Rameses II. It is true that Rameses II related that he had been appointed as coregent with his father Sety I when he was still a child between his arms. Nonetheless it is not known when exactly this appointment happened. Arguments also have been made that, in view that the sources for this coregency all date from Rameses II's reign as a sole king, he may well have exaggerated its length and importance. The possibility of coregency between Amenhotep III and Thutmose IV,

as well as that between Rameses III and Setnakht, has rarely been suggested due to the lack of evidence. Most scholars now tend to take a premature sed-festival as of an anticipative nature; that is to say, either the king neglected the thirty-year principle and actually celebrated the jubilee before the requisite thirty years had elapsed, or he ordered the depiction of the ritual in anticipation of the actual event that would happen later in the reign (of course, or not).

𐀓𐀠𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿𐀺𐀻𐀼𐀽𐀾𐀿𐀺𐀻𐀼𐀽𐀾𐀿, the Thirty-year Festival One of the most convincing and direct proof of the thirty-year principle comes from the Rossetta Stone. In the decree inscribed on the Stone, Ptolemy V is called '𐀓𐀠𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿

Lord of the Thirty-year Festival. Although the etymology and proper interpretation of 𐀓𐀠𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿 is under controversial, this term undoubtedly reflects a tradition connecting the sed-festival with a thirty-year period as late as the Ptolemaic times and recognized by the Greeks. It is hard to rebut this evidence. The titulary itself, however, is noteworthy. Evidently it corresponds to Egyptian nb eb-sd, a title often adopted by a king who had celebrated more than one sed-festival. Examples of such kings include Thutmose III and Amenhotep III, who had each lived long

enough to have several jubilees. Ironically, bearing this titulary notwithstanding, Ptolemy V surely reigned for only fifteen years, far from even the first jubilee he is supposed to have celebrated.

Evidence shows this title had been abused as early as Rameses V, who reigned only four years but adopted nb eb-sd in his tomb dedication.

The Sed-festival Tradition of the New Kingdom

Simpson pointed out that during the Twelfth Dynasty only those kings who reigned for thirty years or more left records of celebrating the sed-festivals, with the exception of Amenemhat II who ruled for 35 years but for whom no record of a jubilee has yet come to light.

This phenomenon has been taken as evidence that the thirty-year principle was established by the Twelfth Dynasty at least. Some propose further that the Theban monarchs of the New Kingdom should not have abandoned the tradition observed by their ancestors whom they venerated and emulated in many aspects. With this assumption, the anticipative nature of those sed-festival records much predated (e.g. Thutmose IV, Hatshepsut) or by kings whose highest dates are found below year 30 (e.g. Thutmose I, Amenhotep II) is denied. Redford, with a painstaking investigation, argued that since the end of the Twelfth Dynasty the rites of the sed-festival had not been formally celebrated until the reign of Amenhotep III, whose grandiose jubilee

celebration can hardly be doubted. As the preceding survey shows, the earliest sed-festival references of the Eighteenth Dynasty

belong to Amenhotep I. In many aspects Amenhotep I was emulating the Middle Kingdom

rulers, including probably the celebration of the sed-festival.

Perhaps for reason of health, however, he could not wait thirty years for it but either brought forward the celebration or satisfied his vanity with decorations on

monuments. In this way, Amenhotep I might have set an example for the subsequent several rulers of the Eighteenth Dynasty. Amenhotep III may have actually established or re-established the thirty-year tradition that would be followed by later New Kingdom rulers such as Rameses II. It has been pointed out that the rites of Amenhotep III's sed-festivals had been much adapted to the environment and requirements in the New Kingdom times. Amenhotep III also took advantage of the jubilee celebration as a timing for his deification alive. Unsurprisingly, he was devotedly imitated by Rameses II. This point can be recognized from the resemblance in the year dates of their sed-festivals; both kings set their first three jubilees in year 30, 34, and 37. Evidence shows Rameses II also enacted his deification about the time of his first jubilee, just like that of Amenhotep III. In view that our most dated records of the sed-festival come from these two reigns, the significance of this tradition can hardly be neglected.

Beyond the Thirty-year Principle

In searching for the nature of the sed-festival, sources from the Old Kingdom are of most value on account of a much earlier date.

Studies on the sed-festival representations in reliefs of Nyuserra and Osorkon II show little difference in the rites of the two kings' jubilees, though they are at an interval of more than 1,500 years. Unfortunately, however, we have no real dated records of the sed-festival from the Old Kingdom except the first sed of Pepi I, which is dated to year after the 18th cattle-count of the reign.

According to the well accepted theory on this year-counting system prevailing in the Old Kingdom, first proposed by Sethe, the cattle-count was a biennial census. Pepi I's first jubilee is thus rendered to have taken place in his regnal year 36 or 37. If this is right, it seems to be the most peculiar jubilee date of all, for those from later times universally are dated to no higher than year 30. In defending the thirty-year principle, some scholars denied that the Old Kingdom's census count was invariably biennial, holding that it was interspersed at times with annual sequence. This hypothesis has been rebutted by OMara. Together with the denial of the possibility of Pepi I's first jubilee in year 30 OMara suggests that there was probably a different system of jubilee celebration functioning in the Old Kingdom.

Z. Hawass, on the other hand, entirely rejects a regular sed-festival. On the basis of his research on the programs of the royal

funerary complex in the Old Kingdom, Hawass argues that in the Old Kingdom, the sed-festival was apparently celebrated when the king finished building his pyramid and associated temples.

In his interpretation of Mentuhotep IV's predated jubilee Hornung draws attention to the character of the unification of Two Lands in the nature of the sed-festival. Since Frankfort's discussion on ancient Egyptian kingship with an elaborate study on the sed-festival rites, the connection between the feast and the divine kingship has been advocated at large. But the notion of military conquest and territorial claim, embodied in such jubilee rites as the royal running and arrow-launching ceremonies, is proved to have maintained its prominence all through dynasties even into the Late Period. This is implied in the text of Piy's victory stela of the 25th

Dynasty, which mentions when the Nubian conqueror triumphantly entered the city of Hermopolis, the conquered Hermopolitans said to him: Celebrate for us a jubilee, even as thou hast protected the Hare nome. It is not mentioned in the text whether Piy eventually celebrated a jubilee or not. If year 21 kept at the beginning of the text is the date of the commence of Piy's war, he then accomplished his conquest a year later as the text shows, so that it fell in the year 22, which reminds us of the date of Osorkon II's sed-festival.

Conclusions

Although with many exceptions, the thirty-year principle cannot be totally rejected. Most probably a doctrine of the sed-festival celebration based on the length of a king's reign was inaugurated during the Twelfth Dynasty, reinforced by the New Kingdom kings who enjoyed years-long reigns, and ultimately accepted as a tradition in the Late Period. But it seems too simple to assume a mere year-counting system in order to explain all the eb-sd records. In the Old Kingdom, it appears that the sed-festival was integrated to funerary programs, less concerned about how

(Message over 64 KB, truncated)

| 21671|2007-02-05 09:18:14|Paul Kekai Manansala|mtDNA Variation of Modern Tuscans Supports the Near Eastern Origin | Mitochondrial DNA Variation of Modern Tuscans Supports the Near Eastern Origin of Etruscans

Alessandro Achilli et al.

The origin of the Etruscan people has been a source of major controversy for the past 2,500 years and several hypotheses have been proposed to explain their language and sophisticated culture,

including an Aegean / Anatolian origin. To address this issue, we analyzed the mitochondrial DNA (mtDNA) of 322 subjects from three well-defined areas of Tuscany and compared their sequence variation with that of 55 Western Eurasian populations. Interpopulation comparisons reveal that the modern population of Murlo □ a small town of Etruscan origin □ is characterized by an unusually high frequency (17.5%) of Near Eastern mtDNA haplogroups. Each of these haplogroups is represented by different haplotypes, thus dismissing the possibility that the genetic allocation of the Murlo people is due to drift. Other Tuscan populations do not show the same striking feature; however, overall ~5% of mtDNA haplotypes in Tuscany are shared exclusively between Tuscans and Near Easterners and occupy terminal positions in the phylogeny. These findings support a direct and rather recent genetic input from the Near East □ a scenario in agreement with the Lydian origin of Etruscans. Such a genetic contribution has been extensively diluted by admixture, but it appears that there are still locations in Tuscany, such as Murlo, where traces of its arrival are readily detectable.

| 21672|2007-02-05 11:07:07|cristofori whitakara|Re: mtDNA Variation of Modern Tuscans Supports the Near Eastern Ori|

lydia was a province in eastern anatolia. what were there origins?

Paul Kekai Manansala wrote:

Mitochondrial DNA Variation of Modern Tuscans Supports the Near Eastern Origin of Etruscans

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| 21673|2007-02-05 14:05:55|Paul Kekai Manansala|Re: mtDNA Variation of Modern Tuscans Supports the Near Eastern Ori|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> lydia was a province in eastern anatolia. what were there origins?

>

>

It would be interesting to see what specific haplotypes are involved. So far, I've only read the abstract. If the connection with Anatolia dates back to the Neolithic, then it might be linked with the African migrations postulated by Larry Angel and others.

Regards,

Paul Kekai Manansala

| 21674|2007-02-05 21:36:23|Mahari Mengistu|Re: Sudan: The Land of Pyramids|

>>The reliefs in the chapels and the painted decoration of the burial

chambers were largely Egyptian in style, although some elements were more African in character.<<

The writer sounds so thoroughly dumb he should hide his head in shame. Does he not know basic geography, at least? Egypt IS in Afrika; therefore, Egypt is thoroughly Afrikan and has been for 7-12,000 years (later to be determined exactly how long).

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> Sudan: The Land of Pyramids

> Posted By: Isaac Amke

> Jan 31, 2007, 00:13

>

> Email this article

>

2F%2\

> Fwww.kenyanewsnetwork.com%2Fartman%2Fpublish%2Farticle_2515.shtml>

> Printer friendly page

> <http://www.kenyanewsnetwork.com/artman/publish/printer_2515.shtml>

> http://www.kenyanewsnetwork.com/artman/publish/article_2515.shtml

>

> There are probably more pyramids in Sudan than can be found in all

of

> Egypt. Yet the wonders of ancient Egypt are known worldwide, while

those

> of its southern neighbor stand forgotten on the banks of the Nile.

The

> checkered political history of Sudan, combined with the country's

rugged

> terrain and lack of modern conveniences, has kept tourists away from

> some of the most romantic archeological sites in the world, among

them

> several whole fields of pyramids.

>

> The oldest Sudanese pyramids, dating back to the eighth century BC,

> stand near the modern city of Karima, downriver from the Fourth

Cataract

> of the Nile. They were built for the kings of Kush, as the land was

> known in antiquity, who - after conquering Egypt around 730 BC -

adopted

> the old pharaonic tradition of erecting monumental tombs for

themselves

> and members of their families. These pyramids were smaller than the

> Egyptian ones, and were located near the Kushite capital city of

Napata,

> which once existed in the neighborhood of Karima.

>

> These Napatan conquerors of Egypt, despite their adherence to

Egyptian

> customs and religious beliefs, preferred to be buried not in the

land

> they won but near their home town; after their eventual expulsion

from

> Egypt by the Assyrians, around 660 BC, they really had no other

choice,

> and the burials continued.

>

> It was also near Napata that one of the most important temples in

the

> entire Nile Valley, the Great Temple of Amun, had been erected by

the

> Egyptian pharaohs in the 15th century BC, at the foot of an

impressive

> mountain called Jabal Barkal. Its massive ruins can still be seen

in the

> desert sands.

>

> We owe our knowledge of the Sudanese pyramids to an American

> archeologist, George A. Reisner, who on behalf of the Boston Museum

of

> Fine Arts and Harvard University spent several winters between 1916

and

> 1923 excavating the Napatan pyramids as well as those at Meroe, a

site

> only 210 kilometers (130 miles) north of Khartoum. While his work

> represented the first truly scholarly examination of these

monuments, he

> was not the first to explore them. A hundred years before Reisner,

> various European travelers had passed by and left descriptions,

often

> very detailed ones, of the Napatan and Meroitic pyramids (See box,

page

> 9).

>

> One of those travelers, an Italian doctor turned treasure-hunter by

the

> name of Giuseppe Ferlini, went a step further and in 1834 began

> "exploring" the monuments. His goal was simple: to find the great

> treasures that rumor claimed were hidden inside the pyramids.

According

> to his published account, he employed a very "efficient" - today we

> would say "barbarous" - method of conducting his treasure hunt: a

> laborious and systematic dismantling of the structures, one after

> another, from the top down. The tragedy, from the point of view of

the

> modern archeologist, is that he did indeed find beautiful gold

jewelry

> in one of the Meroe pyramids! These royal treasures eventually found

> their way to the museums in Munich and Berlin, and since that time

have

> often been displayed in international exhibitions, such as the one

that

> toured various American and European museums in 1978 (See Aramco

World,

> July-August 1979). Fortunately, despite the explorations of Ferlini

and

> his followers, many of the pyramids survived intact.

> Sudan has more pyramids than Egypt

> A common feature of all the pyramid fields was their location on

high

> ground, as if to make up for their deficiency in size when compared

to

> the Egyptian counterparts. They were built of sandstone blocks and

gave

> no appearance of having interior burial chambers. These, as it

turned

> out, were cut into the bedrock beneath the pyramid and were reached

by a

> long stairway that began some distance in front of the pyramid and

> outside the wall that surrounded it. Above the stairway, abutting

the

> pyramid itself, was erected an offering chapel, profusely decorated

with

> reliefs depicting various religious scenes. The reliefs in the

chapels

> and the painted decoration of the burial chambers were largely

Egyptian

> in style, although some elements were more African in character.

>

> While many of the pyramids were robbed in ancient and, as in

Ferlini's

> case, in more recent times, there was still plenty to be

discovered, as

> Reisner quickly learned. Thousands of small funerary statuettes

called

> shawabtis, small gold objects, wooden coffins, inscribed stelae,

> hundreds of pots and many other objects came to light during

Reisner's

> excavations and are now proudly displayed in the museums in Boston

and

> Khartoum. They all bear witness to the high degree of artistic and

> economic development of this lost kingdom on the Nile.

>

> Many of the earliest objects were inscribed with Egyptian

hieroglyphs

> and thus provided clues to the identity of the owners, enabling

Reisner

> and his assistant, Dows Dunham, to establish an outline of the royal

> chronology. Such clues, however, were not always available, and

Reisner

- > was faced with the double problem of identifying the "owners" of the
- > remaining unassigned pyramids, and finding out where they probably

fell

- > in the regnal sequence. This task was further complicated by the
- > introduction, in the third century BC, of a native writing system

which,

- > To this day, has not been deciphered (See *Aramco World*, July-August
- > 1983).

>

- > Reisner's solution was remarkable in its simplicity; he simply

assumed

- > that the most attractive and visible position in any given cemetery

had

- > been occupied first, and that the succeeding burials had been

arranged

- > farther and farther away. By combining this locational approach

with a

- > stylistic and architectural analysis of the pyramids, Reisner was

able

- > to establish a chronology which, with modifications, is still used

by

- > historians today.

>

- > The modern visitor is less apt to travel to far-away Karima, but a

day

- > trip from Khartoum to Meroe is quite easy. Reisner himself worked

on the

- > three pyramid fields of Meroe (300 BC to AD 350), and other scholars
- > excavated the ruins of Meroe city, which the well-known British

writer

- > Basil Davidson described as one of the largest archeological sites

in

> the world. Since the Meroe pyramids are now a prime tourist

attraction,

> the Sudanese authorities have launched a conservation and

reconstruction

> program to make good the deeds of Ferlini and his ilk and to

develop the

> site for tourists - including the restoration of some of the

pyramids to

> their original state. However, tourists are not yet flocking to

Meroe in

> great numbers. This makes the place uniquely attractive compared

with

> other, usually overcrowded ancient sites, and gives the visitor a

chance

> to admire some of the most magnificent monuments of the African

> continent in peaceful solitude. Spending a night in the desert

under the

> beautiful southern sky, near pyramids built centuries ago for the

> powerful kings of Kush, is an experience without compare.

>

> [by Krzysztof Grzymski]

>

> Krzysztof Grzymski, an archeologist, is associate curator of the

> Egyptian Department of the Royal Ontario Museum in Toronto.

>

| 21675|2007-02-05 21:44:51|Mahari Mengistu|Re: Cities|

The reason I asked is because I have a theory that the warring nature-
the particularly vicious warring nature - of this region began upon
the invasion of caucasians from the mountains into the region (and
this warring is deeply-seated and continues today). The timeframe of
3000BC fits fairly nicely within the period that I think they began
to invade this region ultimately moving on down into Afrika and
elsewhere. Just a theory I'm working on.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>
> Although cities or urban centers may be acknowledged as early as c.
> 4500 BCE depending upon what source is consulted and its definition
> of 'city', the constant warfare of a thousand years began around
> 3000 BCE in response to population growth that resulted in a desire
> for possession of greater land. It's the imperialistic desire for
> greater control that transformed trading urban centers into warring
> city-states with developed administrations for accomodating a
> militaristic orientation.

>
> Djehuti Sundaka

>
>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >
> > > the concentrated city-states of
> > Sumer that were always at war with each other.<<
> >
> > Do you have a timeframe for the earliest dates for these "city-
> > states". It does seem that perpetual warring is indicative of
> this
> region. It is still going on viciously.
> > HTP,
> > Mahari

> >
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > wrote:

> > >
> > > I suspect he used a source that he didn't investigate or may be
> > > confusing several sources. I don't see why a space shuttle
> rather
> > > than a satalite would be used to collect such data about the
> earth
> > > unless the shuttle was delivering the satalite that collected
> the
> > > data. The 20,000 B.C. date seems to be the earliest date
> > discovered
> > > for grain cultivation in the region but has nothing to do with
> the
> > > existence of cities. Although the definition that

distinguishes

> a
> > > city from a town may not be precise, cities are considered to
> have

> > > first developed in Sumer. In contrast, social organization

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> > > great areas called 'sapat' (nome) is first known to have

> developed

> > > in Kamat without the initial existence of cities. The sapat

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> > the

> > > first territorial entity that involved a nation composed of

> various

> > > towns and villages in contrast to the concentrated city-states

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> > > Sumer that were always at war with each other.

> > >

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> > > email address I had for him no longer seems to be current. If

I

> > > should be able to reestablish contact with him or he should

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> > > me, I'll ask him about the source of his information.

> > >

> > > Djehuti Sundaka

> > >

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Issis" wrote:

> > > >

> > > > In "Kemet, Afrocentricity, and Knowledge," Molefi Kete Asante

> > > > writes:

> > > >

> > > > "We know, for example, that the first cities in history were

> not

> > > > developed in Mesopotamia by the Sumerians around 4500 B.C.

but

> > > rather

> > > > in the region of the Nubian desert in northern Sudan and

> > > > southeastern

> > > > Egypt around 20,000 B.C. Data first recorded by the United

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> > > > These settlements represent the first know communities where

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>>> Scientists believe that these settlements predate any that
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>>>> He does not cite any sources, and I have been unable to find
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>>>> ideas about where to look?
>>>>
>>>
>>
>

| 21676|2007-02-06 09:12:16|Djehuti Sundaka|Re: Cities|
You're sort've on the right track.

The Caucasian infiltration from the mountainous region begins around 2300 BCE with the Khurri (Hurrians) and later the Aryans who brought new war technology and merged to become the kingdom of Mitanni. Even before the final end of the 15th Dynasty, cities in Kna'an were being fortified in preparation of an invasion. A few decades later, large scale destruction followed that was once thought to have been the work of Aahmasi (Ahmose) or his successor. However, in the wake of that destruction, Aryan names begin to show up as the rulers of various Kna'ani cities. During the time of AkhnAtn, the ruler of Yerwshalayim had a Khurri name (i.e. Abdi-Khepa). Although the Aryans (or Maryannu) had been the main rulers, the Khurri had composed the bulk of the new population and the bulk of the social outcasts known as the 'Apirw. The Khurri predominance was so great that the people of Kamat referred to the land of Kna'an as the land of the Kharw (Khurri). It's interesting to look at depictions of the people of Kna'an during the Middle Kingdom and compare them to depictions of people during the New Kingdom. There seems to be a phenotypical difference that goes beyond mere artistic differences.

Later, at the beginning of the 20th Dynasty, people mainly from Karia had composed the bulk of the Sea Peoples who brought widespread devastation throughout the region leaving one group in Kna'an to become the Filistw (Philistines).

Back north, the people of Asshur had been dominated and heavily mixed with the Caucasian elements to rule over them during the Mitanni period and even before. After the fall of Mitanni and the

rise of Asshur (Assyria), these people became the most notorious warmongering nation in the ancient Near East until their final defeat c. 614 BCE.

So, even though the situation of constant warfare can't be attributed to Caucasian influences, it was definately Caucasian influence that later contributed to the escalation of warfare in the region.

Djehuti Sundaka

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>>>
>>>
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>>
>

| 21677|2007-02-06 12:24:27|cristofori whitakara|Re: 5,000 year old Egyptian medicine yields secrets|

616.89 K

AUTHOR King, Richard D., 1946-

TITLE African origin of biological psychiatry / [by Richard King]

PUBLISHER Germantown, TN : Seymour-Smith, c1990.

DESCRIBED xiii, 160 p. : ill. ; 24 cm.

NOTES Bibliography: p. [149]-158.

SUBJECTS Biological psychiatry -- Africa.

Has anyone read this material?

Paul Kekai Manansala wrote:

Hunt for ancient medicine secrets

<http://news.bbc.co.uk/1/hi/england/manchester/6312255.stm>

British scientists are helping uncover the secrets of medicines used by the ancient Egyptians 5,000 years ago.

A University of Manchester team is travelling to Sinai, Egypt, to shed more light on how the Egyptians formed their ideas on medicines.

They will compare modern plant species in the region with those used by tribes, such as the Bedouin, and plant remains found in ancient tombs.

The project is being carried out by the KNH Centre for Biomedical Egyptology.

Researcher Dr Ryan Metcalf told BBC News: "Ancient Egyptians' medicine was remarkably advanced for its time. A lot of things they used we still use today.

"They certainly had some quite advanced herbal medicines and probably knew about cannabis as well for pain relief."

Biodiversity project

Dr Metcalf said the Egyptians used natural remedies, such as chewing willow bark - which contains properties similar to aspirin - and honey on open wounds to kill bacteria.

The focus of the project will be trying to find out where they got their ideas from.



Researchers will examine plant extracts found in ancient tombs

"We know that the ancient Egyptians had extensive trade routes and it is entirely possible that both medicinal plants and the knowledge to use them effectively were traded between regions and countries," Dr Metcalf said.

"By comparing the prescriptions in the medical papyri to the medicinal plant use of the indigenous Bedouin people we hope to determine the origins of Pharaonic medicine." Papyri, the forerunner of modern paper, is sheets of laminated material made from thin strips of the Cyprus Papyrus plant.

Researchers will work with the Egyptian Medicinal Plant Conservation Project in St Katherine's, Sinai, which is working to preserve the biodiversity of the region through co-operation with local Bedouin.

They will be able to supply the Manchester team with seeds and information that covers the Sinai peninsula.

Need a quick answer? Get one in minutes from people who know. Ask your question on [Yahoo! Answers](#).

| 21678|2007-02-06 13:28:18|Alex van Deelen|Thomas Jefferson's K2 haplotype|
<http://news.bbc.co.uk/2/hi/science/nature/6332545.stm>

DNA clue to presidential puzzle

By Paul Rincon

Science reporter, BBC News

Thomas Jefferson Image: AP

DNA results from Thomas Jefferson were a mystery

DNA tests carried out on two British men have shed light on a mystery surrounding the ancestry of Thomas Jefferson, America's third president. In the 1990s, DNA was taken from male relatives of Jefferson to see if he fathered a son with one of his slaves. They found the president had a rare genetic signature found mainly in the Middle East and Africa, calling into question his claim of Welsh ancestry. But this DNA type has now been found in two Britons with the Jefferson surname. Professor Mark Jobling, from the University of Leicester, and colleagues discovered the two British Jeffersons possessed the same rare male (or Y) chromosome type as the third US president. This unusual lineage has not been found in white Britons before. Last month, Professor Jobling's group reported the discovery of seven white men from Yorkshire carrying a West African Y chromosome.

Welsh extraction

The Y chromosome is a package of genetic material passed down from father to son, more or less unchanged - just like a surname.

The double-stranded DNA molecule is held together by four chemical components called bases

Adenine (A) bonds with thymine (T); cytosine(C) bonds with guanine (G)

Groupings of these "letters" form the "code of life"; there are about 2.9 billion base-pairs in the human genome wound into 24 distinct bundles, or chromosomes. Written in the DNA are about 20-25,000 genes which human cells use as starting templates to make proteins; these sophisticated molecules build and maintain our bodies. Over time, it does accumulate small changes in its DNA sequence, allowing relationships between different male lineages to be studied.

Y chromosomes can be classified into different groups (haplogroups) which, to some extent, reflect a person's geographical ancestry. Certain haplogroups might be common in, for example, East Asia but rare in Europe. In Britain, sharing a surname raises the likelihood of sharing the same Y chromosome type. The two men in the latest study had paternal ancestry in Yorkshire and the West Midlands respectively.

Jefferson's haplogroup - the one he shares with the two men from Britain - is known as K2. This discovery of K2 in Britain scotches any suggestion that Jefferson - who was US president between 1801 and 1809 - must have had recent paternal ancestors from the Middle East. Jefferson's Y chromosome was most similar to that of a man from Egypt. But genetic relationships between different K2s are poorly understood, and this may have little significance. Instead, say the researchers, their study makes Jefferson's claim to be of Welsh extraction much more plausible.

Common ancestor

K2 makes up about 7% of the Y chromosome types found in Somalia, Oman, Egypt and Iraq. It has now been found at low frequencies in France, Spain, Portugal and Britain. Professor Jobling explained: "Finding that Jefferson's Y chromosome was one mutational step away from an Egyptian type makes you think 'crikey, could he have a relatively recent origin in the Middle East?'"

Hemings was a slave at Jefferson's Monticello estate in Virginia. "Our point is that we find, at lower frequencies, French, British and Iberian K2s and they are jolly diverse. His fits into that picture of a west European sub-population of K2." The DNA sequences of individual K2s - including those from Europe - are quite different from one another. This "genetic diversity" has to accumulate over time, supporting the idea K2 is not a recent introduction into Europe. The haplogroup has probably been present for centuries in the "indigenous" population of western Europe, says Professor Jobling, and is not exclusive to the Middle East and Africa.

Paternity case

It could have been introduced to Europe by the Cro-Magnons - the first modern humans to colonise the continent 40,000 years ago. Alternatively, it

could have arrived in the Neolithic (8,500-4,500 years ago), brought from the Near East by the first farmers. Another theory concerns the Phoenicians, an ancient maritime trading culture that spread out across the Mediterranean from their home in what is now Lebanon. K2 is relatively common today in Lebanon, leading to suggestions that European K2s may be descendents of these ancient traders.

In 1998, Jobling and others completed an investigation looking at whether Jefferson, main author of the Declaration of Independence, had fathered a son with Sally Hemings, a slave he owned. Rumours had long existed that the two had one or more children. Since Jefferson had no surname-bearing progeny, the team used samples from descendents of his paternal uncle as a proxy.

They compared these with descendents of Eston Hemings Jefferson, Sally's last son. The Y chromosomes matched, suggesting that Jefferson, or one of his paternal relatives, was Eston's father. Details appear in the American Journal of Physical Anthropology.

| 21679|2007-02-06 15:24:24|Paul Kekai Manansala|Re: Thomas Jefferson's K2 haplotype|
If I remember my reading of David MacRithcie right, he mentions that the Romans found indigenous black or dark people (Mauri?) when they came to Britain. The Picts were also often described as dark-skinned if I remember right.

So the first black Britons would not be slaves imported by Rome even by Roman accounts.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahooogroups.com, "Alex van Deelen" wrote:

- >
- > <http://news.bbc.co.uk/2/hi/science/nature/6332545.stm>
- >
- > DNA clue to presidential puzzle
- > By Paul Rincon
- > Science reporter, BBC News
- >
- > Thomas Jefferson Image: AP
- >
- > DNA results from Thomas Jefferson were a mystery
- >
- > DNA tests carried out on two British men have shed light on a mystery
- > surrounding the ancestry of Thomas Jefferson, America's third president. In
- > the 1990s, DNA was taken from male relatives of Jefferson to see if he

- > fathered a son with one of his slaves. They found the president had a rare
- > genetic signature found mainly in the Middle East and Africa, calling into
- > question his claim of Welsh ancestry. But this DNA type has now been found
- > in two Britons with the Jefferson surname. Professor Mark Jobling, from the
- > University of Leicester, and colleagues discovered the two British
- > Jeffersons possessed the same rare male (or Y) chromosome type as the third
- > US president. This unusual lineage has not been found in white Britons
- > before. Last month, Professor Jobling's group reported the discovery of
- > seven white men from Yorkshire carrying a West African Y chromosome.
- >
- > Welsh extraction
- >
- > The Y chromosome is a package of genetic material passed down from father to
- > son, more or less unchanged - just like a surname.
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- > The double-stranded DNA molecule is held together by four chemical
- > components called bases
- > Adenine (A) bonds with thymine (T); cytosine(C) bonds with guanine (G)
- > Groupings of these "letters" form the "code of life"; there are about 2.9
- > billion base-pairs in the human genome wound into 24 distinct bundles, or
- > chromosomes Written in the DNA are about 20-25,000 genes which human cells
- > use as starting templates to make proteins; these sophisticated molecules
- > build and maintain our bodies Over time, it does accumulate small changes in
- > its DNA sequence, allowing relationships between different male lineages to
- > be studied.
- >
- > Y chromosomes can be classified into different groups (haplogroups) which,
- > to some extent, reflect a person's geographical ancestry. Certain
- > haplogroups might be common in, for example, East Asia but rare in Europe.
- > In Britain, sharing a surname raises the likelihood of sharing the same Y
- > chromosome type. The two men in the latest study had paternal

ancestry in

> Yorkshire and the West Midlands respectively.

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> Jefferson's haplogroup - the one he shares with the two men from Britain -

> is known as K2. This discovery of K2 in Britain scotches any suggestion that

> Jefferson - who was US president between 1801 and 1809 - must have had

> recent paternal ancestors from the Middle East. Jefferson's Y chromosome was

> most similar to that of a man from Egypt. But genetic relationships between

> different K2s are poorly understood, and this may have little significance.

> Instead, say the researchers, their study makes Jefferson's claim to be of

> Welsh extraction much more plausible.

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> Common ancestor

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> K2 makes up about 7% of the Y chromosome types found in Somalia, Oman, Egypt

> and Iraq. It has now been found at low frequencies in France, Spain,

> Portugal and Britain. Professor Jobling explained: "Finding that Jefferson's

> Y chromosome was one mutational step away from an Egyptian type makes you

> think 'crikey, could he have a relatively recent origin in the Middle East?'

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> Hemings was a slave at Jefferson's Monticello estate in Virginia "Our point

> is that we find, at lower frequencies, French, British and Iberian K2s and

> they are jolly diverse. His fits into that picture of a west European sub-population of K2." The DNA sequences of individual K2s - including those

> from Europe - are quite different from one another. This "genetic diversity"

> has to accumulate over time, supporting the idea K2 is not a recent

> introduction into Europe. The haplogroup has probably been present for

> centuries in the "indigenous" population of western Europe, says Professor

> Jobling, and is not exclusive to the Middle East and Africa.

>

> Paternity case

>

- > It could have been introduced to Europe by the Cro-Magnons - the first modern humans to colonise the continent 40,000 years ago.

Alternatively, it

- > could have arrived in the Neolithic (8,500-4,500 years ago), brought from
- > the Near East by the first farmers. Another theory concerns the Phoenicians,
- > an ancient maritime trading culture that spread out across the Mediterranean
- > from their home in what is now Lebanon. K2 is relatively common today in
- > Lebanon, leading to suggestions that European K2s may be descendents of
- > these ancient traders.

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>

| 21680|2007-02-06 18:18:05|Mahari Mengistu|Re: Thomas Jefferson's K2 haplotype|
 Paul,
 You're much too intelligent, informed and logical to be listened to and taken seriously. ;0)>
 HTP,
 Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

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> >
>

| 21681|2007-02-07 07:50:30|Manu Ampim|ANCIENT EGYPT (KEMET) TOUR
ORIENTATION - Feb 18th|

CLASSICAL AFRICA EDUCATIONAL TOUR VIII

ANCIENT EGYPT (KEMET) - 2007

Personally escorted by

PROF. MANU AMPIM

(experience tour guide & historian of Africana Studies)

FREE TOUR INFORMATION SESSION - 1 hour

DATE: Sunday, February 18, 2007

PLACE: 580 Grand Avenue, Oakland, CA

(across from Lake Merritt)

TIME: 2:45 pm (sharp)

Must call to reserveseat - space is limited.

510.482.5791 or Profmanu@acninc.net

Tour itinerary

http://manuampim.com/kmt_07.doc

Tour schedule: May 31 - June 14, 2007 - \$3229 (all inclusive)

CLASSICAL AFRICA EDUCATIONAL TOUR VIII

ANCIENT EGYPT (KEMET)

TRIP INCLUDES:

- All tips, taxes, and domestic travel in Egypt
- Deluxe hotel accommodations& two meals per day
- Entrance fees to over 40 sites & monuments
- CD on "Documenting Your Travel Experiences"
- On-site and evening presentations by Prof. Ampim
- Optional 3 units college credit

TOUR HIGHLIGHTS (LAND OF THE PHARAOHS):

We will visit...

- Thegreat pyramids of Giza & the Great Sphinx (Heru-em-akhet), which is the most well-known statue in the world.
- The ancient capital city of Memphis and the extensivemonuments of Sakkara, including theTomb of Ptah-Hotep, author of the oldest surviving book in the world.
- Themassive Dahshure & Meidum pyramids, and the Mastaba of

Ra-Hotep & Nofret, whose famous statues in the Cairo Museum are forgeries according to Prof. Ampim in his book, Modern Fraud.

- The Egyptian Museum with its renowned collection of well-preserved Pharaonic antiquities.
- The temples of Luxor and Karnak, which constitute one of the largest open-air museums in the world.
- The famous Valley of the Kings/Queens and Noble Tombs, including the Tomb of King Tutankhamen & the Temple of Queen Hatshepsut.
- The ancient city of the tomb builders, Deir el-Medina.
- The Luxor Museum & the Nubian Museum in Aswan.
- The Dendera, Edfu, and Abydos temples
- The Noble Tombs in Aswan & the temples of Pharaoh Ramses II / Queen Nefertari at Abu Simbel.
- The ancient Workmen's Village of Deir el Medina
- The Nubian village tour
- and much more...

=====

FULL TRIP ITINERARY & REGISTRATION FORM

http://manuampim.com/kmt_07.doc

FOR MORE INFO:

Prof. Manu Ampim
 Director, Advancing the Research
 510-482-5791
www.ManuAmpim.com
Profmanu@acninc.net

TOUR REGISTRATION & PAYMENT:

Consolidated Tours Organization, Inc.
 1675 Virginia Avenue, Suite 200
 Atlanta, GA 30337
 Tel. 404-767-2727
 Fax. 404-766-4520
 Email: ctoinc@aol.com

| 21682|2007-02-07 16:55:11|Paul Kekai Manansala|The Horn of Africa as barley diversification center and domestication|

It would be interesting to see if this study is applicable in any way to domesticated barley in South Asia.

Regards,
 Paul Kekai Manansala

Theor Appl Genet. 2007 Feb 6; [Epub ahead of print]
 The Horn of Africa as a centre of barley diversification and a potential domestication site.

- * Orabi J,
- * Backes G,
- * Wolday A,
- * Yahyaoui A,

* Jahoor A.

Department of Agricultural Sciences, The University of Copenhagen,
Faculty of Life Sciences, Thorvaldsensvej 40, 1871, Frederiksberg,
Copenhagen, Denmark, aja@kvl.dk.

According to a widely accepted theory on barley domestication, wild barley (*Hordeum vulgare* ssp. *spontaneum*) from the Fertile Crescent is the progenitor of all cultivated barley (*H. vulgare* ssp. *vulgare*). To determine whether barley has undergone one or more domestication events, barley accessions from three continents have been studied (a) using 38 nuclear SSR (nuSSRs) markers, (b) using five chloroplast SSR (cpSSR) markers yielding 5 polymorphic loci and (c) by detecting the differences in a 468 bp fragment from the non-coding region of chloroplast DNA. A clear separation was found between Eritrean/Ethiopian barley and barley from West Asia and North Africa (WANA) as well as from Europe. The data from chloroplast DNA clearly indicate that the wild barley (*H. vulgare* ssp. *spontaneum*) as it is found today in the "Fertile Crescent" might not be the progenitor of the barley cultivated in Eritrea (and Ethiopia). Consequently, an independent domestication might have taken place at the Horn of Africa.

| 21683|2007-02-07 20:03:11|dubdungan|Magic in Ancient Egypt|
Erik Hornung, *Conceptions of God in Ancient Egypt*, provides some useful insights into magic in ancient Egypt. He starts off quoting Adolf Erman: "Magic is a wild offshoot of religion; it attempts to coerce the forces that govern the fate of mankind...beside the noble plant of religion flourishes rampant weed of magic."

Additionally he says, "the powers of the chaos before creation are never conquered entirely, but provoke a continual struggle which is fought by the gods in the sky and in the underworld and on earth primarily by the king. In strict terms the most powerful weapon, the creative energy of 'magic', should only be made available to the gods; a magician on earth must therefore take on the role of a deity in order to exploit this dangerous and potent force. The king, who plays the part of the creator god on earth *ex officio*, has the magical power of creative utterance automatically at his disposal. Through the magical force of his word in ritual he imposes his will on distant lands."

Dunand & Zivie-Coche (*Gods and Men in Egypt*) appear to disagree with Hornung - While describing the practice of magic as "above all oral" they emphasize the need "to know and to say." They then indicate the "knowledge that was in principle secret, that was not supposed to be revealed. But a notation on one papyrus demonstrates that this knowledge was not confined to a few initiates, and that it could be

divulged : "Whoever uses for himself the formula borrowed from this book will find himself in the presence of the august god".

How prevalent was magic in ancient Egypt?

| 21684|2007-02-08 06:54:40|Paul Kekai Manansala|Re: Magic in Ancient Egypt|

--- In Ta_Seti@yahoogroups.com, "dubdungan" wrote:

>

>

>

> How prevalent was magic in ancient Egypt?

>

Amulets appear to have been very prevalent used in funerary rituals and also apparently worn as part of everyday attire. The wedjat, for example, worn by the Pharaoh.

Heka "magic" in the form of sorcery was used by the Pharaoh against his enemies. In the Kabbalah it is said that nine-tenths of all the magic in the world originates from Egypt.

Regards,

Paul Kekai Manansala

| 21685|2007-02-09 08:17:23|Manu Ampim|Ancestral Legacy Event (Feb 10)|

Greetings All,

ASA Academy (6th-12th grade), an independent African American school in west Oakland, will be hosting an African Heritage Month fundraiser event this weekend which will highlight the knowledge and talent of the students in various arts. The students that I teach will be giving PowerPoint presentations on the

"[Contributions from Kemet \(Egypt\)](#)" and "[The Civilization of Great Zimbabwe](#)."

Theme: "**Ancestral Legacy: An Interactive Museum of African Greatness**"

Date: Saturday, February 10, 2007

Place: ASA ACADEMY, 2811 Adeline Street, Oakland, CA

510.645.5917

www.asacsc.org

Time: 7-9 pm (Reception to follow Interactive Museum Tour)

Cost: \$25

Advancing the work,

Prof. Manu Ampim

Director,

Advancing The Research

PO Box 18623

Oakland, CA 94619

510.482.5791

www.ManuAmpim.com

| 21686|2007-02-10 13:29:38|Mahari|Japanese team finds ancient Egyptian coffins|

Japanese team finds ancient Egyptian coffins

AFP

February 10, 2007

CAIRO -- A Japanese archaeological team has discovered three painted wooden coffins in Egypt, including two from the little-known Middle Kingdom period dating back more than 4,000 years.

The sarcophagi were found in tomb shafts in the vast Saqqara necropolis south of Cairo, Zahi Hawass, the director of Egypt's Supreme Council of Antiquities, said Saturday.

"It is significant because of the discovery of two sarcophagi from the Middle Kingdom," said Japanese team leader Sakuji Yoshimori.

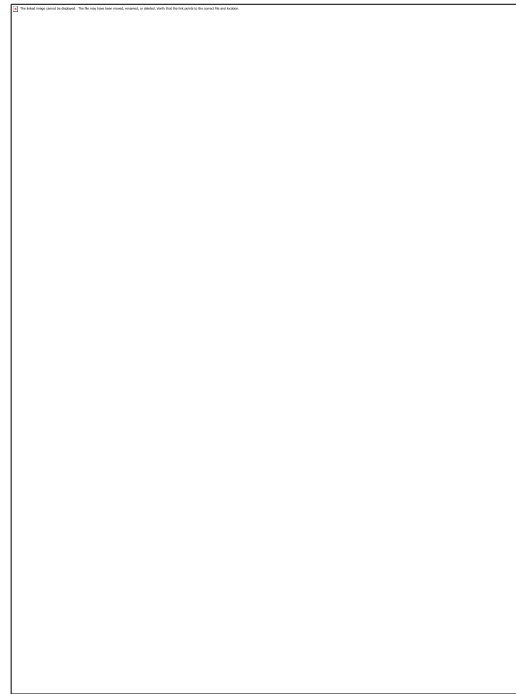
The Saqqara burial grounds, which date back to 2,700 BC and are dominated by the massive bulk of King Zoser's step pyramid - the first ever built - were in continuous use until the Roman period, three millennia later.

While the vast cemeteries have yielded numerous discoveries from the Old and New Kingdoms, artifacts from the Middle Kingdom of around 2,000 BC are comparatively rare.

One of the Middle Kingdom coffins, inlaid with black glass, was found inside a brilliantly painted outer box and dedicated to a man called Sabak Hatab. The other sarcophagus was for a woman named Sint Ayt Ess.

The third, which dated back to the New Kingdom's 18th dynasty of around 1,500 BC and contained a mummy, was colored black and decorated with images of the four sons of the god Horus.

The Japanese began work in the area in the late 1990s and are comparative newcomers to excavations in Saqqara, which is already host to teams from Poland, Italy, Germany, and France as well as Egypt.



UNEARTHED: Head of Egypt's Supreme Council for Antiquities Zahi Hawass inspects sarcophagi at the Saqqara pyramids near Cairo. Three painted wooden coffins were found by a Japanese archaeological team in tomb shafts.
(REUTERS)

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 21687|2007-02-10 13:43:17|Mahari|On Real Black History|

I post this with a disclaimer. I'm posting this more to provide an indication of what MAY be finally happening in the general world of history. It may also initiate some discussion. This guy, an Indian-American, is affiliated with Bob Jones U. which of course colors his writing.

Dr. Winters he certainly seems to like you.

=====

by Babu Ranganathan

On Real Black History

February 09, 2007 01:00 PM EST

I am not African-American. I am Indian-American. I was born in India but I lived most of my life here in the United States and I am a proud citizen of this great country.

I am also a Christian. I converted from Hinduism when I was fourteen. As a Christian, therefore, I am deeply troubled that there are still quite a number of people who believe that there was a biblical justification for enslaving the black people of Africa. Those who hold to this view say that Noah, in the Book of Genesis, cursed Ham and that the black people of Africa being descendants of Ham were justifiably enslaved and treated with contempt. This belief is far from being extinct in our society so it is important that this belief is examined in the light of what the Bible actually teaches.

The particular passage in Genesis 9:25 has been grossly misinterpreted. First of all, Noah never cursed his son Ham. The actual curse was on Canaan the oldest son of Ham. Ham also had other sons but they were not cursed by Noah. The servitude (or subjugation) of the Canaanites occurred at various times in history under various rulers. Their ultimate subjugation came under the Romans (who were descendants from the line of Japheth) when the Romans destroyed their final stronghold which was the ancient city of Carthage (a Phoenician or Canaanite colony) in North Africa, thus fulfilling Noah's prophecy in Genesis 9:27 that Canaan would serve Japheth. The Canaanites were also once slaves of the Hebrew people (descendants from the line of Shem) who themselves were once slaves of the Egyptians and, thus, fulfilling the Biblical prophecy that Canaan's descendants would be a "servant of servants." The Canaanites were also at one time ruled by their brothers the Egyptians. Thus, the Biblical prophecy concerning the curse of the Canaanites had been completely fulfilled long ago.

The Bible teaches that the Black (or Negro) people are descendants of Ham (who was one of the three sons of Noah). Obviously, Noah and his three sons Ham, Shem, and Japheth each carried the genes for producing several races since ultimately all the races of mankind had descended from them. Genetically, it was possible for Noah and his three sons to carry the genes for producing different races just as it is genetically possible today, for example, for a person of European origin to carry genes for producing children with different color hair. The principle is the same. Although you and I today may not possess genes for producing different races of people, Noah and his three sons Ham, Shem, and Japheth did possess such genes.

According to the Bible the ancient Egyptians were descended from Ham through the line of Mizraim. Ham had four sons: Cush, Mizraim, Phut, and Canaan (Genesis 10:6). The name "Mizraim" is the original name given for Egypt in the Hebrew Old Testament. Many Bibles will have a footnote next to the name "Mizraim" explaining that it means "Egypt." The name "Egypt" itself actually comes to us from the Greeks who gave

the Land that name (i.e. "Aegyptos" from the Greek). In addition to the name "Mizraim," the ancient Egyptians also referred to their land as "Kemet" which means "Land of the Blacks." Western historians, however, say that the word "Kemet" refers to the color of the soil of the land rather than its people. But, the word "Kemet" is actually an ethnic term being a derivative of the word "Khem" (Cham or Ham) which means "burnt" or "black." Ham, who was one of the three sons of Noah and the direct ancestor of the Egyptians, was black. The Bible, in the Old Testament, repeatedly refers to Egypt as the "Land of Ham" (i.e., Psalm 105:23, 27; 106:22). Regarding the ancient Egyptians, there is also considerable historical evidence, aside from the Holy Bible, that they were of Black or Negro origin. Even today the true Egyptian is not to be found in the cities but in the country sides and farmlands of Egypt. Most of the Egyptians in the cities carry a mixed ancestry of European and Asian, but mostly Asian from the immigration and invasions of various people into Egypt throughout the centuries. Very few people realize that Cleopatra was of Greek origin because the Greeks once ruled Egypt and she was descended from one of those Greek rulers. The true Egyptian found in the countryside, however, has dark brown to black skin and very pronounced Negro features. This is particularly true the further south one travels in Egypt. It was from the south that the original pharaohs and the people of Egypt settled the land. The original rulers and builders of Egyptian civilization were of completely Black or Negro origin.

An interesting piece of evidence showing how the ancient Egyptians viewed themselves is found in the tomb of Ramses III (1200 BC). On the wall of this tomb is a painting of four human figures. Each figure is identified with a particular race or group of people with whom the Egyptians had contact. The first figure is that of a finely clothed man who is entirely black with wooly hair who represented the ancient Egyptians. The second figure is that of barely clad fair-skinned man who represented the Europeans. The third figure is that of a finely clothed man who is entirely black with wooly hair who represented the other Blacks of Africa. The fourth figure is that of a finely clothed light brown-skinned man who represented the semitic people. Thus, the ancient Egyptians saw themselves as fully black!

It is important to understand, however, that the Negro or Black race is not monolithic. I realize that there are many scholars who make a distinction between being Negro and having black skin complexion because they take into consideration physical features (i.e. shape of nose, texture of hair, etc.) into their criteria for determining race and not just the criterion of skin color or skin complexion. However, these are all quite artificial criteria. In fact, the very classification of human races is in itself artificial since there really is only one race - the human race within which there are variations and permutations. Even the Bible has no terminology for race. Instead, the Bible refers to the divisions found in mankind in terms of tribe, language, or nation - but never race. However, since in our modern times the word "race" is so popular in designating divisions of mankind we are going to use the term. But, it should be kept in mind that there are wide varieties of characteristics even within a single race. Even among white Europeans, for example, you have varying shades of skin tone, hair color, and other physical

traits or characteristics. The same is true of the Black race, but to a much wider degree.

DNA analysis of blacks in Africa confirms that African blacks possess a greater margin of genetic variability. It seems that black Africans carry a greater number of alleles - genetic variations of the same gene(s) in their DNA as compared to Europeans and others. Thus, it is not surprising that there are much wider physical varieties among blacks. For example, in Sudan, Somalia, and South India (where I am originally from) the blacks have more fine features. In fact, even blacks of ancient Nubia (also known as Kush) comprised individuals who had both straight hair as well as wooly hair. Just as whites have varying hair color (i.e. brown, red, blond, and brunette), so too blacks have varying hair texture (i.e. wooly, straight, wavy, and curly). The black aboriginals of Australia, for example, have curly/wavy hair. Many of the aboriginals even have blond hair. Such is the wide diversity within the Black race. Ancient Egyptian statues and paintings depict a wide variety of these Black types. Also, in certain characteristics of language and culture ancient Egypt is uniquely linked to other Black cultures of Africa and this reinforces the Black identity of ancient Egyptian civilization since these unique linguistic and cultural characteristics are not found among Indo-European peoples. For example, the ancient Egyptians like their African brethren were matriarchal whereas Indo-Europeans were and are patriarchal. An exception to this were the ancient Etruscans of Italy. Although the ancient Etruscans, who were Indo-European, were matriarchal, their matriarchal culture and budding civilization was actually due to the influence of trade with the ancient Phoenicians (Canaanites) who were Hamitic and matriarchal. The ancestors of the ancient Egyptians, therefore, were not the patriarchal Indo-Europeans from the North as white supremacists would have us believe but rather the matriarchal black Africans from the South (Upper Egypt). Geographically speaking, the southern regions of ancient Egypt are referred to as "Upper Egypt." The reason for this is explained below in another paragraph.

It should be understood that the people of North India and Europe share a common linguistic and racial heritage and that is why they are referred to on the whole as being "Indo-European." The people of South India (comprising four states and making up roughly twenty-five percent of India's total population) are linguistically and racially known as Dravidians. The Dravidians of India are generally shorter, broader-nosed, with dark brown to black skin complexion and straight or wavy hair. Both archaeological and linguistic evidence shows that it was the ancient Dravidians who built the Indus Valley civilization (also known as the Harappan Civilization which was one of the world's four oldest civilizations after Mesopotamia and Egypt). The ancient Harappan civilization existed in what is now Pakistan. The Dravidians of the Indus Valley were conquered, killed in great mass, and enslaved by white nomadic barbarian invaders called Aryans who came from the north. The Dravidians who escaped Aryan enslavement or slaughter fled to the south and were able to hold their own against any further Aryan encroachment and advancement, and that is why the linguistic and racial make up of South India is different from that of North India. Of course, over the centuries there has been so much

crossbreeding between the two peoples that neither the north now is purely Aryan nor the south purely Dravidian anymore. Historian, anthropologist, and educational psychologist Dr. Clyde A. Winters has provided much painstaking research and numerous resources and references showing the ultimate cultural and phonetic/linguistic links between the peoples of South India and Black Africa. It is worth visiting his site C.A. Winter's Homepage.

Another excellent, scholarly, well-documented, and highly acclaimed book for study on this subject is *The African Origin of Civilization: Myth or Reality* by well-known West African scientist, scholar, and Egyptologist Cheikh Anta Diop. The book is generally available at bookstores or may be ordered through any bookstore. The book may also be purchased over the internet (i.e. amazon.com). Although I agree with most of what Dr. Diop says in his book, I do strongly disagree with his support of Darwinian evolutionary theory concerning human origins and his belief that Judaism and its offspring Christianity is a by-product of Egyptian civilization. There is no doubt that some Judeo-Christian themes, principles, and truths existed in civilizations and cultures much older than that of the Hebrews (the Jews). The concept of one God, for example, was also believed and promoted in ancient Egypt by a certain pharaoh before there ever were Hebrews or Jews who possessed this truth. Elements of God's original truth have been scattered in all cultures of the world including that of ancient Egypt, but I believe (and with good reason) that God uniquely revealed Himself to the Jews in such a way that He gave them His truths unmixed with any errors. The Christian Scriptures teach that the Jews were not selected by God because they were deserving or because they were a great people, but precisely because of the opposite. God delights in using the lowly, undeserving, and insignificant to accomplish His great purposes, and it was God's marvelous plan and purpose to use the lowly, undeserving, and insignificant Jews as His instrument to bring all mankind unto Himself so that both Jews and Gentiles in Christ become equally His children with eternal promises and blessings.

It is important over-all to remember that there were both primitive and advanced black societies in ancient Africa just as there were also both primitive (barbarian) and advanced white societies in Europe during ancient times. However, keep in mind that Western (or White) civilization came on to the world's scene thousands of years after Blacks had already established and built their civilizations, notably Egypt.

There is good reason to believe that the ancient Greeks borrowed much of their philosophy, religion, mathematics, and sciences from the Egyptians. Of course, the Greeks definitely modified and gave their own Greek names to these concepts which they learned and borrowed from the Egyptians. Many prominent ancient Greek philosophers admitted in their own writings (of which we have a record) that they learned their scientific and mathematical concepts in Egypt. Writers and publishers of modern history textbooks make sure not to mention or include these confessions. The simple fact is that history shows that the ancient Greeks never really advanced as a society or people until they made contacts with Egypt. Then, as they say, they really

took off. In fact, it would not at all be pre-mature to say that the Black society and civilization of ancient Egypt jump- started Greek civilization which in-turn jump-started all Western or European civilization. An excellent and scholarly article to read which summarizes the various historical and archaeological evidences which exist supporting the Black heritage of ancient Egypt is Ancient Egypt: Africa's Stolen Legacy published in "New African" magazine. Another one is Still Out of Africa written by Dr. Charles S. Finch, III, M.D. of Morehouse School of Medicine. And, still, another very excellent and quite comprehensive website is: Ancient Africa's Black Kingdoms. If you wish to read an excellent essay which explains why the hair found on Egyptian mummies is straight rather than wooly go to: Hanging In The Hair. Please understand that the purpose of my webpage, which you are now reading, is to provide only general information. It is not my purpose here in this site to present detailed documentation and references. Such necessary and important detailed documentation and references are available through contacting the sources that I mention on this page.

One must realize that geographers refer to northern Egypt as "Lower Egypt" and to southern Egypt as "Upper Egypt." The reason for this is because the Nile River in Egypt, unlike other rivers of the world, flows from the south to the north. So up the Nile is actually going south and that is why the southern part of Egypt is called "Upper Egypt" and down the Nile is actually going north and that is why the northern part of Egypt is referred to as "Lower Egypt."

In ancient times the border of southern (or "Upper") Egypt was much further south than where it is today. Upper Egypt in ancient times extended well into what is now the country of Sudan (known in ancient times as Nubia or Kush). It was from Upper Egypt (Nubia or Kush) that the first pharaoh of Egypt Narmer (also known as Menes) went out to conquer and unify all of Egypt into one nation or kingdom. It was from here (the South) that the original ancestors of the Egyptians, following the direction of the Nile River north, settled the land of Egypt. The Egyptians themselves recorded in their writings that their ancestors came from the south. For example, the Edfu text (which is an inscription still found in the Temple of Horus at Edfu) states: "Several thousand years ago, we were led by our king from the South to settle up the Nile Valleys."

Western Egyptologists and historians continue to ignore such evidence and will certainly not publish it in school history textbooks.

Western Egyptologists and historians continue to use the specious argument that the ancient Egyptians and Nubians (also known as Cushites) could not have belonged to the same race because they were separate countries and throughout history they fought one another for supremacy. But, ancient history shows us that separate nations that were white also fought one another (i.e. the ancient Romans and Gauls), but no one would argue that because of this the people of those nations didn't belong to the same race. In fact, Egypt was originally a colony of Nubia (Kush or Cush) but eventually separated from Nubia and became independent and even stronger than Nubia.

Throughout history both nations (Egypt and Cush) fought one another

for political dominance even though both belonged to the same Black race. When the Jews were enslaved in Egypt they adopted many of the Egyptian customs including the Egyptian prejudices towards the Cushites. That is why we read in the Bible that after the Jews left Egypt Miriam (Moses'sister) criticized Moses for marrying a Cushite woman. The language of the ancient Egyptians was related to the black nation of Kush (Nubia) to the south. There is nothing, absolutely nothing, in the language of the ancient Egyptians that is related to Indo-European or Semitic. Ancient Egyptian language was not Afro-Asiatic as Western historians presently claim. It was entirely Hamitic.

There were also early black civilizations in Asia (such as the Sumerian civilization of Mesopotamia, for example, before various Semitic peoples entered and dominated the region). In fact, according to the Bible the descendants of Ham first settled in Asia (i.e. Mesopotamia and Arabia) before entering Africa. But, such black societies or civilizations which existed originally in Mesopotamia or Asia were not Semitic in origin, and, therefore, they were not Asian in that sense. Ancient Sumerian language truly was related to the Africoid or Hamitic languages of ancient Nubia and Egypt because they were essentially one people even though the Sumerians, who were blacks, built their civilization in Mesopotamia (Asia). This is not to say that Semitic peoples did not live in the region at the time of the Sumerians. Such Semitic peoples would probably have used the Sumerian language as the common language just as French persons today in the United States, for example, would use English as their common language. As was mentioned, the Sumerian civilization in Mesopotamia was later replaced by various Semitic cultures and peoples. Of course, long after the ancient Nubians and Egyptians had established their civilizations, Hamitic peoples mixed with Semitic peoples on the East African coast resulting in languages that were both Hamitic and Semitic in character, but the language of the original Egyptians was completely Hamitic from its foundation all the way up.

To get around all of this, Western Egyptologists and historians say that even though ancient Egyptians used a language connected to a black race and nation (the Kushites of Nubia) the Egyptians themselves, however, were white. That is why Western Egyptologists and historians refer to the ancient Egyptians as white Hamites even though there is not a shred of objective evidence to support this twisted hypothesis, and, in fact, there is an abundance of evidence to contradict it, not to mention plain good old common sense and logic. Western historians and Egyptologists would never apply such deficient logic and reasoning to other disciplines, but when it comes to the race of the ancient Egyptians their minds will bend over backwards to deny the predominantly Negro origins of ancient Egyptian history and civilization. This has not been the case with all Western historians and Egyptologists but it has generally been the case - with very few or rare exceptions. The interesting thing is that Eurocentrist Egyptologists and their radical supporters like Dinesh D'Souza and Lefkowitz who oppose scholars such as African Egyptologist Diop never give specific reasons as to why Diop, for example, is wrong. They will say that Diop's arguments are unsound, but they will never explain how or why they are unsound. The

comprehensive scientific evidences and logic presented by Diop are never addressed or refuted specifically by these opponents, but only generally. It is also interesting to note that Diop was head and shoulders above other Egyptologists in his formal education and in his scientific (he was a physicist), linguistic, and Egyptological credentials. Today Egypt is referred to as an Arab nation, but this is only because the Arabs conquered Egypt centuries ago and imposed upon the original people their Arab language, culture and Moslem religion. Many modern Egyptians of today are really the descendants of Arab, Persian, Greek, and other non-African peoples that entered into Egypt over the many centuries. The ancient or original Egyptians, however, were of African or Black (Negroid) descent, and this is still mostly true of the bulk of Egypt's rural population, especially in the south. Long before the Arabs invaded and conquered Egypt the famous and ancient Greek historian Herodotus (who is known as the Father of History) visited Egypt and wrote concerning the Egyptians: "They have burnt skin, flat noses, thick lips, and wooly hair" (Herodotus, Book II, p. 100, translated by George Rawlinson, New York: Tudor, 1928). Readers may wish to obtain the book Return to Glory. The book, written by white author and professional speaker Joel F. Freeman, discusses the historical and archaeological evidences for ancient black Egyptian civilization.

Now to get back to our subject. Even though Noah had pronounced a terrible curse on Canaan, the curse did not apply to the blacks of Africa who were taken as slaves to the Americas because those blacks were not descendants of the Canaanites. It must also be understood that the curse applied to the Canaanites in a national sense only. That is clear from the context of Scripture. Individual Canaanites in history who trusted in the true God were delivered from the curse (i.e. Rahab the harlot mentioned in the Book of Joshua in the Old Testament. The same Rahab is mentioned in the New Testament, Matthew 1:5, as being an ancestor of our Lord and Savior Jesus Christ). As to why Noah pronounced a curse on Canaan for a sin that his father Ham had committed is not clearly explained in the Bible. In one sense it could be said that Ham was punished in his son Canaan. It also might be that Noah foresaw by revelation from God that Canaan would more likely follow and take after in the immoral footsteps and behavior of his father Ham. We know from history that the Canaanites practiced very gross sexual and other forms of immorality - even to the point of sacrificing their children in the fire to their idols which they worshipped and for this they were ultimately cursed with extinction as a nation.

The author, Babu G. Ranganathan, is an experienced Christian writer. Mr. Ranganathan has his B.A. with academic concentrations in theology and biology from Bob Jones University. As a religion and science writer he has been recognized in the 24th edition of Marquis Who's Who In The East. The author's articles have been published in various publications including Russia's Pravda and South Korea's The Seoul Times. The author has a website at: <http://www.religionscience.com>.

=====
HTP,
Mahari

No banners. No pop-ups. No kidding.

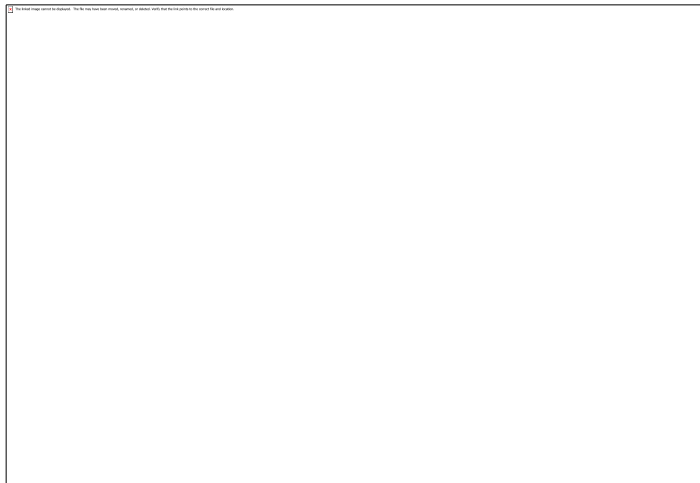
Make My Way your home on the Web - <http://www.myway.com>

| 21688|2007-02-10 14:10:20|Paul Kekai Manansala|OT: DNA shows Hanson's Middle Eastern heritage|

Hanson should self-deport her miscegenated self from Australia as she may have hidden Muslim sympathies ;)

Regards,
Paul Kekai Manansala

DNA shows Hanson's Middle Eastern heritage



Test ... Ms Hanson says she is mystified and amazed / Sunday Mail

February 11, 2007 01:26am

<http://www.news.com.au/story/0,23599,21206707-2,00.html>

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FORMER One Nation leader Pauline Hanson, the outspoken proponent of polarising immigration policies, has discovered she is of Middle Eastern heritage.

Ms Hanson said she was "amazed" and "mystified" to learn of her ancestry.

A recent DNA swab, taken with Ms Hanson's permission by *The Sunday Mail*, has revealed the controversial former MP's genetic makeup is drawn from a rich multicultural background, with 9 per cent originating in the Middle East, 32 per cent from Italy, Greece or Turkey and 59 per cent from northern Europe.

When told of the results, the former fish and chip shop owner appeared flustered, making references to "rape and pillage" in ancient times, adding: "All I can think of is that probably down the track it eventuated from some war.

"But I'm not going to knock it. It has made me who I am."

Ms Hanson is not the only prominent Queenslander with a mixed racial background, with the same international testing process revealing that Premier Peter Beattie has even greater links to the Middle East.

The Premier's sample showed that his DNA is 70 per cent northern European, 16 per cent Middle Eastern and 14 per cent south Asian.

Middle Eastern is defined for the test as modern-day Saudi Arabia, Iraq, parts of Iran, Syria and Jordan and the Arab countries of North Africa.

Greece and Turkey are defined as southeastern European while northern European is defined by countries such as England, Ireland and Scotland.

The tests use 176 genetic markers to trace racial ancestry back thousands of years and were carried out by Florida-based company DNAPrint Genomics.

When taking the test at her rural property outside Ipswich before Christmas, Ms Hanson, who recently attacked Muslims for "eradicating Australian traditions", said she was confident her ancestry came from England and Ireland.

In December the right-wing firebrand, who once warned that Australia was in danger of being swamped by Asians, launched a fresh attack on black South Africans and Muslims.

But she vowed yesterday that knowledge of her own exotic ancestry will not colour her views.

"I can't even believe you would even ask me that just because I might have 9 per cent Middle Eastern in me ? this girl here is 100 per cent Australian," she said.

DNAPrint Genomics scientist Dr Matt Thomas said it was not unusual for someone who thinks they are "pure bred" European to have an Arab ancestor.

"People have moved around a lot more than is commonly thought. When people think about their relatives they think back to their grandparents or great-grand-parents but we go further back in time than that," he said.

"What this test routinely shows is that people have a lot more in common with people than they thought they did."

The test on Mr Beattie showed he has a more complicated ancestry than the Scottish heritage he often refers to.

"The test is certainly saying that he shares some genetic information in common with the south Asian group," said Dr Thomas.

"It may be a reflection of genetic markers brought over to Scotland from Scandinavia because we see often some Asian markers with that population group."

Mr Beattie said the results were a win for multiculturalism.

"This shows that multi-culturalism is a fact of life. The world is a melting pot. We're all one human race and we should treat each other like that."

Broncos Test forward Sam Thaiday also agreed to be tested.

The Torres Strait Islander was found to be 53 per cent European and 47 per cent east Asian.

Dr Thomas said the company had experienced a wide range of reactions since launching the \$500 test last year.

"This is proven science. We have papers submitted to peer review journals and the technology we developed is used in the American courts system," he said.

Last year, genetic tests conducted on the daughter of former British Prime Minister Margaret Thatcher showed 24 per cent of her DNA was Middle Eastern.

| 21689|2007-02-10 15:00:54|Mahari Mengistu|Re: OT: DNA shows Hanson's Middle Eastern heritage|

>>"I can't even believe you would even ask me that just because I

might have 9 per cent Middle Eastern in me ? this girl here is 100 per cent Australian," she said. <<

What is it with these white people? She's 100 per cent invader. 100 per cent Australians don't look like her. And this "Middle Eastern"

terminology is pretty funny, too. I can't wait to see what that REALLY MEANS when it is broken down honestly and frankly.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
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she

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>

> Regards,

> Paul Kekai Manansala

>

> DNA shows Hanson's Middle Eastern heritage [Pauline Hanson / Sunday

> Mail] Test ... Ms Hanson says she is mystified and

amazed

> / Sunday Mail

> February 11, 2007 01:26am

>

> <http://www.news.com.au/story/0,23599,21206707-2,00.html>

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> Article from: [The Sunday Mail (Qld)]

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> Prime Minister Margaret Thatcher showed 24 per cent of her DNA was

> Middle Eastern.

>

| 21690|2007-02-10 15:17:05|atumkhepre|Re: Cities|

peace,

Can you give me some references where I can research a caucasian infiltration of the ancient near east?

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

> You're sort've on the right track.

>

> The Caucasian infiltration from the mountainous region begins

around

> 2300 BCE with the Khurri (Hurrians) and later the Aryans who

brought

> new war technology and merged to become the kingdom of Mitanni.

> Even before the final end of the 15th Dynasty, cities in Kna'an

were

> being fortified in preparation of an invasion. A few decades

later,

> large scale destruction followed that was once thought to have

been

> the work of Aahmasi (Ahmose) or his successor. However, in the

wake

> of that destruction, Aryan names begin to show up as the rulers of

> various Kna'aniy cities. During the time of AkhnAtn, the ruler of

> Yerwshalayim had a Khurri name (i.e. Abdi-Khepa). Although the

> Aryans (or Maryannu) had been the main rulers, the Khurri had

> composed the bulk of the new population and the bulk of the social

> outcasts known as the 'Apirw. The Khurri predominance was so

great

> that the people of Kamat referred to the land of Kna'an as the

land

> of the Kharw (Khurri). It's interesting to look at depictions of

> the people of Kna'an during the Middle Kingdom and compare them to

- > depictions of people during the New Kingdom. There seems to be a
- > phenotypical difference that goes beyond mere artistic

differences.

- >
- > Later, at the beginning of the 20th Dynasty, people mainly from
- > Karia had composed the bulk of the Sea Peoples who brought
- > widespread devastation throughout the region leaving one group in
- > Kna'an to become the Filistw (Philistines).
- >
- > Back north, the people of Asshur had been dominated and heavily
- > mixed with the Caucasian elements to rule over them during the
- > Mitanni period and even before. After the fall of Mitanni and the
- > rise of Asshur (Assyria), these people became the most notorious
- > warmongering nation in the ancient Near East until their final
- > defeat c. 614 BCE.
- >
- > So, even though the situation of constant warfare can't be
- > attributed to Caucasian influences, it was definitely Caucasian
- > influence that later contributed to the escalation of warfare in

the

- > region.

- >
- > Djehuti Sundaka

- >
- >
- > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
- >>
- >> The reason I asked is because I have a theory that the warring
- > nature-
- >> the particularly vicious warring nature - of this region began
- > upon
- >> the invasion of caucasians from the mountains into the region

(and

- >> this warring is deeply-seated and continues today). The

timeframe

- > of
- >> 3000BC fits fairly nicely within the period that I think they
- > began
- >> to invade this region ultimately moving on down into Afrika and
- >> elsewhere. Just a theory I'm working on.
- >> HTP,
- >> Mahari

> >
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > wrote:
> > >
> > > Although cities or urban centers may be acknowledged as early

as

> c.
> > > 4500 BCE depending upon what source is consulted and its
> definition
> > > of 'city', the constant warfare of a thousand years began

around

> > > 3000 BCE in response to population growth that resulted in a
> desire
> > > for possession of greater land. It's the imperialistic desire
> for
> > > greater control that transformed trading urban centers into
> warring
> > > city-states with developed administrations for accomodating a
> > > militaristic orientation.

> > >

> > > Djehuti Sundaka

> > >

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

> wrote:

> > > >

> > > > > the concentrated city-states of

> > > > Sumer that were always at war with each other.<<

> > > >

> > > > Do you have a timeframe for the earliest dates for

these "city-

> > > > states". It does seem that perpetual warring is indicative

of

> > > this

> > > > region. It is still going on viciously.

> > > > HTP,

> > > > Mahari

> > > >

> > > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > > > wrote:

> > > > >

>>>>> I suspect he used a source that he didn't investigate or

may

> be

>>>>> confusing several sources. I don't see why a space

shuttle

>>> rather

>>>>> than a satellite would be used to collect such data about

the

>>> earth

>>>>> unless the shuttle was delivering the satellite that

> collected

>>> the

>>>>> data. The 20,000 B.C. date seems to be the earliest date

>>>>> discovered

>>>>> for grain cultivation in the region but has nothing to do

> with

>>> the

>>>>> existence of cities. Although the definition that

> distinguishes

>>> a

>>>>> city from a town may not be precise, cities are considered

> to

>>> have

>>>>> first developed in Sumer. In contrast, social

organization

>> over

>>>>> great areas called 'sapat' (nome) is first known to have

>>> developed

>>>>> in Egypt without the initial existence of cities. The

sapat

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>>>> me, I'll ask him about the source of his information.

>>>>>

>>>>> Djehuti Sundaka

>>>>>

>>>>>

>>>>> --- In Ta_Seti@yahoogroups.com, "Issis"

> wrote:

>>>>>>

>>>>>> In "Kemet, Afrocentricity, and Knowledge," Molefi Kete

> Asante

>>>>> writes:

>>>>>>

>>>>>> "We know, for example, that the first cities in history

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>>>>>> developed in Mesopotamia by the Sumerians around 4500

B.C.

>> but

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>>>>>> in the region of the Nubian desert in northern Sudan and

>>>>>> southeastern

>>>>>> Egypt around 20,000 B.C. Data first recorded by the

United

>>> States

>>>>>> Columbia shuttle in 1978 point to buried cities under

the

>>>> desert.

>>>>>> These settlements represent the first know communities

> where

>>>> human

>>>>>> beings organized societies according to skills and

>>> specialties.

>>>>> Scientists believe that these settlements predate any

that

>>> have

>>>>> been

>>>>> discovered so far"(64).

>>>>>>

>>>>>> He does not cite any sources, and I have been unable to
> find

>>>>> anything

>>>>>> by doing a simple google search. Does anybody have any

>>>> information

>>>>> or

>>>>>> ideas about where to look?

>>>>>>

>>>>>

>>>>

>>>

>>

>

| 21691|2007-02-10 19:11:08|Alex van Deelen|Ancestral Legacy Event (Feb 10)|

Dear Professor Ampim,

The legacy of Kemet and the civilizations of Great Zimbabwe
are great of course.

However, how about a curriculum that includes the
kingdoms of West Africa, the trading empires of Central Africa,
and especially the Bantu migrations? And especially the
interconnectedness (cultural and otherwise) of all the
people who moved out of West Africa.

I think that would cover the broad recent history of Africa.

There is a real absence of true afrocentric (in the sense of
literally African centered) historic overview of African
people and history.

Many websites even today start African history with the
arrival of Europeans, and this is highly undermining of
any sense of self and African history. Even if you look
in African countries themselves, there is very little or no
teaching of the history of African peoples.

This is mainly because central authorities want to
de-emphasise tribe, and colonial types want to put
themselves at the center of African history.

The result however, is that generations are growing

up without an understanding of the history of all the different people in their own countries, which in turn creates a vacuum, to be exploited by unscrupulous politicians.

Alex

| 21692|2007-02-10 20:11:26|clyde winters|Re: What African History Themes Need Further Research?|

Hi

Alex has introduced an important issue : Improving the African History Curriculum. My question is what issues should be researched in the future to clarify and detail the history of African people and events?

Clyde

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

> Dear Professor Ampim,
>
> The legacy of Kemet and the civilizations of Great
> Zimbabwe
> are great of course.
>
> However, how about a curriculum that includes the
> kingdoms of West Africa, the trading empires of
> Central Africa,
> and especially the Bantu migrations? And especially
> the
> interconnectedness (cultural and otherwise) of all
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> African
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> Many websites even today start African history with
> the
> arrival of Europeans, and this is highly undermining
> of
> any sense of self and African history. Even if you
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- > in African countries themselves, there is very
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- > teaching of the history of African peoples.
- > This is mainly because central authorities want to
- > de-emphasise tribe, and colonial types want to put
- > themselves at the center of African history.
- > The result however, is that generations are growing
- > up without an understanding of the history of all
- > the different people in their own countries, which
- > in
- > turn creates a vacuum, to be exploited by
- > unscrupulous
- > politicians.
- >
- > Alex
- >
- >
- >

Need a quick answer? Get one in minutes from people who know.

Ask your question on www.answers.yahoo.com

| 21693|2007-02-11 11:32:00|Djehuti Sundaka|Re: Cities|

It pretty much begins with the Khurri. Simply find online or printed sources pertaining to history involving the 'Hurrians'.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "atumkhepre" wrote:

- >
- > peace,
- >
- > Can you give me some references where I can research a caucasion
- > infiltration of the ancient near east?
- >
- >
- >
- >
- >
- > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
- > wrote:

> >
> > You're sort've on the right track.
> >
> > The Caucasion infiltration from the mountainous region begins
> around
> > 2300 BCE with the Khurri (Hurrians) and later the Aryans who
> brought
> > new war technology and merged to became the kingdom of Mitanni.
> > Even before the final end of the 15th Dynasty, cities in Kna'an
> were
> > being fortified in preparation of an invasion. A few decades
> later,
> > large scale destruction followed that was once thought to have
> been
> > the work of Aahmasi (Ahmose) or his successor. However, in the
> wake
> > of that destruction, Aryan names begin to show up as the rulers
> of
> > various Kna'aniy cities. During the time of AkhnAtn, the ruler
> of
> > Yerwshalayim had a Khurri name (i.e. Abdi-Khepa). Although the
> > Aryans (or Maryannu) had been the main rulers, the Khurri had
> > composed the bulk of the new population and the bulk of the
> social
> > outcasts known as the 'Apirw. The Khurri predominance was so
> great
> > that the people of Kamat referred to the land of Kna'an as the
> land
> > of the Kharw (Khurri). It's interesting to look at depictions
> of
> > the people of Kna'an during the Middle Kingdom and compare them
> to
> > depictions of people during the New Kingdom. There seems to be
> a
> > phenotypical difference that goes beyond mere artistic
> differences.
> >
> > Later, at the beginning of the 20th Dynasty, people mainly from
> > Karia had composed the bulk of the Sea Peoples who brought
> > widespread devastation throughout the region leaving one group
> in
> > Kna'an to become the Filistw (Philistines).
> >
> > Back north, the people of Asshur had been dominated and heavily
> > mixed with the Caucasian elements to rule over them during the
> > Mitanni period and even before. After the fall of Mitanni and

the

>> rise of Asshur (Assyria), these people became the most notorious
>> warmongering nation in the ancient Near East until their final
>> defeat c. 614 BCE.

>>

>> So, even though the situation of constant warfare can't be
>> attributed to Caucasian influences, it was definately Caucasian
>> influence that later contributed to the escalation of warfare in
> the

>> region.

>>

>> Djehuti Sundaka

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
wrote:

>>>

>>> The reason I asked is because I have a theory that the warring
>> nature-

>>> the particularly vicious warring nature - of this region
began

>> upon

>>> the invasion of caucasians from the mountains into the region
> (and

>>> this warring is deeply-seated and continues today). The
> timeframe

>> of

>>> 3000BC fits fairly nicely within the period that I think they
>> began

>>> to invade this region ultimately moving on down into Afrika
and

>>> elsewhere. Just a theory I'm working on.

>>> HTP,

>>> Mahari

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
>>> wrote:

>>>>

>>>> Although cities or urban centers may be acknowledged as
early

> as

>> c.

>>>> 4500 BCE depending upon what source is consulted and its
>> definition

>>>> of 'city', the constant warfare of a thousand years began
> around

>>>> 3000 BCE in response to population growth that resulted in a
>> desire
>>>> for possession of greater land. It's the imperialistic
desire
>> for
>>>> greater control that transformed trading urban centers into
>> warring
>>>> city-states with developed administrations for accomodating
a
>>>> militaristic orientation.
>>>>
>>>> Djehuti Sundaka
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
>> wrote:
>>>>>
>>>>>> the concentrated city-states of
>>>>> Sumer that were always at war with each other.<<
>>>>>
>>>>> Do you have a timeframe for the earliest dates for
> these "city-
>>>>> states". It does seem that perpetual warring is
indicative
> of
>>>> this
>>>>> region. It is still going on viciously.
>>>>> HTP,
>>>>> Mahari
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
>>>>> wrote:
>>>>>>
>>>>>> I suspect he used a source that he didn't investigate or
> may
>> be
>>>>>> confusing several sources. I don't see why a space
> shuttle
>>>> rather
>>>>>> than a satalite would be used to collect such data about
> the
>>>> earth
>>>>>> unless the shuttle was delivering the satalite that
>> collected
>>>> the
>>>>>> data. The 20,000 B.C. date seems to be the earliest

date

>>>> discovered

>>>>> for grain cultivation in the region but has nothing to do

>> with

>>>> the

>>>>> existence of cities. Although the definition that

>>> distinguishes

>>>> a

>>>>> city from a town may not be precise, cities are considered

>> to

>>>> have

>>>>> first developed in Sumer. In contrast, social

> organization

>>> over

>>>>> great areas called 'sapat' (nome) is first known to have

>>>> developed

>>>>> in Kamat without the initial existence of cities. The

> sapat

>>> was

>>>>> the

>>>>>> first territorial entity that involved a nation composed

> of

>>>> various

>>>>> towns and villages in contrast to the concentrated city-

>> states

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>>>>> Sumer that were always at war with each other.

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>>>>>> Djehuti Sundaka

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>>>>>> --- In Ta_Seti@yahoogroups.com, "Issis"

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> > > > > > These settlements represent the first know communities
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> > > > > > He does not cite any sources, and I have been unable
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> >

>

| 21694|2007-02-11 19:21:52|Manu Ampim|Re: Ancestral Legacy Event (Feb 10)|

Greetings Alex,

I appreciate your concern about a curriculum but this has nothing to do with a 90-minute presentation on African civilizations. Let's be clear that a presentation and a curriculum are two completely separate issues.

Second, you have to be careful about referring to low-level websites and discussing them along with legitimate academic curriculums and programs.

Third, when one is constructing an academic program (and individual courses within the program) it is important to develop clearly identifiable objectives and expected outcomes. Also, you must divide the African continental experience into historical time periods and regions.

Every scholarly approach does this.

>However, how about a curriculum that includes the
>kingdoms of

West Africa, the trading empires of Central Africa,

>and especially the

Bantu migrations? And especially the

>interconnectedness (cultural and
otherwise) of all the

>people who moved out of West Africa.>

>I think that would cover the broad recent history of Africa.

No quite. These areas you listed do not cover most of what is needed for an individual survey course or for a complete curriculum on Africa. For example, you left out the powerful east African kingdoms and trading network, the Moors and the north African civilizations, the Ndongo kingdom and the southwest region, etc. Also, the civilizations of West Africa are important because they were powerful trading empires.

Lastly, Alex if we are going to discuss a legitimate curriculum you must first define what you mean by "recent history" (again, a specific time period is needed), and also decide on what you plan to cover (political, social, religious, or economic history).

Advancing the work,

Manu Ampim

"Alex van Deelen" avdeelen@wanadoo.nl [pukulan1984](#)

Sat Feb 10, 2007 7:11pm (PST)

Dear Professor Ampim,

The legacy of Kemet and the civilizations of Great Zimbabwe are great of course.

However, how about a curriculum that includes the kingdoms of West Africa, the trading empires of Central Africa, and especially the Bantu migrations? And especially the interconnectedness (cultural and otherwise) of all the

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There is a real absence of true afrocentric (in the sense of literally African centered) historic overview of African people and history.

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This is mainly because central authorities want to de-emphasise tribe, and colonial types want to put themselves at the center of African history.

The result however, is that generations are growing up without an understanding of the history of all the different people in their own countries, which in turn creates a vacuum, to be exploited by unscrupulous politicians.

Alex

| 21695|2007-02-11 20:41:48|Paul Kekai Manansala|Fossils: myths, mystery and magic|
http://news.independent.co.uk/world/science_technology/article2259490.ece

Fossils: myths, mystery and magic

Fossils have fired the human imagination for thousands of years. To ancient civilisations they were objects of fear and wonder. Now, the legends these strange, beautiful relics inspired are celebrated in a major exhibition. Steve Connor digs up the facts - and the fiction
Published: 12 February 2007

Ancient bones and other fossilised remains have been known to humans for millennia but it is only over the past 300 years or so that their true origins have been revealed. Until then, a rich folklore sought to explain these enigmatic relics from the past. Every culture in every country, it seems, wanted an explanation for the unusual objects and bizarre shapes that often seemed to emerge, as if by magic, from the ground.

Imagine a group of prehistoric hunters, whose trail has brought them to a remote cave in northern Europe. They discover a cave and in it they find the empty skull of a huge, unrecognisable beast sitting on top of a pile of bones. It is easy to how the myth of cave-dwelling dragons who fed on other large creatures might have come about.

In fact, the mysterious beast would have been a woolly rhinoceros, which roamed Ice Age Europe before it went extinct about 10,000 years ago. Like many animals before it, the rhino would have used caves to take refuge from the elements - unaware that its bones would become entombed for thousands of years.

In Japan, fossilised sharks' teeth were said to be the pointed thumbnails of Tengu Man, a mythical mountain goblin. In India, the fossilised shell of ammonites - marine molluscs - were known as saligrams, symbols of the god Vishnu, which were kept in temples to purify water. In China, the fossils of mollusc-like brachiopods were known as Shih-yen, or stone swallows, which were said to be able to fly during thunderstorms.

Some fossils were ground into powder and taken as a potion to cure a rich variety of ailments. Others, like the saligrams of Hindus and the "tonguestones" of Christians, were dipped into drink to ward off evil.

Fossils were given exotic names in the many attempts to try to explain their existence. "Names such as thunderbolts, tonguestones, toadstones, snakestones and devil's toenails became widely used for different types of fossils in Britain," says Paul Taylor, a fossils expert at the Natural History Museum in London. Many resembled parts of the human body, and so became associated with the practice of sympathetic medicine - curing like with like. In Chinese medicine, the "dragon's teeth" used in some recipes were in fact the teeth and bones of common animals.

It was not until the mid-18th century that the true nature of fossils began to emerge. A physician called Steno, who lived and worked in Florence, realised that the peculiar stone tongues that fell out of rocks were actually the teeth of ancient sharks. He was able to prove his theory after dissecting the head of a huge shark caught near Livorno in 1666. His "eureka" moment was the beginning of the end for fossil folklore - and the rest, as they say, is palaeontology.

An exhibition, Fossil Folklore, opens today at the Walter Rothschild Zoological Museum in Tring, Hertfordshire, and runs until 8 July.

Protoceratops and the griffin

The fossil Protoceratops, which means "first horned face", was a sheep-sized herbivorous ceratopsian dinosaur from the Upper Cretaceous period (about 100 million years ago), that lived in what is now Mongolia. Protoceratops had a large neck-frill but, unlike later

ceratopsians, lacked well-developed horns.

The folklore Fossilised skulls of this dinosaur with a bird-like beak have been unearthed in the Gobi desert, which is where the myth of the gold-guarding griffin originates - a ferocious beast with the body of a lion, the head and wings of an eagle and talons as big as bull-horns.

The griffin myth probably originated from the tales of Scythian gold miners who may have come across Protoceratops skulls on the edge of the Altai mountains, in what is now Siberia. The uncanny resemblance between these two creatures suggests that the fossilised skull and bones of the real dinosaur may have been the inspiration for the vivid descriptions of the mythological beast.

Pyramids, slave's lentils and angel's money

The fossil Nummulites are disc- or lenticle-shaped fossils with a complex system of internal chambers arranged in a coil. Despite the fact that they can reach 6cm in diameter, nummulites are the skeletons of single-celled organisms (Foraminifera) that resembled the amoeba. They lived on the sea-bed mostly during the Eocene and Oligocene periods (about 50 to 25 million years ago).

The folklore The Egyptian pyramids of Giza are built of limestone packed with nummulites. Strabo the Geographer in the first-century BC was told that the lentil-shaped fossils were remnants of the food of the slaves who built the pyramids. Other nummulites have flat shells resembling coins in shape and size; in folklore, they have been dubbed "angel's money".

Echinoids and jewstones

The fossil Balanocidaris is a sea urchin from the late Jurassic period (about 160 to 145 million years ago). The delicate bodies of these animals, distantly related to the starfish, often disintegrated after death. However, club-like spines attached to the bodies of the living were more robust, and survived to become fossilised.

The folklore Crusaders collected Balanocidaris fossils, which they called "jewstones", from the Holy Lands and wore them as lucky amulets. The fossils have also been traced back to Ancient Egyptian communities from around 650BC. Sometimes apothecaries would grind the bladder-like stones into a powder, to be used as a cure for various urinary-tract problems.

Insects in amber and the DNA myth

The fossil: When resin oozed from ancient trees, it sometimes trapped insects and other small animals and plants. When it fossilised, the organism was often perfectly preserved.

The folklore We can blame Michael Crichton, author of Jurassic Park, for the myth that it is possible to extract dinosaur DNA from the last blood-meal of a prehistoric mosquito trapped in amber, and use it to reconstruct a dinosaur's genome and from that the animal itself.

In fact, any DNA that survived in amber would be so fragmented that it would be impossible to recreate living dinosaurs from it. That didn't stop Steven Spielberg from cashing in on the idea when he made the hugely successful 1993 film of Crichton's book.

Fish teeth and toadstones

The fossil *Lepidotes* is an extinct genus of ray-finned fish that lived during the Jurassic and Cretaceous periods. Their bodies were covered with thick scales and they had batteries of hard, round teeth to crush the shells of their molluscan prey.

The folklore *Lepidotes*' teeth would often become separated from their jaws and, when fossilised, took on the appearance of perfectly formed little stones. Legend linked them to the mythical "jewels" that were said to exist in the heads of toads. This myth can be traced back to at least the time of the Roman natural historian Pliny the Elder (AD23 to 79), and the idea is mentioned in *As You Like It*.

"Like tonguestones, toadstones were considered to be antidotes for poison and were also used in the treatment of epilepsy," says Paul Taylor of the Natural History Museum. From the 14th century, toadstones were set in rings for their magical properties. The toadstone had to be taken from an old toad that was still alive, and, according to the 17th-century naturalist Edward Topsell, this could be done by placing a toad on a piece of red cloth, which caused it to cast out its stone.

Fossil trees and giant serpents

The fossil *Lepidodendron* is an extinct genus of a tree-like plant related to club mosses. They could sometimes grow to heights of 30 metres and have trunks a metre thick, and thrived during the Carboniferous period (360 to 300 million years ago).

Lepidodendrons had tall, thick trunks that rarely branched and were

topped with a crown of branches bearing leaves. The leaf scars on their trunks and stems looked like tyre tracks or alligator skin.

The folklore Lepidodendrons' rotted and compacted remains formed the coal seams exploited in Britain. After their leaves had fallen off, their trunks became covered with diamond-shaped scars, which resembled the scales of a reptile. As late as 1851 a specimen of this fossil tree was exhibited in Neath as a gigantic fossilised serpent. Visitors could view the 8ft-long specimen for the sum of one shilling (tradesmen six pence and working classes three pence).

Lepidodendrons are now known as scale trees.

| 21696|2007-02-11 20:47:06|Manu Ampim|Re: What African History Themes Need Further Research?|

Hi

Alex has introduced an important issue : Improving the African History Curriculum. My question is what issues should be researched in the future to clarify and detail the history of African people and events?

Clyde

Greetings Clyde,

One issue that has to be addressed is the shortsighted and narrow focus on elitist political history. White historians have misled students & teachers around the world to believe that the exclusive focus on kings and queens and military conquests is the only important study of history. Eurocentric writers are fascinated with political history.

It is clear to me that one of the most significant areas of study and research is African social organization. The traditional African social system is a key component at the core of great African societies. Social relations, and by extension economic exchange, among African people are more important than the European trap of glorifying political conquests as the exclusive domain of "history."

Advancing the work,

Manu Ampim

| 21697|2007-02-11 21:45:32|Alex van Deelen|Re: What African History Themes Need Further Research?|

Hi

Alex has introduced an important issue : Improving the African History Curriculum. My question is what issues should be researched in the future to clarify and detail the history of African people and events?

Hi Professor Winters,

There should be an overview of the existence and origins of all African peoples. Language, history, kings, inventions and achievements.

In scope, it should reach from the first human beings, to today.

I would even say something more. When you look at the official version of a country like Zambia, for instance, you are told that there are '73 tribes'.

However, if you look a lot closer, you see that there are really only 4 distinct regions and major languages, Northern (Bemba), Western (Lozi), Southern (Tonga) and Eastern (Chewa/Ngoni spheres of influence).

If you look even closer than that, you can discern people who migrated directly from the Kola/Luba area of the DRC (Tonga, Bemba and Chewa), and people who ended up in Zambia because of the upheavels in South Africa (Natal and Orange Free State) namely Lozi (Tswana) and Ngoni (the Sotho/Tswana and the Nguni Zulu).

(And by the way, the Sotho and Tswana are also very closely related and claim a common ancestor.)

I believe that the more people understand the historic *relatedness* of African peoples, the less influence politicians will have in exploiting perceptions of tribe and historical uniqueness.

Alex

| 21698|2007-02-11 21:49:02|Peter Clark|Re: On Real Black History|

xxPeter wrote: I appreciate your contribution. I also appreciate you acknowledging that you are sometimes mistaken for being an person of Black African descent born in the U.S or popularly refered to as African-American.The Ham story is an story which was added by Caucasian Theologians Jews at the Council of Jamia around 85 A.D.

----- Original Message -----

From: Mahari

To: Ta_Seti@yahoogroups.com

Sent: Saturday, February 10, 2007 3:37:58 PM

Subject: [Ta_Seti] On Real Black History

I post this with a disclaimer. I'm posting this more to provide an indication of what MAY be finally happening in the general world of history. It may also initiate some discussion. This guy, an Indian-American, is affilliated with Bob Jones U. which of course

colors his writing.

Dr. Winters he certainly seems to like you.

=====

by Babu Ranganathan

On Real Black History

February 09, 2007 01:00 PM EST

I am not African-American. I am Indian-American. I was born in India but I lived most of my life here in the United States and I am a proud citizen of this great country.

I am also a Christian. I converted from Hinduism when I was fourteen. As a Christian, therefore, I am deeply troubled that there are still quite a number of people who believe that there was a biblical justification for enslaving the black people of Africa. Those who hold to this view say that Noah, in the Book of Genesis, cursed Ham and that the black people of Africa being descendants of Ham were justifiably enslaved and treated with contempt. This belief is far from being extinct in our society so it is important that this belief is examined in the light of what the Bible actually teaches.

The particular passage in Genesis 9:25 has been grossly misinterpreted. First of all, Noah never cursed his son Ham. The actual curse was on Canaan the oldest son of Ham. Ham also had other sons but they were not cursed by Noah. The servitude (or subjugation) of the Canaanites occurred at various times in history under various rulers. Their ultimate subjugation came under the Romans (who were descendants from the line of Japheth) when the Romans destroyed their final stronghold which was the ancient city of Carthage (a Phoenician or Canaanite colony) in North Africa, thus fulfilling Noah's prophecy in Genesis 9:27 that Canaan would serve Japheth. The Canaanites were also once slaves of the Hebrew people (descendants from the line of Shem) who themselves were once slaves of the Egyptians and, thus, fulfilling the Biblical prophecy that Canaan's descendants would be a "servant of servants." The Canaanites were also at one time ruled by their brothers the Egyptians. Thus, the Biblical prophecy concerning the curse of the Canaanites had been completely fulfilled long ago.

The Bible teaches that the Black (or Negro) people are descendants of Ham (who was one of the three sons of Noah). Obviously, Noah and his three sons Ham, Shem, and Japheth each carried the genes for producing several races since ultimately all the races of mankind had descended from them. Genetically, it was possible for Noah and his three sons to carry the genes for producing different races just as it is genetically possible today, for example, for a person of European origin to carry genes for producing children with different color hair. The principle is the same. Although you and I today may not possess genes for producing different races of people, Noah and his three sons Ham, Shem, and Japheth did possess such genes.

According to the Bible the ancient Egyptians were descended from Ham through the line of Mizraim. Ham had four sons: Cush, Mizraim, Phut, and Canaan (Genesis 10:6). The name "Mizraim" is the original name given for Egypt in the Hebrew Old Testament. Many Bibles will have a footnote next to the name "Mizraim" explaining that it means "Egypt." The name "Egypt" itself actually comes to us from the Greeks who gave the Land that name (i.e. "Aegyptos" from the Greek). In addition to the name "Mizraim," the ancient Egyptians also referred to their land as "Kemet" which means "Land of the Blacks." Western historians,

however, say that the word "Kemet" refers to the color of the soil of the land rather than its people. But, the word "Kemet" is actually an ethnic term being a derivative of the word "Khem" (Cham or Ham) which means "burnt" or "black." Ham, who was one of the three sons of Noah and the direct ancestor of the Egyptians, was black. The Bible, in the Old Testament, repeatedly refers to Egypt as the "Land of Ham" (i.e., Psalm 105:23, 27; 106:22). Regarding the ancient Egyptians, there is also considerable historical evidence, aside from the Holy Bible, that they were of Black or Negro origin. Even today the true Egyptian is not to be found in the cities but in the country sides and farmlands of Egypt. Most of the Egyptians in the cities carry a mixed ancestry of European and Asian, but mostly Asian from the immigration and invasions of various people into Egypt throughout the centuries. Very few people realize that Cleopatra was of Greek origin because the Greeks once ruled Egypt and she was descended from one of those Greek rulers. The true Egyptian found in the countryside, however, has dark brown to black skin and very pronounced Negro features. This is particularly true the further south one travels in Egypt. It was from the south that the original pharaohs and the people of Egypt settled the land. The original rulers and builders of Egyptian civilization were of completely Black or Negro origin.

An interesting piece of evidence showing how the ancient Egyptians viewed themselves is found in the tomb of Ramses III (1200 BC). On the wall of this tomb is a painting of four human figures. Each figure is identified with a particular race or group of people with whom the Egyptians had contact. The first figure is that of a finely clothed man who is entirely black with wooly hair who represented the ancient Egyptians. The second figure is that of barely clad fair-skinned man who represented the Europeans. The third figure is that of a finely clothed man who is entirely black with wooly hair who represented the other Blacks of Africa. The fourth figure is that of a finely clothed light brown-skinned man who represented the semitic people. Thus, the ancient Egyptians saw themselves as fully black!

It is important to understand, however, that the Negro or Black race is not monolithic. I realize that there are many scholars who make a distinction between being Negro and having black skin complexion because they take into consideration physical features (i.e. shape of nose, texture of hair, etc.) into their criteria for determining race and not just the criterion of skin color or skin complexion. However, these are all quite artificial criteria. In fact, the very classification of human races is in itself artificial since there really is only one race - the human race within which there are variations and permutations. Even the Bible has no terminology for race. Instead, the Bible refers to the divisions found in mankind in terms of tribe, language, or nation - but never race. However, since in our modern times the word "race" is so popular in designating divisions of mankind we are going to use the term. But, it should be kept in mind that there are wide varieties of characteristics even within a single race. Even among white Europeans, for example, you have varying shades of skin tone, hair color, and other physical traits or characteristics. The same is true of the Black race, but to a much wider degree.

DNA analysis of blacks in Africa confirms that African blacks possess a greater margin of genetic variability. It seems that black Africans carry a greater number of alleles - genetic variations of the same gene(s) in their DNA as compared to Europeans and others. Thus, it is not surprising that there are much wider physical varieties among blacks. For example, in Sudan, Somalia, and South India (where I am originally from) the blacks have more fine features. In fact, even blacks of ancient Nubia (also known as Kush) comprised individuals who had both straight hair as well as wooly hair. Just as whites have varying hair color (i.e. brown, red, blond, and brunette), so too blacks have varying hair texture (i.e. wooly, straight, wavy, and curly). The black aboriginals of Australia, for example, have curly/wavy hair. Many of the aboriginals even have blond hair. Such is the wide diversity within the Black race. Ancient Egyptian statues and paintings depict a wide variety of these Black types. Also, in certain characteristics of language and culture ancient Egypt is uniquely linked to other Black cultures of Africa and this reinforces the Black identity of ancient Egyptian civilization since these unique linguistic and cultural characteristics are not found among Indo-European peoples. For example, the ancient Egyptians like their African brethren were matriarchal whereas Indo-Europeans were and are patriarchal. An exception to this were the ancient Etruscans of Italy. Although the ancient Etruscans, who were Indo-European, were matriarchal, their matriarchal culture and budding civilization was actually due to the influence of trade with the ancient Phoenicians (Canaanites) who were Hamitic and matriarchal. The ancestors of the ancient Egyptians, therefore, were not the patriarchal Indo-Europeans from the North as white supremacists would have us believe but rather the matriarchal black Africans from the South (Upper Egypt). Geographically speaking, the southern regions of ancient Egypt are referred to as "Upper Egypt." The reason for this is explained below in another paragraph.

It should be understood that the people of North India and Europe share a common linguistic and racial heritage and that is why they are referred to on the whole as being "Indo-European." The people of South India (comprising four states and making up roughly twenty-five percent of India's total population) are linguistically and racially known as Dravidians. The Dravidians of India are generally shorter, broader-nosed, with dark brown to black skin complexion and straight or wavy hair. Both archaeological and linguistic evidence shows that it was the ancient Dravidians who built the Indus Valley civilization (also known as the Harappan Civilization which was one of the world's four oldest civilizations after Mesopotamia and Egypt). The ancient Harappan civilization existed in what is now Pakistan. The Dravidians of the Indus Valley were conquered, killed in great mass, and enslaved by white nomadic barbarian invaders called Aryans who came from the north. The Dravidians who escaped Aryan enslavement or slaughter fled to the south and were able to hold their own against any further Aryan encroachment and advancement, and that is why the linguistic and racial make up of South India is different from that of North India. Of course, over the centuries there has been so much crossbreeding between the two peoples that neither the north now is purely Aryan nor the south purely Dravidian anymore. Historian, anthropologist, and educational psychologist Dr. Clyde A. Winters has

provided much painstaking research and numerous resources and references showing the ultimate cultural and phonetic/linguistic links between the peoples of South India and Black Africa. It is worth visiting his site C.A. Winter's Homepage.

Another excellent, scholarly, well-documented, and highly acclaimed book for study on this subject is *The African Origin of Civilization: Myth or Reality* by well-known West African scientist, scholar, and Egyptologist Cheikh Anta Diop. The book is generally available at bookstores or may be ordered through any bookstore. The book may also be purchased over the internet (i.e. amazon.com). Although I agree with most of what Dr. Diop says in his book, I do strongly disagree with his support of Darwinian evolutionary theory concerning human origins and his belief that Judaism and its offspring Christianity is a by-product of Egyptian civilization. There is no doubt that some Judeo-Christian themes, principles, and truths existed in civilizations and cultures much older than that of the Hebrews (the Jews). The concept of one God, for example, was also believed and promoted in ancient Egypt by a certain pharaoh before there ever were Hebrews or Jews who possessed this truth. Elements of God's original truth have been scattered in all cultures of the world including that of ancient Egypt, but I believe (and with good reason) that God uniquely revealed Himself to the Jews in such a way that He gave them His truths unmixed with any errors. The Christian Scriptures teach that the Jews were not selected by God because they were deserving or because they were a great people, but precisely because of the opposite. God delights in using the lowly, undeserving, and insignificant to accomplish His great purposes, and it was God's marvelous plan and purpose to use the lowly, undeserving, and insignificant Jews as His instrument to bring all mankind unto Himself so that both Jews and Gentiles in Christ become equally His children with eternal promises and blessings.

It is important over-all to remember that there were both primitive and advanced black societies in ancient Africa just as there were also both primitive (barbarian) and advanced white societies in Europe during ancient times. However, keep in mind that Western (or White) civilization came on to the world's scene thousands of years after Blacks had already established and built their civilizations, notably Egypt.

There is good reason to believe that the ancient Greeks borrowed much of their philosophy, religion, mathematics, and sciences from the Egyptians. Of course, the Greeks definitely modified and gave their own Greek names to these concepts which they learned and borrowed from the Egyptians. Many prominent ancient Greek philosophers admitted in their own writings (of which we have a record) that they learned their scientific and mathematical concepts in Egypt. Writers and publishers of modern history textbooks make sure not to mention or include these confessions. The simple fact is that history shows that the ancient Greeks never really advanced as a society or people until they made contacts with Egypt. Then, as they say, they really took off. In fact, it would not at all be pre-mature to say that the Black society and civilization of ancient Egypt jump-started Greek civilization which in-turn jump-started all Western or European

civilization. An excellent and scholarly article to read which summarizes the various historical and archaeological evidences which exist supporting the Black heritage of ancient Egypt is Ancient Egypt: Africa's Stolen Legacy published in "New African" magazine. Another one is Still Out of Africa written by Dr. Charles S. Finch, III, M.D. of Morehouse School of Medicine. And, still, another very excellent and quite comprehensive website is: Ancient Africa's Black Kingdoms. If you wish to read an excellent essay which explains why the hair found on Egyptian mummies is straight rather than wooly go to: Hanging In The Hair. Please understand that the purpose of my webpage, which you are now reading, is to provide only general information. It is not my purpose here in this site to present detailed documentation and references. Such necessary and important detailed documentation and references are available through contacting the sources that I mention on this page.

One must realize that geographers refer to northern Egypt as "Lower Egypt" and to southern Egypt as "Upper Egypt." The reason for this is because the Nile River in Egypt, unlike other rivers of the world, flows from the south to the north. So up the Nile is actually going south and that is why the southern part of Egypt is called "Upper Egypt" and down the Nile is actually going north and that is why the northern part of Egypt is referred to as "Lower Egypt."

In ancient times the border of southern (or "Upper") Egypt was much further south than where it is today. Upper Egypt in ancient times extended well into what is now the country of Sudan (known in ancient times as Nubia or Kush). It was from Upper Egypt (Nubia or Kush) that the first pharaoh of Egypt Narmer (also known as Menes) went out to conquer and unify all of Egypt into one nation or kingdom. It was from here (the South) that the original ancestors of the Egyptians, following the direction of the Nile River north, settled the land of Egypt. The Egyptians themselves recorded in their writings that their ancestors came from the south. For example, the Edfu text (which is an inscription still found in the Temple of Horus at Edfu) states: "Several thousand years ago, we were led by our king from the South to settle up the Nile Valleys."

Western Egyptologists and historians continue to ignore such evidence and will certainly not publish it in school history textbooks.

Western Egyptologists and historians continue to use the specious argument that the ancient Egyptians and Nubians (also known as Cushites) could not have belonged to the same race because they were separate countries and throughout history they fought one another for supremacy. But, ancient history shows us that separate nations that were white also fought one another (i.e. the ancient Romans and Gauls), but no one would argue that because of this the people of those nations didn't belong to the same race. In fact, Egypt was originally a colony of Nubia (Kush or Cush) but eventually separated from Nubia and became independent and even stronger than Nubia.

Throughout history both nations (Egypt and Cush) fought one another for political dominance even though both belonged to the same Black race. When the Jews were enslaved in Egypt they adopted many of the Egyptian customs including the Egyptian prejudices towards the

Cushites. That is why we read in the Bible that after the Jews left Egypt Miriam (Moses's sister) criticized Moses for marrying a Cushite woman. The language of the ancient Egyptians was related to the black nation of Kush (Nubia) to the south. There is nothing, absolutely nothing, in the language of the ancient Egyptians that is related to Indo-European or Semitic. Ancient Egyptian language was not Afro-Asiatic as Western historians presently claim. It was entirely Hamitic.

There were also early black civilizations in Asia (such as the Sumerian civilization of Mesopotamia, for example, before various Semitic peoples entered and dominated the region). In fact, according to the Bible the descendants of Ham first settled in Asia (i.e. Mesopotamia and Arabia) before entering Africa. But, such black societies or civilizations which existed originally in Mesopotamia or Asia were not Semitic in origin, and, therefore, they were not Asian in that sense. Ancient Sumerian language truly was related to the Africoid or Hamitic languages of ancient Nubia and Egypt because they were essentially one people even though the Sumerians, who were blacks, built their civilization in Mesopotamia (Asia). This is not to say that Semitic peoples did not live in the region at the time of the Sumerians. Such Semitic peoples would probably have used the Sumerian language as the common language just as French persons today in the United States, for example, would use English as their common language. As was mentioned, the Sumerian civilization in Mesopotamia was later replaced by various Semitic cultures and peoples. Of course, long after the ancient Nubians and Egyptians had established their civilizations, Hamitic peoples mixed with Semitic peoples on the East African coast resulting in languages that were both Hamitic and Semitic in character, but the language of the original Egyptians was completely Hamitic from its foundation all the way up.

To get around all of this, Western Egyptologists and historians say that even though ancient Egyptians used a language connected to a black race and nation (the Kushites of Nubia) the Egyptians themselves, however, were white. That is why Western Egyptologists and historians refer to the ancient Egyptians as white Hamites even though there is not a shred of objective evidence to support this twisted hypothesis, and, in fact, there is an abundance of evidence to contradict it, not to mention plain good old common sense and logic. Western historians and Egyptologists would never apply such deficient logic and reasoning to other disciplines, but when it comes to the race of the ancient Egyptians their minds will bend over backwards to deny the predominantly Negro origins of ancient Egyptian history and civilization. This has not been the case with all Western historians and Egyptologists but it has generally been the case - with very few or rare exceptions. The interesting thing is that Eurocentrist Egyptologists and their radical supporters like Dinesh D'Souza and Lefkowitz who oppose scholars such as African Egyptologist Diop never give specific reasons as to why Diop, for example, is wrong. They will say that Diop's arguments are unsound, but they will never explain how or why they are unsound. The comprehensive scientific evidences and logic presented by Diop are never addressed or refuted specifically by these opponents, but only generally. It is also interesting to note that Diop was head and

shoulders above over other Egyptologists in his formal education and in his scientific (he was a physicist), linguistic, and Egyptological credentials. Today Egypt is referred to as an Arab nation, but this is only because the Arabs conquered Egypt centuries ago and imposed upon the original people their Arab language, culture and Moslem religion. Many modern Egyptians of today are really the descendants of Arab, Persian, Greek, and other non-African peoples that entered into Egypt over the many centuries. The ancient or original Egyptians, however, were of African or Black (Negroid) descent, and this is still mostly true of the bulk of Egypt's rural population, especially in the south. Long before the Arabs invaded and conquered Egypt the famous and ancient Greek historian Herodotus (who is known as the Father of History) visited Egypt and wrote concerning the Egyptians: "They have burnt skin, flat noses, thick lips, and wooly hair" (Herodotus, Book II, p. 100, translated by George Rawlinson, New York: Tudor, 1928). Readers may wish to obtain the book Return to Glory. The book, written by white author and professional speaker Joel F. Freeman, discusses the historical and archaeological evidences for ancient black Egyptian civilization.

Now to get back to our subject. Even though Noah had pronounced a terrible curse on Canaan, the curse did not apply to the blacks of Africa who were taken as slaves to the Americas because those blacks were not descendants of the Canaanites. It must also be understood that the curse applied to the Canaanites in a national sense only. That is clear from the context of Scripture. Individual Canaanites in history who trusted in the true God were delivered from the curse (i.e. Rahab the harlot mentioned in the Book of Joshua in the Old Testament. The same Rahab is mentioned in the New Testament, Matthew 1:5, as being an ancestor of our Lord and Savior Jesus Christ). As to why Noah pronounced a curse on Canaan for a sin that his father Ham had committed is not clearly explained in the Bible. In one sense it could be said that Ham was punished in his son Canaan. It also might be that Noah foresaw by revelation from God that Canaan would more likely follow and take after in the immoral footsteps and behavior of his father Ham. We know from history that the Canaanites practiced very gross sexual and other forms of immorality - even to the point of sacrificing their children in the fire to their idols which they worshipped and for this they were ultimately cursed with extinction as a nation.

The author, Babu G. Ranganathan, is an experienced Christian writer. Mr. Ranganathan has his B.A. with academic concentrations in theology and biology from Bob Jones University. As a religion and science writer he has been recognized in the 24th edition of Marquis Who's Who In The East. The author's articles have been published in various publications including Russia's Pravda and South Korea's The Seoul Times. The author has a website at: <http://www.religion science.com>.

=====
HTP,
Mahari

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| 21699|2007-02-12 03:43:57|clyde winters|Re: What African History Themes Need Further Research?|

Thanks.

Clyde

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

- > Hi
- > Alex has introduced an important issue : Improving
- > the
- > African History Curriculum. My question is what
- > issues
- > should be researched in the future to clarify and
- > detail the nistory of African people and events?
- >
- >
- > Hi Professor Winters,
- >
- > There should be an overview of the existence and
- > origins of all African peoples. Language, history,
- > kings, inventions and achievements.
- >
- > In scope, it should reach from the first human
- > beings,
- > to today.
- >
- > I would even say something more. When you look at
- > the official version of a country like Zambia, for
- > instance,
- > you are told that there are '73 tribes'.
- >
- > However, if you look a lot closer, you see that
- > there are
- > really only 4 distinct regions and major languages,
- > Northern (Bemba),
- > Western (Lozi), Southern (Tonga) and Eastern
- > (Chewa/Ngoni spheres
- > of influence).
- >

- > If you look even closer than that, you can discern
- > people who migrated
- > directly from the Kola/Luba area of the DRC (Tonga,
- > Bemba and Chewa),
- > and people who ended up in Zambia because of the
- > upheavels in South
- > Africa (Natal and Orange Free State) namely Lozi
- > (Tswana) and
- > Ngoni (the Sotho/Tswana and the Nguni Zulu).
- >
- > (And by the way, the Sotho and Tswana are also very
- > closely related
- > and claim a common ancestor.)
- >
- > I believe that the more people understand the
- > historic *relatedness*
- > of African peoples, the less influence politicians
- > will have in exploiting
- > perceptions of tribe and historical uniqueness.
- >
- > Alex
- >
- >

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| 21700|2007-02-12 03:48:15|clyde winters|Re: What African History Themes Need Further Research?|

Thanks.

Clyde

--- Manu Ampim <Profmanu@acninc.net> wrote:

- > Hi
- > Alex has introduced an important issue : Improving
- > the
- > African History Curriculum. My question is what
- > issues
- > should be researched in the future to clarify and

> detail the nistory of African people and events?

>

> Clyde

>

>

>

>

> Greetings Clyde,

>

> One issue that has to be addressed is the

> shortsighted and narrow focus on elitist political

> history. White historians have misled students &

> teachers around the world to believe that the

> exclusive focus on kings and queens and military

> conquests is the only important study of history.

> Eurocentric writers are fascinated with political

> history.

>

> It is clear to me that one of the most significant

> areas of study and research is African social

> organization. The traditional African social system

> is a key component at the core of great African

> societies. Social relations, and by extension

> economic exchange, among African people are more

> important than the European trap of glorifying

> political conquests as the exclusive domain of

> "history."

>

> Advancing the work,

>

> Manu Ampim

>

>

>

Have a burning question?

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| 21701|2007-02-12 07:53:08|Paul Kekai Manansala|Re: What African History Themes Need Further Research?|

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

>

>

> It is clear to me that one of the most significant areas of study

and research is African social organization. The traditional African social system is a key component at the core of great African societies. Social relations, and by extension economic exchange, among African people are more important than the European trap of glorifying political conquests as the exclusive domain of "history."

>

>

It may be more anthropology than history but more information on domestication of crops like sorghum and teff and animals like the donkey and African cattle, would be nice. Also something like Joseph Needham's massive work on Chinese civilization. Van Sertima's *Blacks in Science* is something along this line although I think there is still more research that can be done in this area.

Regards,

Paul Kekai Manansala

| 21702|2007-02-12 12:17:52|clyde winters|Re: What African History Themes Need Further Research?|

Thanks

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

> --- In Ta_Seti@yahoogroups.com, "Manu Ampim"

> wrote:

> >

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>
> Regards,
> Paul Kekai Manansala
>
>

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| 21703|2007-02-12 12:23:00|Robin|Re: What African History Themes Need Further Research?|
Dear Group

I think that we need to consolidate information as well as do
research into new areas. For example, where is our DEFINITIVE book
on ancient Egyptian political, cultural, scientific, technological
and intellectual history?

Several writers have made great advances and there are great essays
scattered between the pages of Diop, Ben-Jochannan, Erman, Strouhal,

Hornung, Van Sertima, Carruthers, MacNaughton, Obenga and Finch, but someone needs to put the best of all of it together in one book.

We also need books that combine the histories of

1. Ta-Seti, Kerma with Kush
2. Axum with Yemen
3. Carthage with Numidia
4. More on Ghana, Mali with Songai
5. Kanem-Borno with the Hausa Confederation
6. More on Nok, Igbo-Ukwu, Yoruba, Eredo with Benin
7. Kongo with Ndongo-Matamba
8. Great Zimbabwe, Munhumutapa with the Zulu Empires
9. More on the Swahili Confederation
10. More on the Mediaeval Nubian Kingdoms, i.e. Nobadia, Alwa and Makuria
11. Morocco with Al-Andalus
12. More on Africa and early America (not just Malians and Egyptians)
13. Elam with Indus Valley
14. Mesopotamia
15. The Arab Slave Trade in Africans
16. The European Slave Trade in Africans
17. More on the Maroon Societies

We also need FAR MORE on civilisations like the Mossi States, Nupe, Kuba, Lunda, Luba, Chokwe and Kitwara.

Most importantly we need PHOTOGRAPHS of the surviving artefacts such as inscriptions, manuscripts, monuments and art & crafts.

Robin

www.whenweruled.com

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

> >

>

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- > still more research that can be done in this area.

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> Regards,

> Paul Kekai Manansala

>

| 21704|2007-02-12 16:02:28|clyde winters|Re: What African History Themes Need Further Research?|

Thanks

Clyde

--- Robin <historicalwalker@yahoo.com> wrote:

> Dear Group

>

- > I think that we need to consolidate information as
- > well as do
- > research into new areas. For example, where is our
- > DEFINITIVE book
- > on ancient Egyptian political, cultural, scientific,
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- > Robin
- >
- > www.whenweruled.com
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- > --- In Ta_Seti@yahoogroups.com, "Paul Kekai
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<http://answers.yahoo.com/dir/?link=list&sid=396546091>

| 21705|2007-02-12 21:58:56|asar_imhotep|Re: What African History Themes Need Further Research?|

One thing I would like to see more of is an exploration into the languages and the philosophy behind the words Africans use(d) to articulate their world view. Simply knowing what happened to the people means nothing if we can't understand their particular world view and how that shaped their political, social and spiritual interactions. I think this is what's missing from most curriculums.

I've only read one African scholar who does a real good job of this in all of his works and that is Dr. Kimbwandende Kia Bunseki Fu-Kia. Africans have a unique way of being and a personal philosophy on what it means to be in a perpetual state of becoming and their understanding of this shapes all of their political realities. The violation of these philosophies is what lead to certain actions in which we are fond of studying.

I also think there should be curriculum courses centered around African Law and governance from as far as we can go back to the present. Students should be made to design mock policy based on what they know of traditional organization, designed for todays climate and to discuss the pros and cons of such policies.

I will also add that an indepth study on African herbology and health concepts should be a course. Herbology is a mandatory "course" in traditional education systems. Seeing how Africans dealt with health is key to understanding any of the "spiritual" myths you may encounter in your studies.

I think we should hold African Science Fairs as well.

I mean, what's the point of learning history if it isn't used to create future realities?

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

>
> Hi
> Alex has introduced an important issue : Improving the
> African History Curriculum. My question is what issues
> should be researched in the future to clarify and
> detail the nistory of African people and events?

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> Clyde

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> Greetings Clyde,

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> One issue that has to be addressed is the shortsighted and narrow
focus on elitist political history. White historians have misled
students & teachers around the world to believe that the exclusive
focus on kings and queens and military conquests is the only important
study of history. Eurocentric writers are fascinated with political
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> Advancing the work,

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> Manu Ampim

>
| 21706|2007-02-13 03:23:43|clyde winters|Re: What African History Themes Need Further
Research?|

Thank you.

Clyde

--- asar_imhotep <asar_imhotep@yahoo.com> wrote:

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| 21707|2007-02-13 03:37:49|safiya7772002|Re: What African History Themes Need Further Research?|

--- In Ta_Seti@yahoogroups.com, "Robin" wrote:

>Htp

EDUCATIONAL REVIEW - URGENT !!!

Here are the links to the government websites detailing the criteria for educational review.

<http://www.qca.org.uk/secondarycurriculumreview/subject/ks3/history/index.htm>

http://www.dfes.gov.uk/pns/DisplayPN.cgi?pn_id=2007_0018

<http://www.qca.org.uk/secondarycurriculumreview/>

http://www.qca.org.uk/2586_18154.html

This review has already started - 5th February 2007 and runs until 30th April 2007. There has not been a review like this since 1988. We as Afrikans have an opportunity to have a voice in what our children are taught. The government is going to be teaching them Mandarin, Urdu, and what pains me is slavery! With no balance whatsoever. Why should our children continue to sit in class with no positive image of themselves? The few (percentage wise) "conscious" parents who will try and supplement their child's education - usually outside of the system - is not enough to have an impact on our communities. Unfortunately there are parents amongst us who do not have good parenting skills and put their children in a system think that the 'system' should raise them. ALL children need to learn BLACK HISTORY. We are forced to learn everyone else's, why not our own....and not the emphasis on the last 500 years of enslavement. Black History did not start with slavery, in fact it ended there. We have thousands of years pre (slavery) history- great civilisations, etc that could and should be taught in schools.

I phoned Dawn Butler office (12.2.07) - She was not there as she is at her constituency, but I managed to speak to her private secretary (Michael). I said she needs to finish what she started in starting a motion for black history into the school curriculum and make use of the 52 MP signatures already gathered. I also pointed out to him this Educational Review. He said she was not aware of it, but he will make her aware of it. . Her early day motion.

<http://edmi.parliament.uk/EDMi/EDMDetails.aspx?EDMID=31395&SESSION=875>

In the coming months all we gonna here is talks on "abolition" shizzle ... Yet no one wants to do anything about redressing it??? Why are we still so scared to challenge the system? This very small window of opportunity may not come around for another 20 years. Educators/teachers/part time historians can contribute to the revision of the curriculum. Proposals, i.e. Teaching modules fully prepared, with teaching aids need to be presented to the government before the END of this deadline. If 10 get through, its 10 more than we had yesterday

Those in positions of leadership need only ask the afrikan community at this time for their support, for the majority of us are against slavery being taught in schools without anything to balance it.

I hope you all take this into serious consideration for we Are working against a time limit. Maybe together as a community we can instigate even an online petition, groups, organisations and individuals can sign. ? ..Enter 'modules' of our Story that can be taught in the

system, ... we need to do something

I pray that something is done to start healing young mindsand
our communities ..

One love & light

Htp

> Dear Group

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> research into new areas. For example, where is our DEFINITIVE book

> on ancient Egyptian political, cultural, scientific, technological

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> scattered between the pages of Diop, Ben-Jochannan, Erman, Strouhal,

> Hornung, Van Sertima, Carruthers, MacNaughton, Obenga and Finch, but

> someone needs to put the best of all of it together in one book.

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> We also need books that combine the histories of

> 1. Ta-Seti, Kerma with Kush

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> We also need FAR MORE on civilisations like the Mossi States, Nupe,

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> Most importantly we need PHOTOGRAPHS of the surviving artefacts such

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> Robin

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> www.whenweruled.com
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| 21708|2007-02-13 04:32:47|clyde winters|Re: What African History Themes Need Further
Research?|

Hi

Thanks for the information. I hope Robin and other
educators in the UK will attempt to make African
history a greater part of the curriculum.

But I will tell you this, African history is a major
part of National curriculum in U.S., but it is not
mandatory to teach the subject so the teaching of

African and Afro-American history varies across the U.S.. Presently, students will learn about Africa during the sixth (6) grade of elementary school as part of the World History curriculum, and if they choose one course in High School also in a World History course. It is for this reason that Americans know so little about the rest of the world.

Afro-American history is rarely taught in elementary and high schools across the U.S, as a separate subject. Usually the history of African Americans is integrated in most contemporary U.S. History text. In these text there is usually a short overview of West African history, slavery, abolition , civil rights movement and the slave trade. But very little space is given to Afro-American culture, protest against racism, lynching, and history of scientific discovery.

The absence of the Afro-American influence in science makes it appear that Black Americans have contributed nothing to U.S. science. This is a shame.

It is a shame because the world does not know how much American supremacy in science has been the result of Afro-American people. Thusly, it is made to appear that Afro-Americans are weak, always complaining and depended.

In some urban areas with large Afro-American populations it may be an elective in High School. In this course the subject is taught unevenly. In addition, many Afro-American students learn very little in these courses because they can't identify with these courses--they percieve the Afro-American history course, as just another history course due to the inferiority instill among many Afro-American youth growing up in the U.S.

This inferiority is instilled in Afro-Americans through the media which makes it appear we are mainly inclined to criminal activity, and best adapted to the sports and entertainment industries. This focus on Blacks in the entertainment and sports industries has back fired on the U.S.

It has back fired because now their is little interest among Blacks in the sciences and America's role in science has began to decline. Since the native Blacks in the U.S., are not interested in science, now the U.S. is trying to get new Blacks from India to

take our place.

Clyde

--- safiya7772002 <safiya7772002@yahoo.com> wrote:

> --- In Ta_Seti@yahoogroups.com, "Robin"

> wrote:

> >Htp

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=== message truncated ===

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<http://answers.yahoo.com/dir/?link=list&sid=396546091>

| 21709|2007-02-13 08:05:32|Paul Kekai Manansala|Re: What African History Themes Need
Further Research?|

--- In Ta_Seti@yahoogroups.com, "safiya7772002" wrote:

>

> -

Can't help much Safiya as I'm not a UK citizen, but good luck in getting your curriculum changes. I would think they've been having some success across the channel in France. They certainly have an active and vibrant movement there.

Regards,

Paul Kekai Manansala

| 21710|2007-02-13 08:22:38|asar_imhotep|Barak Obama's Not Really "Black"|

I apologize early for deviating from the theme of this yahoo groups, as this doesn't necessarily deal with Nile Valley history of some sorts, but I found this interview to be quite disturbing and just wanted to get the group's opinion on the issues being discussed as they relate to Obama's ethnic heritage and how we now have representatives within the culture who have carved out their own rules folk taxonomy.

Colbert Interviews Debra Dickerson

Posted by: Brian Fox Dougherty

<http://blog.bookmach.com/2007/02/12/colbert-interviews-debra-dickerson/>

Asar Imhotep

<http://www.mochasuite.com>

| 21711|2007-02-13 10:19:25|Mahari Mengistu|Re: Barak Obama's Not Really "Black"|

I believe that she makes a very good point. The question is whether it is one that needs extensive discussion or has significant import to the political/racial process. I believe he is eminently qualified educationally, morally and intellectually for the position of President. I don't think that this consideration of whether he is qualified to be President held a lot of importance prior the Shrub's presidential run. However, on a deeper racial identity level both socially and economically for us AAmericans I find his ascendancy potentially disturbing.

I've noticed that AA's of bi-racial parents are found more acceptable and are more easily embraced by whites. Halley Berry is another example. Additionally, there seems to be a movement of bi-racial people being highly upset at being called "black" and wanting a separate classification for themselves. If they did not have a problem with being black then why bother with a separate classification. This need I think in itself suggests that they have

issues with blackness. Sort of like Michael Jackson's song "It Don't Matter If UR Black or White"; yet, he tries like hell to be white himself.

Part of this problem can be attributed to white extreme narcissism: if a person has some white in them they are therefore assumed to be better. The same sort of attitude seems to be present toward blacks who marry white. They immediately become more "appropriate". What I fear is that this acceptance of the mulatto will lead to the social and political practice of acceptance of the "honorary whites syndrome" which will promote this preferred group who will (and who do) ultimately reject and oppress the darker, purer breed of Afrikan. This, IMHO, is what has happened in Brazil, N Afrika and the Middle East. Those individuals who have white blood no longer view themselves as black/Afrikan but as whites and consequently cooperate - often too enthusiastically - in oppressing the purer blood Afrikan.

It is a part of what I call the "corrupting influence of power". And it appears that every where whites acquire power and control they totally contaminate the people of color.

I don't know if it's the power or the narcissistic culture or both.

Just my two cents.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

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dickerson/

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> Asar Imhotep
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| 21712|2007-02-13 11:03:01|Paul Kekai Manansala|Re: Barak Obama's Not Really "Black"|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
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> people being highly upset at being called "black" and wanting a
> separate classification for themselves. If they did not have a
> problem with being black then why bother with a separate
> classification.

I don't blame bi-racial people on this after all they have parents who are of different race. They shouldn't be forced to reject any part of their heritage.

This need I think in itself suggests that they have
> issues with blackness. Sort of like Michael Jackson's song "It Don't
> Matter If UR Black or White"; yet, he tries like hell to be white
> himself.

Michael Jackson of course is black, both parents were black although I guess he may have different races in his ancestral background.

Obviously he is/was trying to be white as he was raised black. But Barack Obama was raised by white people and partially by an Indonesian stepfather.

You can't really say he's "trying" to be something else than what he is -- a bi-racial, bi-cultural person.

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> syndrome" which will promote this preferred group who will (and who
> do) ultimately reject and oppress the darker, purer breed of
> Afrikan. This, IMHO, is what has happened in Brazil, N Afrika and
> the Middle East.

It's happened/happening in the U.S., however I don't think this has
anything to do with Obama's popularity among whites.

I'm just about sure Obama's white supporters don't have the foggiest
notion of supporting him because they're trying to promote something
like a Spanish racial caste system.

This guy actually has a political vision, although what we mostly read
about is his race and religion.

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> cooperate - often too enthusiastically - in oppressing the purer
> blood Afrikan.
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My own view is that Obama is trying not think about race despite the
fact that people will keep bringing it up. He's trying to run as a
person with a direction.

He is a member of the African American community, but he's not running
on that platform and that makes sense. He has to run as a member of
the entire community, the entire society because he will be making
decisions for everybody.

Regards,

Paul Kekai Manansala

| 21713|2007-02-13 11:55:50|Mahari Mengistu|Re: Barak Obama's Not Really "Black"|

Basically, I agree with what you've said but you will also notice
that no where did I mention that he was "trying to be white" or
anything. One reason that I admire him is because he has depth,
compassion and a profound intelligence. It would be shallow, lacking
in self-examination and/or stupid for him to try to be white in this
country - even though some try it.

I think his choice of a lovely (very Afrikan looking), intelligent
accomplished black woman attests to his self-understanding. I've no
doubt there were white women throwing themselves at this handsome

successful man.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

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> is -- a bi-racial, bi-cultural person.

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> Regards,

> Paul Kekai Manansala

>

| 21714|2007-02-13 12:13:27|sarrita_bella|Publishing|

<http://timelessavatarpress.com/>

| 21715|2007-02-13 12:19:50|Paul Kekai Manansala|Re: Barak Obama's Not Really "Black"|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> I think his choice of a lovely (very Afrikan looking), intelligent
> accomplished black woman attests to his self-understanding. I've no
> doubt there were white women throwing themselves at this handsome
> successful man.

>

Some people would suggest that choosing a black woman however
beautiful or accomplished over a blonde bombshell (regardless of IQ)
as evidence that he really isn't black .

They had a snippet of a Saturday Night Live skit on this on CNN.

Is there any study on bride choices of successful black men? Do they
really have a preference for white women?

Regards,

Paul Kekai Manansala

| 21716|2007-02-13 13:55:41|Alex van Deelen|Re: What African History Themes Need Further
Research?|

>

> It is clear to me that one of the most significant areas of study
> and research is African social organization. The traditional African
> social system is a key component at the core of great African
> societies. Social relations, and by extension economic exchange,
> among African people are more important than the European trap of

> glorifying political conquests as the exclusive domain of "history."

It may be more anthropology than history but more information on domestication of crops like sorghum and teff and animals like the donkey and African cattle, would be nice. Also something like Joseph Needham's massive work on Chinese civilization. Van Sertima's _Blacks in Science_ is something along this line although I think there is still more research that can be done in this area.

Just following up,

- If you look at the Transvaal/Botswana area (I meant Transvaal, not Orange Free State), and Lesotho, they are almost a continuous region.

- The Tswana and Sotho claim the common ancestor Mogale. At the same time, grouping of Nguni captures Southern Nguni (Xhosa) and Northern Nguni (Zulu, Swazi, Shangani, Ghazi, Ndebele, Ngoni), which captures most people living in South Africa. In other words, most African people in South Africa can be described as either Nguni or Sotho/Tswana.

- The influence of kings. It is because of the exploits of one king, Shaka, who was once barely the chief of the equally obscure Zulu clan, that most widely spoken language in South Africa today is Zulu (spoken more widely than English or Afrikaans). So I would say that individual kings and their decisions and fortunes do have huge ramifications for history and culture.

- Format wise, I was thinking of a book like "The Atlas Of Mankind - The story of the peoples of the world, their origins, cultures and beliefs", by Mitchell Beazley Publishers, ISBN 90 210 5783 2. But obviously less racist and not Eurocentric. :)

What I like about it is the format, it is large, relatively thin, and has lots of space for photographs, maps and will appeal to children from 8 and over. (34.5 x 24.5 x 2 centimeters).

Alex

| 21717|2007-02-13 16:46:47|Alex van Deelen|Re: What African History Themes Need Further Research?|

> Dear Group

>

> I think that we need to consolidate information as well as do

> research into new areas. For example, where is our DEFINITIVE book

> on ancient Egyptian political, cultural, scientific, technological

- > and intellectual history? Several writers have made great advances and
- > there are great essays scattered between the pages of Diop,
- > Ben-Jochannan, Erman, Strouhal, Hornung, Van Sertima, Carruthers,
- > MacNaughton, Obenga and Finch, but someone needs to put the best
- > of all of it together in one book.
- >
- > We also need books that combine the histories of
- > 1. Ta-Seti, Kerma with Kush
- > 2. Axum with Yemen
- > 3. Carthage with Numidia
- > 4. More on Ghana, Mali with Songai
- > 5. Kanem-Borno with the Hausa Confederation
- > 6. More on Nok, Igbo-Ukwu, Yoruba, Eredo with Benin
- > 7. Kongo with Ndongo-Matamba
- > 8. Great Zimbabwe, Munhumutapa with the Zulu Empires
- > 9. More on the Swahili Confederation
- > 10. More on the Mediaeval Nubian Kingdoms, i.e. Nobadia, Alwa and
- > Makuria
- > 11. Morocco with Al-Andalus
- > 12. More on Africa and early America (not just Malians and Egyptians)
- > 13. Elam with Indus Valley
- > 14. Mesopotamia
- > 15. The Arab Slave Trade in Africans
- > 16. The European Slave Trade in Africans
- > 17. More on the Maroon Societies
- >
- > We also need FAR MORE on civilisations like the
- > Mossi States, Nupe, Kuba, Lunda, Luba, Chokwe
- > and Kitwara. Most importantly we need
- > PHOTOGRAPHS of the surviving artefacts such as
- > inscriptions, manuscripts, monuments and art & crafts.
- >
- > Robin

What you are talking about is more of an encyclopedium. :)

I was thinking of the "Atlas Of Mankind" book, which could be relatively cheap, and therefore would be accessible for juveniles in schools, as gifts, etc.

I just remember the impact that book had on me, and the dislike I had for the more racist and eurocentric content. It was however, the first actual content on African people and civilisations I could find. This is back in the early eighties, of course.

The size of the book makes it great for including photographs, detailed maps. It is about 34.5 x 24.5 x 2 centimeters.

Maybe both should be done - a popular book with a good overview of African people and history, and a highly detailed encyclopedium to go with that.

And another thing specific to your post. I hate to keep harping on interconnectedness, but I think it is important when listing all these civilisations, to show the flow of history and the relation of these civilisations to each other. For instance, it could be made clear that Egyptian civilisation comes from Nubia and that that civilisation comes from the African Aqualithic. Right now, there are still people who want to connect Egypt to Mesopotamia, etc.

Alex

| 21718|2007-02-13 18:50:41|shalom|Re: Barak Obama's Not Really "Black"|

The issue of bi-racial parenting is very relevant. Bi-racial children often identify with the white part of their heritage simply because it offers more benefits to doing so. Generally, they do not understand the Black experience since most bi-racial couples reside in Anglo communities and not in the inner cities where blacks are the majority.

A perfect example is Lenny Kravitz. Lenny is a bi-racial New Yorker, but has never played the Apollo theater. Why? His music is for white audiences and his record sales confirm this.

I've attended most of the nations black protest rally's such as the Martin Luther King Holiday rallies, and the Million Man March. These bi-racial children are always AWOL at these events, and don't donate financially either. In Obama's case, he knows even less than Kravitz about the issues within the black community.

Here in the Booker T. Washington papers

(<http://www.historycooperative.org/btw/volumes.html>) he describes a system whites put in place for re-educating native Americans, where they would take native American children aged 6-10 into a catholic school environment. They were taken from their parents and lived under supervision of whites until they were young men and women. During this time, they were not given visitation with their true parents. When they were returned to the reservations as leaders, the Native Americans stated that these kids were 200% more brutal and uncaring even than whites.

Will Obama be the same? If Vegas were offering bets and odds, I would place my money that Obama will be no better for black Americans than his white counterparts. He is after all, a politician before being black.

menenarmer

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Paul Kekai Manansala

Sent: Tuesday, February 13, 2007 2:03 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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| 21719|2007-02-13 23:23:15|asar_imhotep|Re: Barak Obama's Not Really "Black"|
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a position. Here's a link for more information:
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the people with mixed genetic and social lineages and truthfully only perpetuates the myths already associated with the folk categorization of race.

What's ironic about the link I provided earlier is that now you have Americans of African descent attempting to cause a division between people on the continent and people in the states based off an alleged difference in events which have been branched off sometime in history. The sister obviously has no sense of history nor of African culture. If she did, she wouldn't make such whimsical statements as she did. This is one of the reasons I do lectures on the various cultural continuities present within African American culture that have not been severed due to slavery. For some reason certain African Americans really think they are different.

She really looked like an idiot in that interview and I'm glad the host handled it in the manner in which he did.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

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> Behalf Of
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> Sent: Tuesday, February 13, 2007 2:03 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
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> Paul Kekai Manansala
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| 21720|2007-02-14 06:44:30|shalom|Re: Barak Obama's Not Really "Black"|

It's just my opinion, based on reading his book (*The Audacity of Hope*), speaking with others who have met him, and perhaps a jaded opinion on all politicians. We have yet to see if Obama can dethrone Bill Clinton as America's first *black* president. :)

Obama promotes change in politics through a new type of "integration". He doesn't mention any specifics, nor any concise plans on how to accomplish this.

As to the division you mention, read (I'm sure you have) history and you'd recognize this is nothing new. Control is maintained by creating division, and the concept of integration by those that promote it has this intended side-effect. Recognizing blacks are the most diverse peoples on the planet, one shouldn't be surprised that they are also as equally divided.

Remembering W.E.B. Dubois stating that he felt *torn* between the various worlds he transverse, the white, the black, the educated. The conflict within him that drove his choices. The division between his push for integration into the white man's world and it being in opposition to Marcus Garvey's popular African movement. Dubois's real alliances became apparent as he handed over NAACP lists to the US Military Intelligence and crystal clear as he assisted the FBI in prosecuting and deporting Garvey. Division of the world's people of color is nothing new, while Obama does represent something new. I don't believe Obama will defeat Clinton, but we'll have to wait and see where he goes from there.

So far, I haven't seen or heard Obama deliver anything of passion, and his soft treatment of Ronald Reagan and Hubert Humphrey among other civil rights issues I find discouraging. His book lacks anything of significance and reads like a long winded political speech aimed towards comforting whites. It doesn't help that he excels at the mealy-mouth technique and the absence of fire in his conviction is in my opinion, not a good thing.

-----Original Message-----

From: Ta_Seti@yahooogroups.com

[mailto:Ta_Seti@yahooogroups.com]**On Behalf Of** asar_imhotep

Sent: Wednesday, February 14, 2007 2:22 AM

To: Ta_Seti@yahooogroups.com

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| 21721|2007-02-14 06:49:51|anne|Re: Barak Obama's Not Really "Black"|

I will just say; as a mother to so-called 'bi-racial' children - I don't use that term at all and my children are first and foremost human beings - and then they are black - they have no need to 'identify with white' - nor do they 'feel better' than anyone else. We have lived in predominantly white areas and predominantly black areas and now we live in a very multi-cultural area - Arabs, Chinese, Somalians, Turks, Filipinos, Ghanians - you name it... As for Barack Obama - I have heard him (or read him) several times refer to himself as a black man - not bi-racial. Generalizations may carry some measure of truth - but we have to be careful 'cause they can also be very foolish.

asar_imhotep wrote:

I think you might actually want to read his resume before taking such a position. Here's a link for more information:
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Asar Imhotep

<http://www.mochasuite.com>

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> menenarmer
> -----Original Message-----
> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
On
Behalf Of
> Paul Kekai Manansala
> Sent: Tuesday, February 13, 2007 2:03 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
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> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
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> Regards,
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| 21722|2007-02-14 06:54:22|Paul Kekai Manansala|Re: Barak Obama's Not Really "Black"|
--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>

> It's just my opinion, based on reading his book (The Audacity of Hope),
> speaking with others who have meet him, and perhaps a jaded opinion

on all

> politicians. We have yet to see if Obama can dethrone Bill Clinton as

> America's first black president. :)

>

Do you feel that Hillary Clinton would be a good black president?

> Obama promotes change in politics through a new type of "integration".

>

Obama grew up in a rather integrated society in Hawai'i. I'm guessing
but that may be something that he has in mind. There are some
neighborhoods there that are practically segregated but generally this
is less extreme than elsewhere.

Regards,

Paul Kekai Manansala

| 21723|2007-02-14 07:24:14|Paul Kekai Manansala|Re: Barak Obama's Not Really "Black"|

Btw, I understand how Menenarmer could have a jaded view of
politicians. My experience with them has engendered similar
skepticism. However, I've met a few that I feel are good persons.

Any time there is power and money involved, greedy and power-hungry
people are attracted. I've found this also in small community
organizations at the leadership level. But there are always some
"good apples" as well.

Regards,

Paul Kekai Manansala

| 21724|2007-02-14 07:26:45|Courtenay barnett|Re: Barak Obama's Not Really "Black"/reply and
comment|

If the white majority so define "black", the issue may not be so much of a
problem that Obama has in acknowledging that social reality, while
preserving his sanity, but a problem that white Ameica has always had in

accepting all as human beings.
Courtenay

>From: anne <sevenfeminine@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"

>Date: Wed, 14 Feb 2007 06:49:33 -0800 (PST)

>

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| 21725|2007-02-14 07:26:54|Paul Kekai Manansala|Kenya's 'Turkana Boy' at Center of Debate|
Kenya's 'Turkana Boy' at Center of Debate

<http://www.npr.org/templates/story/story.php?storyId=7379471>

... by Gwen Thompson

Morning Edition, February 13, 2007 The first public display of a nearly complete human skeleton ? expected later this year ? will pit scientists against Kenya's evangelical movement. The evolution/creationism battle has arrived in a country known as the cradle of mankind.

| 21726|2007-02-14 07:38:43|anne|Re: Barak Obama's Not Really "Black"/reply and comment|
Yes; I agree. Not that there is no racism in Europe - but there is a special and intensified (racial/racist) dynamic going on in the US. (From what I see anyway.)

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> > Paul Kekai Manansala

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| 21727|2007-02-14 07:53:14|kcamm23063@aol.com|Ancient boy's skeleton sparks evolution
debate|

Ancient boy's skeleton sparks evolution debate

Story Highlights

Kenya's national museum to display 160,000 fossils
Turkana Boy, most complete prehistoric human ever found, to be shown
Kenyan evangelicals upset that the exhibit contradicts Bible

NAIROBI, Kenya (AP) -- Deep in the dusty, unlit corridors of Kenya's national museum, locked away in a plain-looking cabinet, is one of mankind's oldest relics: Turkana Boy, as he is known, the most complete skeleton of a prehistoric human ever found.

But his first public display later this year is at the heart of a growing storm -- one pitting scientists against Kenya's powerful and popular evangelical Christian movement. The debate over evolution vs. creationism -- once largely confined to the United States -- has arrived in a country known as the cradle of mankind.

"I did not evolve from Turkana Boy or anything like it," says Bishop Boniface Adoyo, head of Kenya's 35 evangelical denominations, which he claims have 10 million followers. "These sorts of silly views are killing our faith."

He's calling on his flock to boycott the exhibition and has demanded the museum relegate the fossil collection to a back room -- along with some kind of notice saying evolution is not a fact but merely one of a number of theories.

Against him is one of the planet's best-known fossil hunters, Richard Leakey, whose team unearthed the bones at Nariokotome in West Turkana, in the desolate, far northern reaches of Kenya in 1984.

"Whether the bishop likes it or not, Turkana Boy is a distant relation of his," Leakey, who founded the museum's prehistory department, told The Associated Press. "The bishop is descended from the apes and these fossils tell how he evolved."

Among the 160,000 fossils due to go on display is an imprint of a lizard left in sedimentary rock, dating back 200 million years, at a time when the Earth's continents were only beginning to separate.

Dinosaur fossils and a bone from an early human ancestor, dating back 7 million years, will also be on show along with the bones of short-necked giraffes and elephants whose tusks protrude from their lower jaws.

They provide the clearest and unrivaled record yet of evolution and the origins of man, say scientists.

But the highlight will be the 5-foot-3 Turkana Boy, who died at age 12 and whose skeleton had been preserved in marshland before its discovery.

It will form the center stage of the exhibition to be launched in July following a \$10.5 million renovation of the National Museums of Kenya, financed by the European Union. The EU says it has no concerns over the displays and that the museum was free to exhibit what it wished.

Followers of creationism believe in the literal truth of the Genesis account in the Bible that God created the world in six days. Bishop Adoyo believes the world was created 12,000 years ago, with man appearing 6,000 years later. He says each biblical day was equivalent to 1,000 Earth years.

Adoyo's evangelical coalition is the only religious group voicing concern about the exhibition.

Leakey fears the ideological spat may provoke an attack on the priceless collection, one largely found during the 1920s by his paleontologist parents, Louis and Mary Leakey, who passed their fossil-hunting traditions on to him.

The museum, which attracts around 100,000 visitors a year, is taking no chances.

Turkana Boy will be displayed in a private room, with limited access and behind a glass screen with 24-hour closed-circuit TV. Security guards will be at the entrance.

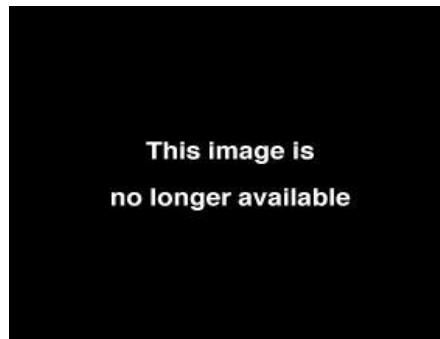
"There are issues about the security," said Dr. Emma Mbua, the head of paleontology at the museum. "These fossils are irreplaceable and we wouldn't want anything to happen to them."

Insurance coverage could run into millions of dollars, she added.

Mbua, a Protestant, is a little taken aback at the controversy but has no problems reconciling her own faith to the scientific evidence.

"Evolution is a fact," adds Mbua, who has run the department for the last five years.

"Turkana Boy is our jewel," she said. "For the first time, we will be taking him out of the strong room and showing our heritage to the world."



Kenyan Scientist Samuel Muteti holds a replica of Turkana Boy's skull Thursday at the Kenya National Museum.

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Find this article at:

<http://www.cnn.com/2007/TECH/science/02/06/kenya.fossildebate.ap/index.html>

Forward Ever (by any means necessary)!

Karen C. Aboiralor

| 21728|2007-02-14 08:10:44|Alex van Deelen|Publishing|

Actually this is interesting.

<http://timelessavatarpress.com/Submissions.html>

Does anyone around here have experience with publishing?

Alex

| 21729|2007-02-14 09:01:19|MR|Re: Publishing|

Yes, Alex. What kind of info are you looking for? ~mark

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— —

Within people there is a longing and a desire such that, even if a hundred thousand worlds were theirs to own, still they would find no rest or comfort. They try every trade and craft, studying astronomy, medicine and every other subject, but they reach no completion, for they have not found their true desire. Poets call the Beloved "heart's ease," because there the heart finds ease. How can we find peace and rest in anything but the Beloved? - Mevlana Jelaluddin Rumi

Books, Poetry and Essays~ <http://www.authorsden.com/rockeymoore>

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| 21730|2007-02-14 09:34:49|arumese|Egyptian queen Cleopatra was no stunner, coin shows|
Egyptian queen Cleopatra was no stunner, coin shows

LONDON (AFP) - When Shakespeare wrote that the face of Cleopatra, the ancient queen of Egypt, "beggar'd all description", he meant that words could not sum up her beauty.

But a coin dating from 32BC and put on display in Britain Tuesday shows the phrase had an unintended double meaning -- it depicts the queen as no great looker with a pointed chin, thin lips and sharp nose.

Her lover, Mark Antony, fares little better on the coin's flipside -- the Roman general is shown with a hook nose, bulging eyes and a thick neck.

The portraits are a long way from the famously sultry depiction of the couple by Richard Burton and Elizabeth Taylor in the 1963 film "Cleopatra".

The coin has gone on display at Newcastle University, northeast England, on Valentine's Day after years of lying in a bank.

Cleopatra, who also had an affair with legendary Roman emperor Julius Caesar, also inspired Shakespeare to write one of his most famous lines: "Age cannot wither her, nor custom stale/Her infinite variety".

But Lindsay Allason-Jones, the university's director of archaeological museums, said that the image of her as a great beauty is comparatively modern, dating back to medieval English poet Geoffrey Chaucer.

"Roman writers tell us that Cleopatra was intelligent and charismatic and that she had a seductive voice, but, tellingly, they do not mention her beauty," she said.

"It's one of those perpetual myths that has been perpetuated by having people like Elizabeth Taylor playing her and it's very difficult to get that out of peoples' psyches.

"She does look as if she's forgotten to put her teeth in."

The coin itself represents one three hundredth of a Roman soldier's salary and was probably minted to pay the wages of those stationed in Egypt."

(I would also add that it is just as difficult to get out of people's psyches the myth that the Egyptians were white.)

Fred

http://news.yahoo.com/s/afp/20070214/wl_uk_afp/britainegyphthistory_070214125855

| 21731|2007-02-14 09:35:08|shalom|Re: Barak Obama's Not Really "Black"|

LOL! Look at Hillary's financing. The same as Bill's, but more.

Perhaps she would make as good a black president as Obama, but nowhere as good as Powell, had he chosen to run.

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Paul Kekai Manansala

Sent: Wednesday, February 14, 2007 9:54 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>

> It's just my opinion, based on reading his book (The Audacity of Hope),

> speaking with others who have meet him, and perhaps a jaded opinion

on all

> politicians. We have yet to see if Obama can dethrone Bill Clinton as

> America's first black president. :)

>

Do you feel that Hillary Clinton would be a good black president?

> Obama promotes change in politics through a new type of "integration" .

>

Obama grew up in a rather integrated society in Hawai'i. I'm guessing

but that may be something that he has in mind. There are some neighborhoods there that are practically segregated but generally this

is less extreme than elsewhere.

Regards,

Paul Kekai Manansala

| 21732|2007-02-14 10:14:04|asar_imhotep|Re: Egyptian queen Cleopatra was no stunner, coin shows|

The whole concept of what and who is beautiful is subjective. Why is this even a story?

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>

> Egyptian queen Cleopatra was no stunner, coin shows
>
> LONDON (AFP) - When Shakespeare wrote that the face of Cleopatra, the
> ancient queen of Egypt, "beggar'd all description", he meant that
> words could not sum up her beauty.
>
> But a coin dating from 32BC and put on display in Britain Tuesday
> shows the phrase had an unintended double meaning -- it depicts the
> queen as no great looker with a pointed chin, thin lips and sharp
> nose.
>
> Her lover, Mark Antony, fares little better on the coin's flipside --
> the Roman general is shown with a hook nose, bulging eyes and a thick
> neck.
>
> The portraits are a long way from the famously sultry depiction of
> the couple by Richard Burton and Elizabeth Taylor in the 1963
> film "Cleopatra".
>
> The coin has gone on display at Newcastle University, northeast
> England, on Valentine's Day after years of lying in a bank.
>
> Cleopatra, who also had an affair with legendary Roman emperor Julius
> Caesar, also inspired Shakespeare to write one of his most famous
> lines: "Age cannot wither her, nor custom stale/Her infinite variety".
>
> But Lindsay Allason-Jones, the university's director of
> archaeological museums, said that the image of her as a great beauty
> is comparatively modern, dating back to medieval English poet
> Geoffrey Chaucer.
>
> "Roman writers tell us that Cleopatra was intelligent and charismatic
> and that she had a seductive voice, but, tellingly, they do not
> mention her beauty," she said.
>
> "It's one of those perpetual myths that has been perpetuated by
> having people like Elizabeth Taylor playing her and it's very
> difficult to get that out of peoples' psyches.
>
> "She does look as if she's forgotten to put her teeth in."
>
> The coin itself represents one three hundredth of a Roman soldier's
> salary and was probably minted to pay the wages of those stationed in
> Egypt."
>
> (I would also add that it is just as difficult to to get out of

> people's psyches the myth that the Egyptians were white.)

>

> Fred

>

> http://news.yahoo.com/s/afp/20070214/wl_uk_afp/britainegyphistory_070

> 214125855

>

| 21733|2007-02-14 10:50:24|michael mwenda|Re: Barak Obama's Not Really "Black"/reply and comment|

Allow me to digress from the Nile River civilization debate and contribute to the Obama debate. Some African-American brothers and sisters have argued that Obama does not qualify as one of their own because of his unique background being a product of an African father who immigrated to the US recently and a white mother. These Obama critics are using the same bigoted racial methodologies that conferred status on the basis of birth- a natural accident- and not the content of character as Dr. Martin Luther King Jr. would have preferred. Obama identifies himself as black and that is what is important. Why would these critics of Obama confer to Hillary Clinton an African-American status and not Obama who identifies himself as so? Further, we know that black people, both in Africa and the Diaspora share the same experience of exploitation from the white people. It is on this basis that the pan-African movement sought to unite and create a common identity from the diverse African people. Rejection of Obama simply because he does not fit the African-American categorization defeats the efforts of our forefathers to unify all people of Africa descent.

Kithinji

anne wrote:

Yes; I agree. Not that there is no racism in Europe - but there is a special and intensified (racial/racist) dynamic going on in the US. (From what I see anyway.)

Courtenay barnett wrote:

If the white majority so define "black", the issue may not be so much of a problem that Obama has in acknowledging that social reality, while preserving his sanity, but a problem that white Ameica has always had in acceting all as human beings.

Courtenay

>From: anne <sevenfeminine@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"

>Date: Wed, 14 Feb 2007 06:49:33 -0800 (PST)

>

>I will just say; as a mother to socalled 'bi-racial' children - I don't use

>that term at all and my children are first and foremost human beings - and

>then they are black - they have no need to 'identify with white' - nor do

>they 'feel better' than anyone else. We have lived in predominantly white
>areas and predominantly black areas and now we live in a very
>multi-cultural area - Arabs, Chinese, Somalians, Turks, Filipinos, Ghanians
>- you name it...
>
> As for Barack Obama - I have heard him (or read him) several times refer
>to himself as a black man - not bi-racial.
>
> Generalizations may carry some measure of truth - but we have to be
>careful 'cause they can also be very foolish.
>
>
>
> asar_imhotep <asar_imhotep@yahoo.com> wrote:
> I think you might actually want to read his resume before taking
>such
>a position. Here's a link for more information:
>http://en.wikipedia.org/wiki/Barack_Obama
>
>I for one do not think your opinion is remotely true for even half of
>the people with mixed genetic and social lineages and truthfully only
>perpetuates the myths already associated with the folk categorization
>of race.
>
>What's ironic about the link I provided earlier is that now you have
>Americans of African descent attempting to cause a division between
>people on the continent and people in the states based off an alleged
>difference in events which have been branched off sometime in history.
>The sister obviously has no sense of history nor of African culture.
>If she did, she wouldn't make such whimsical statements as she did.
>This is one of the reasons I do lectures on the various cultural
>continuities present within African American culture that have not
>been severed due to slavery. For some reason certain African Americans
>really think they are different.
>
>She really looked like an idiot in that interview and I'm glad the
>host handled it in the manner in which he did.
>
>Asar Imhotep
><http://www.mochasuite.com>
>
>--- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> >
> > The issue of bi-racial parenting is very relevant. Bi-racial
>children often
> > identify with the white part of their heritage simply because it

>offers more
>> benefits to doing so. Generally, they do not understand the Black
>experience
>> since most bi-racial couples reside in Anglo communities and not in the
>> inner cities where blacks are the majority.
>>
>> A perfect example is Lenny Kravitz. Lenny is a bi-racial New Yorker,
>but has
>> never played the Apollo theater. Why? His music is for white
>audiences and
>> his record sales confirm this.
>> I've attended most of the nations black protest rally's such as the
>Martin
>> Luther King Holiday rallies, and the Million Man March. These bi-racial
>> children are always AWOL at these events, and don't donate financially
>> either.
>>
>> In Obama's case, he knows even less then Kravitz about the issues
>within the
>> black community.
>>
>> Here in the Booker T. Washington papers
>> (<http://www.historycooperative.org/btw/volumes.html>) he describes a
>system
>> whites put in place for re-educating native Americans, where they
>would take
>> native American children aged 6-10 into a catholic school
>environment. They
>> were taken from their parents and lived under supervision of whites
>until
>> they were young men and women. During this time, they were not given
>> visitation with their true parents. When they were returned to the
>> reservations as leaders, the Native Americans stated that these kids
>were
>> 200% more brutal and uncaring even then whites.
>>
>> Will Obama be the same? If Vegas were offering bets and odds, I
>would place
>> my money that Obama will be no better for black Americans then his white
>> counterparts. He is after all, a politician before being black.
>>
>> menenarmer
>> -----Original Message-----
>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On
>Behalf Of
>> Paul Kekai Manansala

>> Sent: Tuesday, February 13, 2007 2:03 PM
>> To: Ta_Seti@yahoogroups.com
>> Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
>>
>>
>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>>>
>>
>>> I've noticed that AA's of bi-racial parents are found more
>acceptable
>>> and are more easily embraced by whites. Halley Berry is another
>>> example. Additionally, there seems to be a movement of bi-racial
>>> people being highly upset at being called "black" and wanting a
>>> separate classification for themselves. If they did not have a
>>> problem with being black then why bother with a separate
>>> classification.
>>
>> I don't blame bi-racial people on this after all they have parents who
>> are of different race. They shouldn't be forced to reject any part of
>> their heritage.
>>
>> This need I think in itself suggests that they have
>>> issues with blackness. Sort of like Michael Jackson's song "It Don't
>>> Matter If UR Black or White"; yet, he tries like hell to be white
>>> himself.
>>
>> Michael Jackson of course is black, both parents were black although I
>> guess he may have different races in his ancestral background.
>>
>> Obviously he is/was trying to be white as he was raised black. But
>> Barack Obama was raised by white people and partially by an Indonesian
>> stepfather.
>>
>> You can't really say he's "trying" to be something else than what he
>> is -- a bi-racial, bi-cultural person.
>>
>> They immediately become more "appropriate" .
>>> What I fear is that this acceptance of the mulatto will lead to the
>>> social and political practice of acceptance of the "honorary whites
>>> syndrome" which will promote this preferred group who will (and who
>>> do) ultimately reject and oppress the darker, purer breed of
>>> Afrikan. This, IMHO, is what has happened in Brazil, N Afrika and
>>> the Middle East.
>>
>> It's happened/happening in the U.S., however I don't think this has
>> anything to do with Obama's popularity among whites.

\gg

> > I'm just about sure Obama's white supporters don't have the fogginess
> > notion of supporting him because they're trying to promote something
> > like a Spanish racial caste system.

 \gg

>> This guy actually has a political vision, although what we mostly read
>> about is his race and religion.

 \gg

> > Those individuals who have white blood no longer
> > > view themselves as black/Afrikan but as whites and consequently
> > > cooperate - often too enthusiastically - in oppressing the purer
> > > blood Afrikan.

> > >

 \gg

>> My own view is that Obama is trying not think about race despite the
>> fact that people will keep bringing it up. He's trying to run as a
>> person with a direction.

 \gg

> > He is a member of the African American community, but he's not running
> > on that platform and that makes sense. He has to run as a member of
> > the entire community, the entire society because he will be making
> > decisions for everybody.

 \gg

> > Regards,

> > Paul Kekai Manansala

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$$>$$
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✓

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/

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| 21734|2007-02-14 11:08:38|Alex van Deelen|Re: Barak Obama's Not Really "Black"|
Re: Barak Obama's Not Really "Black"
Posted by: "Mahari Mengistu" mahari@myway.com m2rmsm
Tue Feb 13, 2007 10:19 am (PST)

> I've noticed that AA's of bi-racial parents are found more acceptable
> and are more easily embraced by whites.

And middle easterners too, if I remember correctly. The INS
at one point considered everyone from North and Northeast
Africa 'White'.

Hence the Hefny case.

Which is interesting in and of itself. There was as time, and
some of this thinking still continues, that Africa was partially
populated by a race of conquering, blackened whites called
'Hamites'. As a result of this, the people of North, Northeast
Africa and many people in East, West and South Africa
were declared white. In fact the Zulus were declared
'Hamites' because they beat the British Army.

Read 'The Funding of Scientific Racism: Wickliffe Draper
and the Pioneer Fund' by William H. Tucker.

From Wikipedia:

" A "Hamitic race" was also identified, referring to those
Africans whom Europeans considered "advanced", or most
similar to themselves and Semitic peoples. "

Or, Africans who kicked European behind, like
the Zulus, the 'Mad Mahdi' of Sudan, etc.

" The persistence of racial thinking and the myth of racial divergence, American Anthropologist, 99 (3), 534-544. "

- > Halley Berry is another example. Additionally, there seems to
- > be a movement of bi-racial people being highly upset at being
- > called "black" and wanting a separate classification for themselves.

Or 'Indian'. Or 'French'. Or even Jewish.

Read up on American history.

Check out this website,

The Blurred Racial Lines Of Famous Families

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/>

Or even better,

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/gibsonfamily.htm>

1

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/pendarvis.html>

- > If they did not have a problem with being black
- > then why bother with a separate classification.
- > This need I think in itself suggests that they have
- > issues with blackness.

"Being Black" is not something that exists in a vacuum.

However, you cannot pin 'passing' or anything else on mixed race people only. How about all the Hispanic, Italian and Jewish entertainers who anglicized (and still anglify) their names to find 'wider acceptance' in the US?

David 'Lee' Roth instead of David Roth.

Julia 'Louise' Dreyfuss instead of Julia Dreyfuss.

Sarah 'Michelle' Gellar, instead of Sarah Gellar.

Richie Valens, instead of Richard Steven Valenzuela.

Tony Bennett, instead of Anthony Dominick Benedetto.

Victoria Principal, instead of Concettina Ree Principale.

Why are Gwen Stefani and Madonna peroxide blondes?

'Passing' seems more like a national sport.

Interestingly, Heather Locklear seems to be embracing her 'tri-racial' ancestry. I wish more Southerners did.

- > Part of this problem can be attributed to white extreme
- > narcissism: if a person has some white in them they are
- > therefore assumed to be better. "

Actually you will find more explanatory power looking at the 'one drop rule' and it's history.

- > The same sort of attitude seems to be present toward blacks
- > who marry white.

Obama didn't. Clarence Thomas did. What does that tell you?

- > They immediately become more "appropriate".
- > What I fear is that this acceptance of the mulatto will lead to the
- > social and political practice of acceptance of the "honorary whites
- > syndrome" which will promote this preferred group who will (and
- > who do) ultimately reject and oppress the darker, purer breed of
- > Afrikan.

And this is something new? Look at CNBC. How many white hispanic women aren't on there? That's because of 'diversity', racists are allowed to choose who they discriminate against. Guess who they hire to comply with any kind of 'diversity' label?

- > This, IMHO, is what has happened in Brazil, N Afrika
- > and the Middle East. Those individuals who have white
- > blood no longer view themselves as black/Afrikan but
- > as whites and consequently cooperate - often too
- > enthusiastically - in oppressing the purer blood Afrikan.

Everyone can, I think that would be obvious. Weren't the Irish oppressed, and didn't they add to their own oppression in first Ireland, then Northern Ireland,

and in the American South, in the oppression of African Americans and for that matter Native Americans and Hispanics?

You still have to demonstrate how this is going to happen with mixed race people in America.

I'm sorry, but how is any of this new? We already know there is discrimination based on color, as well as race.

The only difference between the USA and the Caribbean, is that the United States never had a mixed race class standing between the Black majority and the white minority; in the US, that position was taken up by poor whites.

This is one of the main reasons why racism persists the way it does - it has become a part of the psychology and personality of certain whites.

I'm sorry, but you are trying to perpetuate negative stereotypes of mixed race people, without looking at any context or history.

Alex

| 21735|2007-02-14 11:21:37|Alex van Deelen|Mixed Race In America (Re: Barak Obama's Not Really "Black")|

Slightly off-topic for this group, but still very interesting.

On how the 'one drop rule' was turned into '1/8th or more':

" It is undoubtedly due to local memories of families like the Gibsons and the Pendarvises that when, at the turn of the century, the one drop or "any amount whatsoever ascertainable" definition of "negro" was being adopted by a majority of the Southern states, the South Carolina Legislature in 1895 decided not to follow suit. "

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/gibsonfamily.htm>

1

This page updated January 2004. The news that Senator Strom Thurmond had a mixed race daughter who had remained a secret to the outside world for several decades was not news for genealogists and historians. They've long known about the many great families of the South with mixed race histories. Arguably, the most notable among these is the great political "Ur"

family of the South, the Gibsons. Why the early and rich history of this family has been so ignored would be amusing, if it were not such a clear cut example of how certain subjects can be too politically incorrect to handle.

Gideon Gibson's family first appeared in the records when they applied for land in the Santee River area in South Carolina around 1730. Although some objected to their being "free colored men with their white wives," in the end they were given permission by Governor Robert Johnson.

Soon after, they became part of a sociological phenomenon which the few scholars who have looked at it have still not satisfactorily explained. Probably due to the difficulty of working land without recourse to labour (whether from slavery or indentured servitude) there occurred in early South Carolina beginning sometime in the late 1740s and ending just prior to the Revolution, a rather surprising number of fairly substantial land holders who sold their properties and for lack of a better description, simply went 'bush.'

Living together in the woods in loose communities, they refused to work and existed by poaching, theft and as they grew more desperate, highway robbery and raids on the homes and farms of their law abiding, hard working neighbours. Besides the women they abducted who became just as criminally proficient, their ranks swelled with a great many Indians and runaway slaves.

In the end, these 'banditi' were brought to heel by the Gibsons and other farming families. Located too far from the centres of British colonial administration, they took the law into their own hands and eventually caused greater concern to the British government than the troublesome element they had initially gone up against. For these morally upstanding and highly industrious pioneers with the Gideon Gibson as their leader, go down in history as the country's first vigilantes - or 'regulators' as they were known then. It was their initiative that instigated those movements which, a few decades later, would erupt into the most violent of that kind of action - lynching.

It should be pointed out here, however, that the most aggressive force employed by this group was a good whipping which at that time in history was the standard legal punishment for the behaviour they were attempting to curtail. Incidentally, and I cannot help but find some amusement in the fact, this is what they also meted out to the British soldiers who were sent out to quell them.

In what was then the only monograph written on these events, Richard Maxwell Brown's "South Carolina Regulators," the author was aware of the colour of these ambitious and successful farmers such as the Gibsons, but he made no mention of it in his work. Obviously, he was not about to take responsibility for pointing out that the most terrifying sociological reaction to the black community in the early 1900s had been initiated by people of colour a century and a half earlier.

Southern Families

Other academics have skirted this history for another reason it seems. This group of mixed race plantation owners who finally subdued the 'bush' outlaws and whose descendants by the time of the Civil War had become some of the wealthiest and most politically influential figures of Georgia, the Carolinas, Kentucky and Tennessee - were of the same ethnic stock. The matrimonial alliances of one branch of the Gibson clan, for example, were contracted almost exclusively with congressional, senatorial and gubernatorial families of these southern states. Senator Gibson of Louisiana and the founder of Tulane University was a scion of this family.

A subsequent observation Maxwell Brown made caused me almost as much excitement as my discovery of this deep dark secret surrounding the African strain in the genealogy of our Southern aristocracy. For in this episode of Southern history can be heard some of the earliest drumbeats of the oncoming American Revolution. As a part of the campaign the Gibsons mounted demanding the government restore law and order, they further alienated the British colonial office by withholding their taxes. Hardly a dozen years or so earlier than the Revolution, it was they who started the famous chant, "no taxation without representation," which would gather momentum through the rest of the states and finally culminate in this country's great War of Independence.

It is undoubtedly due to local memories of families like the Gibsons and the Pendarvises that when, at the turn of the century, the one drop or "any amount whatsoever ascertainable" definition of "negro" was being adopted by a majority of the Southern states, the South Carolina Legislature in 1895 decided not to follow suit. During the discussion on the floor, one of the members pointed out that were such a law enforced,

too many descendants of those who had served during the civil war would not be allowed to marry into white families of the same social standing they had long presumed themselves to be. The Legislature finally settled on one eighth or more of African ancestry as their definition of who was Negro. Prior to this decision, South Carolina as well as most other Southern states, had usually ruled in questions of racial identity that if an individual looked white and acted white then he or she was legally white. Virginia, for instance, would not adopt the "one drop" law until the 1920s

4/25/96..... FRONTLINE's inquiry into the Gibson family history began when a Boston Globe article mentioned that Boston hairdresser Olive Benson had offered to manage Chelsea Clinton's 'naps.' In addition, The New England Historical and Genealogical Society had already spotted a South Carolina Gibson in the Clinton genealogy.

| 21736|2007-02-14 12:08:35|Mahari Mengistu|Re: Barak Obama's Not Really "Black"|

I don't know. I doubt it. Although, there is an insidious suspicion in the black community that this is true. My belief is that it all goes back to socialization: you are a product of your environment. And if you add to that, that we, AAmericans, have had our culture and language taken away as well as our self-determination, it is not surprising -if it is true.

We all want power and most of us do not sufficiently examine ourselves regarding "the why's"; and women - especially society's most prized women - are a symbol of power for men. So, i.e., the blonde bombshell.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

>

> > I think his choice of a lovely (very Afrikan looking),

intelligent

> > accomplished black woman attests to his self-understanding. I've

no

> > doubt there were white women throwing themselves at this handsome

> > successful man.

> >

- >
- > Some people would suggest that choosing a black woman however
- > beautiful or accomplished over a blonde bombshell (regardless of IQ)
- > as evidence that he really isn't black .
- >
- > They had a snippet of a Saturday Night Live skit on this on CNN.
- >
- > Is there any study on bride choices of successful black men? Do

they

- > really have a preference for white women?

>

> Regards,

> Paul Kekai Manansala

>

| 21737|2007-02-14 12:31:10|Mahari Mengistu|Re: Barak Obama's Not Really "Black"|

Don't you think you are being a little too hard on the author? She actually has a point. One of the points that Dr. Winters has made is that many of our universities are being filled by bi-racial folks and Afrikans from the continent. I'm happy for them because they are my people,too. However, the truth is that people are horribly shallow and we should not assume that these people are going to have empathy for the blight of indigenous Afrikan-Americans or more "pure" blood who are direct descendants of slaves. Regrettably, we cannot take that for granted so it is imperative that we be watchful and vigilant. The black community is notorious for forgetting about the folks left in the ghetto.

I'm wholly in favor of his candidacy and I think he would be a great president and work toward -or at least, attempting to- bringing the country together. But I believe we would make a mistake to think that he would give us, blacks, a hands up on anything. We could, I think, forget about the idea of reparations (which I think we are entitled ? yes, entitled to) from him. It also seems that his handlers are white as well. But I do believe that he will work for fairness (even though I think that reparations are fair in the historical context). And quite honestly that is a rare thing in the history of this country.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

>

- > I think you might actually want to read his resume before taking

such

> a position. Here's a link for more information:

> http://en.wikipedia.org/wiki/Barack_Obama

>

> I for one do not think your opinion is remotely true for even half

of

> the people with mixed genetic and social lineages and truthfully

only

> perpetuates the myths already associated with the folk

categorization

> of race.

>

> What's ironic about the link I provided earlier is that now you have

> Americans of African descent attempting to cause a division between

> people on the continent and people in the states based off an

alleged

> difference in events which have been branched off sometime in

history.

> The sister obviously has no sense of history nor of African culture.

> If she did, she wouldn't make such whimsical statements as she did.

> This is one of the reasons I do lectures on the various cultural

> continuities present within African American culture that have not

> been severed due to slavery. For some reason certain African

Americans

> really think they are different.

>

> She really looked like an idiot in that interview and I'm glad the

> host handled it in the manner in which he did.

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>>

>> The issue of bi-racial parenting is very relevant. Bi-racial

> children often

>> identify with the white part of their heritage simply because it

> offers more
> > benefits to doing so. Generally, they do not understand the Black
> experience
> > since most bi-racial couples reside in Anglo communities and not

in the

> > inner cities where blacks are the majority.
> >
> > A perfect example is Lenny Kravitz. Lenny is a bi-racial New

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> > never played the Apollo theater. Why? His music is for white
> audiences and
> > his record sales confirm this.
> > I've attended most of the nations black protest rally's such as

the

> Martin
> > Luther King Holiday rallies, and the Million Man March. These bi-

racial

> > children are always AWOL at these events, and don't donate

financially

> > either.
> >
> > In Obama's case, he knows even less than Kravitz about the issues
> within the
> > black community.
> >
> > Here in the Booker T. Washington papers
> > (<http://www.historycooperative.org/btw/volumes.html>) he describes

a

> system
> > whites put in place for re-educating native Americans, where they
> would take
> > native American children aged 6-10 into a catholic school
> environment. They
> > were taken from their parents and lived under supervision of

whites

> until
> > they were young men and women. During this time, they were not

given

> > visitation with their true parents. When they were returned to the
> > reservations as leaders, the Native Americans stated that these

kids

> were

> > 200% more brutal and uncaring even then whites.

> >

> > Will Obama be the same? If Vegas were offering bets and odds, I
> would place

> > my money that Obama will be no better for black Americans then

his white

> > counterparts. He is after all, a politician before being black.

> >

> > menenarmer

> > -----Original Message-----

> > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On

> > Behalf Of

> > Paul Kekai Manansala

> > Sent: Tuesday, February 13, 2007 2:03 PM

> > To: Ta_Seti@yahoogroups.com

> > Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"

> >

> >

> > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

wrote:

> > >

> >

> > > I've noticed that AA's of bi-racial parents are found more
> acceptable

> > > and are more easily embraced by whites. Halley Berry is

another

> > > example. Additionally, there seems to be a movement of bi-

racial

> > > people being highly upset at being called "black" and wanting

a

> > > separate classification for themselves. If they did not have a

> > > problem with being black then why bother with a separate

> > > classification.

> >

> > I don't blame bi-racial people on this after all they have

parents who

> > are of different race. They shouldn't be forced to reject any

part of

> > their heritage.

> >

> > This need I think in itself suggests that they have

> > > issues with blackness. Sort of like Michael Jackson's

song "It Don't

> > > Matter If UR Black or White"; yet, he tries like hell to be

white

> > > himself.

> >

> > Michael Jackson of course is black, both parents were black

although I

> > guess he may have different races in his ancestral background.

> >

> > Obviously he is/was trying to be white as he was raised black.

But

> > Barack Obama was raised by white people and partially by an

Indonesian

> > stepfather.

> >

> > You can't really say he's "trying" to be something else than

what he

> > is -- a bi-racial, bi-cultural person.

> >

> > They immediately become more "appropriate".

> > > What I fear is that this acceptance of the mulatto will lead

to the

> > > social and political practice of acceptance of the "honorary

whites

> > > syndrome" which will promote this preferred group who will

(and who

> > > do) ultimately reject and oppress the darker, purer breed of
> > > Afrikan. This, IMHO, is what has happened in Brazil, N Afrika

and

> > > the Middle East.

> >

> > It's happened/happening in the U.S., however I don't think this

has

> > anything to do with Obama's popularity among whites.

> >

> > I'm just about sure Obama's white supporters don't have the

fogginess

> > notion of supporting him because they're trying to promote

something

> > like a Spanish racial caste system.

> >

> > This guy actually has a political vision, although what we

mostly read

> > about is his race and religion.

> >

> > Those individuals who have white blood no longer

> > > view themselves as black/Afrikan but as whites and

consequently

> > > cooperate - often too enthusiastically - in oppressing the

purer

> > > blood Afrikan.

> > >

> >

> > My own view is that Obama is trying not think about race

despite the

> > fact that people will keep bringing it up. He's trying to run

as a

> > person with a direction.

> >

> > He is a member of the African American community, but he's not

running

> > on that platform and that makes sense. He has to run as a
member of
> > the entire community, the entire society because he will be

making
> > decisions for everybody.

> >
> > Regards,
> > Paul Kekai Manansala
> >

>
| 21738|2007-02-14 12:38:36|Mahari Mengistu|Re: Barak Obama's Not Really "Black"|
And aren't native Hawaaians a little pissed by the way they have been
shoved aside by white Americans and the Japanese?
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> >
> > It's just my opinion, based on reading his book (The Audacity of

Hope),
> > speaking with others who have meet him, and perhaps a jaded

opinion
> on all
> > politicians. We have yet to see if Obama can dethrone Bill

Clinton as
> > America's first black president. :)
> >
>
>
> Do you feel that Hillary Clinton would be a good black president?
>
>
> > Obama promotes change in politics through a new type

of "integration".
> >
>

> Obama grew up in a rather integrated society in Hawai'i. I'm

guessing

> but that may be something that he has in mind. There are some

> neighborhoods there that are practically segregated but generally

this

> is less extreme than elsewhere.

>

> Regards,

> Paul Kekai Manansala

>

| 21739|2007-02-14 12:45:52|Mahari Mengistu|Re: Barak Obama's Not Really "Black"/reply and comment|

I guess this is not surprising since the ending of slavery in the US culminated in a civil war. Race was/is a very serious matter here - a matter of life and death(?).

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, anne wrote:

>

> Yes; I agree. Not that there is no racism in Europe - but there is a special and intensified (racial/racist) dynamic going on in the US. (From what I see anyway.)

>

> Courtenay barnett wrote:

> If the white majority so define "black", the issue may not be so much of a

> problem that Obama has in acknowledging that social reality, while preserving his sanity, but a problem that white Ameica has always had in

> acceting all as human beings.

> Courtenay

>

>>From: anne

>>Reply-To: Ta_Seti@yahoogroups.com

>>To: Ta_Seti@yahoogroups.com

>>Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"

>>Date: Wed, 14 Feb 2007 06:49:33 -0800 (PST)

>>

>>I will just say; as a mother to socalled 'bi-racial' children - I don't use

>>that term at all and my children are first and foremost human beings - and

>>then they are black - they have no need to 'identify with white' - nor do

> > they 'feel better' than anyone else. We have lived in
predominantly white
> > areas and predominantly black areas and now we live in a very
> > multi-cultural area - Arabs, Chinese, Somalians, Turks, Filipinos,
Ghanians
> > - you name it...
> >
> > As for Barack Obama - I have heard him (or read him) several
times refer
> > to himself as a black man - not bi-racial.
> >
> > Generalizations may carry some measure of truth - but we have to
be
> > careful 'cause they can also be very foolish.
> >
> >
> >
> > asar_imhotep wrote:
> > I think you might actually want to read his resume before taking
> > such
> > a position. Here's a link for more information:
> > http://en.wikipedia.org/wiki/Barack_Obama
> >
> > I for one do not think your opinion is remotely true for even half
of
> > the people with mixed genetic and social lineages and truthfully
only
> > perpetuates the myths already associated with the folk
categorization
> > of race.
> >
> > What's ironic about the link I provided earlier is that now you
have
> > Americans of African descent attempting to cause a division between
> > people on the continent and people in the states based off an
alleged
> > difference in events which have been branched off sometime in
history.
> > The sister obviously has no sense of history nor of African
culture.
> > If she did, she wouldn't make such whimsical statements as she did.
> > This is one of the reasons I do lectures on the various cultural
> > continuities present within African American culture that have not
> > been severed due to slavery. For some reason certain African
Americans
> > really think they are different.

> >
> > She really looked like an idiot in that interview and I'm glad the
> > host handled it in the manner in which he did.
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> > Asar Imhotep
> > <http://www.mochasuite.com>
> >
> > --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> > >
> > > The issue of bi-racial parenting is very relevant. Bi-racial
> > > children often
> > > identify with the white part of their heritage simply because it
> > > offers more
> > > benefits to doing so. Generally, they do not understand the
Black
> > > experience
> > > since most bi-racial couples reside in Anglo communities and
not in the
> > > inner cities where blacks are the majority.
> > >
> > > A perfect example is Lenny Kravitz. Lenny is a bi-racial New
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> > > but has
> > > never played the Apollo theater. Why? His music is for white
> > > audiences and
> > > his record sales confirm this.
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> > > children are always AWOL at these events, and don't donate
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> > > (<http://www.historycooperative.org/btw/volumes.html>) he
describes a
> > > system
> > > whites put in place for re-educating native Americans, where
they

>>would take
>>> native American children aged 6-10 into a catholic school
>>environment. They
>>> were taken from their parents and lived under supervision of
whites
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>>> they were young men and women. During this time, they were not
given
>>> visitation with their true parents. When they were returned to
the
>>> reservations as leaders, the Native Americans stated that these
kids
>>were
>>> 200% more brutal and uncaring even then whites.
>>>
>>> Will Obama be the same? If Vegas were offering bets and odds, I
>>would place
>>> my money that Obama will be no better for black Americans then
his white
>>> counterparts. He is after all, a politician before being black.
>>>
>>> menenarmer
>>> -----Original Message-----
>>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]On
>>Behalf Of
>>> Paul Kekai Manansala
>>> Sent: Tuesday, February 13, 2007 2:03 PM
>>> To: Ta_Seti@yahoogroups.com
>>> Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
wrote:
>>>>
>>>
>>>> I've noticed that AA's of bi-racial parents are found more
>>acceptable
>>>> and are more easily embraced by whites. Halley Berry is
another
>>>> example. Additionally, there seems to be a movement of bi-
racial
>>>> people being highly upset at being called "black" and wanting
a
>>>> separate classification for themselves. If they did not have a
>>>> problem with being black then why bother with a separate
>>>> classification.

> > >

> > > I don't blame bi-racial people on this after all they have
parents who
> > > are of different race. They shouldn't be forced to reject any
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> > > their heritage.

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> > > issues with blackness. Sort of like Michael Jackson's
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> > > Matter If UR Black or White"; yet, he tries like hell to be
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although I
> > > guess he may have different races in his ancestral background.
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> > > stepfather.

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what he
> > > is -- a bi-racial, bi-cultural person.

> > >

> > > They immediately become more "appropriate".
> > > > What I fear is that this acceptance of the mulatto will lead
to the
> > > > social and political practice of acceptance of the "honorary
whites
> > > > syndrome" which will promote this preferred group who will
(and who
> > > > do) ultimately reject and oppress the darker, purer breed of
> > > > Afrikan. This, IMHO, is what has happened in Brazil, N Afrika
and
> > > > the Middle East.

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> > > It's happened/happening in the U.S., however I don't think this
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> > > anything to do with Obama's popularity among whites.
> > >
> > > I'm just about sure Obama's white supporters don't have the
fogginess

> >-----

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>

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>

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>

>

>

>

>

>

> -----

> Food fight? Enjoy some healthy debate

> in the Yahoo! Answers Food & Drink Q&A.

>

| 21740|2007-02-14 12:55:46|Mahari Mengistu|Re: Egyptian queen Cleopatra was no stunner, coin shows|

>>(I would also add that it is just as difficult to to get out of

people's psyches the myth that the Egyptians were white.)<<

Although, Fred, I'm very happy to give them that avaricious Ptolemeic tart.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>

> Egyptian queen Cleopatra was no stunner, coin shows

>

> LONDON (AFP) - When Shakespeare wrote that the face of Cleopatra, the

> ancient queen of Egypt, "beggar'd all description", he meant that

> words could not sum up her beauty.

>

> But a coin dating from 32BC and put on display in Britain Tuesday
> shows the phrase had an unintended double meaning -- it depicts the
> queen as no great looker with a pointed chin, thin lips and sharp
> nose.
>
> Her lover, Mark Antony, fares little better on the coin's flipside -
-
> the Roman general is shown with a hook nose, bulging eyes and a
thick
> neck.
>
> The portraits are a long way from the famously sultry depiction of
> the couple by Richard Burton and Elizabeth Taylor in the 1963
> film "Cleopatra".
>
> The coin has gone on display at Newcastle University, northeast
> England, on Valentine's Day after years of lying in a bank.
>
> Cleopatra, who also had an affair with legendary Roman emperor
Julius
> Caesar, also inspired Shakespeare to write one of his most famous
> lines: "Age cannot wither her, nor custom stale/Her infinite
variety".
>
> But Lindsay Allason-Jones, the university's director of
> archaeological museums, said that the image of her as a great
beauty
> is comparatively modern, dating back to medieval English poet
> Geoffrey Chaucer.
>
> "Roman writers tell us that Cleopatra was intelligent and
charismatic
> and that she had a seductive voice, but, tellingly, they do not
> mention her beauty," she said.
>
> "It's one of those perpetual myths that has been perpetuated by
> having people like Elizabeth Taylor playing her and it's very
> difficult to get that out of peoples' psyches.
>
> "She does look as if she's forgotten to put her teeth in."
>
> The coin itself represents one three hundredth of a Roman soldier's
> salary and was probably minted to pay the wages of those stationed
in
> Egypt."
>

> (I would also add that it is just as difficult to to get out of
> people's psyches the myth that the Egyptians were white.)
>
> Fred
>
>
http://news.yahoo.com/s/afp/20070214/wl_uk_afp/britainegyphthistory_070_214125855
>
| 21741|2007-02-14 13:27:27|Mahari Mengistu|Re: Barak Obama's Not Really "Black"|
 > I'm sorry, but you are trying to perpetuate negative
 > stereotypes of mixed race people, without looking
 > at any context or history.<<

No, I'm not because it hasn't happened, yet, in America which is still evolving. It is in the process of happening. It has happened the other places I mentioned. And as I said it is what "I fear" WILL happen here if we are not diligent about protecting the rights and worth of ALL PEOPLE regardless of their color. BTW, I covered the jews, Hispanics by mentioning Brazil, ME, NAfrka, etc. I am not perpetuating a negative image of mixed race people. It is very simple those who act negatively toward people are a problem those who don't are not. And mixed race people who act negatively toward darker blacks are a problem. And I'm not so simpleminded as to assume all mixed raced people are a problem. OBVIOUSLY, not all are but it is also obvious that some are.
HTP,
Mahari

>

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

>
> Re: Barak Obama's Not Really "Black"
> Posted by: "Mahari Mengistu" mahari@... m2rmsm
> Tue Feb 13, 2007 10:19 am (PST)
>
>> I've noticed that AA's of bi-racial parents are found more

acceptable
>> and are more easily embraced by whites.
>
> And middle easterners too, if I remember correctly. The INS

- > at one point considered everyone from North and Northeast
- > Africa 'White'.
- >
- > Hence the Hefny case.
- >
- > Which is interesting in and of itself. There was as time, and
- > some of this thinking still continues, that Africa was partially
- > populated by a race of conquering, blackened whites called
- > 'Hamites'. As a result of this, the people of North, Northeast
- > Africa and many people in East, West and South Africa
- > were declared white. In fact the Zulus were declared
- > 'Hamites' because they beat the British Army.
- >
- > Read 'The Funding of Scientific Racism: Wickliffe Draper
- > and the Pioneer Fund' by William H. Tucker.
- >
- > From Wikipedia:
- >
- > " A "Hamitic race" was also identified, referring to those
- > Africans whom Europeans considered "advanced", or most
- > similar to themselves and Semitic peoples. "
- >
- > Or, Africans who kicked European behind, like
- > the Zulus, the 'Mad Mahdi' of Sudan, etc.
- >
- > " The persistence of racial thinking and the myth of racial
- > divergence, American Anthropologist, 99 (3), 534-544. "
- >
- >
- >
- >> Halley Berry is another example. Additionally, there seems to
- >> be a movement of bi-racial people being highly upset at being
- >> called "black" and wanting a separate classification for
- themselves.
- >
- > Or 'Indian'. Or 'French'. Or even Jewish.
- >
- > Read up on American history.
- >
- > Check out this website,
- > The Blurred Racial Lines Of Famous Families
- > <http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/>
- >
- > Or even better,
- >

>

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/gibsonfamily.htm>

> 1

>

>

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/pendarvis.html>

>

>

> > If they did not have a problem with being black
> > then why bother with a separate classification.
> > This need I think in itself suggests that they have
> > issues with blackness.

>

> "Being Black" is not something that exists in a vacuum.

>

> However, you cannot pin 'passing' or anything else
> on mixed race people only. How about all the Hispanic,
> Italian and Jewish entertainers who anglicized
> (and still anglify) their names to find 'wider
> acceptance' in the US?

>

> David 'Lee' Roth instead of David Roth.
> Julia 'Louise' Dreyfuss instead of Julia Dreyfuss.
> Sarah 'Michelle' Gellar, instead of Sarah Gellar.
> Richie Valens, instead of Richard Steven Valenzuela.
> Tony Bennett, instead of Anthony Dominick Benedetto.
> Victoria Principal, instead of Concettina Ree Principale.

>

> Why are Gwen Stefani and Madonna peroxide blondes?

>

> 'Passing' seems more like a national sport.

>

> Interestingly, Heather Locklear seems to be embracing
> her 'tri-racial' ancestry. I wish more Southerners did.

>

>

> > Part of this problem can be attributed to white extreme
> > narcissism: if a person has some white in them they are
> > therefore assumed to be better. "

>

> Actually you will find more explanatory power looking
> at the 'one drop rule' and it's history.

>
> > The same sort of attitude seems to be present toward blacks
> > who marry white.
>
> Obama didn't. Clarence Thomas did. What does that tell you?
>
> > They immediately become more "appropriate".
> > What I fear is that this acceptance of the mulatto will lead to

the

> > social and political practice of acceptance of the "honorary

whites

> > syndrome" which will promote this preferred group who will (and
> > who do) ultimately reject and oppress the darker, purer breed of
> > Afrikan.

>
> And this is something new? Look at CNBC. How many
> white hispanic women aren't on there? That's because
> of 'diversity', racists are allowed to choose who they
> discriminate against. Guess who they hire to comply
> with any kind of 'diversity' label?

>
>
> > This, IMHO, is what has happened in Brazil, N Afrika
> > and the Middle East. Those individuals who have white
> > blood no longer view themselves as black/Afrikan but
> > as whites and consequently cooperate - often too
> > enthusiastically - in oppressing the purer blood Afrikan.

>
> Everyone can, I think that would be obvious. Weren't
> the Irish oppressed, and didn't they add to their own
> oppression in first Ireland, then Northern Ireland,
> and in the American South, in the oppression of African
> Americans and for that matter Native Americans and
> Hispanics?

>
> You still have to demonstrate how this is going to
> happen with mixed race people in America.

>
> I'm sorry, but how is any of this new? We already know there is
> discrimination based on color, as well as race.

>
> The only difference between the USA and the Caribbean, is that
> the United States never had a mixed race class standing between
> the Black majority and the white minority; in the US,

> that position was taken up by poor whites.
>
> This is one of the main reasons why racism persists the way
> it does - it has become a part of the psychology and personality
> of certain whites.
>
> I'm sorry, but you are trying to perpetuate negative
> stereotypes of mixed race people, without looking
> at any context or history.
>
> Alex
>
| 21742|2007-02-14 16:17:56|Paul Kekai Manansala|Re: Barak Obama's Not Really "Black"|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>
> And aren't native Hawaaians a little pissed by the way they have been
> shoved aside by white Americans and the Japanese?
> HTP,
>

Yeah, but they still tend to live in mixed neighborhoods especially in Honolulu.

Regards,
Paul Kekai Manansala
| 21743|2007-02-14 16:20:08|shalom|Re: Mixed Race In America (Re: Barak Obama's Not Really "Black")|
[Interesting.](#)
[It's widely recognized, but rarely reported on the large number of blacks that fought along side the confederates.](#)
<http://www.scvcamp469-nbf.com/theblackconfederatesoldier.htm>
[Some former black confederate soldiers,as their war was lost, even followed their masters to Argentina. They became part of Argentina's Confederados.](#)
<http://scv.org/Camp1653/index.htm>
<http://www.brazzil.com/content/view/1732/2/>

-----Original Message-----

From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Alex van Deelen
Sent: Wednesday, February 14, 2007 3:12 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Mixed Race In America (Re: Barak Obama's Not Really "Black")

Slighty off-topic for this group, but still very interesting.

On how the 'one drop rule' was turned into '1/8th or more':

" It is undoubtedly due to local memories of families like the Gibsons and the Pendarvises that when, at the turn of the century, the one drop or "any amount whatsoever ascertainable" definition of "negro" was being adopted by a majority of the Southern states, the South Carolina Legislature in 1895 decided not to follow suit. "

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/gibsonfamily.htm>

1

This page updated January 2004. The news that Senator Strom Thurmond had a mixed race daughter who had remained a secret to the outside world for several decades was not news for genealogists and historians. They've long known about the many great families of the South with mixed race histories. Arguably, the most notable among these is the great political "Ur" family of the South, the Gibsons. Why the early and rich history of this family has been so ignored would be amusing, if it were not such a clear cut example of how certain subjects can be too politically incorrect to handle.

Gideon Gibson's family first appeared in the records when they applied for land in the Santee River area in South Carolina around 1730. Although some objected to their being "free colored men with their white wives," in the end they were given permission by Governor Robert Johnson.

Soon after, they became part of a sociological phenomenon which the few scholars who have looked at it have still not satisfactorily explained.

Probably
due to the difficulty of working land without recourse to labour
(whether
from
slavery or indentured servitude) there occurred in early South
Carolina
beginning sometime in the late 1740s and ending just prior to the
Revolution,
a rather surprising number of fairly substantial land holders who
sold their
properties and for lack of a better description, simply went 'bush.'

Living together in the woods in loose communities, they refused to
work
and existed by poaching, theft and as they grew more desperate,
highway
robbery and raids on the homes and farms of their law abiding,
hard
working neighbours. Besides the women they abducted who
became just
as criminally proficient, their ranks swelled with a great many
Indians and
runaway slaves.

In the end, these 'banditi' were brought to heel by the Gibsons and
other
farming families. Located too far from the centres of British
colonial
administration, they took the law into their own hands and
eventually caused
greater concern to the British government than the troublesome
element they
had initially gone up against. For these morally upstanding and
highly
industrious
pioneers with the Gideon Gibson as their leader, go down in
history as the
country's first vigilantes - or 'regulators' as they were known then. It
was
their initiative that instigated those movements which, a few
decades later,
would erupt into the most violent of that kind of action - lynching.

It should be pointed out here, however, that the most aggressive
force
employed

by this group was a good whipping which at that time in history was the standard legal punishment for the behaviour they were attempting to curtail. Incidentally, and I cannot help but find some amusement in the fact, this is what they also meted out to the British soldiers who were sent out to quell them.

In what was then the only monograph written on these events, Richard Maxwell Brown's "South Carolina Regulators," the author was aware of the colour of these ambitious and successful farmers such as the Gibsons, but he made no mention of it in his work. Obviously, he was not about to take responsibility for pointing out that the most terrifying sociological reaction to the black community in the early 1900s had been initiated by people of colour a century and a half earlier.

Southern Families

Other academics have skirted this history for another reason it seems. This group of mixed race plantation owners who finally subdued the 'bush' outlaws and whose descendants by the time of the Civil War had become some of the wealthiest and most politically influential figures of Georgia, the Carolinas, Kentucky and Tennessee - were of the same ethnic stock. The matrimonial alliances of one branch of the Gibson clan, for example, were contracted almost exclusively with congressional, senatorial and gubernatorial families of these southern states. Senator Gibson of Louisiana and the founder

of Tulane University was a scion of this family.

A subsequent observation Maxwell Brown made caused me almost as much excitement as my discovery of this deep dark secret surrounding the African strain in the genealogy of our Southern aristocracy. For in this episode of Southern history can be heard some of the earliest drumbeats of the oncoming American Revolution. As a part of the campaign the Gibsons mounted demanding the government restore law and order, they further alienated the British colonial office by withholding their taxes. Hardly a dozen years or so earlier than the Revolution, it was they who started the famous chant, "no taxation without representation, " which would gather momentum through the rest of the states and finally culminate in this country's great War of Independence.

It is undoubtedly due to local memories of families like the Gibsons and the Pendarvises that when, at the turn of the century, the one drop or "any amount whatsoever ascertainable" definition of "negro" was being adopted by a majority of the Southern states, the South Carolina Legislature in 1895 decided not to follow suit. During the discussion on the floor, one of the members pointed out that were such a law enforced, too many descendants of those who had served during the civil war would not be allowed to marry into white families of the same social standing they had long presumed themselves to be. The Legislature finally settled on one eighth or more of African ancestry as their definition of who was Negro. Prior to this decision, South Carolina as well as most other Southern

states,
had usually ruled in questions of racial identity that if an individual
looked
white and acted white then he or she was legally white. Virginia,
for
instance, would not adopt the "one drop" law until the 1920s

4/25/96..... FRONTLINE's inquiry into the Gibson family history
began
when a Boston Globe article mentioned that Boston hairdresser
Olive Benson
had offered to manage Chelsea Clinton's 'naps.' In addition, The
New England
Historical and Genealogical Society had already spotted a South
Carolina
Gibson in the Clinton genealogy.

| 21744|2007-02-14 16:20:49|shalom|Re: Barak Obama's Not Really "Black"/reply and comment|
You must be addressing me.

The reference to Hillary Clinton's status was a "joke" deriving from her
husband, Bill Clinton who self-describes himself as, America's first black
president. Do I believe and agree with him? No. Although I find it refreshingly
odd that a white man would eagerly bestow the title on himself, and then retire
into Harlem to chase black women while playing the saxophone.

Do I believe Hillary Clinton is capable of pulling off the same act as her
husband? No.

Some criticize Obama due to his heritage, while others are observing his past
actions and future intentions. Is it ok to examine a candidate from these
angles? Yes.

Identifying ones self as black is not enough to gain credibility and the
confidence of the African-American (*Hate this descriptor: Let's use GOLDEN
American*) voter. Case in point, Clarence Thomas who certainly is black, yet his
actions are clearly associated with white and he's intentionally avoided
addressing any Golden issues such as the disparity of black inmates in the
privatized US prison system. For the record, Obama has not mentioned this
either, although he does spend a lot of time referencing Ronald Reagan who
privatized the system.

Unless your goal is to elect a dark skinned/black (Golden) into the white
house, regardless of his lack of experience with issues relevant to the group of
voters required to elect him, would be a serious mistake. This is not an OTJ
trainingproject.

I guess it all depends on what you wish to accomplish.

In any case, the odds are that America is ready for it's first (white)woman
president.

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** michael mwenda
Sent: Wednesday, February 14, 2007 1:50 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

Allow me to digress from the Nile River civilization debate and contribute to the Obama debate. Some African-American brothers and sisters have argued that Obama does not qualify as one of their own because of his unique background being a product of an African father who immigrated to the US recently and a white mother. These Obama critics are using the same bigoted racial methodologies that conferred status on the basis of birth- a natural accident- and not the content of character as Dr. Martin Luther King Jr. would have preferred. Obama identifies himself as black and that is what is important. Why would these critics of Obama confer to Hillary Clinton an African-American status and not Obama who identifies himself as so? Further, we know that black people, both in Africa and the Diaspora share the same experience of exploitation from the white people. It is on this basis that the pan-African movement sought to unite and create a common identity from the diverse African people. Rejection of Obama simply because he does not fit the African-American categorization defeats the efforts of our forefathers to unify all people of Africa descent.
Kithinji

anne wrote:

Yes; I agree. Not that there is no racism in Europe - but there is a special and intensified (racial/racist) dynamic going

>to himself as a black man - not bi-racial.

>

> Generalizations may carry some measure of truth - but we have to be

>careful 'cause they can also be very foolish.

>

>

>

> asar_imhotep <asar_imhotep@yahoo.com>

wrote:

> I think you might actually want to read his resume before taking

>such

>a position. Here's a link for more information:

>http://en.wikipedia.org/wiki/Barack_Obama

>
>I for one do not think your opinion is remotely true
for even half of
>the people with mixed genetic and social lineages
and truthfully only
>perpetuates the myths already associated with the
folk categorization
>of race.
>
>What's ironic about the link I provided earlier is
that now you have
>Americans of African descent attempting to cause a
division between
>people on the continent and people in the states
based off an alleged
>difference in events which have been branched off
sometime in history.
>The sister obviously has no sense of history nor of
African culture.
>If she did, she wouldn't make such whimsical
statements as she did.
>This is one of the reasons I do lectures on the
various cultural
>continuities present within African American culture
that have not
>been severed due to slavery. For some reason
certain African Americans
>really think they are different.
>
>She really looked like an idiot in that interview and
I'm glad the
>host handled it in the manner in which he did.
>
>Asar Imhotep
><http://www.mochasuite.com>
>
>--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "shalom" wrote:
> >
> > The issue of bi-racial parenting is very relevant.
Bi-racial
>children often
> > identify with the white part of their heritage
simply because it
>offers more

> > benefits to doing so. Generally, they do not understand the Black
> experience
> > since most bi-racial couples reside in Anglo communities and not in the
> > inner cities where blacks are the majority.
> >
> > A perfect example is Lenny Kravitz. Lenny is a bi-racial New Yorker,
> but has
> > never played the Apollo theater. Why? His music is for white
> audiences and
> > his record sales confirm this.
> > I've attended most of the nations black protest rally's such as the
> Martin
> > Luther King Holiday rallies, and the Million Man March. These bi-racial
> > children are always AWOL at these events, and don't donate financially
> > either.
> >
> > In Obama's case, he knows even less then Kravitz about the issues
> within the
> > black community.
> >
> > Here in the Booker T. Washington papers
> > (<http://www.historycooperative.org/btw/volumes.html>) he describes a
> system
> > whites put in place for re-educating native Americans, where they
> would take
> > native American children aged 6-10 into a catholic school
> environment. They
> > were taken from their parents and lived under supervision of whites
> until
> > they were young men and women. During this time, they were not given
> > visitation with their true parents. When they

were returned to the

> > reservations as leaders, the Native Americans
stated that these kids

>were

> > 200% more brutal and uncaring even then
whites.

> >

> > Will Obama be the same? If Vegas were offering
bets and odds, I

>would place

> > my money that Obama will be no better for
black Americans than his white

> > counterparts. He is after all, a politician before
being black.

> >

> > menenarmer

> > -----Original Message-----

> > From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]On

>Behalf Of

> > Paul Kekai Manansala

> > Sent: Tuesday, February 13, 2007 2:03 PM

> > To: Ta_Seti@yahoogroups.com

> > Subject: [Ta_Seti] Re: Barak Obama's Not
Really "Black"

> >

> >

> > --- In Ta_Seti@yahoogroups.com, "Mahari
Mengistu" wrote:

> > >

> >

> > > I've noticed that AA's of bi-racial parents are
found more

>acceptable

> > > and are more easily embraced by whites.
Halley Berry is another

> > > example. Additionally, there seems to be a
movement of bi-racial

> > > people being highly upset at being called
"black" and wanting a

> > > separate classification for themselves. If they
did not have a

> > > problem with being black then why bother
with a separate

> > > classification.
> >
> > I don't blame bi-racial people on this after all
they have parents who
> > are of different race. They shouldn't be forced to
reject any part of
> > their heritage.
> >
> > This need I think in itself suggests that they
have
> > > issues with blackness. Sort of like Michael
Jackson's song "It Don't
> > > Matter If UR Black or White"; yet, he tries like
hell to be white
> > > himself.
> >
> > Michael Jackson of course is black, both parents
were black although I
> > guess he may have different races in his
ancestral background.
> >
> > Obviously he is/was trying to be white as he was
raised black. But
> > Barack Obama was raised by white people and
partially by an Indonesian
> > stepfather.
> >
> > You can't really say he's "trying" to be
something else than what he
> > is -- a bi-racial, bi-cultural person.
> >
> > They immediately become more "appropriate" .
> > > What I fear is that this acceptance of the
mulatto will lead to the
> > > social and political practice of acceptance of
the "honorary whites
> > > syndrome" which will promote this preferred
group who will (and who
> > > do) ultimately reject and oppress the darker,
purer breed of
> > > Afrikan. This, IMHO, is what has happened in
Brazil, N Afrika and
> > > the Middle East.
> >

> > It's happened/happening in the U.S., however I don't think this has

> > anything to do with Obama's popularity among whites.

> >

> > I'm just about sure Obama's white supporters don't have the fogginess

> > notion of supporting him because they're trying to promote something

> > like a Spanish racial caste system.

> >

> > This guy actually has a political vision, although what we mostly read

> > about is his race and religion.

> >

> > Those individuals who have white blood no longer

> > > view themselves as black/Afrikan but as whites and consequently

> > > cooperate - often too enthusiastically - in oppressing the purer

> > > blood Afrikan.

> > >

> >

> > My own view is that Obama is trying not think about race despite the

> > fact that people will keep bringing it up. He's trying to run as a

> > person with a direction.

> >

> > He is a member of the African American community, but he's not running

> > on that platform and that makes sense. He has to run as a member of

> > the entire community, the entire society because he will be making

> > decisions for everybody.

> >

> > Regards,

> > Paul Kekai Manansala

> >

>

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>-----

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| 21745|2007-02-14 16:21:06|elliottandelliottmtg|Re: Barak Obama's Not Really "Black"|
My opinion is that Obama would be correctly classified as an African-European American. European Americans do not consider him to be "White" even though he is just as much "White" as "Black" and this denial denotes the underlying issues of racism that still permeate American society. I do not know enough about Obama yet to render a judgement on his level of African consciousness but based on his presidential announcement, it seemed to me, that he was taking great care not to be seen as a "Black" presidential candidate but rather as an example of the possibilities of a utopian America where hard work and determination lead to success.

As a bi-racial person I think it is easier for Obama to play the center and try to appease potential White voters than to take a firm position in favor of African liberation and justice. Personally, I think that unless he takes up the cause of African Americans he is just another White man in a Black body.

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> > I'm sorry, but you are trying to perpetuate negative

> > stereotypes of mixed race people, without looking

> > at any context or history.<<

>

> No, I'm not because it hasn't happened, yet, in America which is

> still evolving. It is in the process of happening. It has happened

> the other places I mentioned. And as I said it is what "I fear"

WILL

> happen here if we are not diligent about protecting the rights and

> worth of ALL PEOPLE regardless of their color. BTW, I covered the

> jews, Hispanics by mentioning Brazil, ME, NAFrika, etc.

> I am not perpetuating a negative image of mixed race people. It

is

> very simple those who act negatively toward people are a problem

> those who don't are not. And mixed race people who act negatively

> toward darker blacks are a problem. And I'm not so simpleminded

as

> to assume all mixed raced people are a problem. OBVIOUSLY, not all

> are but it is also obvious that some are.

> HTP,

> Mahari

>

> >

>

> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

> wrote:

> >

> > Re: Barak Obama's Not Really "Black"

> > Posted by: "Mahari Mengistu" mahari@ m2rmsm

> > Tue Feb 13, 2007 10:19 am (PST)

> >

> > > I've noticed that AA's of bi-racial parents are found more

> > acceptable

> > > and are more easily embraced by whites.

> >

> > And middle easterners too, if I remember correctly. The INS

> > at one point considered everyone from North and Northeast

> > Africa 'White'.

> >

> > Hence the Hefny case.

> >

> > Which is interesting in and of itself. There was as time, and

> > some of this thinking still continues, that Africa was partially

> > populated by a race of conquering, blackened whites called

> > 'Hamites'. As a result of this, the people of North, Northeast
> > Africa and many people in East, West and South Africa
> > were declared white. In fact the Zulus were declared
> > 'Hamites' because they beat the British Army.
> >
> > Read 'The Funding of Scientific Racism: Wickliffe Draper
> > and the Pioneer Fund' by William H. Tucker.
> >
> > From Wikipedia:
> >
> > " A "Hamitic race" was also identified, referring to those
> > Africans whom Europeans considered "advanced", or most
> > similar to themselves and Semitic peoples. "
> >
> > Or, Africans who kicked European behind, like
> > the Zulus, the 'Mad Mahdi' of Sudan, etc.
> >
> > " The persistence of racial thinking and the myth of racial
> > divergence, American Anthropologist, 99 (3), 534-544. "
> >
> >
> >
> > > Halley Berry is another example. Additionally, there seems to
> > > be a movement of bi-racial people being highly upset at being
> > > called "black" and wanting a separate classification for
> themselves.
> >
> > Or 'Indian'. Or 'French'. Or even Jewish.
> >
> > Read up on American history.
> >
> > Check out this website,
> > The Blurred Racial Lines Of Famous Families
> > <http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/>
> >
> > Or even better,
> >
> >
> >
> >
> [http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/gibsonfam](http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/gibsonfamily.htm)
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<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/pendarvis>

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> html

>>

>>

>>> If they did not have a problem with being black

>>> then why bother with a separate classification.

>>> This need I think in itself suggests that they have

>>> issues with blackness.

>>

>> "Being Black" is not something that exists in a vacuum.

>>

>> However, you cannot pin 'passing' or anything else

>> on mixed race people only. How about all the Hispanic,

>> Italian and Jewish entertainers who anglicized

>> (and still anglify) their names to find 'wider

>> acceptance' in the US?

>>

>> David 'Lee' Roth instead of David Roth.

>> Julia 'Louise' Dreyfuss instead of Julia Dreyfuss.

>> Sarah 'Michelle' Gellar, instead of Sarah Gellar.

>> Richie Valens, instead of Richard Steven Valenzuela.

>> Tony Bennett, instead of Anthony Dominick Benedetto.

>> Victoria Principal, instead of Concettina Ree Principale.

>>

>> Why are Gwen Stefani and Madonna peroxide blondes?

>>

>> 'Passing' seems more like a national sport.

>>

>> Interestingly, Heather Locklear seems to be embracing

>> her 'tri-racial' ancestry. I wish more Southerners did.

>>

>>

>>> Part of this problem can be attributed to white extreme

>>> narcissism: if a person has some white in them they are

>>> therefore assumed to be better. "

>>

>> Actually you will find more explanatory power looking

>> at the 'one drop rule' and its history.

>>

>>> The same sort of attitude seems to be present toward blacks

>>> who marry white.

>>

>> Obama didn't. Clarence Thomas did. What does that tell you?

>>

>>> They immediately become more "appropriate".

> > > What I fear is that this acceptance of the mulatto will lead
to
> the
> > > social and political practice of acceptance of the "honorary
> whites
> > > syndrome" which will promote this preferred group who will (and
> > > who do) ultimately reject and oppress the darker, purer breed
of
> > > Afrikan.
> >
> > And this is something new? Look at CNBC. How many
> > white hispanic women aren't on there? That's because
> > of 'diversity', racists are allowed to choose who they
> > discriminate against. Guess who they hire to comply
> > with any kind of 'diversity' label?
> >
> >
> > > This, IMHO, is what has happened in Brazil, N Afrika
> > > and the Middle East. Those individuals who have white
> > > blood no longer view themselves as black/Afrikan but
> > > as whites and consequently cooperate - often too
> > > enthusiastically - in oppressing the purer blood Afrikan.
> >
> > Everyone can, I think that would be obvious. Weren't
> > the Irish oppressed, and didn't they add to their own
> > oppression in first Ireland, then Northern Ireland,
> > and in the American South, in the oppression of African
> > Americans and for that matter Native Americans and
> > Hispanics?
> >
> > You still have to demonstrate how this is going to
> > happen with mixed race people in America.
> >
> > I'm sorry, but how is any of this new? We already know there is
> > discrimination based on color, as well as race.
> >
> > The only difference between the USA and the Caribbean, is that
> > the United States never had a mixed race class standing between
> > the Black majority and the white minority; in the US,
> > that position was taken up by poor whites.
> >
> > This is one of the main reasons why racism persists the way
> > it does - it has become a part of the psychology and personality
> > of certain whites.
> >
> > I'm sorry, but you are trying to perpetuate negative

> > stereotypes of mixed race people, without looking
> > at any context or history.

> >

> > Alex

> >

>

| 21746|2007-02-14 16:37:21|Courtenay barnett|Re: Barak Obama's Not Really "Black"/reply and
comment/reply|

Obama's Mom, an anthropologist, understood this.

Courtenay

>From: anne <sevenfeminine@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and
>comment

>Date: Wed, 14 Feb 2007 07:38:38 -0800 (PST)

>

>Yes; I agree. Not that there is no racism in Europe - but there is a

>special and intensified (racial/racist) dynamic going on in the US. (From

>what I see anyway.)

>

>Courtenay barnett <barnett46@hotmail.com> wrote:

>If the white majority so define "black", the issue may not be so much of a

>problem that Obama has in acknowledging that social reality, while

>preserving his sanity, but a problem that white Ameica has always had in

>acceting all as human beings.

>Courtenay

>

> >From: anne <sevenfeminine@yahoo.com>

> >Reply-To: Ta_Seti@yahoogroups.com

> >To: Ta_Seti@yahoogroups.com

> >Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"

> >Date: Wed, 14 Feb 2007 06:49:33 -0800 (PST)

> >

> >I will just say; as a mother to socalled 'bi-racial' children - I don't

>use

> >that term at all and my children are first and foremost human beings -

>and

> >then they are black - they have no need to 'identify with white' - nor do

> >they 'feel better' than anyone else. We have lived in predominantly white

> >areas and predominantly black areas and now we live in a very

> >multi-cultural area - Arabs, Chinese, Somalians, Turks, Filipinos,

>Ghanians

> >- you name it...

> >

> > As for Barack Obama - I have heard him (or read him) several times refer
> > to himself as a black man - not bi-racial.
> >
> > Generalizations may carry some measure of truth - but we have to be
> > careful 'cause they can also be very foolish.
> >
> >
> >
> > asar_imhotep <asar_imhotep@yahoo.com> wrote:
> > I think you might actually want to read his resume before taking
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> > I for one do not think your opinion is remotely true for even half of
> > the people with mixed genetic and social lineages and truthfully only
> > perpetuates the myths already associated with the folk categorization
> > of race.
> >
> > What's ironic about the link I provided earlier is that now you have
> > Americans of African descent attempting to cause a division between
> > people on the continent and people in the states based off an alleged
> > difference in events which have been branched off sometime in history.
> > The sister obviously has no sense of history nor of African culture.
> > If she did, she wouldn't make such whimsical statements as she did.
> > This is one of the reasons I do lectures on the various cultural
> > continuities present within African American culture that have not
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> >
> > --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> > >
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> > > since most bi-racial couples reside in Anglo communities and not in
> the

>>> inner cities where blacks are the majority.
>>>
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>>> whites put in place for re-educating native Americans, where they
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>>> visitation with their true parents. When they were returned to the
>>> reservations as leaders, the Native Americans stated that these kids
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>>> counterparts. He is after all, a politician before being black.
>>>
>>> menenarmer
>>> -----Original Message-----
>>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]On
>>>Behalf Of
>>> Paul Kekai Manansala
>>> Sent: Tuesday, February 13, 2007 2:03 PM
>>> To: Ta_Seti@yahoogroups.com

>>> Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>>>>
>>>>
>>>> I've noticed that AA's of bi-racial parents are found more
>>>> acceptable
>>>> and are more easily embraced by whites. Halley Berry is another
>>>> example. Additionally, there seems to be a movement of bi-racial
>>>> people being highly upset at being called "black" and wanting a
>>>> separate classification for themselves. If they did not have a
>>>> problem with being black then why bother with a separate
>>>> classification.
>>>>
>>>> I don't blame bi-racial people on this after all they have parents who
>>>> are of different race. They shouldn't be forced to reject any part of
>>>> their heritage.
>>>>
>>>> This need I think in itself suggests that they have
>>>> issues with blackness. Sort of like Michael Jackson's song "It Don't
>>>> Matter If UR Black or White"; yet, he tries like hell to be white
>>>> himself.
>>>>
>>>> Michael Jackson of course is black, both parents were black although I
>>>> guess he may have different races in his ancestral background.
>>>>
>>>> Obviously he is/was trying to be white as he was raised black. But
>>>> Barack Obama was raised by white people and partially by an Indonesian
>>>> stepfather.
>>>>
>>>> You can't really say he's "trying" to be something else than what he
>>>> is -- a bi-racial, bi-cultural person.
>>>>
>>>> They immediately become more "appropriate".
>>>>> What I fear is that this acceptance of the mulatto will lead to the
>>>>> social and political practice of acceptance of the "honorary whites
>>>>> syndrome" which will promote this preferred group who will (and who
>>>>> do) ultimately reject and oppress the darker, purer breed of
>>>>> Afrikan. This, IMHO, is what has happened in Brazil, N Afrika and
>>>>> the Middle East.
>>>>>
>>>>> It's happened/happening in the U.S., however I don't think this has
>>>>> anything to do with Obama's popularity among whites.
>>>>>
>>>>> I'm just about sure Obama's white supporters don't have the foggiest

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| 21747|2007-02-14 16:39:27|Paul Kekai Manansala|Dutch discover Akhenaton tomb in Saqqara necropolis|

Wed Feb 14, 8:22 AM ET



AFP/HO/File Photo: A detail of a fresco in the tomb of the "Scribe of the Treasure" in...

CAIRO (AFP) - Dutch archaeologists have discovered a tomb in the Saqqara necropolis from the time of Egypt's monotheistic pharaoh Akhenaton some 3,300 years ago, the Supreme Council of Antiquities has said.

The discovery shows that notables contemporary with Akhenaton continued to be buried in Saqqara, just outside the modern day capital of Cairo, indicating the enduring importance of old religious orthodoxy under "the heretic pharaoh".

"The discovery confirms the existence of tombs from important men of state during the time of pharaoh Akhenaton after the same delegation found another tomb from this period several years before," said SCA head Zahi Hawass, who described it as one of the "most important" discoveries in the area.

Pharaoh Akhenaton of the 18th dynasty broke with millennia of ancient Egyptian tradition by insisting on the worship of one god, Aton the sun, instead of many, and left Egypt's traditional capital to build a new city dedicated to solar worship at Tel Amarna.

The tomb, which bears the royal cartouche for "Ptah Am Waya" is covered with wall paintings done in the realistic style of the period when classic artistic conventions were abandoned.

The wall paintings include those of "Ptah" going to the afterlife as well scenes of daily life, such as monkeys eating dates.

The Dutch team has been working in Saqqara since the 1990s, and focuses on New Kingdom tombs, particularly those from Akhenaton. Previously they discovered the tomb of the Akhenaton-era priest Meri Neet.

| 21748|2007-02-14 17:16:04|Alex van Deelen|Re: Publishing|

> Yes, Alex. What kind of info are you looking for? ~mark

Hi, Mark,

Just a few posts ago, we were having a lively discussion about a book on African history and peoples, their movements and interconnectedness, achievements, languages.

I had suggested a large picture and chart book (like The Atlas Of Mankind) that would appeal to adolescents. It would have certainly appealed to me when I was in my early teens.

An encyclopedium was also proposed.

I think this could work.

Alex

| 21749|2007-02-14 18:08:39|Li (wiseladyowl)|Re: Barak Obama's Not Really "Black"|

yes indeed you are right Mahari, if you have no issue with the "black" side of your heritage why make an issue of it? Most blacks in america are mixed but it is funny to me how some of the mixed ones try and make distinctions in regards to the amount of admixture. This is why some blacks are hostile to mixed unions because they fear that ppl who are mixed will turn against their brothers and sisters who "look" more black than others. The sad part about this is that only "some" ppl look truly mixed and others only slightly so so believe me if we start making distinctions some will have the same parents yet be labled differently. Just look at Halle, jasmine Guy, Lisa Bonet, Lenny Kravitz, etc. etc., these are mixed folks but they really do not "look" mixed compared to the general population of Black americans. Now compare that to say Prince, Beyonce, Vanessa Williams and others who are not from one white parent and one black parent but who "look" more mixed than group posted above shows you just how silly it is to make a seperate group based on mixed heritage. Most blacks in this country are mixed, even when we did not look at all black they still labled us as so and we all lived in harmony so my question to someone of recent mixed heritage is this, what difference will it really make to you? Can you not accept who you are without trying to make the govt of this land label you as such? Dont for one second think that this distinction will make a difference and most of us who are "black" claim our heritage now. My kids are mixed too just in case someone might accuse me of having an issue with this, but my family is mixed as well just like most of my friends who come in every hue under the sun. My best friend in sixth grade was very dark, large lips, kinky hair and was a quarter white and looked a LOT like her white grandmother. Now tell me she is not mixed?? Noooo, she would not pass in some of these so called mixed race groups simply because she is toooo dark so that tells you something about why some of our black bro and sis, have issues with 'some' of this. I too am not saying "all" mixed race folks are like this because "most " of the mixed folks i know do not try and run away from the "black" title and see no insult as being seen as the same as their black parent. Peace and light.....

Mahari Mengistu wrote:

> I'm sorry, but you are trying to perpetuate negative
> stereotypes of mixed race people, without looking
> at any context or history.<<

No, I'm not because it hasn't happened, yet, in America which is still evolving. It is in the process of happening. It has happened the other places I mentioned. And as I said it is what "I fear" WILL happen here if we are not diligent about protecting the rights and worth of ALL PEOPLE regardless of their color. BTW, I covered the jews, Hispanics by mentioning Brazil, ME, NAfrka, etc. I am not perpetuating a negative image of mixed race people. It is very simple those who act negatively toward people are a problem those who don't are not. And mixed race people who act negatively toward darker blacks are a problem. And I'm not so simpleminded as

to assume all mixed raced people are a problem. OBVIOUSLY, not all are but it is also obvious that some are.

HTP,
Mahari

>

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>

> Re: Barak Obama's Not Really "Black"

> Posted by: "Mahari Mengistu" mahari@... m2rmsm

> Tue Feb 13, 2007 10:19 am (PST)

>

>> I've noticed that AA's of bi-racial parents are found more acceptable

>> and are more easily embraced by whites.

>

> And middle easterners too, if I remember correctly. The INS

> at one point considered everyone from North and Northeast

> Africa 'White'.

>

> Hence the Hefny case.

>

> Which is interesting in and of itself. There was as time, and

> some of this thinking still continues, that Africa was partially

> populated by a race of conquering, blackened whites called

> 'Hamites'. As a result of this, the people of North, Northeast

> Africa and many people in East, West and South Africa

> were declared white. In fact the Zulus were declared

> 'Hamites' because they beat the British Army.

>

> Read 'The Funding of Scientific Racism: Wickliffe Draper

> and the Pioneer Fund' by William H. Tucker.

>

> From Wikipedia:

>

> " A "Hamitic race" was also identified, referring to those

> Africans whom Europeans considered "advanced", or most

> similar to themselves and Semitic peoples. "

>

> Or, Africans who kicked European behind, like

> the Zulus, the 'Mad Mahdi' of Sudan, etc.

>

> " The persistence of racial thinking and the myth of racial

> divergence, American Anthropologist, 99 (3), 534-544. "

>
>
>
>> Halley Berry is another example. Additionally, there seems to
>> be a movement of bi-racial people being highly upset at being
>> called "black" and wanting a separate classification for
themselves.
>
> Or 'Indian'. Or 'French'. Or even Jewish.
>
> Read up on American history.
>
> Check out this website,
> The Blurred Racial Lines Of Famous Families
> <http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/>
>
> Or even better,
>
>
<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/gibsonfamily.html>
> I
>
>
<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/pendarvis.html>
>
>
>> If they did not have a problem with being black
>> then why bother with a separate classification.
>> This need I think in itself suggests that they have
>> issues with blackness.
>
> "Being Black" is not something that exists in a vacuum.
>
> However, you cannot pin 'passing' or anything else
> on mixed race people only. How about all the Hispanic,
> Italian and Jewish entertainers who anglicized
> (and still anglify) their names to find 'wider
> acceptance' in the US?
>
> David 'Lee' Roth instead of David Roth.
> Julia 'Louise' Dreyfuss instead of Julia Dreyfuss.
> Sarah 'Michelle' Gellar, instead of Sarah Gellar.

- > Richie Valens, instead of Richard Steven Valenzuela.
- > Tony Bennett, instead of Anthony Dominick Benedetto.
- > Victoria Principal, instead of Concettina Ree Principale.
- >
- > Why are Gwen Stefani and Madonna peroxide blondes?
- >
- > 'Passing' seems more like a national sport.
- >
- > Interestingly, Heather Locklear seems to be embracing
- > her 'tri-racial' ancestry. I wish more Southerners did.
- >
- >
- >> Part of this problem can be attributed to white extreme
- >> narcissism: if a person has some white in them they are
- >> therefore assumed to be better. "
- >
- > Actually you will find more explanatory power looking
- > at the 'one drop rule' and it's history.
- >
- >> The same sort of attitude seems to be present toward blacks
- >> who marry white.
- >
- > Obama didn't. Clarence Thomas did. What does that tell you?
- >
- >> They immediately become more "appropriate" .
- >> What I fear is that this acceptance of the mulatto will lead to
- > the
- >> social and political practice of acceptance of the "honorary
- > whites
- >> syndrome" which will promote this preferred group who will (and
- >> who do) ultimately reject and oppress the darker, purer breed of
- >> Afrikan.
- >
- > And this is something new? Look at CNBC. How many
- > white hispanic women aren't on there? That's because
- > of 'diversity', racists are allowed to choose who they
- > discriminate against. Guess who they hire to comply
- > with any kind of 'diversity' label?
- >
- >
- >> This, IMHO, is what has happened in Brazil, N Afrika
- >> and the Middle East. Those individuals who have white
- >> blood no longer view themselves as black/Afrikan but
- >> as whites and consequently cooperate - often too
- >> enthusiastically - in oppressing the purer blood Afrikan.
- >

> Everyone can, I think that would be obvious. Weren't
> the Irish oppressed, and didn't they add to their own
> oppression in first Ireland, then Northern Ireland,
> and in the American South, in the oppression of African
> Americans and for that matter Native Americans and
> Hispanics?
>
> You still have to demonstrate how this is going to
> happen with mixed race people in America.
>
> I'm sorry, but how is any of this new? We already know there is
> discrimination based on color, as well as race.
>
> The only difference between the USA and the Caribbean, is that
> the United States never had a mixed race class standing between
> the Black majority and the white minority; in the US,
> that position was taken up by poor whites.
>
> This is one of the main reasons why racism persists the way
> it does - it has become a part of the psychology and personality
> of certain whites.
>
> I'm sorry, but you are trying to perpetuate negative
> stereotypes of mixed race people, without looking
> at any context or history.
>
> Alex
>

8:00? 8:25? 8:40? [Find a flick](#) in no time
with the [Yahoo! Search movie showtime shortcut](#).

| 21750|2007-02-14 18:12:54|Mahari Mengistu|Re: Barak Obama's Not Really "Black"/reply and
comment|

I think you are wrong. Clinton "may" have adopted this descriptor
but I don't think he describes himself as such. I believe it was
Toni Morrison who first coined the phrase.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>
> You must be addressing me.
>
> The reference to Hillary Clinton's status was a "joke" deriving

from her

> husband, Bill Clinton who self-describes himself as, America's first black

> president. Do I believe and agree with him? No. Although I find it

> refreshingly odd that a white man would eagerly bestow the title on himself,

> and then retire into Harlem to chase black women while playing the

> saxophone.

>

> Do I believe Hillary Clinton is capable of pulling off the same act as her

> husband? No.

>

> Some criticize Obama due to his heritage, while others are observing his

> past actions and future intentions. Is it ok to examine a candidate from

> these angles? Yes.

>

> Identifying ones self as black is not enough to gain credibility and the

> confidence of the African-American (Hate this descriptor: Let's use GOLDEN

> American) voter. Case in point, Clarence Thomas who certainly is black, yet

> his actions are clearly associated with white and he's intentionally avoided

> addressing any Golden issues such as the disparity of black inmates in the

> privatized US prison system. For the record, Obama has not mentioned this

> either, although he does spend a lot of time referencing Ronald Reagan who

> privatized the system.

>

> Unless your goal is to elect a dark skinned/black (Golden) into the white

> house, regardless of his lack of experience with issues relevant to the

> group of voters required to elect him, would be a serious mistake.

This is

> not an OTJ training project.

> I guess it all depends on what you wish to accomplish.

>

> In any case, the odds are that America is ready for it's first (white) woman

> president.
> -----Original Message-----
> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On
Behalf Of
> michael mwenda
> Sent: Wednesday, February 14, 2007 1:50 PM
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply
and
> comment
>
>
>
> Allow me to digress from the Nile River civilization debate and
contribute
> to the Obama debate. Some African-American brothers and sisters
have argued
> that Obama does not qualify as one of their own because of his
unique
> background being a product of an African father who immigrated to
the US
> recently and a white mother. These Obama critics are using the same
bigoted
> racial methodologies that conferred status on the basis of birth- a
natural
> accident- and not the content of character as Dr. Martin Luther
King Jr.
> would have preferred. Obama identifies himself as black and that is
what is
> important. Why would these critics of Obama confer to Hillary
Clinton an
> African-American status and not Obama who identifies himself as so?
Further,
> we know that black people, both in Africa and the Diaspora share
the same
> experience of exploitation from the white people. It is on this
basis that
> the pan-African movement sought to unite and create a common
identity from
> the diverse African people. Rejection of Obama simply because he
does not
> fit the African-American categorization defeats the efforts of our
> forefathers to unify all people of Africa descent.
> Kithinji
>
> anne wrote:

> Yes; I agree. Not that there is no racism in Europe - but there is a
> special and intensified (racial/racist) dynamic going
>> to himself as a black man - not bi-racial.
>>
>> Generalizations may carry some measure of truth - but we have to be
>> careful 'cause they can also be very foolish.
>>
>>
>>
>> asar_imhotep wrote:
>> I think you might actually want to read his resume before taking
>> such
>> a position. Here's a link for more information:
>> http://en.wikipedia.org/wiki/Barack_Obama
>>
>> I for one do not think your opinion is remotely true for even half of
>> the people with mixed genetic and social lineages and truthfully only
>> perpetuates the myths already associated with the folk categorization
>> of race.
>>
>> What's ironic about the link I provided earlier is that now you have
>> Americans of African descent attempting to cause a division between
>> people on the continent and people in the states based off an alleged
>> difference in events which have been branched off sometime in history.
>> The sister obviously has no sense of history nor of African culture.
>> If she did, she wouldn't make such whimsical statements as she did.
>> This is one of the reasons I do lectures on the various cultural
>> continuities present within African American culture that have not
>> been severed due to slavery. For some reason certain African Americans
>> really think they are different.
>>

>>She really looked like an idiot in that interview and I'm glad
the
>>host handled it in the manner in which he did.
>>
>>Asar Imhotep
>><http://www.mochasuite.com>
>>
>>--- In Ta_Seti@yahoogroups.com, "shalom" wrote:
>>>
>>> The issue of bi-racial parenting is very relevant. Bi-racial
>>>children often
>>> identify with the white part of their heritage simply
because it
>>offers more
>>> benefits to doing so. Generally, they do not understand the
Black
>>experience
>>> since most bi-racial couples reside in Anglo communities
and not in
> the
>>> inner cities where blacks are the majority.
>>>
>>> A perfect example is Lenny Kravitz. Lenny is a bi-racial
New Yorker,
>>but has
>>> never played the Apollo theater. Why? His music is for white
>>audiences and
>>> his record sales confirm this.
>>> I've attended most of the nations black protest rally's
such as the
>>Martin
>>> Luther King Holiday rallies, and the Million Man March.
These
> bi-racial
>>> children are always AWOL at these events, and don't donate
> financially
>>> either.
>>>
>>> In Obama's case, he knows even less then Kravitz about the
issues
>>within the
>>> black community.
>>>
>>> Here in the Booker T. Washington papers
>>> (<http://www.historycooperative.org/btw/volumes.html>) he
describes a

> > system
> > > whites put in place for re-educating native Americans,
where they
> > would take
> > > native American children aged 6-10 into a catholic school
> > environment. They
> > > were taken from their parents and lived under supervision
of whites
> > until
> > > they were young men and women. During this time, they were
not given
> > > visitation with their true parents. When they were returned
to the
> > > reservations as leaders, the Native Americans stated that
these kids
> > were
> > > 200% more brutal and uncaring even then whites.
> > >
> > > Will Obama be the same? If Vegas were offering bets and
odds, I
> > would place
> > > my money that Obama will be no better for black Americans
then his
> > white
> > > counterparts. He is after all, a politician before being
black.
> > >
> > > menenarmer
> > > -----Original Message-----
> > > From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com] On
> > > Behalf Of
> > > Paul Kekai Manansala
> > > Sent: Tuesday, February 13, 2007 2:03 PM
> > > To: Ta_Seti@yahoogroups.com
> > > Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
> > >
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
wrote:
> > > >
> > >
> > > > I've noticed that AA's of bi-racial parents are found more
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> > > > and are more easily embraced by whites. Halley Berry is
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>>>> example. Additionally, there seems to be a movement of bi-racial
>>>> people being highly upset at being called "black" and wanting a
>>>> separate classification for themselves. If they did not have a
>>>> problem with being black then why bother with a separate
>>>> classification.
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>>> I don't blame bi-racial people on this after all they have parents
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> Don't
>>>> Matter If UR Black or White"; yet, he tries like hell to be white
>>>> himself.
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>>> Michael Jackson of course is black, both parents were black although
> I
>>> guess he may have different races in his ancestral background.
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>>> Obviously he is/was trying to be white as he was raised black. But
>>> Barack Obama was raised by white people and partially by an
> Indonesian
>>> stepfather.
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>>> You can't really say he's "trying" to be something else than what he
>>> is -- a bi-racial, bi-cultural person.
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>>> do) ultimately reject and oppress the darker, purer breed
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Afrika and
>>> the Middle East.
>>>
>>> It's happened/happening in the U.S., however I don't think
this has
>>> anything to do with Obama's popularity among whites.
>>>
>>> I'm just about sure Obama's white supporters don't have the
> fogginess
>>> notion of supporting him because they're trying to promote
something
>>> like a Spanish racial caste system.
>>>
>>> This guy actually has a political vision, although what we
mostly
> read
>>> about is his race and religion.
>>>
>>> Those individuals who have white blood no longer
>>>> view themselves as black/Afrikan but as whites and
consequently
>>>> cooperate - often too enthusiastically - in oppressing
the purer
>>>> blood Afrikan.
>>>>
>>>
>>> My own view is that Obama is trying not think about race
despite the
>>> fact that people will keep bringing it up. He's trying to
run as a
>>> person with a direction.
>>>
>>> He is a member of the African American community, but he's
not
> running
>>> on that platform and that makes sense. He has to run as a
member of
>>> the entire community, the entire society because he will be
making

> > > decisions for everybody.

> > >

> > > Regards,

> > > Paul Kekai Manansala

> > >

> >

> >

> >

> >

> >

> >

> >

> >

> >

> >

> >

> >

> >

> >-----

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>

| 21751|2007-02-14 18:22:26|MR|Re: Publishing|

It can work, indeed. If you are considering self-publishing, color-plates are quite expensive, although the setup time and effort is relatively similiar. Print on Demand publishing in particular can be quite costly, depending upon t he number of copies ordered. The more, the cheaper the individual unit, of course. Such a book should be 8.5 x 11 in size, if not larger. It can be done, relatively easily these days. The choice of a publisher will be the most important one. With the variety of skills available on this list, setting up such a book, formatting it and getting it ready for publishing (so the printing company has absolutely nothing to do except print it) should be easy.
~mark

On 2/14/07, **Alex van Deelen** <avdeelen@wanadoo.nl> wrote:

> Yes, Alex. What kind of info are you looking for? ~mark

Hi, Mark,

Just a few posts ago, we were having a lively discussion
about a book on African history and peoples, their

movements and interconnectedness, achievements, languages.

I had suggested a large picture and chart book (like The Atlas Of Mankind) that would appeal to adolescents. It would have certainly appealed to me when I was in my early teens.

An encyclopaedia was also proposed.

I think this could work.

Alex

—

Within people there is a longing and a desire such that, even if a hundred thousand worlds were theirs to own, still they would find no rest or comfort. They try every trade and craft, studying astronomy, medicine and every other subject, but they reach no completion, for they have not found their true desire. Poets call the Beloved "heart's ease," because there the heart finds ease. How can we find peace and rest in anything but the Beloved? - Mevlana Jelaluddin Rumi

Books, Poetry and Essays~ <http://www.authorsden.com/rockeymoore>

Myspace~ <http://www.myspace.com/rahkyt>

| 21752|2007-02-14 21:29:21|asar_imhotep|Re: Barak Obama's Not Really "Black"/reply and comment|

I've never heard Bill Clinton claim to be the first "black" president.

You will only hear it from comedians and comedians are the ones who made that stigma popular. I think we have to be careful about what is passed on jokingly and what is a man's personal convictions. Another example of why primary sources are sought.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

 \succ

> I think you are wrong. Clinton "may" have adopted this descriptor

> but I don't think he describes himself as such. I believe it was
> Toni Morrison who first coined the phrase.
> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
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>>
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>> group of voters required to elect him, would be a serious mistake.
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>> I guess it all depends on what you wish to accomplish.
>>
>> In any case, the odds are that America is ready for it's first
> (white) woman
>> president.
>> -----Original Message-----
>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]On
> Behalf Of
>> michael mwenda
>> Sent: Wednesday, February 14, 2007 1:50 PM
>> To: Ta_Seti@yahoogroups.com
>> Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply
> and
>> comment
>>
>>
>>
>> Allow me to digress from the Nile River civilization debate and
> contribute
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>>>> -----Original Message-----
>>>> From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]On
>>>Behalf Of
>>>> Paul Kekai Manansala
>>>> Sent: Tuesday, February 13, 2007 2:03 PM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"

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>>

>

| 21753|2007-02-14 22:05:37|shalom|Re: Barak Obama's Not Really "Black"/reply and comment|

You are correct. Toni Morrison is the first to attach this "first black president" to Clinton.

Clinton took the label and ran with it.

Eleven months after Morrison's essay appeared, Clinton himself resurrected the concept. He told attendees at the Congressional Black Caucus's annual awards dinner that he recently had met with comedian Chris Tucker, who was developing a film project about the nation's first black president. "I didn't have the heart to tell him that I've already taken the position," Clinton said. News reports noted that audience members, including various black congressmen, "cracked up."

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** asar_imhotep

Sent: Thursday, February 15, 2007 12:29 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

I've never heard Bill Clinton claim to be the first "black" president. You will only hear it from comedians and comedians are the ones who made that stigma popular. I think we have to be careful about what is passed on jokingly and what is a man's personal convictions. Another example of why primary sources are sought.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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> I think you are wrong. Clinton "may" have adopted this descriptor

> but I don't think he describes himself as such. I believe it was

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> HTP,

> Mahari

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> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "shalom" wrote:

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>> You must be addressing me.

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>> The reference to Hillary Clinton's status was a "joke" deriving from her

>> husband, Bill Clinton who self-describes himself as, America's

>> first black

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> > From: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
[mailto:[Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)]On
> > Behalf Of
> > michael mwenda
> > Sent: Wednesday, February 14, 2007 1:50 PM
> > To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
> > Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really
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>>>> From: Ta_Seti@yahoogroups.com
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>>>Expecting? Get great news right away with email Auto-
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>> people who know.
>>
>

| 21754|2007-02-14 22:11:14|shalom|Re: Barak Obama's Not Really "Black"/reply and comment|
[Maybe.](#)
[I read his book, My Life: Bill Clinton, where he says it with pride at least a
dozen times throughout.](#)

-----Original Message-----

From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Mahari Mengistu
Sent: Wednesday, February 14, 2007 9:12 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and
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[mailto:Ta_Seti@yahoogroups.com]On

Behalf Of

> michael mwenda

> Sent: Wednesday, February 14, 2007 1:50 PM

> To: Ta_Seti@yahoogroups.com

> Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply

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>>continuities present within African American culture that have not

>>been severed due to slavery. For some reason certain African Americans

>>really think they are different.

>>

>>She really looked like an idiot in that interview and I'm glad the

>>host handled it in the manner in which he did.

>>

>>Asar Imhotep

>><http://www.mochasuite.com>

>>

>>--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>>>

>>> The issue of bi-racial parenting is very relevant. Bi-racial children often

>>> identify with the white part of their heritage simply because it

>>>offers more

>>> benefits to doing so. Generally, they do not understand the Black

>>>experience

>>> since most bi-racial couples reside in Anglo communities and not in

>>> the

>>> inner cities where blacks are the majority.

>>>

>>> A perfect example is Lenny Kravitz. Lenny is a bi-racial New Yorker,

>>>but has

>>> never played the Apollo theater. Why? His music is for white

>>audiences and
>>> his record sales confirm this.
>>> I've attended most of the nations black protest rally's
such as the
>>Martin
>>> Luther King Holiday rallies, and the Million Man March.
These
> bi-racial
>>> children are always AWOL at these events, and don't donate
> financially
>>> either.
>>>
>>> In Obama's case, he knows even less then Kravitz about the
issues
>>within the
>>> black community.
>>>
>>> Here in the Booker T. Washington papers
>>> (<http://www.historycooperative.org/btw/volumes.html>) he
describes a
>>system
>>> whites put in place for re-educating native Americans,
where they
>>would take
>>> native American children aged 6-10 into a catholic school
>>environment. They
>>> were taken from their parents and lived under supervision
of whites
>>until
>>> they were young men and women. During this time, they
were
not given
>>> visitation with their true parents. When they were returned
to the
>>> reservations as leaders, the Native Americans stated that
these kids
>>were
>>> 200% more brutal and uncaring even then whites.
>>>
>>> Will Obama be the same? If Vegas were offering bets and
odds, I
>>would place
>>> my money that Obama will be no better for black Americans
then his
> white
>>> counterparts. He is after all, a politician before being

black.

> > >

> > > menenarmer

> > > -----Original Message-----

> > > From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]On

> > Behalf Of

> > > Paul Kekai Manansala

> > > Sent: Tuesday, February 13, 2007 2:03 PM

> > > To: Ta_Seti@yahoogroups.com

> > > Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"

> > >

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> > > >

> > > >

> > > > I've noticed that AA's of bi-racial parents are found more
> > > > acceptable

> > > > and are more easily embraced by whites. Halley Berry is
> > > > another

> > > > example. Additionally, there seems to be a movement of
> > > > bi-
> > > > racial

> > > > people being highly upset at being called "black" and
> > > > wanting a

> > > > separate classification for themselves. If they did not
> > > > have a

> > > > problem with being black then why bother with a separate
> > > > classification.

> > > >

> > > > I don't blame bi-racial people on this after all they have
> > > > parents

> > > > who

> > > > are of different race. They shouldn't be forced to reject
> > > > any part

> > > > of

> > > > their heritage.

> > > >

> > > > This need I think in itself suggests that they have

> > > > > issues with blackness. Sort of like Michael Jackson's
> > > > > song "It

> > > > > Don't

> > > > > Matter If UR Black or White"; yet, he tries like hell to
> > > > > be white

> > > > > himself.

> > >
> > > Michael Jackson of course is black, both parents were black
although
> I
> > > guess he may have different races in his ancestral
background.
> > >
> > > Obviously he is/was trying to be white as he was raised
black. But
> > > Barack Obama was raised by white people and partially by
an
> Indonesian
> > > stepfather.
> > >
> > > You can't really say he's "trying" to be something else
than what he
> > > is -- a bi-racial, bi-cultural person.
> > >
> > > They immediately become more "appropriate" .
> > > > What I fear is that this acceptance of the mulatto will
lead to
> the
> > > > social and political practice of acceptance of
the "honorary
> whites
> > > > syndrome" which will promote this preferrd group who
will
(and who
> > > > do) ultimately reject and oppress the darker, purer breed
of
> > > > Afrikan. This, IMHO, is what has happened in Brazil, N
Afrika and
> > > > the Middle East.
> > >
> > > It's happened/happening in the U.S., however I don't think
this has
> > > anything to do with Obama's popularity among whites.
> > >
> > > I'm just about sure Obama's white supporters don't have the
> fogginess
> > > notion of supporting him because they're trying to promote
something
> > > like a Spanish racial caste system.
> > >
> > > This guy actually has a political vision, although what we
mostly

```
> read
```

> > > about is his race and religion.

> > >

>>> Those individuals who have white blood no longer

>>> view themselves as black/Afrikan but as whites and consequently

> > > cooperate - often too enthusiastically - in oppressing
the purer

> > > > blood Afrikan.

> > > >

> > >

>>> My own view is that Obama is trying not think about race despite the

>>> fact that people will keep bringing it up. He's trying to run as a

> > > person with a direction.

> > >

>>> He is a member of the African American community, but he's

not

```
> running
```

>>> on that platform and that makes sense. He has to run as a member of

> > > the entire community, the entire society because he will be making

> > > decisions for everybody.

> > >

> > > Regards,

>>> Paul Kekai Manansala

> > >

>>

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> > _____

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>

| 21755|2007-02-14 22:23:06|anne|Re: Barak Obama's Not Really "Black"|

Well - if he is running for president - I will necessarily have to care for the cause of all Americans and not just black Americans... Other than that and there would be no point. I don't think he has to denounce being black (or does) to do that - and I am not talking about his potential/abilities as I do not know enough about him; but as it is with this whole discussion - he seems to be judged more on his color/views on color/race than anything

else.... Why is that? 

elliottandelliottmtg wrote:

My opinion is that Obama would be correctly classified as an African-European American. European Americans do not consider him to be "White" even though he is just as much "White" as "Black" and this denial denotes the underlying issues of racism that still permeate American society. I do not know enough about Obama yet to render a judgement on his level of African consciousness but based on his presidential announcement, it seemed to me, that he was taking great care not to be seen as a "Black" presidential candidate but rather as an example of the possibilities of an utopian America where hard work and determination lead to success.

As a bi-racial person I think it is easier for Obama to play the center and try to appease potential White voters than to take a firm position in favor of African liberation and justice. Personally, I think that unless he takes up the cause of African Americans he is just another White man in a Black body.

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> > I'm sorry, but you are trying to perpetuate negative

> > stereotypes of mixed race people, without looking

> > at any context or history.<<

>

> No, I'm not because it hasn't happened, yet, in America which is
 > still evolving. It is in the process of happening. It has happened
 > the other places I mentioned. And as I said it is what "I fear"
 WILL
 > happen here if we are not diligent about protecting the rights and
 > worth of ALL PEOPLE regardless of their color. BTW, I covered the
 > jews, Hispanics by mentioning Brazil, ME, NAfrka, etc.
 > I am not perpetuating a negative image of mixed race people. It
 is
 > very simple those who act negatively toward people are a problem
 > those who don't are not. And mixed race people who act negatively
 > toward darker blacks are a problem. And I'm not so simpleminded
 as
 > to assume all mixed raced people are a problem. OBVIOUSLY, not all
 > are but it is also obvious that some are.
 > HTP,
 > Mahari
 >
 > >
 >
 > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"
 > wrote:
 > >
 > > Re: Barak Obama's Not Really "Black"
 > > Posted by: "Mahari Mengistu" mahari@ m2rmsm
 > > Tue Feb 13, 2007 10:19 am (PST)
 > >
 > > > I've noticed that AA's of bi-racial parents are found more
 > acceptable
 > > > and are more easily embraced by whites.
 > >
 > > And middle easterners too, if I remember correctly. The INS
 > > at one point considered everyone from North and Northeast
 > > Africa 'White'.
 > >
 > > Hence the Hefny case.
 > >
 > > Which is interesting in and of itself. There was as time, and
 > > some of this thinking still continues, that Africa was partially
 > > populated by a race of conquering, blackened whites called
 > > 'Hamites'. As a result of this, the people of North, Northeast
 > > Africa and many people in East, West and South Africa
 > > were declared white. In fact the Zulus were declared
 > > 'Hamites' because they beat the British Army.
 > >
 > > Read 'The Funding of Scientific Racism: Wickliffe Draper

>> and the Pioneer Fund' by William H. Tucker.
>>
>> From Wikipedia:
>>
>> " A "Hamitic race" was also identified, referring to those
>> Africans whom Europeans considered "advanced", or most
>> similar to themselves and Semitic peoples. "
>>
>> Or, Africans who kicked European behind, like
>> the Zulus, the 'Mad Mahdi' of Sudan, etc.
>>
>> " The persistence of racial thinking and the myth of racial
>> divergence, American Anthropologist, 99 (3), 534-544. "
>>
>>
>>
>>> Halley Berry is another example. Additionally, there seems to
>>> be a movement of bi-racial people being highly upset at being
>>> called "black" and wanting a separate classification for
> themselves.
>>
>> Or 'Indian'. Or 'French'. Or even Jewish.
>>
>> Read up on American history.
>>
>> Check out this website,
>> The Blurred Racial Lines Of Famous Families
>> <http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/>
>>
>> Or even better,
>>
>>
>
<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/gibsonfam>
i
> ly.htm
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>>
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<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/pendarvis>
.
> html
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>>
>>> If they did not have a problem with being black
>>> then why bother with a separate classification.
>>> This need I think in itself suggests that they have
>>> issues with blackness.
>>
>> "Being Black" is not something that exists in a vacuum.
>>
>> However, you cannot pin 'passing' or anything else
>> on mixed race people only. How about all the Hispanic,
>> Italian and Jewish entertainers who anglicized
>> (and still anglify) their names to find 'wider
>> acceptance' in the US?
>>
>> David 'Lee' Roth instead of David Roth.
>> Julia 'Louise' Dreyfuss instead of Julia Dreyfuss.
>> Sarah 'Michelle' Gellar, instead of Sarah Gellar.
>> Richie Valens, instead of Richard Steven Valenzuela.
>> Tony Bennett, instead of Anthony Dominick Benedetto.
>> Victoria Principal, instead of Concettina Ree Principale.
>>
>> Why are Gwen Stefani and Madonna peroxide blondes?
>>
>> 'Passing' seems more like a national sport.
>>
>> Interestingly, Heather Locklear seems to be embracing
>> her 'tri-racial' ancestry. I wish more Southerners did.
>>
>>
>>> Part of this problem can be attributed to white extreme
>>> narcissism: if a person has some white in them they are
>>> therefore assumed to be better. "
>>
>> Actually you will find more explanatory power looking
>> at the 'one drop rule' and it's history.
>>
>>> The same sort of attitude seems to be present toward blacks
>>> who marry white.
>>
>> Obama didn't. Clarence Thomas did. What does that tell you?
>>
>>> They immediately become more "appropriate" .
>>> What I fear is that this acceptance of the mulatto will lead
to
> the
>>> social and political practice of acceptance of the "honorary

> whites
>>> syndrome" which will promote this preferred group who will (and
>>> who do) ultimately reject and oppress the darker, purer breed
of
>>> Afrikan.
>>
>> And this is something new? Look at CNBC. How many
>> white hispanic women aren't on there? That's because
>> of 'diversity', racists are allowed to choose who they
>> discriminate against. Guess who they hire to comply
>> with any kind of 'diversity' label?
>>
>>
>>> This, IMHO, is what has happened in Brazil, N Afrika
>>> and the Middle East. Those individuals who have white
>>> blood no longer view themselves as black/Afrikan but
>>> as whites and consequently cooperate - often too
>>> enthusiastically - in oppressing the purer blood Afrikan.
>>
>> Everyone can, I think that would be obvious. Weren't
>> the Irish oppressed, and didn't they add to their own
>> oppression in first Ireland, then Northern Ireland,
>> and in the American South, in the oppression of African
>> Americans and for that matter Native Americans and
>> Hispanics?
>>
>> You still have to demonstrate how this is going to
>> happen with mixed race people in America.
>>
>> I'm sorry, but how is any of this new? We already know there is
>> discrimination based on color, as well as race.
>>
>> The only difference between the USA and the Caribbean, is that
>> the United States never had a mixed race class standing between
>> the Black majority and the white minority; in the US,
>> that position was taken up by poor whites.
>>
>> This is one of the main reasons why racism persists the way
>> it does - it has become a part of the psychology and personality
>> of certain whites.
>>
>> I'm sorry, but you are trying to perpetuate negative
>> stereotypes of mixed race people, without looking
>> at any context or history.
>>
>> Alex

> >
>



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| 21756|2007-02-14 22:27:57|anne|Re: Barak Obama's Not Really "Black"/reply and comment|
Yeah, and a lot of black people seemed to run with that and be very impressed by that - while a black man running for president has to be scrutinized and criticized mercilessly as to whether or not he is 'black enough'... funny how things goes....

shalom wrote:

You are correct. Toni Morrison is the first to attach this "first black president" to Clinton. Clinton took the label and ran with it.

Eleven months after Morrison's essay appeared, Clinton himself resurrected the concept. He told attendees at the Congressional Black Caucus's annual awards dinner that he recently had met with comedian Chris Tucker, who was developing a film project about the nation's first black president. "I didn't have the heart to tell him that I've already taken the position," Clinton said. News reports noted that audience members, including various black congressmen, "cracked up."

-----Original Message-----

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@yahoogroups .com]**On**
Behalf Of asar_imhotep
Sent: Thursday, February 15, 2007 12:29 AM
To: Ta_Seti@yahoogroups .com
Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

I've never heard Bill Clinton claim to be the first "black" president. You will only hear it from comedians and comedians are the ones who made that stigma popular. I think we have to be careful about what is passed on jokingly and what is a man's personal convictions. Another example of why primary sources are sought.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups .com, "Mahari Mengistu" wrote:

>

> I think you are wrong. Clinton "may" have adopted this descriptor

> but I don't think he describes himself as such. I believe it was
> Toni Morrison who first coined the phrase.
> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> >
> > You must be addressing me.
> >
> > The reference to Hillary Clinton's status was a "joke" deriving
> from her
> > husband, Bill Clinton who self-describes himself as, America's
> first black
> > president. Do I believe and agree with him? No. Although I find it
> > refreshingly odd that a white man would eagerly bestow the title on
> himself,
> > and then retire into Harlem to chase black women while playing the
> > saxophone.
> >
> > Do I believe Hillary Clinton is capable of pulling off the same act
> as her
> > husband? No.
> >
> > Some criticize Obama due to his heritage, while others are
> observing his
> > past actions and future intentions. Is it ok to examine a candidate
> from
> > these angles? Yes.
> >
> > Identifying ones self as black is not enough to gain credibility
> and the
> > confidence of the African-American (Hate this descriptor: Let's use
> GOLDEN
> > American) voter. Case in point, Clarence Thomas who certainly is
> black, yet
> > his actions are clearly associated with white and he's
> intentionally avoided
> > addressing any Golden issues such as the disparity of black inmates
> in the
> > privatized US prison system. For the record, Obama has not
> mentioned this
> > either, although he does spend a lot of time referencing Ronald
> Reagan who
> > privatized the system.
> >
> > Unless your goal is to elect a dark skinned/black (Golden) into the

> white
>> house, regardless of his lack of experience with issues relevant to
> the
>> group of voters required to elect him, would be a serious mistake.
> This is
>> not an OTJ training project.
>> I guess it all depends on what you wish to accomplish.
>>
>> In any case, the odds are that America is ready for it's first
> (white) woman
>> president.
>> -----Original Message-----
>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
>> On
> Behalf Of
>> michael mwenda
>> Sent: Wednesday, February 14, 2007 1:50 PM
>> To: Ta_Seti@yahoogroups.com
>> Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply
> and
>> comment
>>
>>
>>
>> Allow me to digress from the Nile River civilization debate and
> contribute
>> to the Obama debate. Some African-American brothers and sisters
> have argued
>> that Obama does not qualify as one of their own because of his
> unique
>> background being a product of an African father who immigrated to
> the US
>> recently and a white mother. These Obama critics are using the same
> bigoted
>> racial methodologies that conferred status on the basis of birth- a
> natural
>> accident- and not the content of character as Dr. Martin Luther
> King Jr.
>> would have preferred. Obama identifies himself as black and that is
> what is
>> important. Why would these critics of Obama confer to Hillary
> Clinton an
>> African-American status and not Obama who identifies himself as
> so?
> Further,
>> we know that black people, both in Africa and the Diaspora share

> the same
>> experience of exploitation from the white people. It is on this
> basis that
>> the pan-African movement sought to unite and create a common
> identity from
>> the diverse African people. Rejection of Obama simply because he
> does not
>> fit the African-American categorization defeats the efforts of our
>> forefathers to unify all people of Africa descent.
>> Kithinji
>>
>> anne wrote:
>> Yes; I agree. Not that there is no racism in Europe - but there
> is a
>> special and intensified (racial/racist) dynamic going
>> to himself as a black man - not bi-racial.
>>>
>>> Generalizations may carry some measure of truth - but we have
> to be
>> careful 'cause they can also be very foolish.
>>>
>>>
>>>
>>> asar_imhotep wrote:
>>> I think you might actually want to read his resume before
> taking
>> such
>> a position. Here's a link for more information:
>> http://en.wikipedia.org/wiki/Barack_Obama
>>>
>>> I for one do not think your opinion is remotely true for even
> half of
>> the people with mixed genetic and social lineages and
> truthfully only
>> perpetuates the myths already associated with the folk
> categorization
>> of race.
>>>
>>> What's ironic about the link I provided earlier is that now
> you have
>> Americans of African descent attempting to cause a division
> between
>> people on the continent and people in the states based off an
> alleged
>> difference in events which have been branched off sometime in
> history.

>>>The sister obviously has no sense of history nor of African
> culture.
>>>If she did, she wouldn't make such whimsical statements as she
> did.
>>>This is one of the reasons I do lectures on the various
> cultural
>>>continuities present within African American culture that have
> not
>>>been severed due to slavery. For some reason certain African
> Americans
>>>really think they are different.
>>>
>>>She really looked like an idiot in that interview and I'm glad
> the
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>>>Asar Imhotep
>>><http://www.mochasuite.com>
>>>
>>>--- In Ta_Seti@yahoogroups.com, "shalom" wrote:
>>>>
>>>> The issue of bi-racial parenting is very relevant. Bi-racial
>>>>children often
>>>> identify with the white part of their heritage simply
> because it
>>>>offers more
>>>> benefits to doing so. Generally, they do not understand the
> Black
>>>>experience
>>>> since most bi-racial couples reside in Anglo communities
> and not in
>> the
>>>> inner cities where blacks are the majority.
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>>>> A perfect example is Lenny Kravitz. Lenny is a bi-racial
> New Yorker,
>>>>but has
>>>> never played the Apollo theater. Why? His music is for white
>>>>audiences and
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>>>> I've attended most of the nations black protest rally's
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>>> environment. They
>>>> were taken from their parents and lived under supervision
> of whites
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>>>> they were young men and women. During this time, they were
> not given
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> to the
>>>> reservations as leaders, the Native Americans stated that
> these kids
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>>>> 200% more brutal and uncaring even than whites.
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>>>> Will Obama be the same? If Vegas were offering bets and
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>>>> counterparts. He is after all, a politician before being
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>>>>
>>>> menenarmer
>>>> -----Original Message-----
>>>> From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com] On
>>> Behalf Of
>>>> Paul Kekai Manansala
>>>> Sent: Tuesday, February 13, 2007 2:03 PM

>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> wrote:
>>>>>
>>>>
>>>>> I've noticed that AA's of bi-racial parents are found more
>>> acceptable
>>>>> and are more easily embraced by whites. Halley Berry is
> another
>>>>> example. Additionally, there seems to be a movement of bi-
> racial
>>>>> people being highly upset at being called "black" and
> wanting a
>>>>> separate classification for themselves. If they did not
> have a
>>>>> problem with being black then why bother with a separate
>>>>> classification.
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>>>>> I don't blame bi-racial people on this after all they have
> parents
>> who
>>>>> are of different race. They shouldn't be forced to reject
> any part
>> of
>>>>> their heritage.
>>>>
>>>>> This need I think in itself suggests that they have
>>>>> issues with blackness. Sort of like Michael Jackson's
> song "It
>> Don't
>>>>> Matter If UR Black or White"; yet, he tries like hell to
> be white
>>>>> himself.
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>>>>> Michael Jackson of course is black, both parents were black
> although
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>>>>> guess he may have different races in his ancestral
> background.
>>>>
>>>>> Obviously he is/was trying to be white as he was raised
> black. But
>>>>> Barack Obama was raised by white people and partially by an

>> Indonesian
>>>> stepfather.
>>>>
>>>> You can't really say he's "trying" to be something else
> than what he
>>>> is -- a bi-racial, bi-cultural person.
>>>>
>>>> They immediately become more "appropriate" .
>>>>> What I fear is that this acceptance of the mulatto will
> lead to
>> the
>>>>> social and political practice of acceptance of
> the "honorary
>> whites
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> (and who
>>>>> do) ultimately reject and oppress the darker, purer breed
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> Afrika and
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> this has
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>>>> notion of supporting him because they're trying to promote
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>>>> This guy actually has a political vision, although what we
> mostly
>> read
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>>>>
>>>> Those individuals who have white blood no longer
>>>>> view themselves as black/Afrikan but as whites and
> consequently
>>>>> cooperate - often too enthusiastically - in oppressing
> the purer
>>>>> blood Afrikan.
>>>>>
>>>>
>>>> My own view is that Obama is trying not think about race

[illegible]



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with the [Yahoo! Search movie showtime shortcut](#).
| 21757|2007-02-14 22:33:09|anne|Re: Barak Obama's Not Really "Black"/reply and comment|
Not saying I am surprised in the least; just what I observed - others may
have a different view. (The racism in Europe is more hidden - but none the
less there.) But I don't think the civil war had as much to do with ending
slavery as the common view is - it was just a part of it.

Mahari Mengistu wrote:

I guess this is not surprising since the ending of slavery in the US
culminated in a civil war. Race was/is a very serious matter here -
a matter of life and death(?).

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), anne wrote:

>

> Yes; I agree. Not that there is no racism in Europe - but there is
a special and intensified (racial/racist) dynamic going on in the US.
(From what I see anyway.)

>

> Courtenay barnett wrote:

> If the white majority so define "black", the issue may not be so
much of a

> problem that Obama has in acknowledging that social reality, while

> preserving his sanity, but a problem that white Ameica has always
had in

> acceting all as human beings.

> Courtenay

>

>>From: anne

>>Reply-To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

>>To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

>>Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"

>>Date: Wed, 14 Feb 2007 06:49:33 -0800 (PST)

>>

>>I will just say; as a mother to socalled 'bi-racial' children - I
don't use

>>that term at all and my children are first and foremost human
beings - and

>>then they are black - they have no need to 'identify with white' -
nor do

> >they 'feel better' than anyone else. We have lived in predominantly white
> >areas and predominantly black areas and now we live in a very
> >multi-cultural area - Arabs, Chinese, Somalians, Turks, Filipinos, Ghanians
> >- you name it...
> >
> > As for Barack Obama - I have heard him (or read him) several times refer
> >to himself as a black man - not bi-racial.
> >
> > Generalizations may carry some measure of truth - but we have to be
> >careful 'cause they can also be very foolish.
> >
> >
> >
> > asar_imhotep wrote:
> > I think you might actually want to read his resume before taking
> >such
> >a position. Here's a link for more information:
> >http://en.wikipedia.org/wiki/Barack_Obama
> >
> >I for one do not think your opinion is remotely true for even half of
> >the people with mixed genetic and social lineages and truthfully only
> >perpetuates the myths already associated with the folk categorization
> >of race.
> >
> >What's ironic about the link I provided earlier is that now you have
> >Americans of African descent attempting to cause a division between
> >people on the continent and people in the states based off an alleged
> >difference in events which have been branched off sometime in history.
> >The sister obviously has no sense of history nor of African culture.
> >If she did, she wouldn't make such whimsical statements as she did.
> >This is one of the reasons I do lectures on the various cultural
> >continuities present within African American culture that have not
> >been severed due to slavery. For some reason certain African Americans
> >really think they are different.

> >
> > She really looked like an idiot in that interview and I'm glad the
> > host handled it in the manner in which he did.
> >
> > Asar Imhotep
> > <http://www.mochasuite.com>
> >
> > --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> > >
> > > The issue of bi-racial parenting is very relevant. Bi-racial
> > > children often
> > > identify with the white part of their heritage simply because it
> > > offers more
> > > benefits to doing so. Generally, they do not understand the
Black
> > > experience
> > > since most bi-racial couples reside in Anglo communities and
not in the
> > > inner cities where blacks are the majority.
> > >
> > > A perfect example is Lenny Kravitz. Lenny is a bi-racial New
Yorker,
> > > but has
> > > never played the Apollo theater. Why? His music is for white
> > > audiences and
> > > his record sales confirm this.
> > > I've attended most of the nations black protest rally's such as
the
> > > Martin
> > > Luther King Holiday rallies, and the Million Man March. These
bi-racial
> > > children are always AWOL at these events, and don't donate
financially
> > > either.
> > >
> > > In Obama's case, he knows even less than Kravitz about the
issues
> > > within the
> > > black community.
> > >
> > > Here in the Booker T. Washington papers
> > > (<http://www.historycooperative.org/btw/volumes.html>) he
describes a
> > > system
> > > whites put in place for re-educating native Americans, where
they

> > would take
> > > native American children aged 6-10 into a catholic school
> > environment. They
> > > were taken from their parents and lived under supervision of
whites
> > until
> > > they were young men and women. During this time, they were not
given
> > > visitation with their true parents. When they were returned to
the
> > > reservations as leaders, the Native Americans stated that these
kids
> > were
> > > 200% more brutal and uncaring even then whites.
> > >
> > > Will Obama be the same? If Vegas were offering bets and odds, I
> > would place
> > > my money that Obama will be no better for black Americans then
his white
> > > counterparts. He is after all, a politician before being black.
> > >
> > > menenarmer
> > > -----Original Message-----
> > > From: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)]
On
> > > Behalf Of
> > > Paul Kekai Manansala
> > > Sent: Tuesday, February 13, 2007 2:03 PM
> > > To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
> > > Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
> > >
> > >
> > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu"
wrote:
> > > >
> > > >
> > > > I've noticed that AA's of bi-racial parents are found more
> > acceptable
> > > > and are more easily embraced by whites. Halley Berry is
another
> > > > example. Additionally, there seems to be a movement of bi-
racial
> > > > people being highly upset at being called "black" and wanting
a
> > > > separate classification for themselves. If they did not have a
> > > > problem with being black then why bother with a separate

>>>> classification.
>>>
>>> I don't blame bi-racial people on this after all they have
parents who
>>> are of different race. They shouldn't be forced to reject any
part of
>>> their heritage.
>>>
>>> This need I think in itself suggests that they have
>>>> issues with blackness. Sort of like Michael Jackson's
song "It Don't
>>>> Matter If UR Black or White"; yet, he tries like hell to be
white
>>>> himself.
>>>
>>> Michael Jackson of course is black, both parents were black
although I
>>> guess he may have different races in his ancestral background.
>>>
>>> Obviously he is/was trying to be white as he was raised black.
But
>>> Barack Obama was raised by white people and partially by an
Indonesian
>>> stepfather.
>>>
>>> You can't really say he's "trying" to be something else than
what he
>>> is -- a bi-racial, bi-cultural person.
>>>
>>> They immediately become more "appropriate" .
>>>> What I fear is that this acceptance of the mulatto will lead
to the
>>>> social and political practice of acceptance of the "honorary
whites
>>>> syndrome" which will promote this preferred group who will
(and who
>>>> do) ultimately reject and oppress the darker, purer breed of
>>>> Afrikan. This, IMHO, is what has happened in Brazil, N Afrika
and
>>>> the Middle East.
>>>
>>> It's happened/happening in the U.S., however I don't think this
has
>>> anything to do with Obama's popularity among whites.
>>>
>>> I'm just about sure Obama's white supporters don't have the

fogginess

>>> notion of supporting him because they're trying to promote something

>>> like a Spanish racial caste system.

>>>

>>> This guy actually has a political vision, although what we mostly read

>>> about is his race and religion.

>>>

>>> Those individuals who have white blood no longer

>>>> view themselves as black/Afrikan but as whites and consequently

>>>> cooperate - often too enthusiastically - in oppressing the purer

>>>> blood Afrikan.

>>>>

>>>>

>>> My own view is that Obama is trying not think about race despite the

>>> fact that people will keep bringing it up. He's trying to run as a

>>> person with a direction.

>>>

>>> He is a member of the African American community, but he's not running

>>> on that platform and that makes sense. He has to run as a member of

>>> the entire community, the entire society because he will be making

>>> decisions for everybody.

>>>

>>> Regards,

>>> Paul Kekai Manansala

>>>

>>

>>

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> >
> >-----
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| 21758|2007-02-14 22:37:25|anne|Re: Barak Obama's Not Really "Black"|

Correction: **HE** will (let's clear this up; I am not running for president 😊)

anne wrote:

Well - if he is running for president - I will necessarily have to care for the cause of all Americans and not just black Americans... Other than that and there would be no point. I don't think he has to denounce being black (or does) to do that - and I am not talking about his potential/abilities as I do not know enough about him; but as it is with

this whole discussion - heseems tobe judged more on his color/views on color/race than anything else.... Why is that? 🤔

elliottandelliottmt g wrote:

My opinion is that Obama would be correctly classified as an African-European American. European Americans do not consider him to be "White" eventhough he is just as much "White" as "Black" and this denial denotes the underlying issues of racism that still permeate American society. I do not know enough about Obama yet to render a judgement on his level of African consciousness but based on his presidential annoucement, it seemed to me, that he was taking great care not to be seen as a "Black" presidential canidate but rather as an example of the possiblities of an utopian America where hard work and determination lead to success.

As a bi-racial person I think it is easier for Obama to play the center and try to appease potential White voters then to take a firm position in favor of African liberation and justice. Personally, I think that unless he takes up the cause of African Americans he is just another White man in a Black body.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>
> > I'm sorry, but you are trying to perpetuate negative
> > stereotypes of mixed race people, without looking
> > at any context or history.<<
>
> No, I'm not because it hasn't happened, yet, in America which is
> still evolving. It is in the process of happening. It has happened
> the other places I mentioned. And as I said it is what "I fear"
WILL
> happen here if we are not diligent about protecting the rights and
> worth of ALL PEOPLE regardless of their color. BTW, I covered the
> jews, Hispanics by mentioning Brazil, ME, NAfrka, etc.
> I am not perpetuating a negative image of mixed race people. It
is
> very simple those who act negatively toward people are a problem
> those who don't are not. And mixed race people who act negatively
> toward darker blacks are a problem. And I'm not so simpleminded
as
> to assume all mixed raced people are a problem. OBVIOUSLY, not all
> are but it is also obvious that some are.
> HTP,
> Mahari
>

> >
>
> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
> wrote:
> >
> > Re: Barak Obama's Not Really "Black"
> > Posted by: "Mahari Mengistu" mahari@ m2rmsm
> > Tue Feb 13, 2007 10:19 am (PST)
> >
> > > I've noticed that AA's of bi-racial parents are found more
> acceptable
> > > and are more easily embraced by whites.
> >
> > And middle easterners too, if I remember correctly. The INS
> > at one point considered everyone from North and Northeast
> > Africa 'White'.
> >
> > Hence the Hefny case.
> >
> > Which is interesting in and of itself. There was as time, and
> > some of this thinking still continues, that Africa was partially
> > populated by a race of conquering, blackened whites called
> > 'Hamites'. As a result of this, the people of North, Northeast
> > Africa and many people in East, West and South Africa
> > were declared white. In fact the Zulus were declared
> > 'Hamites' because they beat the British Army.
> >
> > Read 'The Funding of Scientific Racism: Wickliffe Draper
> > and the Pioneer Fund' by William H. Tucker.
> >
> > From Wikipedia:
> >
> > " A "Hamitic race" was also identified, referring to those
> > Africans whom Europeans considered "advanced", or most
> > similar to themselves and Semitic peoples. "
> >
> > Or, Africans who kicked European behind, like
> > the Zulus, the 'Mad Mahdi' of Sudan, etc.
> >
> > " The persistence of racial thinking and the myth of racial
> > divergence, American Anthropologist, 99 (3), 534-544. "
> >
> >
> > > Halley Berry is another example. Additionally, there seems to
> > > be a movement of bi-racial people being highly upset at being

> > > called "black" and wanting a separate classification for
> themselves.

> >

> > Or 'Indian'. Or 'French'. Or even Jewish.

> >

> > Read up on American history.

> >

> > Check out this website,

> > The Blurred Racial Lines Of Famous Families

> > <http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/>

> >

> > Or even better,

> >

> >

> >

> <http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/gibsonfam>

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> ly.htm

> > l

> >

> >

> >

> <http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/pendarvis>

.

> html

> >

> >

> > > If they did not have a problem with being black

> > > then why bother with a separate classification.

> > > This need I think in itself suggests that they have

> > > issues with blackness.

> >

> > "Being Black" is not something that exists in a vacuum.

> >

> > However, you cannot pin 'passing' or anything else

> > on mixed race people only. How about all the Hispanic,

> > Italian and Jewish entertainers who anglicized

> > (and still anglify) their names to find 'wider

> > acceptance' in the US?

> >

> > David 'Lee' Roth instead of David Roth.

> > Julia 'Louise' Dreyfuss instead of Julia Dreyfuss.

> > Sarah 'Michelle' Gellar, instead of Sarah Gellar.

> > Richie Valens, instead of Richard Steven Valenzuela.

> > Tony Bennett, instead of Anthony Dominick Benedetto.
> > Victoria Principal, instead of Concettina Ree Principale.
> >
> > Why are Gwen Stefani and Madonna peroxide blondes?
> >
> > 'Passing' seems more like a national sport.
> >
> > Interestingly, Heather Locklear seems to be embracing
> > her 'tri-racial' ancestry. I wish more Southerners did.
> >
> >
> > > Part of this problem can be attributed to white extreme
> > > narcissism: if a person has some white in them they are
> > > therefore assumed to be better. "
> >
> > Actually you will find more explanatory power looking
> > at the 'one drop rule' and it's history.
> >
> > > The same sort of attitude seems to be present toward blacks
> > > who marry white.
> >
> > Obama didn't. Clarence Thomas did. What does that tell you?
> >
> > > They immediately become more "appropriate" .
> > > What I fear is that this acceptance of the mulatto will lead
to
> the
> > > social and political practice of acceptance of the "honorary
> whites
> > > syndrome" which will promote this preferred group who will (and
> > > who do) ultimately reject and oppress the darker, purer breed
of
> > > Afrikan.
> >
> > And this is something new? Look at CNBC. How many
> > white hispanic women aren't on there? That's because
> > of 'diversity', racists are allowed to choose who they
> > discriminate against. Guess who they hire to comply
> > with any kind of 'diversity' label?
> >
> >
> > > This, IMHO, is what has happened in Brazil, N Afrika
> > > and the Middle East. Those individuals who have white
> > > blood no longer view themselves as black/Afrikan but
> > > as whites and consequently cooperate - often too
> > > enthusiastically - in oppressing the purer blood Afrikan.

> >
> > Everyone can, I think that would be obvious. Weren't
> > the Irish oppressed, and didn't they add to their own
> > oppression in first Ireland, then Northern Ireland,
> > and in the American South, in the oppression of African
> > Americans and for that matter Native Americans and
> > Hispanics?
> >
> > You still have to demonstrate how this is going to
> > happen with mixed race people in America.
> >
> > I'm sorry, but how is any of this new? We already know there is
> > discrimination based on color, as well as race.
> >
> > The only difference between the USA and the Caribbean, is that
> > the United States never had a mixed race class standing between
> > the Black majority and the white minority; in the US,
> > that position was taken up by poor whites.
> >
> > This is one of the main reasons why racism persists the way
> > it does - it has become a part of the psychology and personality
> > of certain whites.
> >
> > I'm sorry, but you are trying to perpetuate negative
> > stereotypes of mixed race people, without looking
> > at any context or history.
> >
> > Alex
> >
>



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| 21759|2007-02-15 03:21:28|Robin|Re: Egyptian queen Cleopatra was no stunner, coin shows|
Dear Group

Does anyone have any factual information on Cleopatra's racial origins?

Just for the record: I am NOT trying to claim a Greek as Black but I
AM trying to arrive at the truth of the matter.

Thanx

Robin

| 21760|2007-02-15 06:07:13|Bradenqp@aol.com|Re: Barak Obama's Not Really "Black"/reply
and comment|

Obama was profiled on 60 Minutes (a US Television Newsmagazine) last Sunday.

Here's a link to a transcript of sorts and other material (including video of the segment) on Obama:

<http://www.cbsnews.com/stories/2007/02/09/60minutes/main2456335.shtml>

One can get a clearer picture here of his racial identification, among other things.

Paul Braden

| 21761|2007-02-15 06:39:22|Paul Kekai Manansala|Re: Barak Obama's Not Really
"Black"/reply and comment|

--- In Ta_Seti@yahoogroups.com, Bradenqp@... wrote:

>
>

Here is a speech given to the NAACP in Detroit that may also shed some
light. It's from the official website at <http://barackobama.com> :

http://www.barackobama.com/2005/05/02/remarks_of_senator_barack_obam_3.php

Thank you. Half a century after the first few hundred people sat for
justice and equality at these tables, I am honored to be here with
this crowd of thousands at the 50th NAACP Fight for Freedom Fund Dinner.

Founded at a time when we were constantly reminded how the world
around us was separate and unequal...when the idea of legal rights for
black folks was almost a contradiction in terms...when lunch counters
and bus seats and water fountains were luxuries you had to fight for
and march for, the 50th anniversary of the Fight for Freedom Dinner
reminds us of just how far our struggle has come.

I was reminded of this last month, when I had the honor of going to
Atlanta to speak at John Lewis's 65th birthday celebration. Many of

the luminaries of the Civil Rights Movement were down there, and I had the great honor of sitting between Ethel Kennedy and Coretta Scott King, who both turned to me and said "we're really looking forward to hearing you speak." Now that's a really intimidating thing!

And as I stood up there next to John Lewis, not a giant in stature, but a giant of compassion and courage, I thought to myself, never in a million years would I have guessed that I'd be serving in Congress with John Lewis.

And then I thought, you know, there was once a time when John Lewis might never have guessed that he'd be serving in Congress. And there was a time not long before that when people might never have guessed that someday, black folks would be able to go to the polls, pick up a ballot, make their voice heard, and elect that Congress.

But we can, and many of us are here, because people like John Lewis believed. Because people feared nothing and risked everything for those beliefs. Because they saw injustice and endured pain in order to right what was wrong. We're here tonight because of them, and to them we owe the deepest gratitude.

The road we have taken to this point has not been easy. But then again, the road to change never is.

Some of you might know that I taught Constitutional Law at the Chicago Law school for awhile. And one of the courses I taught was a course in race and law, where we chronicled the history of race in this country and people's struggle to achieve freedom in the courts and on the streets. And often times my students would come up to me and say things like, "Boy I wish I could've been around at the height of the Civil Rights Movement. Because things seemed so clear at the time. And while there may have been room for debate on some things, the clarity of the cause and the need for the movement were crystal clear, and you didn't have the ambiguities you have today.

Because it's one thing to know that everyone has a seat at the lunch counter, but how do we figure out how everyone can pay for the meal? It was easy to figure out that blacks and whites should be able to go to school together, but how do we make sure that every child is equipped and ready to graduate? It was easy to talk about dogs and fire hoses, but how do we talk about getting drugs and guns off the streets?" This is what they told me.

And of course, I reminded them that it wasn't very easy at all. That the moral certainties we now take for granted - that separate can

never be equal, that the blessings of liberty enshrined in our Constitution belong to all of us, that our children should be able to go to school together and play together and grow up together - were anything but certain in 1965.

I reminded them that even within the African-American community, there was disagreement about how much to stir things up. We have a church in Chicago that's on what used to be known as State Park Way. After Dr. King's assassination, the street was renamed to Martin Luther King Jr. Drive. But the pastor of the church - a prominent African-American in the community - hated Dr. King so bad that he actually changed the address of the church.

And so it's never been clear. And it's never been easy. To get to where we are today it took struggle and sacrifice, discipline and tremendous courage.

And sometimes, when I reflect on those giants of the Civil Rights movement, I wonder - where did you find that courage? John Lewis, where did you find that courage? Dorothy Height, where did you find that courage? Rosa Parks, where did you find that courage?

When you're facing row after row of state troopers on horseback armed with billy clubs and tear gas...when they're coming toward you spewing hatred and violence, how do you simply stop, kneel down, and pray to the Lord for salvation?

Where do you find that courage?

I don't know. But I do know that it's worth examining because the challenges we face today are going to require this kind of courage. The battle lines may have shifted and the barriers to equality may be new, but what's not new is the need for everyday heroes to stand up and speak out for what they believe is right.

Fifty years ago this country decided that Linda Brown shouldn't have to walk miles and miles to school every morning when there was a white school just four blocks away because when it comes to education in America, separate can never be equal.

Now that ruling came about because the NAACP was willing to fight tirelessly and risk its reputation; because everyday Americans - black and white - were willing to take to the streets and risk their freedom. Because people showed courage.

Fifty years later, what kind of courage are we showing to ensure that

our schools are foundations of opportunity for our children?

In a world where kids from Detroit aren't just competing with kids from Macomb for middle-class jobs, but with kids from Malaysia and New Delhi, ensuring that every American child gets the best education possible is the new civil rights challenge of our time.

A student today armed with only a high school diploma will earn an average of only \$25,000 a year - if you're African-American, it's 14% less than that. Meanwhile, countries like China are graduating twice as many students with a college degree as we do. We're falling behind, and if we want our kids to have the same chances we had in life, we must work harder to catch up.

So what are we doing about it?

When we see that America has one of the highest high school dropout rates in the industrialized world - even higher for African-Americans and Hispanics, what are we doing about it?

When we see that our high school seniors are scoring lower on their math and science tests than almost any other students in the world at a time when expertise in these areas is the ticket to a high-wage job, what are we doing about it?

When we see that for every hundred students who enter ninth grade, only eighteen - eighteen - will earn any kind of college degree within six years of graduating high school, what are we doing about it?

And when we see broken schools, old textbooks, and classrooms bursting at the seams, what are we doing about that?

I'll tell you what they've been doing in Washington. In Washington, they'll talk about the importance of education one day and sign big tax cuts that starve our schools the next. They'll talk about Leaving No Child Behind but then say nothing when it becomes obvious that they've left the money behind. In the budget they passed this week in Congress, they gave out over \$100 billion in tax cuts, on top of the trillions they've already given to the wealthiest few and most profitable corporations.

One hundred billion dollars. Think about what that could do for our kids if we invested that in our schools. Think of how many new schools we could build, how many great teachers we could recruit, what kind of computers and technology we could put in our classrooms. Think about how much we could invest in math and science so our kids could be

prepared for the 21st century economy. Think about how many kids we could send to college who've worked hard, studied hard, but just can't afford the tuition.

Think about all that potential and all that opportunity. Think about the choice Washington made instead. And now think about what you can do about it.

I believe we have a mutual responsibility to make sure our schools are properly funded, our teachers are properly paid, and our students have access to an affordable college education. And if we don't do something about all that, than nothing else matters.

But I also believe we have an individual responsibility as well.

Our grandparents use to tell us that being Black means you have to work twice as hard to succeed in life. And so I ask today, can we honestly say our kids are working twice as hard as the kids in India and China who are graduating ahead of us, with better test scores and the tools they need to kick our butts on the job market? Can we honestly say our teachers are working twice as hard, or our parents?

One thing's for sure, I certainly know that Washington's not working twice as hard - and that's something each of us has a role in changing. Because if we want change in our education system - if we want our schools to be less crowded and funded more equitably; if we want our children to take the courses that will get them ready for the 21st century; if we want our teachers to be paid what they're worth and armed with the tools they need to prepare our kids; than we need to summon the same courage today that those giants of the Civil Rights movement summoned half a century ago.

Because more than anything else, these anniversaries - of the Voting Rights Act and the Civil Rights Act and Fight for Freedom Fund Dinner - they remind us that in America, ordinary citizens can somehow find in their hearts the courage to do extraordinary things. That change is never easy, but always possible. And it comes not from violence or militancy or the kind of politics that pits us against each other and plays on our worst fears; but from great discipline and organization, and from a strong message of hope.

And when we look at these challenges and think, how can we do this? How can we cut through the apathy and the partisanship and the business-as-usual culture in Washington? When we wonder this, we need to rediscover the hope that people have been in our shoes before and they've lived to cross those bridges.

Personally, I find that hope in thinking about a trip I took during my campaign for the U.S. Senate.

About a week after the primary, Dick Durbin and I embarked on a nineteen city tour of Southern Illinois. And one of the towns we went to was a place called Cairo, which, as many of you might know, achieved a certain notoriety during the late 60s and early 70s as having one of the worst racial climates in the country. You had an active white citizen's council there, you had cross burnings, Jewish families were being harassed, you had segregated schools, race riots, you name it - it was going on in Cairo.

And we're riding down to Cairo and Dick Durbin turns to me and says, "Let me tell you about the first time I went to Cairo. It was about 30 years ago. I was 23 years old and Paul Simon, who was Lieutenant Governor at the time, sent me down there to investigate what could be done to improve the racial climate in Cairo."

And Dick tells me how he diligently goes down there and gets picked up by a local resident who takes him to his motel. And as Dick's getting out of the car, the driver says "excuse me, let me just give you a piece of advice. Don't use the phone in your motel room because the switchboard operator is a member of the white citizen's council, and they'll report on anything you do."

Well, this obviously makes Dick Durbin upset, but he's a brave young man, so he checks in to his room, unpacks his bags and a few minutes later he hears a knock on the door. He opens up the door and there's a guy standing there who just stares at Dick for a second, and then says, "What the hell are you doing here?" and walks away.

Well, now Dick is really feeling concerned and so am I because as he's telling me this story, we're pulling in to Cairo. So I'm wondering what kind of reception we're going to get. And we wind our way through the town and we go past the old courthouse, take a turn and suddenly we're in a big parking lot and about 300 people are standing there. About a fourth of them are black and three fourths are white and they all are about the age where they would have been active participants in the epic struggle that had taken place thirty years earlier.

And as we pull closer, I see something. All of these people are wearing these little buttons that say "Obama for U.S. Senate." And they start smiling. And they start waving. And Dick and I looked at each other and didn't have to say a thing. Because if you told Dick thirty years ago that he - the son of Lithuania immigrants born into

very modest means in east St. Louis - would be returning to Cairo as a sitting United States Senator, and that he would have in tow a black guy born in Hawaii with a father from Kenya and a mother from Kansas named Barack Obama, no one would have believed it.

But it happened. And it happened because John Lewis and scores of brave Americans stood on that bridge and lived to cross it.

You know, two weeks after Bloody Sunday, when the march finally reached Montgomery, Martin Luther King Jr. spoke to the crowd of thousands and said "The arc of the moral universe is long, but it bends towards justice." He's right, but you know what? It doesn't bend on its own. It bends because we help it bend that way. Because people like John Lewis and Martin Luther King and Rosa Parks and thousands of ordinary Americans with extraordinary courage have helped bend it that way. And as their examples call out to us from across the generations, we continue to progress as a people because they inspire us to take our own two hands and bend that arc.

Congratulations to all of you here at the NAACP who are busy bending that arc. Thank you.

| 21762|2007-02-15 06:42:13|Freddie Thompson|Re: Egyptian queen Cleopatra was no stunner, coin shows|

I have seen an idealistic/realistic Greek representation of this Cleopatra. Compared to the usual Greek ideal she looks somewhat alien. I will try to remember the source. To me, even this Greek representation of her resembles more closely a lighter skinned thinner featured Negroid type (even though the nose is somewhat long, it is notably flatter than what you typically see in Greek sculpture. I don't doubt that you have seen the bust I am referring to. It looks very different from Egyptian representations of her in my opinion.

Fred

Robin wrote:

Dear Group

Does anyone have any factual information on Cleopatra's racial origins?

Just for the record: I am NOT trying to claim a Greek as Black but I AM trying to arrive at the truth of the matter.

Thanx

Robin

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| 21763|2007-02-15 06:42:56|shalom|Re: Barak Obama's Not Really "Black"/reply and comment|
I wish life were so simple.

American blacks were impressed with Clinton due to his selection of Jordan as advisor, and Ron Brown for Commerce.

Clinton also did others tasks such as balancing the budget and universal health care.

Overall, Clinton seemed to have more "soul" then other past presidents, especially following the white agenda terms of Ronald Reagan and George Bush Sr.

US blacks care little for a president that looks out for the interest of whites. They all put 99% of their efforts in this direction. Perhaps Obama will change this to 98% if elected. However, for most black Americans it will most likely still be the state of, taxation without representation.

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** anne

Sent: Thursday, February 15, 2007 1:28 AM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

Yeah, and a lot of black people seemed to run with that and be very impressed by that - while a black man running for president has to be scrutinized and criticized mercilessly as to whether or not he is 'black enough'... funny how things goes....

shalom wrote:

You are correct. Toni Morrison is the first to attach this "first black president" to Clinton.

Clinton took the label and ran with it.

Eleven months after Morrison's essay appeared, Clinton himself resurrected the concept. He told attendees at the Congressional Black Caucus's annual awards dinner that he recently had met with comedian Chris Tucker, who was developing a film project about the nation's first black president. "I didn't have the heart to tell him that I've already taken the position," Clinton said. News reports noted that audience members, including various black congressmen, "cracked up."

-----Original Message-----

From: Ta_Seti@yahoogroups .com
[mailto:Ta_Seti@ yahoogroups. com]**On**
Behalf Of asar_imhotep
Sent: Thursday, February 15, 2007
12:29 AM
To: Ta_Seti@yahoogroups .com
Subject: [Ta_Seti] Re: Barak Obama's
Not Really "Black"/reply and comment

I've never heard Bill Clinton claim to be the first "black" president. You will only hear it from comedians and comedians are the ones who made that stigma popular. I think we have to be careful about what is passed on jokingly and what is a man's personal convictions. Another example of why primary sources are sought.

Asar Imhotep
<http://www.mochasuite.com>

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
"Mahari Mengistu" wrote:
>
> I think you are wrong. Clinton
"may" have adopted this descriptor
> but I don't think he describes
himself as such. I believe it was
> Toni Morrison who first coined the
phrase.
> HTP,
> Mahari
>
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
"shalom" wrote:
> >
> > You must be addressing me.
> >
> > The reference to Hillary
Clinton's status was a "joke" deriving
> from her
> > husband, Bill Clinton who self-
describes himself as, America's
> first black

> > president. Do I believe and agree with him? No. Although I find it
> > refreshingly odd that a white man would eagerly bestow the title on
> himself,
> > and then retire into Harlem to chase black women while playing the
> > saxophone.
> >
> > Do I believe Hillary Clinton is capable of pulling off the same act
> as her
> > husband? No.
> >
> > Some criticize Obama due to his heritage, while others are
> observing his
> > past actions and future intentions. Is it ok to examine a candidate
> from
> > these angles? Yes.
> >
> > Identifying ones self as black is not enough to gain credibility
> and the
> > confidence of the African-American (Hate this descriptor: Let's use
> GOLDEN
> > American) voter. Case in point, Clarence Thomas who certainly is
> black, yet
> > his actions are clearly associated with white and he's
> intentionally avoided
> > addressing any Golden issues such as the disparity of black inmates
> in the
> > privatized US prison system. For the record, Obama has not
> mentioned this
> > either, although he does spend a lot of time referencing Ronald

> Reagan who
> > privatized the system.
> >
> > Unless your goal is to elect a
dark skinned/black (Golden) into the
> white
> > house, regardless of his lack of
experience with issues relevant to
> the
> > group of voters required to elect
him, would be a serious mistake.
> This is
> > not an OTJ training project.
> > I guess it all depends on what
you wish to accomplish.
> >
> > In any case, the odds are that
America is ready for it's first
> (white) woman
> > president.
> > -----Original Message-----
> > From: [Ta_Seti@yahoogroups](mailto:Ta_Seti@yahoogroups.com)
[.com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta_Seti@yahoogroups](mailto:Ta_Seti@yahoogroups.com)
[.com](mailto:Ta_Seti@yahoogroups.com)]On
> > Behalf Of
> > michael mwenda
> > Sent: Wednesday, February 14,
2007 1:50 PM
> > To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)
> > Subject: Re: [Ta_Seti] Re: Barak
Obama's Not Really "Black"/reply
> and
> > comment
> >
> >
> >
> > Allow me to digress from the
Nile River civilization debate and
> contribute
> > to the Obama debate. Some
African-American brothers and
sisters
> have argued
> > that Obama does not qualify as
one of their own because of his
> unique

> > background being a product of
an African father who immigrated to
> the US
> > recently and a white mother.
These Obama critics are using the
same
> bigoted
> > racial methodologies that
conferred status on the basis of birth-
a
> natural
> > accident- and not the content of
character as Dr. Martin Luther
> King Jr.
> > would have preferred. Obama
identifies himself as black and that is
> what is
> > important. Why would these
critics of Obama confer to Hillary
> Clinton an
> > African-American status and not
Obama who identifies himself as so?
> Further,
> > we know that black people, both
in Africa and the Diaspora share
> the same
> > experience of exploitation from
the white people. It is on this
> basis that
> > the pan-African movement
sought to unite and create a common
> identity from
> > the diverse African people.
Rejection of Obama simply because
he
> does not
> > fit the African-American
categorization defeats the efforts of
our
> > forefathers to unify all people of
Africa descent.
> > Kithinji
> >
> > anne wrote:
> > Yes; I agree. Not that there is no
racism in Europe - but there

> is a
> > special and intensified
(racial/racist) dynamic going
> > > to himself as a black man - not
bi-racial.
> > >
> > > Generalizations may carry
some measure of truth - but we have
> to be
> > > careful 'cause they can also be
very foolish.
> > >
> > >
> > >
> > > asar_imhotep wrote:
> > > I think you might actually
want to read his resume before
> taking
> > > such
> > > a position. Here's a link for
more information:
> > > [http://en.wikipedia.org/wiki/
Barack_Obama](http://en.wikipedia.org/wiki/Barack_Obama)
> > >
> > > I for one do not think your
opinion is remotely true for even
> half of
> > > the people with mixed genetic
and social lineages and
> truthfully only
> > > perpetuates the myths already
associated with the folk
> categorization
> > > of race.
> > >
> > > What's ironic about the link I
provided earlier is that now
> you have
> > > Americans of African descent
attempting to cause a division
> between
> > > people on the continent and
people in the states based off an
> alleged
> > > difference in events which have
been branched off sometime in

> history.
> > > The sister obviously has no sense of history nor of African culture.
> > > If she did, she wouldn't make such whimsical statements as she did.
> > > This is one of the reasons I do lectures on the various cultural continuities present within African American culture that have not been severed due to slavery. For some reason certain African Americans really think they are different.
> > > She really looked like an idiot in that interview and I'm glad the host handled it in the manner in which he did.
> > > Asar Imhotep
> > > <http://www.mochasuite.com>
> > > --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> > > > The issue of bi-racial parenting is very relevant. Bi-racial children often identify with the white part of their heritage simply because it offers more benefits to doing so. Generally, they do not understand the Black experience since most bi-racial couples reside in Anglo communities and not in the

>>>> inner cities where blacks are the majority.
>>>>
>>>> A perfect example is Lenny Kravitz. Lenny is a bi-racial
> New Yorker,
>>>but has
>>>> never played the Apollo theater. Why? His music is for white
>>>audiences and
>>>> his record sales confirm this.
>>>> I've attended most of the nations black protest rally's
> such as the
>>>Martin
>>>> Luther King Holiday rallies, and the Million Man March.
> These
>> bi-racial
>>>> children are always AWOL at these events, and don't donate
>> financially
>>>> either.
>>>>
>>>> In Obama's case, he knows even less then Kravitz about the
> issues
>>>within the
>>>> black community.
>>>>
>>>> Here in the Booker T. Washington papers
>>>> (<http://www.historycooperative.org/btw/volumes.html>)
he
> describes a
>>>system
>>>> whites put in place for re-educating native Americans,
> where they
>>>would take
>>>> native American children aged 6-10 into a catholic school
>>>environment. They
>>>> were taken from their parents and lived under supervision

> of whites
> > > until
> > > > they were young men and women. During this time, they were
> not given
> > > > visitation with their true parents. When they were returned
> to the
> > > > reservations as leaders, the Native Americans stated that
> these kids
> > > were
> > > > 200% more brutal and uncaring even then whites.
> > > >
> > > > Will Obama be the same? If Vegas were offering bets and
> odds, I
> > > would place
> > > > my money that Obama will be no better for black Americans
> then his
> > white
> > > > counterparts. He is after all, a politician before being
> black.
> > > >
> > > > menenarmer
> > > > -----Original Message-----
> > > > From:
> Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com] On
> > > Behalf Of
> > > > Paul Kekai Manansala
> > > > Sent: Tuesday, February 13, 2007 2:03 PM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
> > > >
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> wrote:

>>>>>
>>>>
>>>>> I've noticed that AA's of
bi-racial parents are found more
>>>acceptable
>>>>> and are more easily
embraced by whites. Halley Berry is
> another
>>>>> example. Additionally,
there seems to be a movement of bi-
> racial
>>>>> people being highly upset
at being called "black" and
> wanting a
>>>>> separate classification for
themselves. If they did not
> have a
>>>>> problem with being black
then why bother with a separate
>>>>> classification.
>>>>
>>>>> I don't blame bi-racial people
on this after all they have
> parents
>> who
>>>>> are of different race. They
shouldn't be forced to reject
> any part
>> of
>>>>> their heritage.
>>>>
>>>>> This need I think in itself
suggests that they have
>>>>>> issues with blackness. Sort
of like Michael Jackson's
> song "It
>> Don't
>>>>>> Matter If UR Black or
White"; yet, he tries like hell to
> be white
>>>>>> himself.
>>>>
>>>>> Michael Jackson of course is
black, both parents were black
> although
>> I

> > > guess he may have different
races in his ancestral
> background.
> > > >
> > > Obviously he is/was trying
to be white as he was raised
> black. But
> > > Barack Obama was raised by
white people and partially by an
> > Indonesian
> > > stepfather.
> > > >
> > > You can't really say he's
"trying" to be something else
> than what he
> > > is -- a bi-racial, bi-cultural
person.
> > > >
> > > They immediately become
more "appropriate" .
> > > > What I fear is that this
acceptance of the mulatto will
> lead to
> > the
> > > > social and political
practice of acceptance of
> the "honorary
> > whites
> > > > syndrome" which will
promote this preferred group who will
> (and who
> > > > do) ultimately reject and
oppress the darker, purer breed
> of
> > > > Afrikan. This, IMHO, is
what has happened in Brazil, N
> Afrika and
> > > > the Middle East.
> > > >
> > > It's happened/happening in
the U.S., however I don't think
> this has
> > > anything to do with Obama's
popularity among whites.
> > > >
> > > I'm just about sure Obama's

white supporters don't have the
> > fogginess
> > > notion of supporting him
because they're trying to promote
> something
> > > like a Spanish racial caste
system.
> > > >
> > > > This guy actually has a
political vision, although what we
> mostly
> > read
> > > > about is his race and
religion.
> > > >
> > > > Those individuals who have
white blood no longer
> > > > > view themselves as
black/Afrikan but as whites and
> consequently
> > > > > cooperate - often too
enthusiastically - in oppressing
> the purer
> > > > > blood Afrikan.
> > > > >
> > > >
> > > > My own view is that Obama
is trying not think about race
> despite the
> > > > fact that people will keep
bringing it up. He's trying to
> run as a
> > > > person with a direction.
> > > >
> > > > He is a member of the
African American community, but
he's
> not
> > running
> > > > on that platform and that
makes sense. He has to run as a
> member of
> > > > the entire community, the
entire society because he will be
> making
> > > > decisions for everybody.

>

>

> US blacks care little for a president that looks out for the interest of
> whites. They all put 99% of their efforts in this direction. Perhaps

Obama

> will change this to 98% if elected.

I don't think you're giving Obama a fair review.

He may not be an ex-black panther like Bobby Rush, after all he grew
up in Hawai'i and Indonesia.

However Rush himself is supporting Obama.

Since college at least Obama has worked in African American
communities. He has the resume, and is not just talk.

Regards,

Paul Kekai Manansala

| 21765|2007-02-15 07:07:06|Freddie Thompson|Re: Egyptian queen Cleopatra was no stunner,
coin shows|

Your sentiment is understandable Mahari. Although, I do recall Diope making a point to say that while this
queen's father was Greek, her mother did not necessarily have to be: that in fact, it was under this
Ptolemy that intermarriage between Greeks and Egyptians was encouraged.

The way I understand it, Cleopatra was presumed to be "of color" until relatively recent times. It seems
that by declaring someone as "Greek" it is automatically assumed that they are equivalent to an unmixed
European White.

Fred

Mahari Mengistu wrote:

>>(I would also add that it is just as difficult to to get out of
people's psyches the myth that the Egyptians were white.)<<

Although, Fred, I'm very happy to give them that avaricious Ptolemeic
tart.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>

> Egyptian queen Cleopatra was no stunner, coin shows

>

> LONDON (AFP) - When Shakespeare wrote that the face of Cleopatra,

the

> ancient queen of Egypt, "beggar'd all description" , he meant that
> words could not sum up her beauty.

>

> But a coin dating from 32BC and put on display in Britain Tuesday
> shows the phrase had an unintended double meaning -- it depicts the
> queen as no great looker with a pointed chin, thin lips and sharp
> nose.

>

> Her lover, Mark Antony, fares little better on the coin's flipside -

-

> the Roman general is shown with a hook nose, bulging eyes and a
thick

> neck.

>

> The portraits are a long way from the famously sultry depiction of
> the couple by Richard Burton and Elizabeth Taylor in the 1963
> film "Cleopatra".

>

> The coin has gone on display at Newcastle University, northeast
> England, on Valentine's Day after years of lying in a bank.

>

> Cleopatra, who also had an affair with legendary Roman emperor
Julius

> Caesar, also inspired Shakespeare to write one of his most famous
> lines: "Age cannot wither her, nor custom stale/Her infinite
variety".

>

> But Lindsay Allason-Jones, the university's director of
> archaeological museums, said that the image of her as a great
beauty

> is comparatively modern, dating back to medieval English poet
> Geoffrey Chaucer.

>

> "Roman writers tell us that Cleopatra was intelligent and
charismatic

> and that she had a seductive voice, but, tellingly, they do not
> mention her beauty," she said.

>

> "It's one of those perpetual myths that has been perpetuated by
> having people like Elizabeth Taylor playing her and it's very
> difficult to get that out of peoples' psyches.

>

> "She does look as if she's forgotten to put her teeth in."

>

> The coin itself represents one three hundredth of a Roman soldier's

> salary and was probably minted to pay the wages of those stationed
in
> Egypt."
>
> (I would also add that it is just as difficult to to get out of
> people's psyches the myth that the Egyptians were white.)
>
> Fred
>
>
[http://news.yahoo.com/s/afp/20070214/wl_uk_afp/britainegyphist
ory_070](http://news.yahoo.com/s/afp/20070214/wl_uk_afp/britainegyphistory_070)
> 214125855
>

Any questions? Get answers on any topic at [Yahoo! Answers](#). Try it now.

| 21766|2007-02-15 07:57:20|shalom|Re: Barak Obama's Not Really "Black"/reply and comment|

In a span of less than one week, US Presidential hopeful Barack Obama, has managed to simultaneously both deeply insult and negate Black America, while courting what appears to be an increasing amount of white Americans. Many of these white Americans are in flagrant denial of their own color privilege and racism, and clearly grasp that Mr. Obama represents no substantive challenge to the continuation of their aforementioned privilege and/or racism.

Launching his US Presidential campaign from Springfield, Illinois, the home of former US President and cynical racist Abraham Lincoln, Mr. Obama apparently wishes us to believe that Abraham Lincoln was an emancipator of Black people in America. In fact, Mr. Lincoln was a Republican Party opportunist who did not emancipate Black slaves, but callously manipulated them. Indeed, as noted historian, Lerone Bennett, Jr., wrote concerning Abraham Lincoln, "Lincoln says slavery is wrong, but he also says he is opposed to giving Negroes social and political equality". Thus, it becomes increasingly clear as to perhaps why some white Americans seemingly have such a cuddly comfort level with Mr. Obama's candidacy.

Further adding insult to injury, Mr. Obama apparently somehow did not find it important enough for him to be in attendance at 'The State of the Black Union 2007' nationally televised conference, recently held at Hampton University in Virginia. It would appear that at all costs, Mr. Obama must keep a "safe distance" from forthrightly, substantively, and undeniably identifying himself directly with Black people who are seriously committed to real versus superficial "social and political equality" in America. At that nationally televised day-long event, Mr. Obama could have shared with Black America, and the nation as a whole, his substantive thoughts, plans, and ideas as to how he intends to address Black America's pressing concerns, which ultimately affect the entire nation. Moreover, Barack Obama's astounding absence from 'The State of the Black Union 2007' conference speaks volumes as to his defacto lack of commitment to Black America, something in which, no doubt, many white Americans find

enormous comfort while being able hypocritically to embrace a "Black" person's candidacy for US President.

There are many in Black America who legitimately question Mr. Obama's commitment to Black Americans, and who wonder if white America has at last attained its trojan horse, Black U.S. Presidential candidate in the person of Barack Obama. As Conrad Worrill, director of inner-city studies at Northeastern Illinois University, is quoted as saying in the Los Angeles Times, "The question is: Will this generation of new, college-trained beneficiaries of the Black political power movement in America fight for Black political interests?"

One of the "beneficiaries of the Black political power movement in America" is the Harvard University trained, now US Presidential candidate, Barack Obama. Had it not been for the ongoing collective struggle of Black Americans and indeed had there been no Frederick Douglass, no Harriet Tubman, no Mary McLeod Bethune, or no Rosa Parks and certain allies, it is doubtful that America's racist, so-called anti-miscegenation laws would ever have allowed Barack Obama's Kenyan father to marry the white American woman who became Barack Obama's mother. Many Black Americans have paid and are still paying a terribly high price for the benefits enjoyed by a relatively few "beneficiaries." Mr. Obama could and should have learned some valuable lessons from the examples set by Black American US Presidential candidates who were his forerunners. Unlike Barack Obama; Shirley Chisholm, Jesse Jackson, and Al Sharpton never sought to distance themselves from Black America, as did Mr. Obama, as demonstrated by his absence from the recent 'State of the Black Union 2007' conference.

What is Mr. Obama's position on the issue of perpetual unequal justice, racial profiling, and the massively disproportionate rate of incarceration affecting the vast majority of Black and other people of color in this nation? Where does he stand even in his home state of Illinois, on the issue of the admitted horrible and brutal torture by members of the Chicago Police Department of Black people in Chicago, that special prosecutors finally now say occurred, but for which the police will not be prosecuted? [Reference July 19, 2006, Associated Press article entitled, 'Chicago Police Tortured Black Suspects In '70s And 80's: Report' Chicago police tortured Black suspects in '70s and '80s: report] Why did US Senator Barack Obama oppose a "Senate reform banning the practice by legislators of hiring their family members on their campaign or PAC payrolls?" [Reference THE HILL newspaper dated January 17, 2007, article entitled, 'Obama's First Blunder'] What is Mr. Obama's stance on the issue of affirmative action, and regarding reparations to Black America for the brutality and ill-gotten gain as a result of slavery and Jim Crow repression? These questions and many more deserve substantive answers and clarifications from Mr. Obama.

Mr. Obama might well be reminded that Black America has, for at least four hundred years and against all odds, maintained "hope", and now in the 21st century does not need nor relish empty, insulting, and nonsubstantive rhetoric calling for "a more hopeful America" that offers nothing substantive to Black Americans. Black America wants to know Mr. Obama's action plan and nothing less will do. Sweeping, pious pronouncements, which lack a well thought out and developed action plan, are utterly meaningless and ultimately insulting to Black Americans and, in reality, to all Americans. As Fannie Lou Hamer so poignantly stated, Black Americans are

truly "sick and tired of being sick and tired" and will not tolerate being sacrificed yet again on the alter of political expediency by any candidate, irrespective of gender or color.

Barack Obama would do well not to take the vote of Black America (or indeed any American) for granted, and be substantive--not superficial and mediocre. Black people in America rightfully expect more of candidates, so very much more, as should all Americans. To quote the extremely relevant words of Lerone Bennett, Jr., "Everything has changed in Black-white America; and yet nothing has changed". The question is: Does Barack Obama understand and respect this reality, especially as it pertains to those Black people who are the descendants not only of the kings, queens, and scholars of Africa but also of those who were brought by force in a most brutal, unspeakable, inhuman bondage to this place called the United States of America, where to this very day, real "social and political equality" have yet to be obtained?

Being biologically Black and on the cover of Ebony magazine, is no substitute for a well thought out, clearly defined, substantive plan of action, coupled with a serious commitment to Black America.

Larry Pinkney is a veteran of the Black Panther Party, the former Minister of Interior of the Republic of New Africa, a former political prisoner and the only American to have successfully self-authored his civil/political rights case to the United Nations under the International Covenant on Civil and Political Rights. [Click here](#) to contact Mr. Pinkney.

-----Original Message-----

From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** asar_imhotep
Sent: Thursday, February 15, 2007 12:29 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

I've never heard Bill Clinton claim to be the first "black" president. You will only hear it from comedians and comedians are the ones who made that stigma popular. I think we have to be careful about what is passed on jokingly and what is a man's personal convictions. Another example of why primary sources are sought.

Asar Imhotep
<http://www.mochasui te.com>

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> I think you are wrong. Clinton "may" have adopted this descriptor

> but I don't think he describes himself as such. I believe it was

> Toni Morrison who first coined the phrase.
> HTP,
> Mahari
>
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "shalom" wrote:
> >
> > You must be addressing me.
> >
> > The reference to Hillary Clinton's status was a "joke" deriving
> from her
> > husband, Bill Clinton who self-describes himself as, America's
> first black
> > president. Do I believe and agree with him? No. Although I
find it
> > refreshingly odd that a white man would eagerly bestow the
title on
> himself,
> > and then retire into Harlem to chase black women while
playing the
> > saxophone.
> >
> > Do I believe Hillary Clinton is capable of pulling off the same
act
> as her
> > husband? No.
> >
> > Some criticize Obama due to his heritage, while others are
> observing his
> > past actions and future intentions. Is it ok to examine a
candidate
> from
> > these angles? Yes.
> >
> > Identifying ones self as black is not enough to gain credibility
> and the
> > confidence of the African-American (Hate this descriptor: Let's
use
> GOLDEN
> > American) voter. Case in point, Clarence Thomas who
certainly is
> black, yet
> > his actions are clearly associated with white and he's
> intentionally avoided
> > addressing any Golden issues such as the disparity of black
inmates
> in the

> > privatized US prison system. For the record, Obama has not
> mentioned this
> > either, although he does spend a lot of time referencing Ronald
> Reagan who
> > privatized the system.
> >
> > Unless your goal is to elect a dark skinned/black (Golden) into
the
> white
> > house, regardless of his lack of experience with issues relevant
to
> the
> > group of voters required to elect him, would be a serious
mistake.
> This is
> > not an OTJ training project.
> > I guess it all depends on what you wish to accomplish.
> >
> > In any case, the odds are that America is ready for it's first
> (white) woman
> > president.
> > -----Original Message-----
> > From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]On
> Behalf Of
> > michael mwenda
> > Sent: Wednesday, February 14, 2007 1:50 PM
> > To: Ta_Seti@yahoogroups.com
> > Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really
"Black"/reply
> and
> > comment
> >
> >
> >
> > Allow me to digress from the Nile River civilization debate
and
> contribute
> > to the Obama debate. Some African-American brothers and
sisters
> have argued
> > that Obama does not qualify as one of their own because of his
> unique
> > background being a product of an African father who
immigrated to
> the US

> > recently and a white mother. These Obama critics are using the same
> bigoted
> > racial methodologies that conferred status on the basis of birth-
a
> natural
> > accident- and not the content of character as Dr. Martin Luther
> King Jr.
> > would have preferred. Obama identifies himself as black and that is
> what is
> > important. Why would these critics of Obama confer to Hillary
> Clinton an
> > African-American status and not Obama who identifies himself as so?
> Further,
> > we know that black people, both in Africa and the Diaspora share
> the same
> > experience of exploitation from the white people. It is on this
> basis that
> > the pan-African movement sought to unite and create a common
> identity from
> > the diverse African people. Rejection of Obama simply because he
> does not
> > fit the African-American categorization defeats the efforts of our
> > forefathers to unify all people of Africa descent.
> > Kithinji
> >
> > anne wrote:
> > Yes; I agree. Not that there is no racism in Europe - but there
> is a
> > special and intensified (racial/racist) dynamic going
> > > to himself as a black man - not bi-racial.
> > >
> > > Generalizations may carry some measure of truth - but we have
> to be
> > > careful 'cause they can also be very foolish.
> > >
> > >
> > >
> > > asar_imhotep wrote:

> > > I think you might actually want to read his resume before
> taking
> > > such
> > > a position. Here's a link for more information:
> > > http://en.wikipedia.org/wiki/Barack_Obama
> > >
> > > I for one do not think your opinion is remotely true for even
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> > > the people with mixed genetic and social lineages and
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> > > perpetuates the myths already associated with the folk
> categorization
> > > of race.
> > >
> > > What's ironic about the link I provided earlier is that now
> you have
> > > Americans of African descent attempting to cause a division
> between
> > > people on the continent and people in the states based off an
> alleged
> > > difference in events which have been branched off sometime
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> > > The sister obviously has no sense of history nor of African
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> > > If she did, she wouldn't make such whimsical statements as
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> > > continuities present within African American culture that
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> > > been severed due to slavery. For some reason certain African
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> > > really think they are different.
> > >
> > > She really looked like an idiot in that interview and I'm glad
> the
> > > host handled it in the manner in which he did.
> > >
> > > Asar Imhotep
> > > <http://www.mochasuite.com>
> > >
> > > --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> > > >

>>>> The issue of bi-racial parenting is very relevant. Bi-racial
>>>children often
>>>> identify with the white part of their heritage simply
> because it
>>>offers more
>>>> benefits to doing so. Generally, they do not understand the
> Black
>>>experience
>>>> since most bi-racial couples reside in Anglo communities
> and not in
>> the
>>>> inner cities where blacks are the majority.
>>>>
>>>> A perfect example is Lenny Kravitz. Lenny is a bi-racial
> New Yorker,
>>>but has
>>>> never played the Apollo theater. Why? His music is for
white
>>>audiences and
>>>> his record sales confirm this.
>>>> I've attended most of the nations black protest rally's
> such as the
>>>Martin
>>>> Luther King Holiday rallies, and the Million Man March.
> These
>> bi-racial
>>>> children are always AWOL at these events, and don't
donate
>> financially
>>>> either.
>>>>
>>>> In Obama's case, he knows even less then Kravitz about
the
> issues
>>>within the
>>>> black community.
>>>>
>>>> Here in the Booker T. Washington papers
>>>> (<http://www.historycoperative.org/btw/volumes.html>)
he
> describes a
>>>system
>>>> whites put in place for re-educating native Americans,
> where they
>>>would take
>>>> native American children aged 6-10 into a catholic school

> > > environment. They
> > > > were taken from their parents and lived under supervision
> of whites
> > > until
> > > > they were young men and women. During this time, they
were
> not given
> > > > visitation with their true parents. When they were returned
> to the
> > > > reservations as leaders, the Native Americans stated that
> these kids
> > > were
> > > > 200% more brutal and uncaring even then whites.
> > > >
> > > > Will Obama be the same? If Vegas were offering bets and
> odds, I
> > > would place
> > > > my money that Obama will be no better for black
Americans
> then his
> > white
> > > > counterparts. He is after all, a politician before being
> black.
> > > >
> > > > menenarmer
> > > > -----Original Message-----
> > > > From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com] On
> > > Behalf Of
> > > > Paul Kekai Manansala
> > > > Sent: Tuesday, February 13, 2007 2:03 PM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
> > > >
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> wrote:
> > > > >
> > > >
> > > > > I've noticed that AA's of bi-racial parents are found more
> > > acceptable
> > > > and are more easily embraced by whites. Halley Berry is
> another
> > > > > example. Additionally, there seems to be a movement of
bi-
> racial

>>>> people being highly upset at being called "black" and
> wanting a
>>>> separate classification for themselves. If they did not
> have a
>>>> problem with being black then why bother with a
separate
>>>> classification.
>>>>
>>>> I don't blame bi-racial people on this after all they have
> parents
>> who
>>>> are of different race. They shouldn't be forced to reject
> any part
>> of
>>>> their heritage.
>>>>
>>>> This need I think in itself suggests that they have
>>>>> issues with blackness. Sort of like Michael Jackson's
> song "It
>> Don't
>>>>> Matter If UR Black or White"; yet, he tries like hell to
> be white
>>>>> himself.
>>>>
>>>> Michael Jackson of course is black, both parents were
black
> although
>> I
>>>> guess he may have different races in his ancestral
> background.
>>>>
>>>> Obviously he is/was trying to be white as he was raised
> black. But
>>>> Barack Obama was raised by white people and partially by
an
>> Indonesian
>>>> stepfather.
>>>>
>>>> You can't really say he's "trying" to be something else
> than what he
>>>> is -- a bi-racial, bi-cultural person.
>>>>
>>>> They immediately become more "appropriate" .
>>>>> What I fear is that this acceptance of the mulatto will
> lead to
>> the

>>>> social and political practice of acceptance of
> the "honorary
>> whites
>>>> syndrome" which will promote this preferred group who
will
> (and who
>>>> do) ultimately reject and oppress the darker, purer breed
> of
>>>> Afrikan. This, IMHO, is what has happened in Brazil, N
> Afrika and
>>>> the Middle East.
>>>>
>>>> It's happened/happening in the U.S., however I don't think
> this has
>>>> anything to do with Obama's popularity among whites.
>>>>
>>>> I'm just about sure Obama's white supporters don't have
the
>> fogginess
>>>> notion of supporting him because they're trying to promote
> something
>>>> like a Spanish racial caste system.
>>>>
>>>> This guy actually has a political vision, although what we
> mostly
>> read
>>>> about is his race and religion.
>>>>
>>>> Those individuals who have white blood no longer
>>>>> view themselves as black/Afrikan but as whites and
> consequently
>>>>> cooperate - often too enthusiastically - in oppressing
> the purer
>>>>> blood Afrikan.
>>>>>
>>>>
>>>> My own view is that Obama is trying not think about race
> despite the
>>>> fact that people will keep bringing it up. He's trying to
> run as a
>>>> person with a direction.
>>>>
>>>> He is a member of the African American community, but
he's
> not
>> running

>>>>
>>>> **Regards,**
>>>> **Paul Kekai Manansala**
>>>>

[illegible]

```
> > > Try the Yahoo! Mail Beta.
> >
> >
```

> it's FREE!

- > from real
- >> people who know.

$$>$$

I'm glad you said this and I really think he hasn't done a thorough review of Obama. He is the only candidate (save Al Sharpton and Jesse Jackson) who has worked in grass-roots organization for change here in American in urban areas.

It's sad that because he is from Hawaii, persons feel he isn't "Black

enough" to represent "Black" people. I gave the link earlier and I'm glad you posted the speech as well. Shalom's comments are unfounded and have no basis in truth.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:

> >

>

>

> >

> > US blacks care little for a president that looks out for the

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> > whites. They all put 99% of their efforts in this direction. Perhaps

> Obama

> > will change this to 98% if elected.

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> I don't think you're giving Obama a fair review.

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> He may not be an ex-black panther like Bobby Rush, after all he grew

> up in Hawai'i and Indonesia.

>

> However Rush himself is supporting Obama.

>

> Since college at least Obama has worked in African American

> communities. He has the resume, and is not just talk.

>

> Regards,

> Paul Kekai Manansala

>

| 21768|2007-02-15 08:09:27|arumese|Re: Egyptian queen Cleopatra was no stunner, coin shows|

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"

wrote:

>

> The whole concept of what and who is beautiful is subjective. Why is

> this even a story?

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

Not only that. Why judge the actual appearance of these individuals by their crude representations on crude coins?

What makes the writer believe that these particular likenesses are more accurate than the existing busts of these individuals?

By the way Asar, I don't think the entire concept of what is beautiful should be considered subjective. There are standards we use to judge the quality of specific things. In regard to people groups however, it is obvious that the perception of beauty has been grossly and selfishly distorted. I would consider beauty being more relative than subjective.

Fred

Fred

>

> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:

> >

> > Egyptian queen Cleopatra was no stunner, coin shows

> >

> > LONDON (AFP) - When Shakespeare wrote that the face of Cleopatra,

the

> > ancient queen of Egypt, "beggar'd all description", he meant that

> > words could not sum up her beauty.

> >

> > But a coin dating from 32BC and put on display in Britain Tuesday

> > shows the phrase had an unintended double meaning -- it depicts

the

> > queen as no great looker with a pointed chin, thin lips and sharp

> > nose.

> >

> > Her lover, Mark Antony, fares little better on the coin's

flipside --

> > the Roman general is shown with a hook nose, bulging eyes and a

thick

> > neck.

> >

> > The portraits are a long way from the famously sultry depiction

of

> > the couple by Richard Burton and Elizabeth Taylor in the 1963

> > film "Cleopatra".

> >

> > The coin has gone on display at Newcastle University, northeast

> > England, on Valentine's Day after years of lying in a bank.

> >

> > Cleopatra, who also had an affair with legendary Roman emperor

Julius

> > Caesar, also inspired Shakespeare to write one of his most famous

> > lines: "Age cannot wither her, nor custom stale/Her infinite

variety".

> >

> > But Lindsay Allason-Jones, the university's director of

> > archaeological museums, said that the image of her as a great

beauty

> > is comparatively modern, dating back to medieval English poet

> > Geoffrey Chaucer.

> >

> > "Roman writers tell us that Cleopatra was intelligent and

charismatic

> > and that she had a seductive voice, but, tellingly, they do not

> > mention her beauty," she said.

> >

> > "It's one of those perpetual myths that has been perpetuated by

> > having people like Elizabeth Taylor playing her and it's very

> > difficult to get that out of peoples' psyches.

> >

> > "She does look as if she's forgotten to put her teeth in."

> >

> > The coin itself represents one three hundredth of a Roman

soldier's

> > salary and was probably minted to pay the wages of those

stationed in

> > Egypt."

> >

> > (I would also add that it is just as difficult to to get out of

> > people's psyches the myth that the Egyptians were white.)

> >

> > Fred

> >

> >

http://news.yahoo.com/s/afp/20070214/wl_uk_afp/britainegyphistory_070

> > 214125855

> >

>

| 21769|2007-02-15 08:36:04|shalom|Re: Barak Obama's Not Really "Black"/reply and comment|
Asar, must be from out-of-town, because it's obvious he doesn't understand the issues himself.

The issue is not where Obama comes from or who his parents are. It has more to do with what he has said and the relevant issues that he is intentionally avoiding, ala Clarence Thomas, or Allan Keyes. Perfect examples of black Trojan horses with black skin and white mindsets.

Millions of black Americans work in grass root organizations. Many thousands of black Americans are employed by the US privatized penal system, as do many more whites.

How does this have anything to do with his qualification to represent black interest as president?

Many whites work within the same grass roots organizations. Are you implying that they understand and will support issues relevant to black America? If so, then history escapes me.

As a condition of probation, George Bush did community service in Houston's 5th ward. Does this imply that Bush comprehends and is committed to addressing issue important to black America? His record speaks for itself.

You mentioned Jessie and Al. Good, because black America is very clear on where they stand relative to black issues. They both produced and announced their issues and agenda's in the first week of their campaigns.

They both have developed black specific organizations geared towards addressing black issues. Has Osama? No!

We have heard/read over a million lines of speeches from Osama. In all of those mealy-mouthed statements, not once has he chosen to address 1 plan.

One thing is for sure. Osama has no chance of being elected without the support of the black vote. If he continues to avoid the issues, then he's no better a candidate for black America than even John Edwards, and black voters will not support him with their vote.

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** asar_imhotep

Sent: Thursday, February 15, 2007 10:57 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

I'm glad you said this and I really think he hasn't done a thorough review of Obama. He is the only candidate (save Al Sharpton and Jesse

Jackson) who has worked in grass-roots organization for change here in American in urban areas.

It's sad that because he is from Hawaii, persons feel he isn't "Black enough" to represent "Black" people. I gave the link earlier and I'm glad you posted the speech as well. Shalom's comments are unfounded and have no basis in truth.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

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> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:

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>

>

> >

> > US blacks care little for a president that looks out for the interest of

> > whites. They all put 99% of their efforts in this direction.

Perhaps

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> I don't think you're giving Obama a fair review.

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> He may not be an ex-black panther like Bobby Rush, after all he grew

> up in Hawai'i and Indonesia.

>

> However Rush himself is supporting Obama.

>

> Since college at least Obama has worked in African American

> communities. He has the resume, and is not just talk.

>

> Regards,

> Paul Kekai Manansala

>

Please point me to the link where he addresses any issues important to blacks.

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Paul Kekai Manansala

Sent: Thursday, February 15, 2007 10:05 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "shalom" wrote:

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However Rush himself is supporting Obama.

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Regards,

Paul Kekai Manansala

| 21771|2007-02-15 11:48:36|shalom|Re: Barak Obama's Not Really "Black"|

The world is run by packaging and marketing, with consumers often eagerly preferring style over substance.

We have seen Obama's crystal clean character, but what is the substance?

I agree with your assessment of bi-racial, east Indian, and Afrikan instructor/administrators. They seem to be immediately mainstream in thought/action. Perhaps it's because they seem to assimilation easier?

Last year I encountered this first hand while visiting Shaw University, one of the nations oldest HSBU.

It'll be interesting to see which candidate addresses black issues first among the group. My guess is it will be Hillary.

There's still a long way to go, and I'm sure Obama's advisors (and so are Hillary's) are taking note of the feedback and hopefully, reacting accordingly.

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Mahari Mengistu

Sent: Wednesday, February 14, 2007 3:31 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"

Don't you think you are being a little too hard on the author? She actually has a point. One of the points that Dr. Winters has made is that many of our universities are being filled by bi-racial folks and Afrikans from the continent. I'm happy for them because they are my

people,too. However, the truth is that people are horribly shallow and we should not assume that these people are going to have empathy

for the blight of indigenous Afrikan-Americans or more "pure" blood

who are direct descendants of slaves. Regrettably, we cannot take that for granted so it is imperative that we be watchful and vigilant. The black community is notorious for forgetting about the folks left in the ghetto.

I'm wholly in favor of his candidacy and I think he would be a great

president and work toward -or at least, attempting to- bringing the country together. But I believe we would make a mistake to think that he would give us, blacks, a hands up on anything. We could, I think, forget about the idea of reparations (which I think we are entitled ? yes, entitled to) from him. It also seems that his handlers are white as well. But I do believe that he will work for fairness (even though I think that reparations are fair in the historical context). And quite honestly that is a rare thing in the history of this country.

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "asar_imhotep"

wrote:

>

> I think you might actually want to read his resume before taking such

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> [http://en.wikipedia .org/wiki/ Barack Obama](http://en.wikipedia.org/wiki/Barack_Obama)

>

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- > people on the continent and people in the states based off an alleged
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- > If she did, she wouldn't make such whimsical statements as she did.
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- > Asar Imhotep
- > <http://www.mochasuite.com>
- >
- >
- >
- >
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> > menenarmer
> > -----Original Message-----
> > From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]On
> > Behalf Of
> > Paul Kekai Manansala
> > Sent: Tuesday, February 13, 2007 2:03 PM
> > To: Ta_Seti@yahoogroups.com
> > Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
wrote:
> > >
> >
> > > I've noticed that AA's of bi-racial parents are found more
> > acceptable
> > > and are more easily embraced by whites. Halley Berry is
another
> > > example. Additionally, there seems to be a movement of bi-
racial
> > > people being highly upset at being called "black" and
wanting
a
> > > separate classification for themselves. If they did not have a
> > > problem with being black then why bother with a separate
> > > classification.
> >
> > I don't blame bi-racial people on this after all they have
parents who
> > are of different race. They shouldn't be forced to reject any
part of
> > their heritage.
> >
> > This need I think in itself suggests that they have
> > > issues with blackness. Sort of like Michael Jackson's
song "It Don't
> > > Matter If UR Black or White"; yet, he tries like hell to be
white

> > > himself.
> >
> > Michael Jackson of course is black, both parents were black
although I
> > guess he may have different races in his ancestral background.
> >
> > Obviously he is/was trying to be white as he was raised black.
But
> > Barack Obama was raised by white people and partially by an
Indonesian
> > stepfather.
> >
> > You can't really say he's "trying" to be something else than
what he
> > is -- a bi-racial, bi-cultural person.
> >
> > They immediately become more "appropriate" .
> > > What I fear is that this acceptance of the mulatto will lead
to the
> > > social and political practice of acceptance of the "honorary
whites
> > > syndrome" which will promote this preferred group who will
(and who
> > > do) ultimately reject and oppress the darker, purer breed of
> > > Afrikan. This, IMHO, is what has happened in Brazil, N
Afrika
and
> > > the Middle East.
> >
> > It's happened/happening in the U.S., however I don't think this
has
> > anything to do with Obama's popularity among whites.
> >
> > I'm just about sure Obama's white supporters don't have the
fogginess
> > notion of supporting him because they're trying to promote
something
> > like a Spanish racial caste system.
> >
> > This guy actually has a political vision, although what we
mostly read
> > about is his race and religion.
> >
> > Those individuals who have white blood no longer
> > > view themselves as black/Afrikan but as whites and
consequently

> > > cooperate - often too enthusiastically - in oppressing the
purer
> > > blood Afrikan.
> > >
> >
> > My own view is that Obama is trying not think about race
despite the
> > fact that people will keep bringing it up. He's trying to run
as a
> > person with a direction.
> >
> > He is a member of the African American community, but he's
not
running
> > on that platform and that makes sense. He has to run as a
member of
> > the entire community, the entire society because he will be
making
> > decisions for everybody.
> >
> > Regards,
> > Paul Kekai Manansala
> >
>

| 21772|2007-02-15 12:10:29|Paul Kekai Manansala|Re: Barak Obama's Not Really
"Black"/reply and comment|

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>
> Please point me to the link where he addresses any issues important to
> blacks.
>

No, I think we've had enough political discussion for now, and you
don't seem to be reading the messages fully as I've already posted a
full speech when he discusses such black-specific issues.

Regards,

Paul Kekai Manansala

| 21773|2007-02-15 12:11:21|Mahari Mengistu|Re: Barak Obama's Not Really "Black"/reply and
comment|

No. You are right. It was MONEY and POWER. I think we can surmise
that if it had been about slavery the rights blacks were entitled to
would have come much easier rather than requiring over 100 years of
subsequent struggle.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, anne wrote:

>

> Not saying I am surprised in the least; just what I observed - others may have a different view. (The racism in Europe is more hidden - but none the less there.) But I don't think the civil war had as much to do with ending slavery as the common view is - it was just a part of it.

>

>

> Mahari Mengistu wrote:

> I guess this is not surprising since the ending of slavery in the US

> culminated in a civil war. Race was/is a very serious matter here -

> a matter of life and death(?).

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, anne wrote:

>>

>> Yes; I agree. Not that there is no racism in Europe - but there is

>> a special and intensified (racial/racist) dynamic going on in the US.

>> (From what I see anyway.)

>>

>> Courtenay barnett wrote:

>> If the white majority so define "black", the issue may not be so much of a

>> problem that Obama has in acknowledging that social reality, while

>> preserving his sanity, but a problem that white Ameica has always had in

>> acceting all as human beings.

>> Courtenay

>>

>>>From: anne

>>>Reply-To: Ta_Seti@yahoogroups.com

>>>To: Ta_Seti@yahoogroups.com

>>>Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"

>>>Date: Wed, 14 Feb 2007 06:49:33 -0800 (PST)

>>>

>>>I will just say; as a mother to socalled 'bi-racial' children -

I

> don't use

> > > that term at all and my children are first and foremost human
> beings - and
> > > then they are black - they have no need to 'identify with
white' -
> nor do
> > > they 'feel better' than anyone else. We have lived in
> predominantly white
> > > areas and predominantly black areas and now we live in a very
> > > multi-cultural area - Arabs, Chinese, Somalians, Turks,
Filipinos,
> Ghanians
> > > - you name it...
> > >
> > > As for Barack Obama - I have heard him (or read him) several
> times refer
> > > to himself as a black man - not bi-racial.
> > >
> > > Generalizations may carry some measure of truth - but we have
to
> be
> > > careful 'cause they can also be very foolish.
> > >
> > >
> > >
> > > asar_imhotep wrote:
> > > I think you might actually want to read his resume before
taking
> > > such
> > > a position. Here's a link for more information:
> > > http://en.wikipedia.org/wiki/Barack_Obama
> > >
> > > I for one do not think your opinion is remotely true for even
half
> of
> > > the people with mixed genetic and social lineages and truthfully
> only
> > > perpetuates the myths already associated with the folk
> categorization
> > > of race.
> > >
> > > What's ironic about the link I provided earlier is that now you
> have
> > > Americans of African descent attempting to cause a division
between
> > > people on the continent and people in the states based off an
> alleged

> > > difference in events which have been branched off sometime in
> history.
> > > The sister obviously has no sense of history nor of African
> culture.
> > > If she did, she wouldn't make such whimsical statements as she
did.
> > > This is one of the reasons I do lectures on the various cultural
> > > continuities present within African American culture that have
not
> > > been severed due to slavery. For some reason certain African
> Americans
> > > really think they are different.
> > >
> > > She really looked like an idiot in that interview and I'm glad
the
> > > host handled it in the manner in which he did.
> > >
> > > Asar Imhotep
> > > <http://www.mochasuite.com>
> > >
> > > --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> > > >
> > > > The issue of bi-racial parenting is very relevant. Bi-racial
> > > children often
> > > > identify with the white part of their heritage simply because
it
> > > offers more
> > > > benefits to doing so. Generally, they do not understand the
> Black
> > > experience
> > > > since most bi-racial couples reside in Anglo communities and
> not in the
> > > > inner cities where blacks are the majority.
> > > >
> > > > A perfect example is Lenny Kravitz. Lenny is a bi-racial New
> Yorker,
> > > but has
> > > > never played the Apollo theater. Why? His music is for white
> > > audiences and
> > > > his record sales confirm this.
> > > > I've attended most of the nations black protest rally's such
as
> the
> > > Martin
> > > > Luther King Holiday rallies, and the Million Man March. These
> bi-racial

>>>> children are always AWOL at these events, and don't donate
> financially
>>>> either.
>>>>
>>>> In Obama's case, he knows even less than Kravitz about the
> issues
>>> within the
>>>> black community.
>>>>
>>>> Here in the Booker T. Washington papers
>>>> (<http://www.historycooperative.org/btw/volumes.html>) he
> describes a
>>> system
>>>> whites put in place for re-educating native Americans, where
> they
>>> would take
>>>> native American children aged 6-10 into a catholic school
>>> environment. They
>>>> were taken from their parents and lived under supervision of
> whites
>>> until
>>>> they were young men and women. During this time, they were
not
> given
>>>> visitation with their true parents. When they were returned
to
> the
>>>> reservations as leaders, the Native Americans stated that
these
> kids
>>> were
>>>> 200% more brutal and uncaring even than whites.
>>>>
>>>> Will Obama be the same? If Vegas were offering bets and odds,
I
>>> would place
>>>> my money that Obama will be no better for black Americans
than
> his white
>>>> counterparts. He is after all, a politician before being
black.
>>>>
>>>> menenarmer
>>>> -----Original Message-----
>>>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
On

>>>Behalf Of
>>>> Paul Kekai Manansala
>>>> Sent: Tuesday, February 13, 2007 2:03 PM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> wrote:
>>>>>
>>>>>
>>>>> I've noticed that AA's of bi-racial parents are found more
>>>acceptable
>>>>> and are more easily embraced by whites. Halley Berry is
> another
>>>>> example. Additionally, there seems to be a movement of bi-
> racial
>>>>> people being highly upset at being called "black" and
wanting
> a
>>>>> separate classification for themselves. If they did not
have a
>>>>> problem with being black then why bother with a separate
>>>>> classification.
>>>>>
>>>>> I don't blame bi-racial people on this after all they have
> parents who
>>>>> are of different race. They shouldn't be forced to reject any
> part of
>>>>> their heritage.
>>>>>
>>>>> This need I think in itself suggests that they have
>>>>> issues with blackness. Sort of like Michael Jackson's
> song "It Don't
>>>>> Matter If UR Black or White"; yet, he tries like hell to be
> white
>>>>> himself.
>>>>>
>>>>> Michael Jackson of course is black, both parents were black
> although I
>>>>> guess he may have different races in his ancestral background.
>>>>>
>>>>> Obviously he is/was trying to be white as he was raised
black.
> But
>>>>> Barack Obama was raised by white people and partially by an

> Indonesian
>>>> stepfather.
>>>>
>>>> You can't really say he's "trying" to be something else than
> what he
>>>> is -- a bi-racial, bi-cultural person.
>>>>
>>>> They immediately become more "appropriate".
>>>>> What I fear is that this acceptance of the mulatto will
lead
> to the
>>>>> social and political practice of acceptance of
the "honorary
> whites
>>>>> syndrome" which will promote this preferred group who will
> (and who
>>>>> do) ultimately reject and oppress the darker, purer breed of
>>>>> Afrikan. This, IMHO, is what has happened in Brazil, N
Afrika
> and
>>>>> the Middle East.
>>>>
>>>>> It's happened/happening in the U.S., however I don't think
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>>>>> anything to do with Obama's popularity among whites.
>>>>
>>>>> I'm just about sure Obama's white supporters don't have the
> foggiess
>>>>> notion of supporting him because they're trying to promote
> something
>>>>> like a Spanish racial caste system.
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>>>>> This guy actually has a political vision, although what we
> mostly read
>>>>> about is his race and religion.
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>>>>> Those individuals who have white blood no longer
>>>>> view themselves as black/Afrikan but as whites and
> consequently
>>>>> cooperate - often too enthusiastically - in oppressing the
> purer
>>>>> blood Afrikan.
>>>>>
>>>>
>>>>> My own view is that Obama is trying not think about race

> despite the
>>> fact that people will keep bringing it up. He's trying to run
> as a
>>> person with a direction.
>>>
>>> He is a member of the African American community, but he's
not
> running
>>> on that platform and that makes sense. He has to run as a
> member of
>>> the entire community, the entire society because he will be
> making
>>> decisions for everybody.

>>>
>>> Regards,
>>> Paul Kekai Manansala

>>>

>>>

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| 21774|2007-02-15 12:27:17|Mahari Mengistu|Re: Egyptian queen Cleopatra was no stunner, coin shows|

You are correct. And I also read somewhere in one of Dr. Ben's books that Cleo had a Nubian mother. Additionally, there is at least one relief of her dressed in traditional Egypto-Afrikan garb with the beaded hair and Afrikan features. However, this could have been for political purposes/propaganda to make "the people" think she was one of them since there were a number of revolts during her reign according to an historical program I saw.

And then again I assume that it is always possible that even though an historical figure is called "Greek", with Greece's history of Afrikan presence - and apparently its Afrikan cultural origin - that the person could have Afrikan blood.

To be quite honest, Fred, I don't like what I've read of Cleo and so I'd like to give her to caucasians ...lol.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Freddie Thompson wrote:

>

> Your sentiment is understandable Mahari. Although, I do recall Diope making a point to say that while this queen's father was Greek, her mother did not necessarily have to be: that in fact, it was under this Ptolemy that intermarriage between Greeks and Egyptians was encouraged.

>

> The way I understand it, Cleopatra was presumed to be "of color" until relatively recent times. It seems that by declaring someone as "Greek" it is automatically assumed that they are equivalent to an unmixed European White.

>

> Fred

>

> Mahari Mengistu wrote:

>

> >>(I would also add that it is just as difficult to to get out of

> people's psyches the myth that the Egyptians were white.)<<

>

> Although, Fred, I'm very happy to give them that avaricious Ptolemeic

> tart.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>>

>> Egyptian queen Cleopatra was no stunner, coin shows

>>

>> LONDON (AFP) - When Shakespeare wrote that the face of Cleopatra, > the

>> ancient queen of Egypt, "beggar'd all description", he meant that

>> words could not sum up her beauty.

>>

>> But a coin dating from 32BC and put on display in Britain Tuesday

>> shows the phrase had an unintended double meaning -- it depicts the

>> queen as no great looker with a pointed chin, thin lips and sharp >> nose.

>>

>> Her lover, Mark Antony, fares little better on the coin's flipside -

> -

>> the Roman general is shown with a hook nose, bulging eyes and a

> thick
> > neck.
> >
> > The portraits are a long way from the famously sultry depiction
of
> > the couple by Richard Burton and Elizabeth Taylor in the 1963
> > film "Cleopatra".
> >
> > The coin has gone on display at Newcastle University, northeast
> > England, on Valentine's Day after years of lying in a bank.
> >
> > Cleopatra, who also had an affair with legendary Roman emperor
> Julius
> > Caesar, also inspired Shakespeare to write one of his most famous
> > lines: "Age cannot wither her, nor custom stale/Her infinite
> variety".
> >
> > But Lindsay Allason-Jones, the university's director of
> > archaeological museums, said that the image of her as a great
> beauty
> > is comparatively modern, dating back to medieval English poet
> > Geoffrey Chaucer.
> >
> > "Roman writers tell us that Cleopatra was intelligent and
> charismatic
> > and that she had a seductive voice, but, tellingly, they do not
> > mention her beauty," she said.
> >
> > "It's one of those perpetual myths that has been perpetuated by
> > having people like Elizabeth Taylor playing her and it's very
> > difficult to get that out of peoples' psyches.
> >
> > "She does look as if she's forgotten to put her teeth in."
> >
> > The coin itself represents one three hundredth of a Roman
soldier's
> > salary and was probably minted to pay the wages of those
stationed
> in
> > Egypt."
> >
> > (I would also add that it is just as difficult to to get out of
> > people's psyches the myth that the Egyptians were white.)
> >
> > Fred
> >

> >

>

http://news.yahoo.com/s/afp/20070214/wl_uk_afp/britainegyphistory_070

> > 214125855

> >

>

>

>

>

>

>

> -----

> Any questions? Get answers on any topic at Yahoo! Answers. Try it now.

>

| 21775|2007-02-15 12:36:06|Mahari Mengistu|Re: Barak Obama's Not Really "Black"/reply and comment|

>>OSAMA has no chance <<

Was this an intentional typo? That's one name you don't want to mention in xenophobic America.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>

> Asar, must be from out-of-town, because it's obvious he doesn't understand

> the issues himself.

> The issue is not where Obama comes from or who his parents are. It has more

> to do with what he has said and the relevant issues that he is intentionally

> avoiding, ala Clarence Thomas, or Allan Keyes. Perfect examples of black

> Trojan horses with black skin and white mindsets.

>

> Millions of black Americans work in grass root organizations. Many thousands

> of black Americans are employed by the US privatized penal system, as do

> many more whites.

> How does this have anything to do with his qualification to represent black

> interest as president?

> Many whites work within the same grass roots organizations. Are you implying

> that they understand and will support issues relevant to black America? If

> so, then history escapes me.

> As a condition of probation, George Bush did community service in Houston's

> 5th ward. Does this imply that Bush comprehends and is committed to

> addressing issue important to black America? His record speaks for itself.

>

> You mentioned Jessie and Al. Good, because black America is very clear on

> where they stand relative to black issues. They both produced and announced

> their issues and agenda's in the first week of their campaigns.

> They both have developed black specific organizations geared towards

> addressing black issues. Has Osama? No!

>

> We have heard/read over a million lines of speeches from Osama. In all of

> those mealy-mouthed statements, not once has he chosen to address 1 plan.

>

> One thing is for sure. Osama has no chance of being elected without the

> support of the black vote. If he continues to avoid the issues, then he's no

> better a candidate for black America then even John Edwards, and black

> voters will not support him with their vote.

> -----Original Message-----

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of

> asar_imhotep

> Sent: Thursday, February 15, 2007 10:57 AM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

>

>

> I'm glad you said this and I really think he hasn't done a thorough

> review of Obama. He is the only candidate (save Al Sharpton and Jesse

> Jackson) who has worked in grass-roots organization for change

here in

> American in urban areas.

>

> It's sad that because he is from Hawaii, persons feel he isn't "Black

> enough" to represent "Black" people. I gave the link earlier and I'm

> glad you posted the speech as well. Shalom's comments are unfounded

> and have no basis in truth.

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>>>

>>

>>

>>>

>>> US blacks care little for a president that looks out for the interest of

>>> whites. They all put 99% of their efforts in this direction.

Perhaps

>> Obama

>>> will change this to 98% if elected.

>>

>> I don't think you're giving Obama a fair review.

>>

>> He may not be an ex-black panther like Bobby Rush, after all he grew

>> up in Hawai'i and Indonesia.

>>

>> However Rush himself is supporting Obama.

>>

>> Since college at least Obama has worked in African American communities. He has the resume, and is not just talk.

>>

>> Regards,

>> Paul Kekai Manansala

>>

>

| 21776|2007-02-15 12:58:53|anne|Re: Barak Obama's Not Really "Black"/reply and comment|

Yeah - he sure managed to fool a lot of people...

shalom wrote:

I wish life were so simple.

American blacks were impressed with Clinton due to his selection of Jordan as advisor, and Ron Brown for Commerce.

Clinton also did others tasks such as balancing the budget and universal health care.

Overall, Clinton seemed to have more "soul" then other past presidents, especially following the white agenda terms of Ronald Reagan and George Bush Sr.

US blacks care little for a president that looks out for the interest of whites. They all put 99% of their efforts in this direction. Perhaps Obama will change this to 98% if elected. However, for most black Americans it will most likely still be the state of, taxation without representation.

-----Original Message-----

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@ yahoogroups. com]**On Behalf Of** anne

Sent: Thursday, February 15, 2007 1:28 AM

To: Ta_Seti@yahoogroups .com

Subject: RE: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

Yeah, and a lot of black people seemed to run with that and be very impressed by that - while a black man running for president has to be scrutinized and criticized mercilessly as to whether or not he is 'black enough'... funny how things goes....

shalom wrote:

You are correct. Toni Morrison is the first to attach this "first black president" to Clinton.

Clinton took the label and ran with it.

Eleven months after Morrison's essay appeared, Clinton himself resurrected the concept. He told attendees at the Congressional Black Caucus's annual awards dinner that he recently had met with comedian Chris Tucker, who was developing a film project about the nation's first black president. "I didn't have the heart to tell him that I've already taken the position," Clinton said. News reports noted that audience members, including various black congressmen, "cracked up."

-----Original Message-----

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@ yahoogroups. com]**On Behalf Of** asar_imhotep

Sent: Thursday, February 15, 2007 12:29 AM

To: Ta_Seti@yahoogroups .com

Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

I've never heard Bill Clinton claim to be the first "black" president.

You will only hear it from comedians and comedians are the ones who made that stigma popular. I think we have to be careful about what is passed on jokingly and what is a man's personal convictions. Another example of why primary sources are sought.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> I think you are wrong. Clinton "may" have adopted this descriptor

> but I don't think he describes himself as such. I believe it was

> Toni Morrison who first coined the phrase.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:

> >

> > You must be addressing me.

> >

> > The reference to Hillary Clinton's status was a "joke" deriving

> from her

> > husband, Bill Clinton who self-describes himself as, America's

> first black

> > president. Do I believe and agree with him? No.

Although I find it

> > refreshingly odd that a white man would eagerly bestow the title on

> himself,

> > and then retire into Harlem to chase black women while playing the

> > saxophone.

> >

> > Do I believe Hillary Clinton is capable of pulling off

the same act
> as her
> > husband? No.
> >
> > Some criticize Obama due to his heritage, while others
are
> observing his
> > past actions and future intentions. Is it ok to examine a
candidate
> from
> > these angles? Yes.
> >
> > Identifying ones self as black is not enough to gain
credibility
> and the
> > confidence of the African-American (Hate this
descriptor: Let's use
> GOLDEN
> > American) voter. Case in point, Clarence Thomas who
certainly is
> black, yet
> > his actions are clearly associated with white and he's
> intentionally avoided
> > addressing any Golden issues such as the disparity of
black inmates
> in the
> > privatized US prison system. For the record, Obama
has not
> mentioned this
> > either, although he does spend a lot of time referencing
Ronald
> Reagan who
> > privatized the system.
> >
> > Unless your goal is to elect a dark skinned/black
(Golden) into the
> white
> > house, regardless of his lack of experience with issues
relevant to
> the
> > group of voters required to elect him, would be a
serious mistake.
> This is
> > not an OTJ training project.
> > I guess it all depends on what you wish to accomplish.
> >

> > In any case, the odds are that America is ready for it's first
> (white) woman
> > president.
> > -----Original Message-----
> > From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]On
> Behalf Of
> > michael mwenda
> > Sent: Wednesday, February 14, 2007 1:50 PM
> > To: Ta_Seti@yahoogroups.com
> > Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really
"Black"/reply
> and
> > comment
> >
> >
> >
> > Allow me to digress from the Nile River civilization
debate and
> contribute
> > to the Obama debate. Some African-American
brothers and sisters
> have argued
> > that Obama does not qualify as one of their own
because of his
> unique
> > background being a product of an African father who
immigrated to
> the US
> > recently and a white mother. These Obama critics are
using the same
> bigoted
> > racial methodologies that conferred status on the basis
of birth- a
> natural
> > accident- and not the content of character as Dr.
Martin Luther
> King Jr.
> > would have preferred. Obama identifies himself as
black and that is
> what is
> > important. Why would these critics of Obama confer
to Hillary
> Clinton an
> > African-American status and not Obama who

identifies himself as so?

> Further,

>> we know that black people, both in Africa and the
Diaspora share

> the same

>> experience of exploitation from the white people. It is
on this

> basis that

>> the pan-African movement sought to unite and create a
common

> identity from

>> the diverse African people. Rejection of Obama
simply because he

> does not

>> fit the African-American categorization defeats the
efforts of our

>> forefathers to unify all people of Africa descent.

>> Kithinji

>>

>> anne wrote:

>> Yes; I agree. Not that there is no racism in Europe -
but there

> is a

>> special and intensified (racial/racist) dynamic going

>>> to himself as a black man - not bi-racial.

>>>

>>> Generalizations may carry some measure of truth -
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> to be

>>> careful 'cause they can also be very foolish.

>>>

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>>> asar_imhotep wrote:

>>> I think you might actually want to read his resume
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>>> such

>>> a position. Here's a link for more information:

>>> http://en.wikipedia.org/wiki/Barack_Obama

>>>

>>> I for one do not think your opinion is remotely true
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>>>>
>>>> menenarmer
>>>> -----Original Message-----
>>>> From: Ta_Seti@yahoogroups.com
> [mailto:Ta_Seti@yahoogroups.com]On
>>>Behalf Of
>>>> Paul Kekai Manansala
>>>> Sent: Tuesday, February 13, 2007 2:03 PM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Re: Barak Obama's Not Really
"Black"

>>>>
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>>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu"
> wrote:
>>>>>
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>>>>> I've noticed that AA's of bi-racial parents are
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>>>>> problem with being black then why bother with
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> parents
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>>>>> their heritage.
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>>>>> This need I think in itself suggests that they have
>>>>> issues with blackness. Sort of like Michael
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>>>>> Matter If UR Black or White"; yet, he tries like
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> be white
>>>>> himself.
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>>>> Michael Jackson of course is black, both parents
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> background.
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>>>> Obviously he is/was trying to be white as he was
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> black. But
>>>> Barack Obama was raised by white people and
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>> Indonesian
>>>> stepfather.
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>>>> You can't really say he's "trying" to be something
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> than what he
>>>> is -- a bi-racial, bi-cultural person.
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>>>> They immediately become more "appropriate" .
>>>>> What I fear is that this acceptance of the mulatto
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>>>>> social and political practice of acceptance of
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> > > > He is a member of the African American
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> member of
> > > > the entire community, the entire society because
he will be
> making
> > > > decisions for everybody.
> > > >
> > > > Regards,
> > > > Paul Kekai Manansala
> > > >

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with the [Yahoo! Search movie showtime shortcut.](#)

| 21777|2007-02-15 14:04:41|Herman Patton|Re: Barak Obama's Not Really "Black"/reply and comment|

I have to agree with this comment. Racism is there I just think that they are more willing to overcome it.

Herman Patton

www.nilevalleycivilization.com

----- Original Message -----

From: anne

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, February 14, 2007 10:32:04 PM

Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment

Not saying I am surprised in the least; just what I observed - others may have a different view. (The racism in Europe is more hidden - but none the less there.) But I don't think the civil war had as much to do with ending slavery as the common view is - it was just a part of it.

Mahari Mengistu wrote:

I guess this is not surprising since the ending of slavery in the US culminated in a civil war. Race was/is a very serious matter here - a matter of life and death(?).

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), anne wrote:

>

> Yes; I agree. Not that there is no racism in Europe - but there is a special and intensified (racial/racist) dynamic going on in the US.

(From what I see anyway.)

>

> Courtenay barnett wrote:

> If the white majority so define "black", the issue may not be so much of a

> problem that Obama has in acknowledging that social reality, while

> preserving his sanity, but a problem that white Ameica has always

had in

> acceting all as human beings.

> Courtenay

>

> >From: anne

> >Reply-To: Ta_Seti@yahoogroups.com
> >To: Ta_Seti@yahoogroups.com
> >Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"
> >Date: Wed, 14 Feb 2007 06:49:33 -0800 (PST)
> >
> >I will just say; as a mother to socalled 'bi-racial' children - I
don't use
> >that term at all and my children are first and foremost human
beings - and
> >then they are black - they have no need to 'identify with white'
-
nor do
> >they 'feel better' than anyone else. We have lived in
predominantly white
> >areas and predominantly black areas and now we live in a very
> >multi-cultural area - Arabs, Chinese, Somalians, Turks,
Filipinos,
Ghanians
> >- you name it...
> >
> > As for Barack Obama - I have heard him (or read him) several
times refer
> >to himself as a black man - not bi-racial.
> >
> > Generalizations may carry some measure of truth - but we
have to
be
> >careful 'cause they can also be very foolish.
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> > asar_imhotep wrote:
> > I think you might actually want to read his resume before
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> >The sister obviously has no sense of history nor of African culture.
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> >This is one of the reasons I do lectures on the various cultural
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> > > menenarmer
> > > -----Original Message-----
> > > From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com] On
> > > Behalf Of
> > > Paul Kekai Manansala
> > > Sent: Tuesday, February 13, 2007 2:03 PM
> > > To: Ta_Seti@yahoogroups.com
> > > Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
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> > >
> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
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> > > >
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> > >

> > > He is a member of the African American community, but he's not

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> > > Regards,

> > > Paul Kekai Manansala

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| 21778|2007-02-15 14:18:05|Herman Patton|Re: Egyptian queen Cleopatra was no stunner, coin shows|

Robin I don't think that we will be able to find factual information to the origins of Cleopatra's origins but there is something to make note of.

Where the Grecians/Greek a mix people from the jump? I've seen images of Socrates with strong Dravidian like features. The Grecians have the same problems as many Africans do globally which is Sicka cell. DNA test have shown Grecians to have strong Afrakan blood. So then the question is not about her Afrakanity because many Greek have African DNA. The question is: How Afrakan was she.

Question: How much Afrakan dna did she carry as a Grecian. We know that the Afrakan started Greece so how many were mixed prior to the take over of Egypt?

Were the original Grecian much darker then was they appear to be now? Every since the Barbarians/European raided these areas, killing the men and reproducing with the women. Greece I would suspect has lightened up dramatically.

From: Robin

To: Ta_Seti@yahoogroups.com

Sent: Thursday, February 15, 2007 3:21:24 AM

Subject: [Ta_Seti] Re: Egyptian queen Cleopatra was no stunner, coin shows

Dear Group

Does anyone have any factual information on Cleopatra's racial origins?

Just for the record: I am NOT trying to claim a Greek as Black but I AM trying to arrive at the truth of the matter.

Thanx

Robin

TV dinner still cooling?

[Check out "Tonight's Picks"](#) on Yahoo! TV.

| 21779|2007-02-16 08:15:45|arumese|Busts of Cleopatra|

Here is a link to some busts of Cleopatra.

<http://images.google.com/images?hl=en&q=bust%20of%20cleopatra&ie=UTF-8&oe=UTF-8&sa=N&tab=wi>

Or google "Busts of Cleopatra" and look in the images link.

The 7th and 12th ones are different angles of the one I was thinking of. The 9th pic is interesting too.

| 21780|2007-02-16 08:17:39|arumese|Bust of Cleopatra|

This frontal view of her looks very "mullato."

<http://www.rmc.edu/directory/academics/classics/cleoclass/images/bust.jp>

g

| 21781|2007-02-16 09:34:26|Mahari Mengistu|Re: Bust of Cleopatra|

Fred,

I've seen photos of the aristocracy from the Greek period and clearly some of them had Afrikan blood. Whether that was the majority I don't know. Your theory probably has some substance; I can see your viewpoint.

It could be that this mulatto element was the real reason the Romans hated her so.

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>

> This frontal view of her looks very "mullato."

>

>

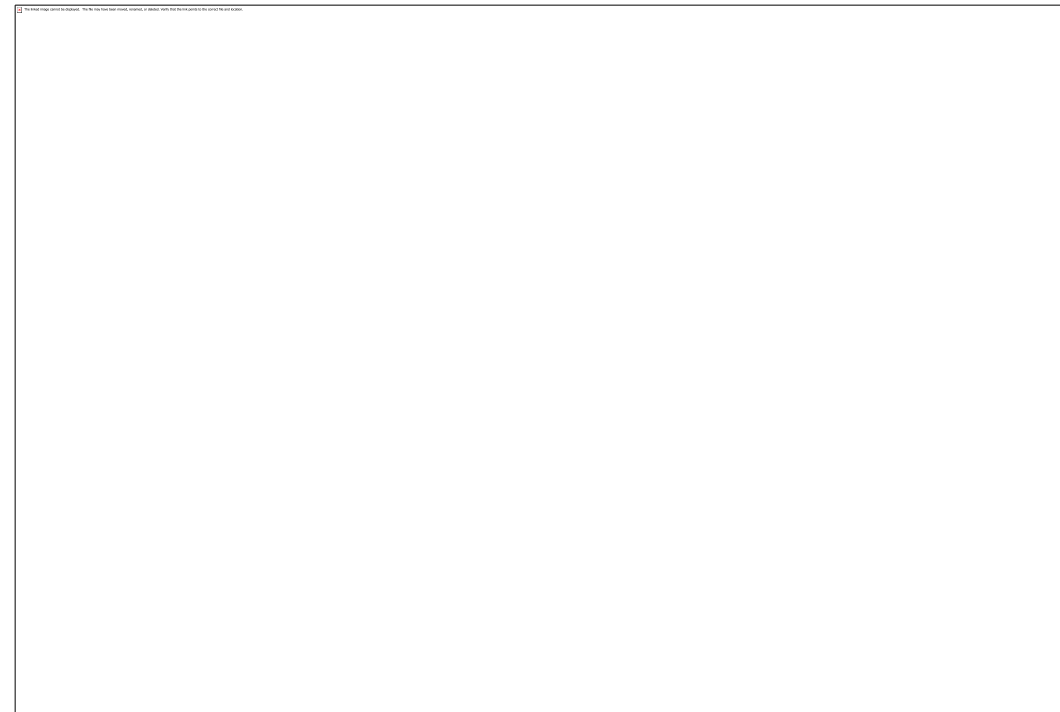
<http://www.rmc.edu/directory/academics/classics/cleoclass/images/bust.jp>

> g

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| 21782|2007-02-16 15:02:55|Paul Kekai Manansala|More on sacrophagi unearthed in the Saqqara necropolis|

Rising from the dead



Four intact -- and splendid -- sarcophagi were unearthed in the Saqqara necropolis by a Japanese excavation mission this week. Deeper in the desert, around ancient Memphis, the bases of three limestone papyrus columns and one fluted half-column -- belonging to an Amarna tomb -- already jut from the sand. The discoveries, made by an archaeological team from Leiden University and Museum, are expected to reveal much detail about Ancient Egypt's 12th and 13th dynasties of the Middle Kingdom

| 21783|2007-02-16 15:55:00|Mahari Mengistu|Re: More on sacrophagi unearthed in the Saqqara necropolis|

God, it's fantastic!!! Notice the traditional Afrikan colors of green, black and red.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> Rising from the dead

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> team from Leiden University and Museum, are expected to reveal much

> detail about Ancient Egypt's 12th and 13th dynasties of the Middle

> Kingdom

>

| 21784|2007-02-17 07:04:43|Ferg|Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment|

Greetings.

Hope this somewhat outdated article adds to Obama's ethnicity. Should the pictures not be visible try keying in the url.

Somo.

http://www.eastandard.net/hm_news/news.php?articleid=1143955433

| 21785|2007-02-17 13:08:05|IMJs@webtv.net|Re: Barak Obama's Not Really "Black"|

It's interesting seeing the level of suspicion and doubt that's being expressed about Obama so early... "can he be trusted", "is he Black enough / down with the hood", "what's his 'real' agenda", "who's he really working for", "is he a puppet for 'the man'.... etc. etc.?

Don't get me wrong, the fact that folks having a real dialog about whether or not Barack Obama is a viable candidate for President is a great thing, but I've already seen enough of the political game to know that this man will be "Wille Horton-ed" and "swift boated" to the inth-degree...

We KNOW that the opposition has had it's "gotcha-squads" after him on full tilt since there was even the slightest chance of him running, but so much of this bashing is coming from Black forums that I wonder if Obama will ever get a FAIR examination from Black folks... OR will he be expected to be a President who's a Black-issues-first "Black savior" in a NON-Black-majority country = in other words D.O.A. to the country at large just as Shirley, Jesse and Al were before!

Well, that particular "savior" is not coming to America folks, so stop looking!!!

In this vein, earlier in the thread, I read a comment about Obama's lack of "African consciousness"... IMO, unless you can prove that he is being somehow 'out-Blackened' by another candidate in this campaign (which has yet to happen), that's a moot point, a weak argument for attacking him.

BUT, if you do insist on this litmus test or 'hoop-de-jeur', then please explain to me what was the level of "African consciousness" of those WHITE men who became President or received the most votes due largely to the Black vote???... Black folks showed up in huge numbers at the polls to elect Bill Clinton, twice; gave the same kind of support to Al Gore - the legitimate winner in 2000- ; and then again to John Kerry... Now what in the hell did these WHITE men say/do that was good enough to get basically 90% of the Black vote - that Obama can't.

All of a sudden, do we have a new set of "hoops" made especially for Obama that those White guys DIDN'T have to jump through???

Those guys weren't "Blacker" than Jesse or Al, but after being nominated we voted for them in droves, not because they were the PRO-African/Black candidate they were the best choices we had, considering the two party nominees, so we made a pragmatic choice.

Now we have Obama... This the first man of Black heritage to come along so far w/ a REAL chance of being elected, but some folks are worried about him being a "Trojan horse"... Well, IF that is the case and he gets elected due to the Black vote and then turns around and betrays his promises, then.... hmmm, I guess he'd end up being no worse than we are from voting for all those WHITE GUYS we've supported through the years! I believe we'd survive somehow as we always have, and regroup!

But if he is what I think he is - the best choice for us; considering who's available, then I'd choose him now vs. sitting back waiting on the sidelines for some ideal/dream Black President, that may NEVER come.

Yeah, yeah, I know some are still very "suspicious of Obama's agenda" because... he didn't get shot at, or hosed-down, or attacked by police dogs, or locked out of some segregated entity, or didn't march in Selma with MLK. - That's no fault of his.

When he could make a choice on what to do with his Ivy League education, he made the choice to serve the common people (for a \$13,000 paycheck), when he could've cashed in and gotten PAID!

To me this speaks to the character of the man...

On that note, a bedrock quote of Martin Luther King, Jr that resonates for ME, but seems to be lost in the speeches and actions of our Black leaders is to "not judge a man by the color of his skin, but by the CONTENT of his CHARACTER".... King never spoke of a Black agenda presiding over the United States of America...he spoke only of equality of oppuortunity and the annihilation of social injustices wherever they be.

Lastly,

The question is not whether Barack Obama is Black enough...but whether he has the CHARACTER enough to do right, not just by us, but by the country as well - afterall, he won't get near the Presidency unless he satisfies BOTH of these masters!

One thing is for damn sure, a new President WILL be chosen in 2008, whatever the case!

IMJ

| 21786|2007-02-17 20:32:41|Terry Howcott|Bust of Cleopatra|

Here isa piece of Cleopatra depicting a light woman with wide nose and thick lips.

<http://www.wga.hu/art/m/michelan/4drawing/heads/cleopatr.jpg>

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| 21787|2007-02-17 20:37:37|Paul Kekai Manansala|Population continuity or population change: Egyptian state formation|

This should be an interesting article. I wonder whether it will basically agree with earlier studies suggesting a strong relationship between Qustul and Upper Egyptian proto-dynastic sites.

Regards,
Paul Kekai Manansala

Population continuity or population change: Formation of the ancient Egyptian state

Sonia R. Zakrzewski *

Department of Archaeology, University of Southampton, Highfield, Southampton SO17 1BF, UK

email: Sonia R. Zakrzewski (srz@soton.ac.uk)

*Correspondence to Sonia R. Zakrzewski, Department of Archaeology, University of Southampton, Highfield, Southampton SO17 1BF, UK

Funded by:

The Wellcome Trust (Bioarchaeology Panel)

St John's College, University of Cambridge

University of Durham (Addison Wheeler Fellowship)

University of Southampton

Keywords

Egypt ? craniometric variation ? biodistance ? population history ? phenotypic diversity

Abstract

The origins of the ancient Egyptian state and its formation have received much attention through analysis of mortuary contexts, skeletal material, and trade. Genetic diversity was analyzed by studying craniometric variation within a series of six time-successive Egyptian populations in order to investigate the evidence for migration over the period of the development of social hierarchy and the Egyptian state. Craniometric variation, based upon 16 measurements, was assessed through principal components analysis, discriminant function analysis, and Mahalanobis D2 matrix computation. Spatial and temporal relationships were assessed by Mantel and Partial Mantel tests. The results indicate overall population continuity over the Predynastic and early Dynastic, and high levels of genetic

heterogeneity, thereby suggesting that state formation occurred as a mainly indigenous process. Nevertheless, significant differences were found in morphology between both geographically-pooled and cemetery-specific temporal groups, indicating that some migration occurred along the Egyptian Nile Valley over the periods studied. Am J Phys Anthropol, 2007. 2007 Wiley-Liss, Inc.

| 21788|2007-02-18 08:36:47|Djehuti Sundaka|Re: Egyptian queen Cleopatra was no stunner, coin shows|

To establish for one self the criteria under which he, or she, will function is a form of regimen many of us need to follow, but can not. And why not? Because we do not have the courage of our conviction to report the "truth" about our findings irrespective of who might be justly offended. Let it be clearly understood that the "criteria" in this case is "truth"; that which will say that "Queen Cleopatra" VII was of Persian-Greek heritage - a fact known to any prudent researcher. Yet there are too many of us who want her to have been "African", and as such will do almost anything to make her appear "Egyptian by indigenous African ancestry" upon no basis of "fact".

Abu Simbel to Ghizeh, page 3

Djehuti Sundaka

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> Afrikan presence - and apparently its Afrikan cultural origin - that

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> To be quite honest, Fred, I don't like what I've read of Cleo and so

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| 21789|2007-02-18 23:05:31|asar_imhotep|The Law of Attraction and African "Idolatry"|

For those of you on the list familiar with the movie "The Secret," you
would have for sure been introduced to the concept of the "law of
attraction." For years I have been advocating this law of attraction
to the many iconography found throughout Africa. Although the film
doesn't focus on African culture, and for some reason starts in
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Many modern Egyptologist speculate as why the Mers were built, why certain temples aligned with certain star systems, why certain animal heads are on human bodies, why certain energy forces (misnomered "gods") were studied in certain areas, and not in others, etc., it is because of this law of attraction, which the Hermeneutic text said, "As above, so below.)

I would like to discuss the implications of the concepts raised in the film, and African culture expressed through Nile Valley culture. If you haven't seen the film, you can watch the whole film online at my website on the homepage:

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Asar Imhotep

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| 21790|2007-02-19 01:20:10|anne|Re: Egyptian queen Cleopatra was no stunner, coin shows|

Very well put!

Djehuti Sundaka wrote:

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Abu Simbel to Ghizeh, page 3

Djehuti Sundaka

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| 21791|2007-02-19 01:29:45|anne|Re: The Law of Attraction and African "Idolatry"|

Yes - and the whole concept has been made very 'new agey' in this movie - also the focus is more on the material- as in 'getting more stuff' rather than finding out why we escape ourselves and the inner journey by making the outer the focus... I loathe this whole 'new age' abuse of *real* and ancient concepts. And yes; of course it starts in Babylon and Greece - where else?!



asar_imhotep wrote:

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| 21792|2007-02-19 08:36:23|Robin|Re: Egyptian queen Cleopatra was no stunner, coin shows|
Dear Djehuti

You wrote that: "that which will say that 'Queen Cleopatra' VII was of Persian-Greek heritage - a fact known to any prudent researcher."

Two questions (1) What is known about the ethnicity of her parents?
(2) Where did the Persian ancestry come from?

Peace

Robin

--- In Ta_Seti@yahoogroups.com, anne wrote:

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> Very well put!

>

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> Djehuti Sundaka wrote:

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> function is a form of regimen many of us need to follow, but can

> not. And why not? Because we do not have the courage of our

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> Abu Simbel to Ghizeh, page 3

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| 21793|2007-02-19 09:18:45|Freddie Thompson|Re: Egyptian queen Cleopatra was no stunner, coin shows|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

If what you say is indeed true Djehuti, no one here will lose sleep over it. This is one instance where you are misjudging the motives behind our inquiries. It is obviously no more than a minor curiosity.

At any rate, no one is eager to get into an argument as to whether Cleopatra had African ancestry as a matter of fact. Whether Persian-Greek or fully Greek, it does not prove that there was no black ancestry involved. Blacks were in Western Asia and Europe in ancient times and they intermarried with and lived among Caucasian and Semetic types. Why ignore this fact?

Fred

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=== message truncated ===

Any questions? Get answers on any topic at www.answers.yahoo.com. Try it now.
| 21794|2007-02-19 11:24:00|Mahari Mengistu|Re: Barak Obama's Not Really "Black"|
Excellent post.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, IMJs@... wrote:

>
>
>
> It's interesting seeing the level of suspicion and doubt that's
being
> expressed about Obama so early... "can he be trusted", "is he Black
> enough / down with the hood", "what's his 'real' agenda", "who's he
> really working for", "is he a puppet for 'the man'.... etc. etc.?
>
> Don't get me wrong, the fact that folks having a real dialog about
> whether or not Barack Obama is a viable candidate for President is a
> great thing, but I've already seen enough of the political game to
know
> that this man will be "Wille Horton-ed" and "swift boated" to
the
> inth-degree...
>
> We KNOW that the opposition has had it's "gotcha-squads" after
him on
> full tilt since there was even the slightest chance of him running,
but
> so much of this bashing is coming from Black forums that I wonder if
> Obama will ever get a FAIR examination from Black folks... OR will
he be
> expected to be a President who's a Black-issues-first "Black
savior"
> in a NON-Black-majority country = in other words D.O.A. to the
country
> at large just as Shirley, Jesse and Al were before!
>
> Well, that particular "savior" is not coming to America folks, so
stop
> looking!!!
>
>
> In this vein, earlier in the thread, I read a comment about Obama's
lack
> of "African consciousness"... IMO, unless you can prove that he is

being

> somehow 'out-Blackened' by another candidate in this campaign (which has

> yet to happen), that's a moot point, a weak argument for attacking him.

>

> BUT, if you do insist on this litmus test or 'hoop-de-jeur', then please

> explain to me what was the level of "African consciousness" of those

> WHITE men who became President or received the most votes due largely to

> the Black vote???... Black folks showed up in huge numbers at the polls

> to elect Bill Clinton, twice; gave the same kind of support to Al Gore -

> the legitimate winner in 2000- ; and then again to John Kerry... Now

> what in the hell did these WHITE men say/do that was good enough to get

> basically 90% of the Black vote - that Obama can't.

>

> All of a sudden, do we have a new set of "hoops" made especially for

> Obama that those White guys DIDN'T have to jump through???

>

> Those guys weren't "Blacker" than Jesse or Al, but after being

> nominated we voted for them in droves, not because they were the

> PRO-African/Black candidate they were the best choices we had,

> considering the two party nominees, so we made a pragmatic choice.

>

> Now we have Obama... This the first man of Black heritage to come along

> so far w/ a REAL chance of being elected, but some folks are worried

> about him being a "Trojan horse"... Well, IF that is the case and he

> gets elected due to the Black vote and then turns around and betrays his

> promises, then.... hmmm, I guess he'd end up being no worse than we are

> from voting for all those WHITE GUYS we've supported through the years!

> I believe we'd survive somehow as we always have, and regroup!

>

> But if he is what I think he is - the best choice for us; considering

> who's available, then I'd choose him now vs. sitting back waiting on the

> sidelines for some ideal/dream Black President, that may NEVER come.

>

> Yeah, yeah, I know some are still very "suspicious of Obama's agenda"

> because... he didn't get shot at, or hosed-down, or attacked by police

> dogs, or locked out of some segregated entity, or didn't march in Selma

> with MLK. - That's no fault of his.

>

> When he could make a choice on what to do with his Ivy League education,

> he made the choice to serve the common people (for a \$13,000 paycheck),

> when he could've cashed in and gotten PAID!

>

> To me this speaks to the character of the man...

>

> On that note, a bedrock quote of Martin Luther King, Jr that resonates

> for ME, but seems to be lost in the speeches and actions of our Black

> leaders is to "not judge a man by the color of his skin, but by the

> CONTENT of his CHARACTER".... King never spoke of a Black agenda

> presiding over the United States of America...he spoke only of equality

> of oppuortunity and the annihilation of social injustices wherever they

> be.

>

>

> Lastly,

>

> The question is not whether Barack Obama is Black enough...but whether

> he has the CHARACTER enough to do right, not just by us, but by the

> country as well - afterall, he won't get near the Presidency unless he

> satisfies BOTH of these masters!

>

>

> One thing is for damn sure, a new President WILL be chosen in 2008,

> whatever the case!

>

> IMJ

>

| 21795|2007-02-19 12:11:23|Djehuti Sundaka|Re: Egyptian queen Cleopatra was no stunner, coin shows|

For people responding to what I posted below, please note the cited source of the quote, and if possible, direct any questions to the author of the cited source.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

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> Abu Simbel to Ghizeh, page 3

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| 21796|2007-02-19 16:20:55|asar_imhotep|Re: The Law of Attraction and African "Idolatry"|
I think this is important to understand when it comes to ancient
Ta-merri as I am so tired of reading literature and it keeps stating
"worship" when it comes to the ritual practices centered on energy
forces of nature.

If we understand the concept of the Law of Attraction we can better understand just exactly what is going on with the creation of statues and talisman or what not.

The greatest structure to prove the point are the pyramids themselves and even the naming of the cities. Everything within any African society is rooted within this concept.

I enjoy the documentary, but it is leaving out a whole bunch. Maybe I need to do another version...just need to find some sponsors

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, anne wrote:

>

> Yes - and the whole concept has been made very 'new agey' in this movie - also the focus is more on the material - as in 'getting more stuff' rather than finding out why we escape ourselves and the inner journey by making the outer the focus... I loathe this whole 'new age' abuse of *real* and ancient concepts. And yes; of course it starts in Babylon and Greece - where else?!

| 21797|2007-02-19 17:02:11|dubdungan|Special Grants of Eternal Life|
During the collapse of the Old Kingdom and the First Intermediate Period there is a so-called 'democratization of eternal life.' Derek Hitchins indicates the king was granting special eternal life privileges to the nomarchs that supported him.

Dr. Rosalie David, in The Ancient Egyptians, indicates the nobles were dependent upon the 'king's bounty' for any hope of eternal life - the granting or gifting of a tomb and land from the royal estates that would provide the offerings required to maintain the mortuary cult.

I have not been able to find any other citations on this idea. Any suggestions?

| 21798|2007-02-19 17:19:56|Paul Kekai Manansala|Archaeologists find rare wooden statue in Egypt|

Archaeologists find rare wooden statue in Egypt

Mon Feb 19, 2007 10:36AM EST

CAIRO (Reuters) - A rare double wooden statue of an ancient Egyptian scribe and his wife has been found in their tomb south of Cairo, Egypt's chief archaeologist said on Monday.

The double statue, dating from around 2300 BC, was among a total of five wooden statues found at the tomb in Sakkara, the necropolis of the ancient Egyptian city of Memphis, said Zahi Hawass, chairman of the Supreme Council of Antiquities.

The official was Ka-Hay, who kept divine records, and his wife, Spri-Ankh. They lived late in the 5th dynasty or early in the 6th and were buried in the part of the necropolis associated with the pharaoh Teti, he said in a statement.

"It is a unique statue... In general double seated statues are made of limestone and are rarely carved in wood," he said.

The find was uncovered by an Egyptian-Australian team.

The tomb itself is a mud-brick structure of the classic platform style and contains a fine false door in wood and two tables for offerings, he added. False doors are a regular feature of the tombs of the period.

The archaeological team, now led by Naguib Kanawati of Macquarie University in Sydney, has been working at Sakkara since the early 1970s.

Reuters 2007. All rights reserved.

| 21799|2007-02-19 17:25:08|Paul Kekai Manansala|Re: The Law of Attraction and African "Idolatry"|

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

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> I think this is important to understand when it comes to ancient
> Ta-merri as I am so tired of reading literature and it keeps stating
> "worship" when it comes to the ritual practices centered on energy
> forces of nature.

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Asar one thing I found is that we often attract things unconsciously or subconsciously, other than what we desire on the surface.

There's a pattern or direction that we follow that we often don't understand until later in our lives.

In some sense, the idea is understanding what that direction is i.e. finding the true self.

Regards,

Paul Kekai Manansala

| 21800|2007-02-19 17:49:13|Herman Patton|Re: Egyptian queen Cleopatra was no stunner, coin shows|

Djehuti Sundaka

Interesting. You never post anything without having some reliable resources for backing up the sources you post. So why this time do you refer us back to the author instead of giving a clear presentation for those who lack prudence as quote by the author?

I believe the question was as I paraphrase; how do you know that the parents of Cleopatra were of Persian and Grecian ancestry? If you have an answer for this question, can you please post your references. You as well as I know that you cannot leave an answer devoid of facts cited by original poster and then later forward the questioniare to the original authors as though they have a direct line to him or her.

I for one would love to see your resources for this study even though I can careless whether she green. It doesn't matter to me, especially given to the fact that race is only a eurocentric concept.

...

<http://www.nilevalleycivilization.com>

----- Original Message -----

From: Djehuti Sundaka

To: Ta_Seti@yahoogroups.com

Sent: Monday, February 19, 2007 12:11:07 PM

Subject: [Ta_Seti] Re: Egyptian queen Cleopatra was no stunner, coin shows

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Djehuti Sundaka

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> Abu Simbel to Ghizeh, page 3

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| 21801|2007-02-19 19:31:31|Djehuti Sundaka|Re: Egyptian queen Cleopatra was no stunner,
coin shows|

The purpose of my post wasn't to present a position on the matter,
it was to reveal the presented position of a person being invoked on
the matter.

That said, I really have no interest in the matter as I've never
come across any geneological information indicating Cleopatra VII to
have been anything other than Macedonian, her dynasty having been
the product of generations of royal inbreeding.

Djehuti Sundaka

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> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Egyptian queen Cleopatra was no stunner,
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> > who might be justly offended. Let it be clearly understood that
>
> > the "criteria" in this case is "truth"; that which will say
>
> > that "Queen Cleopatra" VII was of Persian-Greek heritage - a
fact
>
> > known to any prudent researcher. Yet there are too many of us
who
>
> > want her to have been "African", and as such will do almost
>
> anything
>
> > to make her appear "Egyptian by indigenous African ancestry"
upon
>

> no
>
> > basis of "fact".
>
> >
>
> > Abu Simbel to Ghizeh, page 3
>
> >
>
> > Djehuti Sundaka
>
> >
>
> >
>
> > --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu"
wrote:
>
> > >
>
> > > You are correct. And I also read somewhere in one of Dr.
Ben's
>
> > books
>
> > > that Cleo had a Nubian mother. Additionally, there is at
least
>
> one
>
> > > relief of her dressed in traditional Egypto-Afrikan garb with
>
> the
>
> > > beaded hair and Afrikan features. However, this could have
been
>
> > for
>
> > > political purposes/propaganda to make "the people" think she
was
>
> > one
>
> > > of them since there were a number of revolts during her reign

>
>>> according to an historical program I saw.
>
>>> And then again I assume that it is always possible that even
>
>> though
>
>>> an historical figure is called "Greek", with Greece's history
of
>
>>> Afrikan presence - and apparently its Afrikan cultural origin -

>
>> that
>
>>> the person could have Afrikan blood.
>
>>> To be quite honest, Fred, I don't like what I've read of Cleo
>
> and
>
>> so
>
>>> I'd like to give her to caucasians ...lol.
>
>>> HTP,
>
>>> Mahari
>
>>>
>
>>> --- In Ta_Seti@yahoogroups .com, Freddie Thompson
>
> wrote:
>
>>>>
>
>>>> Your sentiment is understandable Mahari. Although, I do
>
> recall
>
>>> Diope making a point to say that while this queen's father was
>
>> Greek,
>
>>> her mother did not necessarily have to be: that in fact, it

was

>

> > under

>

> > > this Ptolemy that intermarriage between Greeks and Egyptians was

>

> > > encouraged.

>

> > > >

>

> > > > The way I understand it, Cleopatra was presumed to be "of

>

> > color"

>

> > > until relatively recent times. It seems that by declaring

>

> someone

>

> > > as "Greek" it is automatically assumed that they are equivalent

>

> to

>

> > an

>

> > > unmixed European White.

>

> > > >

>

> > > > Fred

>

> > > >

>

> > > > Mahari Mengistu wrote:

>

> > > >

>

> > > > > (I would also add that it is just as difficult

to

>

> to

>

> > > get out of

>

> > > > people's psyches the myth that the Egyptians were white.)<<

>
>>>>
>
>>>> Although, Fred, I'm very happy to give them that avaricious
>
>>>> Ptolemeic
>
>>>> tart.
>
>>>> HTP,
>
>>>> Mahari
>
>>>>
>
>>>> --- In Ta_Seti@yahoogroups .com, "arumese" wrote:
>
>>>>>
>
>>>>> Egyptian queen Cleopatra was no stunner, coin shows
>
>>>>>
>
>>>>> LONDON (AFP) - When Shakespeare wrote that the face of
>
>> Cleopatra,
>
>>>> the
>
>>>>> ancient queen of Egypt, "beggar'd all description" , he
meant
>
>> that
>
>>>>> words could not sum up her beauty.
>
>>>>>
>
>>>>> But a coin dating from 32BC and put on display in Britain
>
>> Tuesday
>
>>>>> shows the phrase had an unintended double meaning -- it
>
>> depicts
>

> > > the
>
> > > > queen as no great looker with a pointed chin, thin lips
and
>
> > sharp
>
> > > > nose.
>
> > > > >
>
> > > > Her lover, Mark Antony, fares little better on the coin's
>
> > > flipside -
>
> > > > -
>
> > > > the Roman general is shown with a hook nose, bulging eyes
>
> and
>
> > a
>
> > > > thick
>
> > > > > neck.
>
> > > > >
>
> > > > > The portraits are a long way from the famously sultry
>
> > depiction
>
> > > of
>
> > > > the couple by Richard Burton and Elizabeth Taylor in the
>
> 1963
>
> > > > > film "Cleopatra".
>
> > > > >
>
> > > > > The coin has gone on display at Newcastle University,
>
> > northeast

>
>>>> England, on Valentine's Day after years of lying in a bank.
>
>>>>
>
>>>> Cleopatra, who also had an affair with legendary Roman
>
> emperor
>
>>>> Julius
>
>>>> Caesar, also inspired Shakespeare to write one of his most
>
>> famous
>
>>>> lines: "Age cannot wither her, nor custom stale/Her
infinite
>
>>>> variety".
>
>>>>
>
>>>> But Lindsay Allason-Jones, the university's director of
>
>>>> archaeological museums, said that the image of her as a
>
> great
>
>>>> beauty
>
>>>> is comparatively modern, dating back to medieval English
>
> poet
>
>>>> Geoffrey Chaucer.
>
>>>>
>
>>>> "Roman writers tell us that Cleopatra was intelligent and
>
>>>> charismatic
>
>>>> and that she had a seductive voice, but, tellingly, they
do
>
>> not

>
>>>> mention her beauty," she said.
>
>>>>
>
>>>> "It's one of those perpetual myths that has been
perpetuated
>
>> by
>
>>>> having people like Elizabeth Taylor playing her and it's
>
> very
>
>>>> difficult to get that out of peoples' psyches.
>
>>>>
>
>>>> "She does look as if she's forgotten to put her teeth in."
>
>>>>
>
>>>> The coin itself represents one three hundredth of a Roman
>
>>> soldier's
>
>>>> salary and was probably minted to pay the wages of those
>
>>> stationed
>
>>>> in
>
>>>> Egypt."
>
>>>>
>
>>>> (I would also add that it is just as difficult to to get
out
>
>> of
>
>>>> people's psyches the myth that the Egyptians were white.)
>
>>>>
>
>>>> Fred

>
>>>>>
>
>>>>>
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>>>>
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>>
>
>>
>
> [http://news.yahoo.com/s/afp/20070214/wl_uk_afp/
britainegyphthistory_07](http://news.yahoo.com/s/afp/20070214/wl_uk_afp/britainegyphthistory_07)
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>>>> -----
>
>>>> Any questions? Get answers on any topic at Yahoo! Answers.
>
> Try
>
>> it
>
>>> now.
>
>>>>
>
>>>
>

21802 2007-02-19 20:11:14 arumese Mud tomb found near oldest Egypt pyramid
Mud tomb found near oldest Egypt pyramid

The tomb, which also features two offering tables and a wooden false

door, was found near the famous Step Pyramid of King Djoser ? believed to be Egypt's oldest pyramid ? in the necropolis of King Teti, a funerary area containing scores of burial chambers, false doors that ancient Egyptians said the souls of the dead would use to leave their tombs, and temples.

The necropolis where the mud brick tomb was found is built alongside the collapsed pyramid of Teti, who ruled during ancient Egypt's 6th dynasty, more than 4,300 years ago. The Ka-Hay tomb dates back to the late 5th or early 6th dynasty, Hawass said.

Saqqara, located about 12 miles south of Cairo, is one of Egypt's most popular tourist sites and hosts a collection of temples, tombs and funerary complexes.

http://news.yahoo.com/s/ap/20070219/ap_on_sc/egypt_tomb_discovered_1
| 21803|2007-02-20 01:54:46|asar_imhotep|Re: Special Grants of Eternal Life|
Why would they think other human beings eternal soul was dependent on the Pharaoh's when they believed the soul for everyone was eternal to begin with?

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "dubdungan" wrote:

>
> During the collapse of the Old Kingdom and the First Intermediate
> Period there is a so-called 'democratization of eternal life.' Derek
> Hitchins indicates the king was granting special eternal life privileges
> to the nomarchs that supported him.
>
> Dr. Rosalie David, in The Ancient Egyptians, indicates the nobles were
> dependent upon the 'king's bounty' for any hope of eternal life - the
> granting or gifting of a tomb and land from the royal estates that
> would provide the offerings required to maintain the mortuary cult.
>
> I have not been able to find any other citations on this idea. Any
> suggestions?
>
| 21804|2007-02-20 05:39:25|T. Lomax|Re: The Law of Attraction and African "Idolatry"|
Greetings, All.

>...when it comes to ancient Ta-merri as I am so tired of reading literature
>and it keeps stating "worship" when it comes to the ritual practices
>centered on energy forces of nature.

There is a plethora of Buddhist, Hindu, and Celtic literature on this very topic.

Where is the African material? I'm only aware of Ra Un Nefer's "Metu Neter" (which some debate as being Africanized Yoga/Kabbalah), Malidoma Some's books, and Awo Falokun Fatunmbi's books on Ifa metaphysics; one on "Ori" (individualized higher spiritual consciousness) and the other on "Egun" (our Ancestors). Many have a problem with him and his writings however, because he's white.

>If we understand the concept of the Law of Attraction we can better
>understand just exactly what is going on with the creation of statues
>and talisman or what not....I enjoy the documentary, but it is leaving out
>a whole bunch.

Would you, please, share some of the things the movie leaves out?

And, can you recommend any other books/websites that discuss metaphysics from a pure African point-of-view?

For example, how does Vodou teach the "Law of Attraction"?

What is the Akan science of *affirmations*?

What do the Zulu say about "morphic fields" and the non-locality of the mind?

Thanks. -- Thomas

| 21805|2007-02-20 06:48:32|Vernessa McVay|Re: The Law of Attraction and African "Idolatry"|
I noticed how they "swept by" ancient Kemet too...but ya'll know that they ain't 'gon tell the truth even if their lives depended on it. It's all about them remaining in control.

asar_imhotep wrote:

I think this is important to understand when it comes to ancient Ta-merri as I am so tired of reading literature and it keeps stating "worship" when it comes to the ritual practices centered on energy forces of nature.

If we understand the concept of the Law of Attraction we can better understand just exactly what is going on with the creation of statues and talisman or what not.

The greatest structure to prove the point are the pyramids themselves and even the naming of the cities. Everything within any African society is rooted within this concept.

I enjoy the documentary, but it is leaving out a whole bunch. Maybe I need to do another version...just need to find some sponsors

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, anne wrote:

>

> Yes - and the whole concept has been made very 'new agey' in this movie - also the focus is more on the material - as in 'getting more stuff' rather than finding out why we escape ourselves and the inner journey by making the outer the focus... I loathe this whole 'new age' abuse of *real* and ancient concepts. And yes; of course it starts in Babylon and Greece - where else?!

"The black woman is the meteor that's coming to this earth!" -- Kola Boof

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| 21806|2007-02-20 12:02:25|anne|Re: The Law of Attraction and African "Idolatry"|

<http://amirfatir.tripod.com/>

"T. Lomax" wrote:

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mind?

Thanks. -- Thomas



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| 21807|2007-02-21 06:13:16|shalom|Re: The Law of Attraction and African "Idolatry"|
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an "enlightenment" collection.
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9FBF0806F0E7217EEB6782.TC60a?_frame=top&_lf=Static](http://order.1and1.com/xml/order/HostingBeginner;jsessionid=2502FDF8669FBF0806F0E7217EEB6782.TC60a?_frame=top&_lf=Static)

-----Original Message-----

From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** anne
Sent: Tuesday, February 20, 2007 2:57 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: The Law of Attraction and African "Idolatry"

<http://amirfatir.tripod.com/>

"T. Lomax" wrote:

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Thanks. -- Thomas



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| 21808|2007-02-21 07:19:25|Peter Gray|Re: More on sacrophagi unearthed in the Saqqara necropolis|

I think these "traditional African colors" ("Ites, green and gold"?) were actually the idea of Marcus Garvey sometime this century. I'm not aware of any such tradition prior to Garvey, although I could simply be uninformed.

Peter Gray

From: "Mahari Mengistu"
Reply-To: Ta_Seti@yahooogroups.com
To: Ta_Seti@yahooogroups.com
Subject: [Ta_Seti] Re: More on sacrophagi unearthed in the Saqqara necropolis
Date: Fri, 16 Feb 2007 23:54:45 -0000

God, it's fantastic!!! Notice the traditional Afrikan colors of green, black and red.
HTP,
Mahari

--- In [Ta_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com), "Paul Kekai Manansala" wrote:

>
> Rising from the dead
> Four intact -- and splendid -- sarcophagi were unearthed in the Saqqara
> necropolis by a Japanese excavation mission this week. Deeper in the
> desert, around ancient Memphis, the bases of three limestone papyrus
> columns and one fluted half-column -- belonging to an Amarna tomb --
> already jut from the sand. The discoveries, made by an archaeological
> team from Leiden University and Museum, are expected to reveal much
> detail about Ancient Egypt's 12th and 13th dynasties of the Middle
> Kingdom
>

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| 21809|2007-02-21 08:29:57|The Ewe|AfricanThrowdown.homestead.com Authentic African Martial arts|
WWW.AFRICANTHROWDOWN.HOMESTEAD.COM

The only site out there that features TRUE(not oriental dressed up in

Kente, ergo TAE-Kwanza or Kung Funky) Authentic African Fighting systems. Pics, videos and great info. Soon to be showing actual African Martial Art movies.

Prof. Myles

| 21810|2007-02-21 10:51:34|Djehuti Sundaka|Re: More on sacrophagi unearthed in the Saqqara necropolis|

The Green-Yellow-Red colors have been the colors of the Ethiopian flag since 1897 and have been adopted by other countries on the Continent.

The Red-Black-Green colors of Garvey's flag came about in 1920.

Djehuti Sundaka

| 21811|2007-02-21 11:31:59|cristofori whitakara|Re: The Law of Attraction and African "Idolatry"|

have u tried wayne b. chandler's "ancient future"?

shalom wrote:

I like the site, but tripod has too many pop-up ads, and defeats the purpose of an "enlightenment" collection.
Suggest 1&1, they have very cheap hosting packages.
<http://order.1and1.com/xml/order/HostingBeginner;jsessionid=2502FDF8669FBF0806F0E7217EEB6782.TC60a?frame=top&lf=Static>

-----Original Message-----

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@ yahoogroups. com]**On**

Behalf Of anne

Sent: Tuesday, February 20, 2007 2:57 PM

To: Ta_Seti@yahoogroups .com

Subject: Re: [Ta_Seti] Re: The Law of Attraction and African "Idolatry"

<http://amirfatir.tripod.com/>

"T. Lomax" wrote:

Greetings, All.

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reading literature
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>centered on energy forces of nature.

There is a plethora of Buddhist, Hindu, and Celtic
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Thanks. -- Thomas



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| 21812|2007-02-21 11:59:34|anne|Re: The Law of Attraction and African "Idolatry" |

Yeah, well - the form shouldn't really be the worry - and the form does not guarantee an 'enlightenment collection' (whatever that is) either - a site can be very pretty and very insignificant.

This man (Amir Fatir) is in prison on a fake murder-charge - so he probably doesn't have much say-so over what domain is used.

Anyway - if that is your excuse not to read the texts - then all I can say is; you are missing out.

Peace,

Anne

shalom wrote:

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with the [Yahoo! Search weather shortcut](#).

| 21813|2007-02-21 12:27:20|Herman Patton|Re: The Law of Attraction and African "Idolatry"|
Wayne B. Chandler's book "Ancient Future" is a very good book but there is a lot of oriental
stuff in there as well.

Good book though. I prefer Ra Un Amen Nefer Mdu Ntr which teaches at a high calibur then
"the laws of Attraction".

<http://www.nilevalleycivilization.com>

----- Original Message -----

From: cristofori whitakara

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, February 21, 2007 11:26:49 AM

Subject: RE: [Ta_Seti] Re: The Law of Attraction and African "Idolatry"

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[06F0E7217EEB6782 .TC60a?](http://order.1and1.com/xml/order/HostingBeginner;jsessionid=2502FDF8669FBF0806F0E7217EEB6782.TC60a?frame=top&lf=Static)
[frame= top& lf=Static](http://order.1and1.com/xml/order/HostingBeginner;jsessionid=2502FDF8669FBF0806F0E7217EEB6782.TC60a?frame=top&lf=Static)

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From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@
yahoogroups. com]**On Behalf Of** anne

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Thanks. -- Thomas



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| 21814|2007-02-21 14:49:03|Paul Kekai Manansala|OT: Another Amazonian "Stonehenge" found|

Another `Stonehenge' discovered in Amazon

Centuries-old granite grouping may have served as observatory



Gilmar Nascimento

/ AP file

A grouping of 127
granite blocks
along a grassy
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may be the vestiges
of an

ancient astronomical
observatory,
according to
archaeologists.

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By Stan Lehman



Updated: 4:06 p.m. PT June 27, 2006

SAO PAULO, Brazil - A grouping of granite blocks along a grassy Amazon hilltop may be the vestiges of a centuries-old astronomical observatory ? a find that archaeologists say shows early rainforest inhabitants were more sophisticated than previously believed.

The 127 blocks, some as high as 9 feet (2.75 meters) tall, are spaced at regular intervals around the hill, like a crown 100 feet (30 meters) in diameter.

On the shortest day of the year ? Dec. 21 ? the shadow of one of the blocks disappears when the sun is directly above it.

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<script>document.write('<a  
href="http://clk.atdmt.com/go/msnnkhac001300x250xNBCSAT00082msn/direct;wi.300;hi.250/"  
target="_blank"></a>'); </script>
```

"It is this block's alignment with the winter solstice that leads us to believe the site was once an astronomical observatory," said Mariana Petry Cabral, an archaeologist at the Amapa State Scientific and Technical Research Institute. "We may be also looking at the remnants of a sophisticated culture."

Anthropologists have long known that local indigenous populations were acute observers of the stars and sun. But the discovery of a physical structure that appears to incorporate this knowledge suggests pre-Columbian Indians in the Amazon rainforest may have been more sophisticated than previously suspected.

"Transforming this kind of knowledge into a monument; the transformation of something ephemeral into something concrete, could indicate the existence of a larger population and of a more complex social organization," Cabral said.

May be 2,000 years old

Cabral has been studying the site, near the village of Calcoene, just north of the equator in Amapa state in far northern Brazil, since last year. She believes it was once inhabited by the ancestors of the Palikur Indians, and while the blocks have not yet been submitted to carbon dating, she says pottery shards near the site indicate they predate Columbus' voyages and may be much older ? as much as 2,000 years old.

Last month, archaeologists working on a hillside north of Lima, Peru, announced the discovery of the oldest astronomical observatory in the Western Hemisphere ? giant stone carvings, apparently 4,200 years old, that align with sunrise and sunset on Dec. 21.



While the Incas, Mayans and Aztecs built large cities and huge rock structures, pre-Columbian Amazon societies built smaller settlements of wood and clay that quickly deteriorated in the hot, humid Amazon climate, disappearing centuries ago, archaeologists say.

Gilmar
Nascimento
/ AP
Granite
blocks are
grouped
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Amazon
hilltop like
a crown, as
seen in this
aerial
photograph.

Farmers and fishermen in the region around the Amazon site have long known about it, and the local press has dubbed it the "tropical Stonehenge." Archaeologists got involved last year after geographers and geologists did a socio-economic survey of the area, by foot and helicopter, and noticed "the unique circular structure on top of the hill," Cabral said.

Valuable for studying Amazon history

Scientists not involved in the discovery said it could prove valuable to understanding pre-Columbian societies in the Amazon.

"No one has ever described something like this before. This is an extremely novel find ? a one-of-a-kind type of thing," said Michael Heckenberger of the University of Florida's Department of Anthropology.

He said that while carbon dating and further excavation must be carried out, the find adds to a growing body of thought among archaeologists that prehistory in the Amazon region was more varied than had been believed.

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"Given that astronomical objects, stars, constellations, etc., have a major importance in much of Amazonian mythology and cosmology, it does not in any way surprise me that such an observatory exists," said Richard Callaghan, a professor of geography, anthropology and archaeology at the University of Calgary.

Brazilian archaeologists will return in August, when the rainy season ends, to carry out carbon dating and further excavations.

"The traditional image is that some time thousands of years ago small groups of tropical forest horticulturists arrived in the area and they never changed ? (that) what we see today is just like it was 3,000 years ago," Heckenberger said. "This is one more thing that suggests that through the past thousands of years, societies have changed quite a lot."

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<http://www.msnbc.msn.com/id/13582228/>

| 21815|2007-02-22 00:24:03|Alex van Deelen|No Taharqa, no Judaeism (or Islam or Christianity)|

Perhaps good for quite a few people to remember, but this is the first time I have read of the cruciality of Taharqa and the Nubians to save what was to be called western civilization. :)

From the Wikipedia:

<http://en.wikipedia.org/wiki/Taharqa>

It was after his reign that Egypt's enemy Assyria at last invaded Egypt. For during his reign, Taharqa's military might and prowess stood as an indomitable foe to Assyrian forces. Upon his death, Assyria saw an opportunity and took it. Esarhaddon led several campaigns against Taharqa, which he recorded on several monuments. His first attack in 677 BC, aimed to pacify Arab tribes around the Dead Sea, led him as far as the Brook of Egypt. Esarhaddon invaded Egypt proper in Taharqa's 17th regnal year, after Esarhaddon had settled a revolt at Ashkelon. Taharqa defeated the Assyrians on that occasion.

Taharqa was buried at El-Kurru. And, due to his fierce battles against Assyria and answering the call for assistance from Jerusalem, Judaism survived Assyrian invasion and gave birth to Christianity and Islam.

| 21816|2007-02-22 05:26:46|Alex van Deelen|Re: AfricanThrowdown.homestead.com
Authentic African Martial arts|

> WWW.AFRICANTHROWDOWN.HOMESTEAD.COM

Thanks, that is an interesting website.

Check out my website here:

<http://www.martialhub.com/>

It has over 1000 martial arts schools and associations listed - Philipino, Indonesian, Indo-Chinese, Chinese, Japanese and Korean martial arts.

Check it out if you're looking for a martial arts school or style.

Alex

| 21817|2007-02-22 08:26:39|IMJs@webtv.net|Re: Barak Obama's Not Really "Black"|

Thanks alot Mahari

IMJ

"Mahari Mengistu" wrote:

Excellent post.

HTP,

Mahari

| 21818|2007-02-22 17:46:17|Mahari Mengistu|Re: More on sacrophagi unearthed in the Saqqara necropolis|

<http://www.egyptianmyths.net/colors.htm>

This article deals with the symbolism of Egyptian colors. Is there any doubt that this person is eurocentric ("the light brown and PINK SKIN OF HUMANS")?!

=====

Home :: the Symbols :: ColorsColor(iwen)

In ancient Egypt, color was an integral part of the substance and being of everything in life. The color of something was a clue to the substance or heart of the matter. When it was said that one could not know the color of the gods, it meant that they themselves were unknowable, and could never be completely understood. In art, colors were clues to the nature of the beings depicted in the work. For instance, when Amon was portrayed with blue skin, it alluded to his cosmic aspect. Osiris' green skin was a reference to his power over vegetation and to his own resurrection.

Of course, not every use of color in Egyptian art was symbolic. When overlapping objects, such as when portraying a row of oxen, the colors of each animal is alternated so as to differentiate each individual beast. Apart from these practical considerations though, it is safe to say that the Egyptian use of color in their art was largely symbolic.

The Egyptian artist had at his disposal six colors, including black and white. These colors were generated largely from mineral compounds and thus retain their vibrancy over the millennia. Each of these colors had their own intrinsic symbolic meaning, as shown below. However, the ambivalence of meaning demonstrated by some should be carefully noted.

The color green (wadj) was the color of vegetation and new life. To do "green things" was slang for beneficial, life-producing behavior. As mentioned above, Osiris was often portrayed with green skin and was also referred to as "the Great Green". Green malachite was a symbol of joy and the land of the blessed dead was described as the "field of malachite." In Chapter 77 of the Book of the Dead, it is said that the deceased will become a falcon "whose wings are of green stone". Highly impractical of course, it is obvious that the color of new life and re-birth is what is important. The Eye of Horus amulet was commonly made of green stone as well.

The pigment green could be produced from a paste manufactured by mixing oxides of copper and iron with silica and calcium. It could also be derived from malachite, a natural copper ore.

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Red was also a symbol of anger and fire. A person who acted "with a red heart" was filled with rage. "To redden" meant "to die". Seth while the god of victory over Apep, was also the evil murderer of his brother Osiris. His red coloration could take on the meaning of evil or victory depending on the context in which he is portrayed. Red was commonly used to symbolize the fiery nature of the radiant sun and serpent amulets representing the "Eye of Re" (the fiery, protective, and possibly malevolent aspect of the sun) were made of red stones.

The normal skin tone of Egyptian men was depicted as red, without any negative connotation.

Red paint was created by Egyptian artisans by using naturally oxidized iron and red ochre.

The color white (hedj and shesep) suggested omnipotence and purity. Due to its lack of color white was also the color of simple and sacred things. The name of the holy city of Memphis meant "White Walls." White sandals were worn at holy ceremonies. The material most commonly used for ritual objects such as small ceremonial bowls and even the embalming table for the Apis Bulls in Memphis was white alabaster. White was also the heraldic color of Upper Egypt. The "Nefer", the crown of Upper Egypt was white, even though originally it was probably made of green reeds.

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In ancient Egypt, black (kem) was a symbol of death and of the night. Osiris, the king of the afterlife was called "the black one." One of the few real-life people to be deified, Queen Ahmose-Nefertari was the patroness of the necropolis. She was usually portrayed with black skin, although she was not a negro. Anubis, the god of embalming was shown as a black jackal or dog, even though real jackals and dogs are typically brown.

As black symbolized death it was also a natural symbol of the underworld and so also of resurrection. Unexpectedly perhaps, it could also be symbolic of fertility and even life! The association with life and fertility is likely due to the abundance provided by the dark, black silt of the annually flooding Nile. The color of the silt became emblematic of Egypt itself and the country was called "kemet" (the Black Land) by its people from early antiquity.

Black pigments were created from carbon compounds such as soot, ground charcoal or burnt animal bones.

The color yellow (khenet, kenit) was created by the Egyptian artisans using natural ochres or oxides. During the latter part of the New Kingdom, a new method was developed which derived the color using orpiment (arsenic trisulphide).

Both the sun and gold were yellow and shared the qualities of being

imperishable, eternal and indestructible. Thus anything portrayed as yellow in Egyptian art generally carried this connotation. The skin and bones of the gods were believed to be made of gold. Thus statues of gods were often made of, or plated with gold. Also, mummy masks and cases of the pharaohs were often made of gold. When the pharaoh died he became the new Osiris and a god himself. In the image to the right of the Opening of the Mouth Ceremony, note the skin tones of the mummy and Anubis. Both are divine beings and both have golden skin. Compare this to the priest and the mourning women, who have the classic reddish-brown and pale pink skin tones of humans.

"White gold", an alloy of gold and silver (electrum), was seen as being the equivalent to gold and sometimes white was used in contexts where yellow would typically be used (and vice-versa).

"Egyptian blue" (irtiu, sbedj) was made combining iron and copper oxides with silica and calcium. This produced a rich color however it was unstable and sometimes darkened or changed color over the years.

Blue was symbolic of the sky and of water. In a cosmic sense, this extended its symbolism to the heavens and of the primeval floods. In both of these cases, blue took on a meaning of life and re-birth.

Blue was naturally also a symbol of the Nile and its associated crops, offerings and fertility. The phoenix, which was a symbol of the primeval flood, was patterned on the heron. Herons naturally have a gray-blue plumage. However, they were usually portrayed with bright blue feathers to emphasize their association with the waters of the creation. Amon was often shown with a blue face to symbolize his role in the creation of the world. By extension, the pharaohs were sometimes shown with blue faces as well when they became identified with Amon. Baboons, which are not naturally blue, were portrayed as blue. It is not certain why. However, the ibis, a blue bird was a symbol of Thoth, just like the baboon was. It may be that the baboons were colored blue to emphasize their connection to Thoth.

The gods were said to have hair made of lapis lazuli, a blue stone. Note in the image above of the Opening of the Mouth ceremony that the mummy and Anubis both have blue hair.

nbsp;

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LAST UPDATED: 08/19/2006 16:00:26

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>

> Djehuti Sundaka

>

| 21819|2007-02-22 18:02:58|K. Loganathan|New finds at Egypt's city of dead|

New finds at Egypt's city of dead

Archaeologists have been unveiling the latest discoveries from the Saqqara necropolis, or city of the dead, south of Egypt's capital, Cairo.

Two tombs dating from between 3,000 and 4,200 years ago are of a royal scribe and a butler.

Another find is of the sarcophagi of a priest and his female companion from the 12th dynasty (1991-1786 BC).

Saqqara holds a number of temples and tombs. Officials say perhaps only 30% of its treasures have been discovered.

Well-preserved

The tomb of the royal scribe dates to the period of the pharaoh Akhenaten, who was known for discarding Egypt's old gods.



A wooden statue is removed from the scribe's mud tomb

His rule was between 1379 and 1362 BC, shortly before Tutankhamen.

Egypt's antiquities chief, Zahi Hawass, said: "It doesn't look great because it was built from mud brick and not built of limestone, but I really believe that this tomb is very important."

The tomb's dark wooden door bears hieroglyphics of the scribe and his wife.

The second tomb belongs to a butler who died 3,350 years ago and contains well-preserved blue and orange paints with scenes of animals and rituals. It is thought the discoveries show that nearby Memphis was still functioning as the capital, despite the official capital being Luxor in the south.

The second find was of the 4,000-year-old anthropoid, or humanlike, wooden coffins of the priest Sobek Hat and his female companion.

Their coffins are painted in light orange and have blue hieroglyphics. They have not yet been opened and the mummies inside remain intact.

The anthropoids were said to act as a substitute body for the dead.

Source: BBC

http://news.bbc.co.uk/2/hi/middle_east/6379431.stm



A restoration worker with the butler's tomb at Saqqara

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| 21820|2007-02-22 20:57:41|Herman Patton|Re: More on sacrophagi unearthed in the Saqqara necropolis|

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"the light brown and PINK
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That quote was just plain stupid. To be honest I don't think the person that put this site together was even on the level of eurocentrics. The person that put this website together was just plain

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<http://www.nilevalleycivilization.com>

----- Original Message -----

From: Mahari Mengistu

To: Ta_Seti@yahoogroups.com

Sent: Thursday, February 22, 2007 5:38:19 PM

Subject: [Ta_Seti] Re: More on sacrophagi unearthed in the Saqqara necropolis

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LAST UPDATED: 08/19/2006 16:00:26

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8:00? 8:25? 8:40? [Find a flick](#) in no time

with the [Yahoo! Search movie showtime shortcut](#).

| 21821|2007-02-23 03:35:37|anne|Re: More on sacrophagi unearthed in the Saqqara necropolis|
Black is also still the color of power and authority (in Europe) (and always has been) - think about who wears black:



Judges



Clergy



Nuns



Police

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Red (desh) was the color of life and of victory. During celebrations, ancient Egyptians would paint their bodies with red ochre and would wear amulets made of cornelian, a deep red stone. Seth, the god who stood at the prow of the sun's barque and slew the

serpent Apep daily, had red eyes and hair.

Red was also a symbol of anger and fire. A person who acted "with a red heart" was filled with rage. "To redden" meant "to die". Seth while the god of victory over Apep, was also the evil murderer of his brother Osiris. His red coloration could take on the meaning of evil or victory depending on the context in which he is portrayed. Red was commonly used to symbolize the fiery nature of the radiant sun and serpent amulets representing the "Eye of Re" (the fiery, protective, and possibly malevolent aspect of the sun) were made of red stones.

The normal skin tone of Egyptian men was depicted as red, without any negative connotation.

Red paint was created by Egyptian artisans by using naturally oxidized iron and red ocher.

The color white (hedj and shesep) suggested omnipotence and purity. Due to its lack of color white was also the color of simple and sacred things. The name of the holy city of Memphis meant "White Walls." White sandals were worn at holy ceremonies. The material most commonly used for ritual objects such as small ceremonial bowls and even the embalming table for the Apis Bulls in Memphis was white alabaster. White was also the heraldic color of Upper Egypt. The "Nefer", the crown of Upper Egypt was white, even though originally it was probably made of green reeds.

The pure white color used in Egyptian art was created from chalk and gypsum.

In ancient Egypt, black (kem) was a symbol of death and of the night. Osiris, the king of the afterlife was called "the black one." One of the few real-life people to be deified, Queen Ahmose-Nefertari was the patroness of the necropolis. She was usually portrayed with black skin, although she was not a negro. Anubis, the god of embalming was shown as a black jackal or dog, even though real jackals and dogs are typically brown.

As black symbolized death it was also a natural symbol of the underworld and so also of resurrection. Unexpectedly perhaps, it

could also be symbolic of fertility and even life! The association with life and fertility is likely due to the abundance provided by the dark, black silt of the annually flooding Nile. The color of the silt became emblematic of Egypt itself and the country was called "kemet" (the Black Land) by its people from early antiquity.

Black pigments were created from carbon compounds such as soot, ground charcoal or burnt animal bones.

The color yellow (khenet, kenit) was created by the Egyptian artisans using natural ochres or oxides. During the latter part of the new Kingdom, a new method was developed which derived the color using orpiment (arsenic trisulphide) .

Both the sun and gold were yellow and shared the qualities of being imperishable, eternal and indestructible. Thus anything portrayed as yellow in Egyptian art generally carried this connotation. The skin and bones of the gods were believed to be made of gold. Thus statues of gods were often made of, or plated with gold. Also, mummy masks and cases of the pharaohs were often made of gold. When the pharaoh died he became the new Osiris and a god himself. In the image to the right of the Opening of the Mouth Ceremony, note the skin tones of the mummy and Anubis. Both are divine beings and both have golden skin. Compare this to the priest and the mourning women, who have the classic reddish-brown and pale pink skin tones of humans.

"White gold", an alloy of gold and silver (electrum), was seen as being the equivalent to gold and sometimes white was used in contexts where yellow would typically be used (and vice-versa).

"Egyptian blue" (irtiu, sbedj) was made combining iron and copper oxides with silica and calcium. This produced a rich color however it was unstable and sometimes darkened or changed color over the years.

Blue was symbolic of the sky and of water. In a cosmic sense, this extended its symbolism to the heavens and of the primeval floods. In both of these cases, blue took on a meaning of life and re-birth.

Blue was naturally also a symbol of the Nile and its associated crops, offerings and fertility. The phoenix, which was a symbol of

the primeval flood, was patterned on the heron. Herons naturally have a gray-blue plumage. However, they were usually portrayed with bright blue feathers to emphasize their association with the waters of the creation. Amon was often shown with a blue face to symbolize his role in the creation of the world. By extension, the pharaohs were sometimes shown with blue faces as well when they became identified with Amon. Baboons, which are not naturally blue, were portrayed as blue. It is not certain why. However, the ibis, a blue bird was a symbol of Thoth, just like the baboon was. It may be that the baboons were colored blue to emphasize their connection to Thoth.

The gods were said to have hair made of lapis lazuli, a blue stone. Note in the image above of the Opening of the Mouth ceremony that the mummy and Anubis both have blue hair.

nbsp;

EgyptianMyths. net
Web

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LAST UPDATED: 08/19/2006 16:00:26

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

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- > The Green-Yellow- Red colors have been the colors of the Ethiopian flag
- > since 1897 and have been adopted by other countries on the Continent.
- >
- > The Red-Black-Green colors of Garvey's flag came about in 1920.
- >
- > Djehuti Sundaka
- >

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with the [Yahoo! Search movie showtime shortcut](#).



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| 21822|2007-02-23 04:27:14|Peter Gray|Re: No Taharqa, no Judaeism (or Islam or Christianity)|

Perhaps the best documentation of this saving of Judaism/Hebrewism is to be found in Henry T. Aubin's "*The Rescue of Jerusalem: The Alliance Between Hebrews and Africans in 701 BC*" (@2002).

Regards,

Peter Gray

From: "Alex van Deelen"
Reply-To: Ta_Seti@yahoogroups.com
To:
Subject: *[Ta_Seti] No Taharqa, no Judaeism (or Islam or Christianity)*
Date: *Thu, 22 Feb 2007 05:03:15 -0000*

Perhaps good for quite a few people to remember, but this is the first time I have read of the cruciality of Taharqa and the Nubians to save what was to be called western civilization. :)

From the Wikipedia:

<http://en.wikipedia.org/wiki/Taharqa>

It was after his reign that Egypt's enemy Assyria at last invaded Egypt. For during his reign, Taharqa's military might and prowess stood as an indomitable foe to Assyrian forces. Upon his death, Assyria saw an opportunity and took it. Esarhaddon led several campaigns against Taharqa, which he recorded on several monuments. His first attack in 677 BC, aimed to pacify Arab tribes around the Dead Sea, led him as far as the Brook of Egypt. Esarhaddon invaded Egypt proper in Taharqa's 17th regnal year, after Esarhaddon had settled a revolt at Ashkelon. Taharqa defeated the Assyrians on that occasion.

Taharqa was buried at El-Kurru. And, due to his fierce battles against Assyria and answering the call for assistance from Jerusalem, Judaeism survived Assyrian invasion and gave birth to Christianity and Islam.

[Play Flexicon: the crossword game that feeds your brain. PLAY now for FREE.](#)

| 21823|2007-02-23 07:58:34|shalom|Re: The Law of Attraction and African "Idolatry"|

Asar

I'm interested in exploring this in more detail. Do you have links to good sites providing more information.

Someone on Egyptsearch posted a diagram showing the cycles of life in the design of the pyramids.

Was this a work in progress?

Peace

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** asar_imhotep

Sent: Monday, February 19, 2007 7:17 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: The Law of Attraction and African "Idolatry"

I think this is important to understand when it comes to ancient Ta-merri as I am so tired of reading literature and it keeps stating "worship" when it comes to the ritual practices centered on energy forces of nature.

If we understand the concept of the Law of Attraction we can better understand just exactly what is going on with the creation of statues and talisman or what not.

The greatest structure to prove the point are the pyramids themselves and even the naming of the cities. Everything within any African society is rooted within this concept.

I enjoy the documentary, but it is leaving out a whole bunch. Maybe I need to do another version...just need to find some sponsors

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), anne wrote:

>

> Yes - and the whole concept has been made very 'new agey' in this

movie - also the focus is more on the material - as in 'getting more stuff' rather than finding out why we escape ourselves and the inner

journey by making the outer the focus... I loathe this whole 'new age'

abuse of *real* and ancient concepts. And yes; of course it starts in
Babylon and Greece - where else?!

| 21824|2007-02-23 12:47:38|cristofori whitakara|Re: OT: DNA shows Hanson's Middle Eastern
heritage|

son of ham (han(m)son)was canaan who had a curse placed on him biblically. any connection?

Mahari Mengistu wrote:

>>"I can't even believe you would even ask me that just because I
might have 9 per cent Middle Eastern in me ? this girl here is 100
per cent Australian," she said. <<

What is it with these white people? She's 100 per cent invader. 100
per cent Australians don't look like her. And this "Middle Eastern"
terminology is pretty funny, too. I can't wait to see what that
REALLY MEANS when it is broken down honestly and frankly.
HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"
wrote:

>
> Hanson should self-deport her miscegenated self from Australia as
she
> may have hidden Muslim sympathies ;)
>
> Regards,
> Paul Kekai Manansala
>
> DNA shows Hanson's Middle Eastern heritage [Pauline Hanson / Sunday
> Mail] Test ... Ms Hanson says she is mystified and
amazed
> / Sunday Mail
> February 11, 2007 01:26am
>
> <http://www.news.com.au/story/0,23599,21206707-2,00.html>
>
> Article from: [The Sunday Mail (Qld)]
> Font size: + <[http://www.news.com.au/story/0,23599,21206707 -
2,00.html#](http://www.news.com.au/story/0,23599,21206707-2,00.html#)>
> - <[http://www.news.com.au/story/0,23599,21206707 -2,00.html#](http://www.news.com.au/story/0,23599,21206707-2,00.html#)>
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Email
> <[http://www.news.com.au/email/popup/0,23605,21206707- 2,00.html](http://www.news.com.au/email/popup/0,23605,21206707-2,00.html)>

>
> FORMER One Nation leader Pauline Hanson, the outspoken proponent of
> polarising immigration policies, has discovered she is of Middle
Eastern
> heritage.
>
> Ms Hanson said she was "amazed" and "mystified" to learn of her
> ancestry.
>
> A recent DNA swab, taken with Ms Hanson's permission by The Sunday
Mail,
> has revealed the controversial former MP's genetic makeup is drawn
from
> a rich multicultural background, with 9 per cent originating in the
> Middle East, 32 per cent from Italy, Greece or Turkey and 59 per
cent
> from northern Europe.
>
> When told of the results, the former fish and chip shop owner
appeared
> flustered, making references to "rape and pillage" in ancient times,
> adding: "All I can think of is that probably down the track it
> eventuated from some war.
>
> "But I'm not going to knock it. It has made me who I am."
>
> Ms Hanson is not the only prominent Queenslander with a mixed racial
> background, with the same international testing process revealing
that
> Premier Peter Beattie has even greater links to the Middle East.
>
> The Premier's sample showed that his DNA is 70 per cent northern
> European, 16 per cent Middle Eastern and 14 per cent south Asian.
>
> Middle Eastern is defined for the test as modern-day Saudi Arabia,
Iraq,
> parts of Iran, Syria and Jordan and the Arab countries of North
Africa.
>
> Greece and Turkey are defined as southeastern European while
northern
> European is defined by countries such as England, Ireland and
Scotland.
>
> The tests use 176 genetic markers to trace racial ancestry back
> thousands of years and were carried out by Florida-based company

> DNAPrint Genomics.
>
> When taking the test at her rural property outside Ipswich before
> Christmas, Ms Hanson, who recently attacked Muslims for "eradicating
> Australian traditions", said she was confident her ancestry came
from
> England and Ireland.
>
> In December the right-wing firebrand, who once warned that
Australia was
> in danger of being swamped by Asians, launched a fresh attack on
black
> South Africans and Muslims.
>
> But she vowed yesterday that knowledge of her own exotic ancestry
will
> not colour her views.
>
> "I can't even believe you would even ask me that just because I
might
> have 9 per cent Middle Eastern in me ? this girl here is 100 per
> cent Australian," she said.
>
> DNAPrint Genomics scientist Dr Matt Thomas said it was not unusual
for
> someone who thinks they are "pure bred" European to have an Arab
> ancestor.
>
> "People have moved around a lot more than is commonly thought. When
> people think about their relatives they think back to their
grandparents
> or great-grand- parents but we go further back in time than that," he
> said.
>
> "What this test routinely shows is that people have a lot more in
common
> with people than they thought they did."
>
> The test on Mr Beattie showed he has a more complicated ancestry
than
> the Scottish heritage he often refers to.
>
> "The test is certainly saying that he shares some genetic
information in
> common with the south Asian group," said Dr Thomas.
>

> "It may be a reflection of genetic markers brought over to Scotland from
> Scandinavia because we see often some Asian markers with that population
> group."
>
> Mr Beattie said the results were a win for multiculturalism.
>
> "This shows that multi-culturalism is a fact of life. The world is a
> melting pot. We're all one human race and we should treat each other
> like that."
>
> Broncos Test forward Sam Thaiday also agreed to be tested.
>
> The Torres Strait Islander was found to be 53 per cent European and
47
> per cent east Asian.
>
> Dr Thomas said the company had experienced a wide range of reactions
> since launching the \$500 test last year.
>
> "This is proven science. We have papers submitted to peer review
> journals and the technology we developed is used in the American
courts
> system," he said.
>
> Last year, genetic tests conducted on the daughter of former British
> Prime Minister Margaret Thatcher showed 24 per cent of her DNA was
> Middle Eastern.
>

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| 21825|2007-02-23 13:20:47|Mahari Mengistu|Re: More on sacrophagi unearthed in the Saqqara necropolis|

Quite right. There was a movie Quentin Tarantino made which contained a scene where a group of white guys were competing to determine who would get what color weapon. And they all wanted the black one.

I think this perhaps genetic - even amongst birds the darker of the species is dominant - tendency to perceive black as powerful is why whites TEND to be, IMHO, jealous and resentful us.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, anne wrote:

>

> Black is also still the color of power and authority (in Europe)
(and always has been) - think about who wears black:

>

> Judges

>

> Clergy

>

> Nuns

>

> Police

>

>

> Herman Patton wrote:

> This is the most ignorant stuff I've seen to date.

Black was the color of power and not death. Osiris is actually a blue-
ish green color and at other times he is painted brown like the color
they were (Not Mexican brown but the true color of diaspora and
continental Africans). When Egyptian painted someone white, they were
dead like most African customs. Even biblically, when the bible
discussed the dead, the color white was there. (Number chapter 12).

>

> Who ever created this website have got to be a fool of fools.

>

> "the light brown and PINK

> SKIN OF HuUMANS"

>

> That quote was just plain stupid. To be honest I don't think the
person that put this site together was even on the level of
eurocentrics. The person that put this website together was just
plain ignorant. Eurocentric try to draw you in with the debateable
word "BLACK". That is their only argument because of what black mens
to us today. Afrocentrics consistantly fall to these types of foolish
antics rendering themselves defenseless. Diaspora and Continental
African are actually the color reddish-brown to light-brown/tan to
dark-chocolate brown, but in essence where still brown. White people
are pale and that is the way it is for them. They are not red, they
are not pink, they are white and can be better called Colored because
they turn colors according to the weather, attitude, and other
occassion.

>

> This guy/girl is just ignorant

>

> <http://www.nilevalleycivilization.com>

>

>
 >
 > ----- Original Message -----
 > From: Mahari Mengistu
 > To: Ta_Seti@yahoogroups.com
 > Sent: Thursday, February 22, 2007 5:38:19 PM
 > Subject: [Ta_Seti] Re: More on sacrophagi unearthed in the Saqqara
 necropolis
 >
 > [http://www.egyptian](http://www.egyptianmyths.net/colors.htm) myths.net/ colors.htm
 >
 > This article deals with the symbolism of Egyptian colors. Is there
 > any doubt that this person is eurocentric ("the light brown and
 PINK
 > SKIN OF HUMANS")?!
 > =====
 > Home :: the Symbols :: ColorsColor(iwen)
 > In ancient Egypt, color was an integral part of the substance and
 > being of everything in life. The color of something was a clue to
 the
 > substance or heart of the matter. When it was said that one could
 not
 > know the color of the gods, it meant that they themselves were
 > unknowable, and could never be completely understood. In art,
 colors
 > were clues to the nature of the beings depicted in the work. For
 > instance, when Amon was portrayed with blue skin, it alluded to his
 > cosmic aspect. Osiris' green skin was a reference to his power over
 > vegetation and to his own resurrection.
 >
 > Of course, not every use of color in Egyptian art was symbolic.
 When
 > overlapping objects, such as when portraying a row of oxen, the
 > colors of each animal is alternated so as to differentiate each
 > individual beast. Apart from these practical considerations though,
 > it is safe to say that the Egyptian use of color in their art was
 > largely symbolic.
 >
 > The Egyptian artist had at his disposal six colors, including black
 > and white. These colors were generated largely from mineral
 compounds
 > and thus retain their vibrancy over the millennia. Each of these
 > colors had their own intrinsic symbolic meaning, as shown below.
 > However, the ambivalence of meaning demonstrated by some should be
 > carefully noted.
 >

> ----- -

> -----

>

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> was also referred to as "the Great Green". Green malachite was a

> symbol of joy and the land of the blessed dead was described as

> the "field of malachite." In Chapter 77 of the Book of the Dead, it

> is said that the deceased will become a falcon "whose wings are of

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> ----- -

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>

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> -----

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In

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>
> nbsp;
>
> EgyptianMyths. net
> Web
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>
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> LAST UPDATED: 08/19/2006 16:00:26
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> >

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> 8:00? 8:25? 8:40? Find a flick in no time

> with theYahoo! Search movie showtime shortcut.

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> in 45,000 destinations on Yahoo! Travel to find your fit.

>

| 21826|2007-02-23 13:38:01|Mahari Mengistu|Re: No Taharqa, no Judaeism (or Islam or Christianity)|

I know this is speculation but I think this apparent alliance which took place between the Hebrews and Taharqa could have been an old covenant initiated during the reign of Ahknaten (if true, giving further credence to the Ahknaten=Moses theory).

Piankhy, a priest mentioned in jewish accounts, is supposed to have killed the biblical Jesus. Piankhy is Hebrew for Pa-Nahesy who was a priest of Ahknaten. (Pa)Nahesy is generally translated as the Nubian or the southerner. Also, Moses is supposed to have served as king of Ethiopia for 40 years according to jewish legend. I don't know if it's in the bible. 700 BC would have been approximately 500 years after the reign of Ahknaten and about 300 years after the "establishment" of Israel. So perhaps, this alliance is not as surprising as it might seem but an ancient alliance begun during Ahkenaten's reign whose followers were the original peoples we now call jews/Hebrews.

HTP,

Mahari

| 21827|2007-02-23 13:44:06|Mahari Mengistu|Re: OT: DNA shows Hanson's Middle Eastern heritage|

Interesting observation, Boogie B.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> son of ham (han(m)son) was canaan who had a curse placed on him

biblically. any connection?

>

> Mahari Mengistu wrote: >>"I can't even

believe you would even ask me that just because I

> might have 9 per cent Middle Eastern in me ? this girl here is 100

> per cent Australian," she said. <<

>

> What is it with these white people? She's 100 per cent invader. 100

> per cent Australians don't look like her. And this "Middle Eastern"

> terminology is pretty funny, too. I can't wait to see what that

> REALLY MEANS when it is broken down honestly and frankly.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> Hanson should self-deport her miscegenated self from Australia as

> she

>> may have hidden Muslim sympathies ;)

>>

>> Regards,

>> Paul Kekai Manansala

>>

>> DNA shows Hanson's Middle Eastern heritage [Pauline Hanson /

Sunday

>> Mail] Test ... Ms Hanson says she is mystified and

> amazed

>> / Sunday Mail

>> February 11, 2007 01:26am

>>

> > <http://www.news.com.au/story/0,23599,21206707-2,00.html>
> >
> > Article from: [The Sunday Mail (Qld)]
> > Font size: + <<http://www.news.com.au/story/0,23599,21206707-2,00.html#>>
> > - <<http://www.news.com.au/story/0,23599,21206707-2,00.html#>>
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> > Send this article: Print
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> Email
> > <<http://www.news.com.au/email/popup/0,23605,21206707-2,00.html>>
> >
> > FORMER One Nation leader Pauline Hanson, the outspoken proponent

of

> > polarising immigration policies, has discovered she is of Middle
> Eastern
> > heritage.
> >
> > Ms Hanson said she was "amazed" and "mystified" to learn of her
> > ancestry.
> >
> > A recent DNA swab, taken with Ms Hanson's permission by The

Sunday

> Mail,
> > has revealed the controversial former MP's genetic makeup is

drawn

> from
> > a rich multicultural background, with 9 per cent originating in

the

> > Middle East, 32 per cent from Italy, Greece or Turkey and 59 per
> cent
> > from northern Europe.

> >
> > When told of the results, the former fish and chip shop owner
> appeared
> > flustered, making references to "rape and pillage" in ancient

times,

> > adding: "All I can think of is that probably down the track it
> > eventuated from some war.

> >

> > "But I'm not going to knock it. It has made me who I am."

> >

> > Ms Hanson is not the only prominent Queenslander with a mixed

racial

> > background, with the same international testing process revealing

> that

> > Premier Peter Beattie has even greater links to the Middle East.

> >

> > The Premier's sample showed that his DNA is 70 per cent northern

> > European, 16 per cent Middle Eastern and 14 per cent south Asian.

> >

> > Middle Eastern is defined for the test as modern-day Saudi

Arabia,

> Iraq,

> > parts of Iran, Syria and Jordan and the Arab countries of North

> Africa.

> >

> > Greece and Turkey are defined as southeastern European while

> northern

> > European is defined by countries such as England, Ireland and

> Scotland.

> >

> > The tests use 176 genetic markers to trace racial ancestry back

> > thousands of years and were carried out by Florida-based company

> > DNAPrint Genomics.

> >

> > When taking the test at her rural property outside Ipswich before

> > Christmas, Ms Hanson, who recently attacked Muslims

for "eradicating

> > Australian traditions", said she was confident her ancestry came

> from

> > England and Ireland.

> >

> > In December the right-wing firebrand, who once warned that

> Australia was

> > in danger of being swamped by Asians, launched a fresh attack on

> black

> > South Africans and Muslims.

> >

> > But she vowed yesterday that knowledge of her own exotic ancestry

> will

> > not colour her views.

> >

> > "I can't even believe you would even ask me that just because I

> might
>> have 9 per cent Middle Eastern in me ? this girl here is 100 per
>> cent Australian," she said.
>>
>> DNAPrint Genomics scientist Dr Matt Thomas said it was not

unusual

> for
>> someone who thinks they are "pure bred" European to have an Arab
>> ancestor.
>>
>> "People have moved around a lot more than is commonly thought.

When

>> people think about their relatives they think back to their
> grandparents
>> or great-grand-parents but we go further back in time than that,"

he

>> said.
>>
>> "What this test routinely shows is that people have a lot more in
> common
>> with people than they thought they did."
>>
>> The test on Mr Beattie showed he has a more complicated ancestry
> than
>> the Scottish heritage he often refers to.
>>
>> "The test is certainly saying that he shares some genetic
> information in
>> common with the south Asian group," said Dr Thomas.
>>
>> "It may be a reflection of genetic markers brought over to

Scotland

> from
>> Scandinavia because we see often some Asian markers with that
> population
>> group."
>>
>> Mr Beattie said the results were a win for multiculturalism.
>>
>> "This shows that multi-culturalism is a fact of life. The world

is a

> > melting pot. We're all one human race and we should treat each

other

> > like that."

> >

> > Broncos Test forward Sam Thaiday also agreed to be tested.

> >

> > The Torres Strait Islander was found to be 53 per cent European

and

> 47

> > per cent east Asian.

> >

> > Dr Thomas said the company had experienced a wide range of

reactions

> > since launching the \$500 test last year.

> >

> > "This is proven science. We have papers submitted to peer review

> > journals and the technology we developed is used in the American

> courts

> > system," he said.

> >

> > Last year, genetic tests conducted on the daughter of former

British

> > Prime Minister Margaret Thatcher showed 24 per cent of her DNA was

> > Middle Eastern.

> >

>

>

>

>

>

>

> -----

> Want to start your own business? Learn how on Yahoo! Small Business.

>

| 21828|2007-02-23 19:25:18|Herman Patton|Re: No Taharqa, no Judaeism (or Islam or Christianity)|

I know this was to the other poster but I would love to show you how Akhnaten was not Moshe/Moses. I have to make a quick run and will be right back, but I will show you how Akhanaten was Aaron the brother of Moses and Akhanaten's brother was Thuthmoses the high priest who had a speech problem Just like Moses of the Bible.

<http://www.nilevalleycivilization.com>

----- Original Message -----

From: Mahari Mengistu

To: Ta_Seti@yahoogroups.com

Sent: Friday, February 23, 2007 1:37:25 PM

Subject: [Ta_Seti] Re: No Taharqa, no Judaeism (or Islam or Christianity)

I know this is speculation but I think this apparent alliance which took place between the Hebrews and Taharqa could have been an old covenant initiated during the reign of Ahknaten (if true, giving further credence to the Ahknaten=Moses theory).

Piankhy, a priest mentioned in jewish accounts, is supposed to have killed the biblical Jesus. Piankhy is Hebrew for Pa-Nahesy who was a priest of Ahknaten. (Pa)Nahesy is generally translated as the Nubian or the southerner. Also, Moses is supposed to have served as king of Ethiopia for 40 years according to jewish legend. I don't know if it's in the bible. 700 BC would have been approximately 500 years after the reign of Ahknaten and about 300 years after the "establishment" of Israel. So perhaps, this alliance is not as surprising as it might seem but an ancient alliance begun during Ahkenaten's reign whose followers were the original peoples we now call jews/Hebrews.

HTP,
Mahari

8:00? 8:25? 8:40? [Find a flick](#) in no time

with the [Yahoo! Search movie showtime shortcut](#).

| 21829|2007-02-23 23:07:20|anne|Re: More on sacrophagi unearthed in the Saqqara necropolis|

Yes; I agree. A lot of black people don't realize this... But when you have a need to keep something (or someone) 'down' it ususally is because you fear it's (or their) power - or is envious.

Mahari Mengistu wrote:

Quite right. There was a movie Quentin Tarantino made which contained a scene where a group of white guys were competing to determine who would get what color weapon. And they all wanted the black one.

I think this perhaps genetic - even amongst birds the darker of the species is dominant - tendency to perceive black as powerful is why whites TEND to be, IMHO, jealous and resentful us.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, anne wrote:

>

> Black is also still the color of power and authority (in Europe)
(and always has been) - think about who wears black:

>

> Judges

>

> Clergy

>

> Nuns

>

> Police

>

>

> Herman Patton wrote:

> This is the most ignorant stuff I've seen to date.

Black was the color of power and not death. Osiris is actually a blueish green color and at other times he is painted brown like the color they were (Not Mexican brown but the true color of diaspora and continental Africans). When Egyptian painted someone white, they were dead like most African customs. Even biblically, when the bible discussed the dead, the color white was there. (Number chapter 12).

>

> Who ever created this website have got to be a fool of fools.

>

> "the light brown and PINK

> SKIN OF HuUMANS"

>

> That quote was just plain stupid. To be honest I don't think the person that put this site together was even on the level of eurocentrics. The person that put this website together was just plain ignorant. Eurocentric try to draw you in with the debateable word "BLACK". That is their only argument because of what black means to us today. Afrocentrics consistently fall to these types of foolish antics rendering themselves defenseless. Diaspora and Continental African are actually the color reddish-brown to light-brown/ tan to dark-chocolate brown, but in essence were still brown. White people are pale and that is the way it is for them. They are not red, they are not pink, they are white and can be better called Colored because they turn colors according to the weather, attitude, and other occasion.

>

> This guy/girl is just ignorant

>

> <http://www.nilevalleycivilization.com>

>

>

>

> ----- Original Message -----

> From: Mahari Mengistu

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, February 22, 2007 5:38:19 PM

> Subject: [Ta_Seti] Re: More on sacrophagi unearthed in the Saqqara necropolis

>

> <http://www.egyptianmyths.net/colors.htm>

>

> This article deals with the symbolism of Egyptian colors. Is there

> any doubt that this person is eurocentric ("the light brown and

> PINK

> SKIN OF HUMANS")?!

> =====

> Home :: the Symbols :: ColorsColor(iwen)

> In ancient Egypt, color was an integral part of the substance and

> being of everything in life. The color of something was a clue to the

> substance or heart of the matter. When it was said that one could not

> know the color of the gods, it meant that they themselves were

> unknowable, and could never be completely understood. In art, colors

> were clues to the nature of the beings depicted in the work. For

> instance, when Amon was portrayed with blue skin, it alluded to his

> cosmic aspect. Osiris' green skin was a reference to his power over

> vegetation and to his own resurrection.

>

> Of course, not every use of color in Egyptian art was symbolic.

> When

> overlapping objects, such as when portraying a row of oxen, the

> colors of each animal is alternated so as to differentiate each

> individual beast. Apart from these practical considerations though,

> it is safe to say that the Egyptian use of color in their art was

> largely symbolic.

>

> The Egyptian artist had at his disposal six colors, including black

> and white. These colors were generated largely from mineral compounds

> and thus retain their vibrancy over the millennia. Each of these

> colors had their own intrinsic symbolic meaning, as shown below.

> However, the ambivalence of meaning demonstrated by some should be

> carefully noted.

>

> -----

> -----

>

> The color green (wadj) was the color of vegetation and new life. To
> do "green things" was slang for beneficial, life-producing
behavior.

> As mentioned above, Osiris was often portrayed with green skin and
> was also referred to as "the Great Green". Green malachite was a
> symbol of joy and the land of the blessed dead was described as
> the "field of malachite." In Chapter 77 of the Book of the Dead, it
> is said that the deceased will become a falcon "whose wings are of
> green stone". Highly impractical of course, it is obvious that the
> color of new life and re-birth is what is important. The Eye of
Horus

> amulet was commonly made of green stone as well.

>

> The pigment green could be produced from a paste manufactured by
> mixing oxides of copper and iron with silica and calcium. It could
> also be derived from malachite, a natural copper ore.

>

> -----

> -----

>

> Red (desher) was the color of life and of victory. During
> celebrations, ancient Egyptians would paint their bodies with red
> ochre and would wear amulets made of cornelian, a deep red stone.
> Seth, the god who stood at the prow of the sun's barque and slew
the
> serpent Apep daily, had red eyes and hair.

>

> Red was also a symbol of anger and fire. A person who acted "with a
> red heart" was filled with rage. "To redden" meant "to die". Seth
> while the god of victory over Apep, was also the evil murderer of
his

> brother Osiris. His red coloration could take on the meaning of
evil

> or victory depending on the context in which he is portrayed. Red
was

> commonly used to symbolize the fiery nature of the radiant sun and
> serpent amulets representing the "Eye of Re" (the fiery,
protective,

> and possibly malevolent aspect of the sun) were made of red stones.

>

> The normal skin tone of Egyptian men was depicted as red, without

any

> negative connotation.

>

> Red paint was created by Egyptian artisans by using naturally

> oxidized iron and red ocher.

>

> -----

> -----

>

> The color white (hedj and shesep) suggested omnipotence and purity.

> Due to its lack of color white was also the color of simple and

> sacred things. The name of the holy city of Memphis meant "White

> Walls." White sandals were worn at holy ceremonies. The material

most

> commonly used for ritual objects such as small ceremonial bowls and

> even the embalming table for the Apis Bulls in Memphis was white

> alabaster. White was also the heraldic color of Upper Egypt.

> The "Nefer", the crown of Upper Egypt was white, even though

> originally it was probably made of green reeds.

>

> The pure white color used in Egyptian art was created from chalk

and

> gypsum.

>

> -----

> -----

>

> In ancient Egypt, black (kem) was a symbol of death and of the night.

> Osiris, the king of the afterlife was called "the black one." One

of

> the few real-life people to be deified, Queen Ahmose-Nefertari was

> the patroness of the necropolis. She was usually portrayed with

black

> skin, although she was not a negro. Anubis, the god of embalming was

> shown as a black jackal or dog, even though real jackals and dogs are

> typically brown.

>

> As black symbolized death it was also a natural symbol of the

> underworld and so also of resurrection. Unexpectedly perhaps, it

> could also be symbolic of fertility and even life! The association

> with life and fertility is likely due to the abundance provided by

> the dark, black silt of the annually flooding Nile. The color of

the

- > silt became emblematic of Egypt itself and the country was
- > called "kemet" (the Black Land) by its people from early antiquity.
- >
- > Black pigments were created from carbon compounds such as soot,
- > ground charcoal or burnt animal bones.
- >
- > -----
- > -----
- >
- > The color yellow (khenet, kenit) was created by the Egyptian artisans
- > using natural ochres or oxides. During the latter part of the new
- > Kingdom, a new method was developed which derived the color using
- > orpiment (arsenic trisulphide) .
- >
- > Both the sun and gold were yellow and shared the qualities of being
- > imperishable, eternal and indestructible. Thus anything portrayed as
- > yellow in Egyptian art generally carried this connotation. The skin
- > and bones of the gods were believed to be made of gold. Thus statues
- > of gods were often made of, or plated with gold. Also, mummy masks
- > and cases of the pharaohs were often made of gold. When the pharaoh
- > died he became the new Osiris and a god himself. In the image to the
- > right of the Opening of the Mouth Ceremony, note the skin tones of
- > the mummy and Anubis. Both are divine beings and both have golden
- > skin. Compare this to the priest and the mourning women, who have the
- > classic reddish-brown and pale pink skin tones of humans.
- >
- > "White gold", an alloy of gold and silver (electrum), was seen as
- > being the equivalent to gold and sometimes white was used in contexts
- > where yellow would typically be used (and vice-versa).
- >
- > -----
- > -----
- >
- > "Egyptian blue" (irtiu, sbedj) was made combining iron and copper
- > oxides with silica and calcium. This produced a rich color however it
- > was unstable and sometimes darkened or changed color over the years.
- >
- > Blue was symbolic of the sky and of water. In a cosmic sense, this
- > extended its symbolism to the heavens and of the primeval floods.

In

- > both of these cases, blue took on a meaning of life and re-birth.
- >
- > Blue was naturally also a symbol of the Nile and its associated
- > crops, offerings and fertility. The phoenix, which was a symbol of
- > the primeval flood, was patterned on the heron. Herons naturally
- have
- > a gray-blue plumage. However, they were usually portrayed with
- bright
- > blue feathers to emphasize their association with the waters of the
- > creation. Amon was often shown with a blue face to symbolize his
- role
- > in the creation of the world. By extension, the pharaohs were
- > sometimes shown with blue faces as well when they became identified
- > with Amon. Baboons, which are not naturally blue, were portrayed as
- > blue. It is not certain why. However, the ibis, a blue bird was a
- > symbol of Thoth, just like the baboon was. It may be that the
- baboons
- > were colored blue to emphasize their connection to Thoth.
- >
- > The gods were said to have hair made of lapis lazuli, a blue stone.
- > Note in the image above of the Opening of the Mouth ceremony that
- the
- > mummy and Anubis both have blue hair.
- >
- > nbsp;
- >
- > EgyptianMyths. net
- > Web
- >
- >
- >
- > All content and images April McDevitt, 1997-2006, All Rights
- > Reserved
- > LAST UPDATED: 08/19/2006 16:00:26
- >
- > --- In Ta_Seti@yahoogroups .com, "Djehuti Sundaka"
- > wrote:
- > >
- > > The Green-Yellow- Red colors have been the colors of the
- Ethiopian
- > flag
- > > since 1897 and have been adopted by other countries on the
- > Continent.
- > >
- > > The Red-Black-Green colors of Garvey's flag came about in 1920.

> >
> > Djehuti Sundaka
> >
>
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> -----
> 8:00? 8:25? 8:40? Find a flick in no time
> with theYahoo! Search movie showtime shortcut.
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>



Any questions? Get answers on any topic at Yahoo! Answers. Try it now.

| 21830|2007-02-24 09:04:13|IMJs@webtv.net|OT - "Bastards of the Party"!!!
I caught this Thursday night and it was just FASCINATING... We ALL need to learn this history. This documentary explains how and why Black gangs like the Crips and Bloods got started out in L.A. It starts out by going way back to the 30's and 40's (to the "mother gangs"), showing how an influx of Black folks fleeing the hatred in the South/East came to Cali. to find out it was - for all intent and purposes - just as bad there....

As most would do, some of the men responded by banning together in small neighborhood groups to protect themselves against the racial terrorism; much of it police-sanctioned just as in the Jim Crow south. In fact the police had an "affection" for hiring the southern White boys of this mindset.... Darryl Gates, we have just the job for you!

Anyway, over the years as the Black pop. grew, the well-documented "White flight" took off and before long Blacks found themselves a majority in a few small areas... later they inevitably ended up stepping on each other's toes and "dissing" each other over dumb petty shit....

BUT at the same time, the Black Panther Party movement was taking off out Oakland... and in L.A. the legendary Frank "Bunchie" Carter got the local chapter started. Then as most know the FBI's [the cross-dressing J. Edgar Hoover] Co-Intell-Pro program got launch to DESTROY this growing Black solidarity....

Ok, let me stop... I won't give away anymore details now, but his doc. not only provides the racial roots and causes, but it clearly shows - w/o a doubt - how the LAPD, FBI and other gov't. actors played *crucial* roles in the formation of these gangs.

Don't miss this one, pass this heads-up on to your peeps.

<http://www.hbo.com/docs/programs/bastardsoftheparty/index.html>

Schedule [Eastern times]

Feb. 25th @ 7:15 - HBO

Feb. 28th @ 8 - HBO S

Mar. 25th @ 11:15 - HBO 2

Interview with Director Cle "Bone" Sloan

<http://www.blackfilm.com/20070202/features/clesloan.shtml>

| 21831|2007-02-24 09:36:07|cristofori whitakara|Re: OT - "Bastards of the Party"!!!
great documentary. i remember my dad telling me about gangs in the 1950s and recall him saying your block was your gang because one had to protect where they were living and when i saw how "gangs" started in california i could not help but think of those stories my dad told me. this documentary should be in every public school where people of african/kushite (smile) ancestry are.

IMJs@webtv.net wrote:

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8:00? 8:25? 8:40? [Find a flick](#) in no time

with the [Yahoo! Search movie showtime shortcut](#).

| 21832|2007-02-24 12:56:46|asar_imhotep|Re: OT - "Bastards of the Party"!!!!

Similar documentaries have been done as well. You can view some of them at the following address:

http://www.mochasuite.com/forum_new/forum_posts.asp?TID=9142

Asar Imhotep

<http://www.mochasuite.com>

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> 8:00? 8:25? 8:40? Find a flick in no time
> with the Yahoo! Search movie showtime shortcut.
>
> | 21833|2007-02-25 08:24:20|Paul Kekai Manansala|Pyramids must rise above poll, says irate
> Egypt|
> Nations are lured into this Eurocentric venture of naming new "world
> wonders" by the hope of increased tourist income.

Regards,
Paul Kekai Manansala

Pyramids must rise above poll, says irate Egypt
EVA LANGLANDS

<http://scotlandonsunday.scotsman.com/international.cfm?id=298542007>

THEY are among the world's most iconic structures, visited by
thousands of tourists every year.

But Egypt's ancient pyramids are now at the centre of an extraordinary row over a global contest to rename the seven wonders of the world.

Egypt has branded the contest a "disgrace", claiming that the Pyramids of Giza - the only surviving marvel from the original list - should not have to compete.

Top Egyptian officials have publicly attacked the competition, which invites people from across the world to vote for their favourite architectural wonder from 21 finalists.

The modern list lumps the ancient pyramids alongside attractions such as Australia's Sydney Opera House, New York's Statue of Liberty, Britain's Stonehenge and Peru's Machu Picchu.

So far the campaign has attracted more than 24 million votes from people in more than 185 countries. It is expected to gather 100 million votes before the final decision is broadcast across the world on July 7 from Lisbon, Portugal.

All finalist countries apart from Egypt have backed the contest, extending a warm welcome to organisers and recognising the event's potential to increase tourism. In Jordan, Queen Rania al-Abdullah met organisers in a ceremony before hundreds of journalists to celebrate the ancient city of Petra. And in Greece, President K  rolos Pap  lias met the contest organiser, the Swiss-born Canadian adventurer Bernard Weber, in Athens' historical city centre in a public show of support.

But Egypt, outraged by the contest, has staged a boycott.

The head of Egypt's Supreme Council of Antiquities, Zahi Hawass, said the campaign had "no scientific or official stature". The pyramids are "living in the hearts of people around the globe and don't need a vote to be among the world wonders," said Hawass to the state-run Middle East News Agency.

Meanwhile, Egyptian Culture Minister Farouk Hosni described the contest as "nonsense". "They have to understand the archaeological and the historical stature of the pyramids," he said.

Egyptian officials refused to meet Weber on his visit to Egypt last month.

When he tried to hold a press conference in a hotel near the pyramids, police arrived and shut it down, claiming that restoration work had to be carried out on the building. Hundreds of journalists were turned away. Unable to hand over a certificate marking the pyramids' place in

the final to Egyptian officials, Weber buried the document in the sand near the ancient monuments. Now he is appealing to Egyptians to find the "treasure" so that it can remain in the country rather than be taken abroad by a tourist.

Organisers say Egypt's hostility is unwarranted, as the contest aims to renew international interest in culture and history, not strip the pyramids of their ancient status.

The commonly known Seven Ancient Wonders of the World were man-made monuments built between 2,500 BC and 200 BC and chosen by Philon of Byzantium in 200 BC His selection, located around the Mediterranean basin, was essentially a travel guide for fellow Athenians.

Today, only the spectacular pyramids at Giza in Egypt remain. Now, just as Pierre de Coubertin revived the Olympic Games in 1896 with his modern version of the competition, Weber is seeking to revive the concept of the Seven Wonders of the World by establishing a consensus of worldwide opinion.

"The key difference is that, this time around, they will not be chosen by one man, but rather by millions of people all over the world," said Weber, whose varied career as a filmmaker, museum curator, aviator and explorer has taken him across the world.

| 21834|2007-02-25 09:03:02|Djehuti Sundaka|Re: No Taharqa, no Judaeism (or Islam or Christianity)|

It was actually Shabaka, not Taharqa, whose actions saved Yerwshalayim in 701 BCE.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> Perhaps good for quite a few people to remember,
> but this is the first time I have read of the cruciality
> of Taharqa and the Nubians to save what was to
> be called western civilization. :)

>

> From the Wikipedia:

>

> <http://en.wikipedia.org/wiki/Taharqa>

>

> It was after his reign that Egypt's enemy Assyria at
> last invaded Egypt. For during his reign, Taharqa's

> military might and prowess stood as an indomitable
> foe to Assyrian forces. Upon his death, Assyria saw
> an opportunity and took it. Esarhaddon led several
> campaigns against Taharqa, which he recorded on
> several monuments. His first attack in 677 BC, aimed
> to pacify Arab tribes around the Dead Sea, led him
> as far as the Brook of Egypt. Esarhaddon invaded
> Egypt proper in Taharqa's 17th regnal year, after
> Esarhaddon had settled a revolt at Ashkelon.
> Taharqa defeated the Assyrians on that occasion.
>
> Taharqa was buried at El-Kurru. And, due to his fierce
> battles against Assyria and answering the call for assistance
> from Jerusalem, Judaeism survived Assyrian invasion
> and gave birth to Christianity and Islam.
>
| 21835|2007-02-25 11:47:21|Mahari Mengistu|Re: No Taharqa, no Judaeism (or Islam or
Christianity)|
I look forward to it.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Herman Patton wrote:

>
> I know this was to the other poster but I would love to show you
how Akhnaten was not Moshe/Moses. I have to make a quick run and
will be right back, but I will show you how Akhanaten was Aaron the
brother of Moses and Akhanaten's brother was Thuthmoses the high
priest who had a speech problem Just like Moses of the Bible.

>
>
> <http://www.nilevalleycivilization.com>

> ----- Original Message -----

> From: Mahari Mengistu

> To: Ta_Seti@yahoogroups.com

> Sent: Friday, February 23, 2007 1:37:25 PM

> Subject: [Ta_Seti] Re: No Taharqa, no Judaeism (or Islam or
Christianity)

>
>
>
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>
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>
>

>
>
>
>
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>
> I know this is speculation but I think this apparent
alliance which
>
> took place between the Hebrews and Taharqa could have been an old
>
> covenant initiated during the reign of Ahknaten (if true, giving
>
> further credence to the Ahknaten=Moses theory).
>
> Piankhy, a priest mentioned in jewish accounts, is supposed to have
>
> killed the biblical Jesus. Piankhy is Hebrew for Pa-Nahesy who was
a
>
> priest of Ahknaten. (Pa)Nahesy is generally translated as the
Nubian
>
> or the southerner. Also, Moses is supposed to have served as king
of
>
> Ethiopia for 40 years according to jewish legend. I don't know if
it's
>
> in the bible. 700 BC would have been approximately 500 years after
the
>
> reign of Ahknaten and about 300 years after the "establishment" of
>
> Israel. So perhaps, this alliance is not as surprising as it might
seem
>
> but an ancient alliance begun during Ahkenaten's reign whose
followers
>
> were the original peoples we now call jews/Hebrews.
>
>
>
> HTP,
>
> Mahari

> Expecting? Get great news right away with email Auto-Check.
> Try the Yahoo! Mail Beta.
> http://advision.webevents.yahoo.com/mailbeta/newmail_tools.html
>
| 21836|2007-02-25 22:27:50|Alex van Deelen|My Genes - I'm Just Asking|
Does anyone know what all this means specifically or in regards
to origins, etc?

Is there anything closer that can be deduced from it?
(By the way, my dad is from Mnthanzi village, Eastern Province, Zambia.)

str's:

DYS393 14
DYS19 17
DYS391 10
DYS439 13
DYS389-1 13
DYS389-2 17 (30)
DYS388 12
DYS390 21
DYS426 11
DYS385a 17
DYS385b 17
DYS392 11

Haplotype:
E3A M2

Genes:
SR Y
RPS4Y
ZFY
PCDHY
AMELY
AZFa
SMCY
AZF

| 21837|2007-02-26 07:24:34|Paul Kekai Manansala|Re: My Genes - I'm Just Asking|
--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
> Does anyone know what all this means specifically or in regards
> to origins, etc?
>
> I'm e-mailing with people who have the same or similar signatures,
> but there seem to be very few people with the E3A M2 haplotype
> listed in databases. Or so I'm told.
>
> Is there anything closer that can be deduced from it?
> (By the way, my dad is from Mnthanzi village, Eastern Province, Zambia.)
>
>

Alex, E3A M2 is seen as a marker for Bantu migrations out of West Africa .

You might want to try inquiring at the Afrigeneas message board about your specific subtype of E3A M2:

<http://afrigeneas.com/forum-dna/index.cgi?noframes;#343>

Maybe few men of African descent are taking the genetic tests.

Regards,

Paul Kekai Manansala

| 21838|2007-02-26 16:59:47|web_sb_mail|Black History Month 2007 ? WWW.YENOBA.COM
- Black History Facts We|

<http://www.yenoba.com>

Great for Black History Month. New kid's page and
resource page.

Yenoba.com is a Black History Facts website containing
over 2,000 entries from "ON THIS DATE IN BLACK
HISTORY: A CALENDAR OF EVENTS."

<http://www.yenoba.com/friend.php> - Share this with
your family and friends

| 21839|2007-02-26 19:51:21|Paul Kekai Manansala|Re: My Genes - I'm Just Asking|
Also, Rich Kittles who co-authored some articles with SOY Keita does
more specific DNA testing:

<http://www.africanancestry.com>

Regards,

Paul Kekai Manansala

| 21840|2007-02-26 20:50:51|Alex van Deelen|My Genes - I'm Just Asking|

- > Alex, E3A M2 is seen as a marker for Bantu
- > migrations out of West
- > Africa .
- >
- > You might want to try inquiring at the Afrigeneas
- > message board about your specific subtype of
- > E3A M2:
- >
- > <http://afrigeneas.com/forum-dna/index.cgi?noframes;#343>
- >
- > Maybe few men of African descent are taking the genetic tests.

Paul,

I was wondering what the individual strs and
genes mean. And whether origin could be

narrowed down further from Bantu
Expansion.

Alex

| 21841|2007-02-27 08:03:12|cristofori whitakara|Re: My Genes - I'm Just Asking|
i would think that is because lots of brothers are locked up and lots of other brothers are
unemployed?

Alex van Deelen wrote:

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- > migrations out of West
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- >
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I was wondering what the individual strs and
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Alex

[Bored stiff?](#) Loosen up...

[Download and play hundreds of games for free](#) on Yahoo! Games.

| 21842|2007-02-27 10:57:40|Paul Kekai Manansala|My Genes - I'm Just Asking|
--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

- >
- >
- > > Alex, E3A M2 is seen as a marker for Bantu
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> >
> > Maybe few men of African descent are taking the genetic tests.
>
> Paul,
>
> I was wondering what the individual strs and
> genes mean. And whether origin could be
> narrowed down further from Bantu
> Expansion.
>

I think the Genographic participants have access to Y-Search:

<http://www.ysearch.org/>

However, probably Kittles African Ancestry service is best because he should have an extensive specific database, although it will cost some extra bucks.

I won't take it as gospel though, because current distribution of types may not match the situation in Africa hundreds of years ago.

Regards,

Paul Kekai Manansala

| 21843|2007-02-27 12:43:02|clyde winters|Re: My Genes - I'm Just Asking|

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>

wrote:

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> >
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> > >
> > >

>

<http://afrigenas.com/forum-dna/index.cgi?noframes;#343>

> > >

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> genetic tests.

> >

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> I won't take it as gospel though, because current
> distribution of
> types may not match the situation in Africa hundreds
> of years ago.

>

> Regards,
> Paul Kekai Manansala

Hi Paul

good point.

Clyde

We won't tell. Get more on shows you hate to love

(and love to hate): Yahoo! TV's Guilty Pleasures list.

<http://tv.yahoo.com/collections/265>

| 21844|2007-02-27 13:20:55|Myra Wysinger|Re: No Taharqa, no Judaeism (or Islam or Christianity)|

The Rise of Taharqa: Ruler of Nubia and Egypt

Source: Calliope

Publication Date: 10/01/2003

Author: Frank Yurco, Egyptologist

How did Taharqa envision his kingship? Was he content to rule just Nubia and Egypt? Or, did he plan to extend his rule even farther north? For the answers, historians often turn to time media records of the time: inscriptions.

The earliest surviving written evidence of Taharqa's existence dates to 701 B.C., when he was still a prince. The Nubian ruler Shebitqo had summoned him north from Nubia to lead a march against the Assyrians encamped at Jerusalem. Earlier in the 701 B.C. campaign led by the Assyrian ruler Sennacherib against Hezekiah, the king at Judaea, the Nubians and Egyptians had suffered defeat at El-Tekeh. Scholars are divided on Taharqa's role in ending Sennacherib's campaign.

However, in the Book of Isaiah in the Bible, Hezekiah learns that Taharqa is coming with an army. The biblical reference also refers to an angel coming down and slaying the 5,000 Assyrians besieging Jerusalem.

Surviving historical accounts of the period explain the event in more specific detail. Before the siege, Hezekiah had blocked all the waterholes outside Jerusalem in order to wall off the city from the enemy and close all entryways. He then had the Siloam Tunnel dug to bring water directly into Jerusalem.

Sennacherib, meanwhile, concentrated his efforts on capturing Lachish. After a prolonged siege, he did so and then subdued other city-states in the region. By the time his 5,000 men had advanced on Jerusalem, it was mid-summer. Without water, many Assyrians fell ill. The illness then quickly spread among the soldiers encamped all around the city. Sennacherib knew he had to act: The illness affecting his men was spreading, and it was clear that his troops were vulnerable to enemy attack since they were not encamped in one location. Worse, he had reports that said Taharqa was advancing north.

Existing evidence suggests that the campaign ended quickly. It also suggests that Hezekiah, the chief conspirator against the Assyrians, continued as ruler of Judaea. In some documents, reference is made to his dying at a later date in his own bed. Seals from papyrus documents uncovered at Nineveh, Sennacherib's capital, provide evidence at an agreement between Sennacherib and Shebitqo.

The Nubians, for their part, had no interest in controlling the Levant--the lands bordering the eastern Mediterranean Sea. Rather, their main interest was in establishing and maintaining trade relations. The fact that documents tell of these trade privileges ending in 679 B.C., when Sennacherib's successor Esarhaddon took control of Assyria, proves that such trading ventures did indeed exist under Sennacherib.

By 690 B.C., the stage was set. Taharqo sat on the throne of Nubia and of Egypt. When Esarhaddon led his Assyrians south into Egypt in 674 B.C., Taharqo was ready not only to defend his kingdom but also to pursue the invading enemy.

Frank Yurco is an Egyptologist, with an interest in the Rameside Period and in the Kushite Period with its involvement with Israel and the subsequent Assyrian involvement with Egypt under Taharqo. | 21845|2007-02-27 15:33:31|Djehuti Sundaka|Re: No Taharqa, no Judaeism (or Islam or Christianity)|

The single reference in 2Kings 19:9 to Taharqa as the Egyptian king involved has caused an incredible amount of "revisionist" history writing. Since Shabaka came to the throne in 712 and enjoyed over fifteen years on the throne, it follows that he was king in 701 (Redford, JARCE 22 [1985], 13), not his second successor; even if his nephew Shebitku, who succeeded him directly, and had been a coregent for three years, the conferral of this dignity would still be in the future in 701! (See Murnane, Ancient Egyptian Coregencies, 189-90, where the case for a coregency is based solely on an inference from 2Kings 19:9 itself.) Taharqa's arrival in Egypt from his native Nubia is described in plain and unequivocal terms in the famous Kawa text (MacAdam, Kawa, 1:28): "Now I came from Nubia among the king's (Shebitku's) brothers whom he had called up thence, and I was with him, for he loved me more than all his brothers and all his children...(my mother) was still in the land of Nubia; for I had left her as a youth of 20 years when I came with His Majesty to Lower Egypt." The summoning of the princes is never stated to have been in connection with any preparation for war (so K. A. Kitchen, RdE 34 [1982-1983], 65): Shebitku is simply forming his court at Memphis after the death of his predecessor, Shabaka. Thus in 701 Taharqa was still a lad in Nubia, and his first trip to Egypt proper

lay years in the future. To take the reference to Taharqa in 2Kings 19:9 seriously (cf. Na'aman VT 29 [1979], 65; Kitchen, RdE 34 [1982-1983], 65) is unwarranted and produces misleading results.

"Egypt, Canaan, And Israel in Ancient Times" page 353.

Djehuti Sundaka

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- > specific detail. Before the siege, Hezekiah had blocked all the
- > waterholes outside Jerusalem in order to wall off the city from
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- > Lachish. After a prolonged siege, he did so and then subdued other
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- >

| 21846|2007-02-27 22:19:50|Myra Wysinger|Re: No Taharqa, no Judaeism (or Islam or Christianity)|

Kitchen, Third Intermediate Period, p. 160: "Kitchen, gives relatively detailed reasons for thinking Taharqa was 20 at the time of the Judah expedition. He points to inscriptional evidence at a temple at Kawa in which Taharqa, who composed the text after becoming pharaoh, recalls when he was 20 years old when he passed by Kawa on a trip from Napata to Lower Egypt; Taharqa says that Pharaoh Shebitku, who was in Egypt, had summoned him: Kitchen says military allusions in the text suggest that Shebitku had summoned Taharqa (among others) in order to send him on the expedition against Sennacherib (pp. 157, 164-167). By the time the expedition reached Judah, the prince may or may not have attained the age of 21."

Also using the Kawa text to argue that Taharqa would have been 20 or 21 in 701 see Yurco, "Sennacherib's Third Campaign," pp. 222-223.

Adams, Nubia, p. 259: "Adams speculates: "To some extent the office may have been elective among the eligible brothers and sons, the choice being made either by the claimants themselves or more probably by the priesthood of Amon." Adams believes Taharqa commanded the army in 701 but earned no glory (p. 264)."

Jean Leclant and Jean Yoyotte, "Notes d'histoire et de civilisation ethiopiennes: a propos d'un ouvrage recent," in Bulletin de l'Institut francais d'architecture orientale 53, 1953, pp. 18-20: "In the Kawa text, Taharqa, referring to himself in the third person, recalls a time when he "was a young man": Shebitku, who was in Egypt and whom he had evidently not seen for some time, sent for him and other "young men" who were in Kush. When Shebitku was with Taharqa, he ? Shebitku ? "preferred him" to the other young royals. The context of this meeting between Shebitku and Taharqa is unstated but would fit the circumstances of Shebitku's coronation in Egypt or the preparation for the campaign against Sennacherib. The pharaoh's preference for Taharqa over older kinsmen, including one named Khaliut, would explain his choice of Taharqa as army leader over more senior candidates."

For the inscriptional evidence in question, see M.F. Laming Macadam, The Temple of Kawa, vol. 1. (London: Oxford University Press, 1949).

Source: The Rescue of Jerusalem, Henry T. Aubin (2002)

Djehuti Sundaka wrote:

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| 21847|2007-02-27 22:38:03|Myra Wysinger|Re: No Taharqa, no Judaeism (or Islam or Christianity)|

Redford, Egypt, Canaan, and Israel, p. 353, n. 163:

Redford says Taharqa would have been not 20 or 21 but "still a lad" in 701 and absent from the Judah expedition. Redford notes that when Taharqa in his Kawa inscription says the Pharaoh Shebitku summoned him north to Lower Egypt he, Taharqa, does not say explicitly that this was in order to prepare for war; Redford says Taharqa probably journeyed to Egypt simply in order to join Shebitku's new pharaonic court. Redford, who maintains Shebitku became pharaoh only in 697 (and here disputes the idea of a co-regency with Shabako starting just prior to the 701 conflict), says Taharqa's trip therefore took place at least four years after Sennacherib's invasion. In 701, according to this argument, the prince would therefore still have been well into his teens. In a later article, "Note on the Chronology," Redford concedes a pre-701 co-regency, however. Source: The Rescue of Jerusalem, Aubin, p.334

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Source: *The Rescue of Jerusalem*, Henry T. Aubin (2002)

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The single reference in 2Kings 19:9 to Taharqa as the Egyptian king involved has caused an incredible amount of "revisionist" history writing. Since Shabaka came to the throne in 712 and enjoyed over fifteen years on the throne, it follows that he was king in 701 (Redford, *JARCE* 22 [1985], 13), not his second successor; even if his nephew Shebitku, who succeeded him directly, and had been a coregent for three years, the conferral of this dignity would still be in the future in 701! (See Murnane, *Ancient Egyptian Coregencies*, 189-90, where the case for a coregency is based solely on an inference from 2Kings 19:9 itself.) Taharqa's arrival in Egypt from his native Nubia is described in plain and unequivocal terms in the famous Kawa text (MacAdam, *Kawa*, 1:28): "Now I came from Nubia among

the king's (Shebitku's) brothers whom he had called up thence, and I was with him, for he loved me more than all his brothers and all his children...(my mother) was still in the land of Nubia; for I had left her as a youth of 20 years when I came with His Majesty to Lower Egypt." The summoning of the princes is never stated to have been in connection with any preparation for war (so K. A. Kitchen, RdE 34 [1982-1983], 65): Shebitku is simply forming his court at Memphis after the death of his predecessor, Shabaka. Thus in 701 Taharqa was still a lad in Nubia, and his first trip to Egypt proper lay years in the future. To take the reference to Taharqa in 2Kings 19:9 seriously (cf. Na'aman VT 29 [1979], 65; Kitchen, RdE 34 [1982-1983], 65) is unwarranted and produces misleading results.

"Egypt, Canaan, And Israel in Ancient Times" page 353.

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--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:

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- > The Rise of Taharqo: Ruler of Nubia and Egypt
- > Source: Calliope
- > Publication Date: 10/01/2003
- >
- > Author: Frank Yurco, Egyptologist
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- > How did Taharqo envision his kingship? Was he content to rule just
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- > of the time: inscriptions.
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> The earliest surviving written evidence of Taharqo's existence dates
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> Scholars are divided on Taharqo's role in ending Sennacherib's
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> However, in the Book of Isaiah in the Bible, Hezekiah learns that
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| 21848|2007-02-28 12:36:17|asar_imhotep|The Healing Passage Film Screening Houston|

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http://www.mochasuite.com/forum_new/forum_posts.asp?TID=11551&FID=41&PR=3

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| 21849|2007-02-28 15:22:05|Djehuti Sundaka|Re: No Taharqa, no Judaeism (or Islam or Christianity)|

The Alleged coregency of Shebitku

Turin Stela 1467, which depicts Shabaka and Shebitku seated together (with Shebitku behind Shabaka) facing two other individuals across an offering table, was once considered to be clear evidence for a royal coregency between these two Nubian kings in William Murnane's 1977 book on Ancient Egyptian Coregencies. (Murnane, Coregencies, p.190). However, the Turin Museum has subsequently acknowledged the statue to be a forgery. Robert Morkot and Stephen Quirke who analysed the stela for a 2001 article, also confirmed that the document is a fake which cannot be used to postulate a possible coregency between Shabaka and Shebitku. (see Morkot & Quirke below)

Secondly, Shebitku's Year 3, 1st month of Shemu day 5 inscription in Nile Level Text No.33 has been assumed to record a coregency between Shabaka and Shebitku among some scholars. This Nile text records Shebitku mentioning his appearing (xai) in Thebes as king in the temple of Amun at Karnak where "Amun gave him the crown with two uraei like Horus on the throne of Re" thereby legitimising his kingship. (T□□, p.4) Jrgen von Beckerath argued in a GM 136(1993) article that the inscription recorded both the official coronation of Shebitku and the very first appearance of the king himself in Egypt after comparing this inscription with Nile Level Text No.30 from Year 2 of Shebitku when Shabaka conquered all of Egypt. If correct, this would demonstrate that Shebitku had truly served as a coregent to Shabaka for 2 years.

Kenneth Kitchen, however, astutely observes that the "verb xai (or appearance) applies to any official 'epiphany' or official manifestation of the king to his 'public appearances'." (Kitchen, TIPE, p.170) Kitchen also stresses that the period around the first month of Shemu days 1-5 marked the date of a Festival of Amun-Re at Karnak which is "well attested" for the New Kingdom Period, the 22nd Dynasty through to the Ptolemaic period. (Kitchen, TIPE, p.170) Hence, in the Third Year of Shebitku, this Feast to Amun evidently coincided with both the Inundation of the Nile and a personal visit by Shebitku to the Temple of Amun "but we have no warrant whatever for assuming that Shebitku...remained uncrowned for 2 whole years after his accession." (Kitchen, TIPE, p.171) Murnane also endorsed

this interpretation by noting that Shebitku's Year 3 Nile Text "need not refer to an accession or coronation at all. Rather, it seems simply to record an 'appearance' of Shebitku in the temple of Amun during his third year and to acknowledge the god's influence in securing his initial appearance as king." (Murnane, Coregencies, p.189) In other words, Shebitku was already king of Egypt and the purpose of his visit to Karnak was to receive and record for posterity Amun's official legitimization of his reign. Hence, the evidence for a possible coregency between Shabaka and Shebitku is illusory at present.

<http://en.wikipedia.org/wiki/Shebitku>

Under a newly proposed chronology by Dan'el Kahn (2001) currently receiving acceptance, Shebitku would have been king in 706 BCE making Taharqa old enough to have been a commander in the expedition against King Sinachcheriba.

However, beyond the fact of there being nothing specifying Taharqa's involvement in the event, there's no reason to conclude that Taharqa, rather than King Shebitku, had been the one to have led the expedition. The reference to King Taharqa in 2Kings 19:9 is simply an error on the part of the Deuteronomistic Historian.

For years I have wondered why the writer of the P-document had immortalized King Shebitku in the Table of Nations as 'Sabteka' (Genesis 10:7) instead of King Shabaka. Now it all makes sense. As the king who had saved Yerwshalayim from certain destruction, King Shebitku had been remembered for over two generations and even honored by the P-writer as being an eponymous ancestor under K3sh.

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| 21850|2007-02-28 16:10:15|Myra Wysinger|Re: No Taharqa, no Judaeism (or Islam or
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Kahn's arguments have been widely accepted by many Egyptologists including Rolf Krauss, and
Aidan Dodson *Journal of Egyptian Archeology* 82 (2002), p.182 n.24 among others at the
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>

> Myra Wysinger wrote:

> Kitchen, Third Intermediate Period, p. 160: "Kitchen, gives relatively detailed reasons for thinking Taharqa was 20 at the time of the Judah expedition. He points to inscriptional evidence at a temple at Kawa in which Taharqa, who composed the text after becoming pharaoh, recalls when he was 20 years old when he passed by Kawa on a trip from Napata to Lower Egypt; Taharqa says that Pharaoh Shebitku, who was in Egypt, had summoned him: Kitchen says military allusions in the text suggest that Shebitku had summoned Taharqa

(among others) in order to send him on the expedition against Sennacherib (pp. 157, 164-167). By the time the expedition reached Judah, the prince may or may not have attained the age of 21."

>

> Also using the Kawa text to argue that Taharqa would have been 20 or 21 in 701 see Yurco, "Sennacherib's Third Campaign," pp. 222-223.

>

> Adams, Nubia, p. 259: "Adams speculates: "To some extent the office may have been elective among the eligible brothers and sons, the choice being made either by the claimants themselves or more probably by the priesthood of Amon." Adams believes Taharqa commanded the army in 701 but earned no glory (p. 264)."

>

> Jean Leclant and Jean Yoyotte, "Notes d'histoire et de civilisation éthiopiennes: a propos d'un ouvrage récent," in Bulletin de l'Institut français d'architecture orientale 53, 1953, pp. 18-20: "In the Kawa text, Taharqa, referring to himself in the third person, recalls a time when he "was a young man": Shebitku, who was in Egypt and whom he had evidently not seen for some time, sent for him and other "young men" who were in Kush. When Shebitku was with Taharqa, he ? Shebitku ? "preferred him" to the other young royals. The context of this meeting between Shebitku and Taharqa is unstated but would fit the circumstances of Shebitku's coronation in Egypt or the preparation for the campaign against Sennacherib. The pharaoh's preference for Taharqa over older kinsmen, including one named Khaliut, would explain his choice of Taharqa as army leader over more senior candidates."

>

> For the inscriptional evidence in question, see M.F. Laming Macadam, The Temple of Kawa, vol. 1. (London: Oxford University Press, 1949).

>

> Source: The Rescue of Jerusalem, Henry T. Aubin (2002)

>

> .

>

> Djehuti Sundaka wrote:

> The single reference in 2Kings 19:9 to Taharqa as the Egyptian king

> involved has caused an incredible amount of "revisionist" history

> writing. Since Shabaka came to the throne in 712 and enjoyed over

> fifteen years on the throne, it follows that he was king in 701

> (Redford, JARCE 22 [1985], 13), not his second successor; even if

> his nephew Shebitku, who succeeded him directly, and had been a

> coregent for three years, the conferral of this dignity would still

> be in the future in 701! (See Murnane, Ancient Egyptian
 Coregencies,
 > 189-90, where the case for a coregency is based solely on an
 > inference from 2Kings 19:9 itself.) Taharqa's arrival in Egypt
 from
 > his native Nubia is described in plain and unequivocal terms in
 the
 > famous Kawa text (MacAdam, Kawa, 1:28): "Now I came from Nubia
 among
 > the king's (Shebitku's) brothers whom he had called up thence, and
 I
 > was with him, for he loved me more than all his brothers and all
 his
 > children...(my mother) was still in the land of Nubia; for I had
 > left her as a youth of 20 years when I came with His Majesty to
 > Lower Egypt." The summoning of the princes is never stated to have
 > been in connection with any preparation for war (so K. A. Kitchen,
 > RdE 34 [1982-1983], 65): Shebitku is simply forming his court at
 > Memphis after the death of his predecessor, Shabaka. Thus in 701
 > Taharqa was still a lad in Nubia, and his first trip to Egypt
 proper
 > lay years in the future. To take the reference to Taharqa in
 2Kings
 > 19:9 seriously (cf. Na'aman VT 29 [1979], 65; Kitchen, RdE 34
 [1982-
 > 1983], 65) is unwarranted and produces misleading results.
 >
 > "Egypt, Canaan, And Israel in Ancient Times" page 353.
 >
 > Djehuti Sundaka
 >
 > --- In Ta_Seti@yahoogroups.com, "Myra Wysinger" wrote:
 > >
 > > The Rise of Taharqa: Ruler of Nubia and Egypt
 > > Source: Calliope
 > > Publication Date: 10/01/2003
 > >
 > > Author: Frank Yurco, Egyptologist
 > >
 > > How did Taharqa envision his kingship? Was he content to rule
 just
 > > Nubia and Egypt? Or, did he plan to extend his rule even farther
 > > north? For the answers, historians often turn to time media
 > records
 > > of the time: inscriptions.
 > >

> > The earliest surviving written evidence of Taharqo's existence
> dates
> > to 701 B.C., when he was still a prince. The Nubian ruler
Shebitqo
> > had summoned him north from Nubia to lead a march against the
> > Assyrians encamped at Jerusalem. Earlier in the 701 B.C.
campaign
> led
> > by the Assyrian ruler Sennacherib against Hezekiah, the king at
> > Judaea, the Nubians and Egyptians had suffered defeat at El-
Tekeh.
> > Scholars are divided on Taharqo's role in ending Sennacherib's
> > campaign.
> >
> > However, in the Book of Isaiah in the Bible, Hezekiah learns
that
> > Taharqo is coming with an army. The biblical reference also
refers
> to
> > an angel coming down and slaying the 5,000 Assyrians besieging
> > Jerusalem.
> >
> > Surviving historical accounts of the period explain the event in
> more
> > specific detail. Before the siege, Hezekiah had blocked all the
> > waterholes outside Jerusalem in order to wall off the city from
> the
> > enemy and close all entryways. He then had the Siloam Tunnel dug
> to
> > bring water directly into Jerusalem.
> >
> > Sennacherib, meanwhile, concentrated his efforts on capturing
> > Lachish. After a prolonged siege, he did so and then subdued
other
> > city-states in the region. By the time his 5,000 men had
advanced
> on
> > Jerusalem, it was mid-summer. Without water, many Assyrians fell
> ill.
> > The illness then quickly spread among the soldiers encamped all
> > around the city. Sennacherib knew he had to act: The illness
> > affecting his men was spreading, and it was clear that his
troops
> > were vulnerable to enemy attack since they were not encamped in
> one
> > location. Worse, he had reports that said Taharqo was advancing

> > north.
> >
> > Existing evidence suggests that the campaign ended quickly. It
> also
> > suggests that Hezekiah, the chief conspirator against the
> Assyrians,
> > continued as ruler of Judaea. In some documents, reference is
made
> to
> > his dying at a later date in his own bed. Seals from papyrus
> > documents uncovered at Nineveh, Sennacherib' s capital, provide
> > evidence at an agreement between Sennacherib and Shebitqo.
> >
> > The Nubians, for their part, had no interest in controlling the
> > Levant--the lands bordering the eastern Mediterranean Sea.
Rather,
> > their main interest was in establishing and maintaining trade
> > relations. The fact that documents tell of these trade
privileges
> > ending in 679 B.C., when Sennacherib' s successor Esarhaddon took
> > control of Assyria, proves that such trading ventures did indeed
> > exist under Sennacherib.
> >
> > By 690 B.C., the stage was set. Taharqo sat on the throne of
Nubia
> > and of Egypt. When Esarhaddon led his Assyrians south into Egypt
> in
> > 674 B.C., Taharqo was ready not only to defend his kingdom but
> also
> > to pursue the invading enemy.
> >
> > Frank Yurco is an Egyptologist, with an interest in the Rameside
> > Period and in the Kushite Period with its involvement with
Israel
> and
> > the subsequent Assyrian involvement with Egypt under Taharqo.
> >
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> -----
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| 21851|2007-02-28 19:46:06|Alex van Deelen|My Genes - I'm Just Asking|

> I think the Genographic participants have access to Y-Search:
>
> <http://www.ysearch.org/>
>
> However, probably Kittles African Ancestry service is best because
> he should have an extensive specific database, although it will cost
> some extra bucks.
>
> I won't take it as gospel though, because current distribution of
> types may not match the situation in Africa hundreds of years ago.
>
> Regards,
> Paul Kekai Manansala

Paul,

I don't take anything as gospel at this point. :)

It seems to me that if for instance E3A is so widespread in West and Central Africa, it would be odd that ysearch has only 3 people with a perfect match on 12 point markers. There seem to be very few samples from South Africa, Zimbabwe, etc.

I'm emailing people of course.

However, I'm just wondering if there is anything significant (as in specifically known) with the following STRs and genes:

str's:

DYS393 14
DYS19 17
DYS391 10
DYS439 13
DYS389-1 13
DYS389-2 17 (30)
DYS388 12
DYS390 21
DYS426 11
DYS385a 17
DYS385b 17
DYS392 11

Haplotype:
E3A M2

Genes:
SRY
RPS4Y
ZFY
PCDHY
AMELY
AZFa
SMCY
AZF

Alex
| 21852|2007-02-28 21:45:08|Kuwsh Banks-EL|New Nuwaubian Website|
www.covconstruction.com
| 21853|2007-02-28 21:45:32|shalom|Re: The Healing Passage Film Screening Houston|
[Great topic!](#)
[Hopefully this will open the floodgates of discussion and resolution.](#)
[Please post the online version once complete.](#)

-----Original Message-----

From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** asar_imhotep
Sent: Wednesday, February 28, 2007 3:35 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] The Healing Passage Film Screening Houston

If you cannot view the image, please visit: http://www.mochasuite.com/forum_new/forum_posts.asp?TID=11551&FID=41&PR=3

Asar Imhotep
<http://www.mochasuite.com>

| 21854|2007-03-01 12:31:37|Alex van Deelen|Re: My Genes - I'm Just Asking|
Just another thing,

I don't think these databases are large enough at
this point in time.

However, it might be interesting to compare
exact matches, with known family histories.

Alex

| 21855|2007-03-01 12:52:19|Paul Kekai Manansala|Re: My Genes - I'm Just Asking|
--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
> Just another thing,
>
> I don't think these databases are large enough at
> this point in time.
>
> However, it might be interesting to compare
> exact matches, with known family histories.
>

You could ask someone with an exact match if they've had African
Ancestry testing. I think that Kittles has a big database that is not
accessed by the public databases.

Regards,
Paul Kekai Manansala

| 21856|2007-03-01 19:45:40|Paul Kekai Manansala|Ancient Egypt Meds: Prayer, Laxatives|
http://dsc.discovery.com/news/2007/02/28/egyptiandrug_arc.html?category=archaeology&guid=20070228104530&dcitc=w19-502-ak-0000

Ancient Egypt Meds: Prayer, Laxatives
Jennifer Viegas, Discovery News

Feb. 28, 2007 ? "Feeling irregular?" might have been a common question
in ancient Egypt, since laxatives appear to have dominated their
pharmaceuticals, suggests ongoing research on medicine in the time of

the Pharaohs.

The investigation ? one of the largest studies of its kind ? represents a partnership between England's University of Manchester and the Egyptian Medicinal Plant Conservation Project in St. Katherine's, Sinai.

Although findings are preliminary, it appears that treating constipation preoccupied early doctors.

"The ancient Egyptians used a diverse range of plants for an equally diverse range of medical conditions," lead researcher Ryan Metcalfe told Discovery News. "Laxatives dominated the field, with bulk laxatives, such as figs, bran and dates in common use."

Metcalfe, a scientist in the university's School of Medicine, added that the Egyptians used bowel stimulants such as the bitter fruit coloynth and castor oil, "which remained in clinical use until about 40 years ago."

One ancient remedy, believed to relieve excess gas and indigestion, consisted of cumin, a hefty portion of goosefat and milk. All were boiled together, strained and consumed.

Metcalfe and his team are currently studying ancient papyrus records on the medical practices of people from Egypt and the surrounding region.

At the same time, they are conducting genetic and chemical analysis on plant remains and resins, with the goal of identifying trade routes, which species were used and how these plants might have been cultivated outside their natural growing ranges.

"Around 50 percent of the plants used in ancient Egypt remained in clinical use up to the mid 20th century, and some are still in use today," Metcalfe said, adding that researchers are even discovering "new" cures based on old remedies, such as eating celery to help curb inflammation associated with arthritis.

The early Egyptians also seem to have recognized that stress could contribute to illness. They established sanitariums where people would undergo "dream therapy" and treatments with "healing waters."

The scientists believe Egyptians obtained their medical knowledge from nomadic tribes that united to form ancient Egypt, as well as from people in Mesopotamia and Nubia. Current medical practices by the Bedouin in the Sinai region and by some groups in parts of Egypt show

similarities to Pharaonic medicine.

"For example, acacia was used to treat coughs and eye complaints in ancient times and is still used for that to this day," explained Metcalfe. "Colic was treated with anti-spasmodics, such as hyoscymus, cumin and coriander, still vogue today."

John Taylor, assistant keeper of antiquities at the British Museum, supports the research. He recently provided Metcalfe and colleagues Jackie Campbell and Jude Seath access to all of the medicinal plant evidence in the museum's collection.

Taylor believes the ancient Egyptians mixed their medical knowledge with spiritual healing techniques, such as incantations and rituals.

Metcalfe agreed, and said the Egyptians often prayed for healing, although they believed the gods were not always on their side.

"Some illnesses were thought to be the result of evil spirits or a god's displeasure," Metcalfe explained "and in these cases it may have seemed more sensible to use magic-religious techniques to treat the patient."

In addition to revealing information about Egypt's past, the researchers hope to preserve the biodiversity of the country and surrounding region by identifying useful native plants and promoting their growth in the area.

| 21857|2007-03-01 19:47:34|Paul Kekai Manansala|Italians joining effort to save ancient Sudanese heritage|

http://english.people.com.cn/200703/01/eng20070301_353343.html

Italian archaeologists to join international efforts to save Sudan's ancient artifacts

Two top Italian archaeologists will join the international efforts to save ancient artifacts from being submerged by a dam project in Sudan, Italian news agency ANSA reported Wednesday.

Twin brothers Alfredo and Angelo Castiglioni, experts on Sudan's ancient history, have been called up to join the efforts coordinated by the British Museum of London and the National Corporation for Antiquities of Khartoum.

The two 69-year-old Italians are perhaps most famous for their 1989 discovery of the ancient Egyptian "city of gold", Berenice Panchrysos,

which is in today's Sudan.

The Merowe hydro-electric dam on the Nile River, Africa's largest hydropower project, is being built in the heart of Nubia, a region that stretches across southern Egypt and northern Sudan.

The project is scheduled to be finished on the Nile's fourth cataract in September 2008, and archaeologists are trying to rescue treasures in the region around the dam before it turns into a huge reservoir.

Nubia was an independent kingdom in ancient times and is believed to have served as a trade corridor between Egypt and tropical Africa in 4,000 B.C.

Inhabitants in the region, where Paleolithic remains such as cave etchings of animals and hunting have been found, can be traced to some 200,000 years ago.

Source: Xinhua

| 21858|2007-03-01 21:01:50|IMJs@webtv.net|OT - Oprah's South African Dream!|

If you did not see Oprah Winfrey's "Building a Dream" special this past Monday, I strongly urge you to not miss it's encore showing airing this Saturday, March 3rd @ 8pm E on ABC!!!

This program documenting Oprah's 5 year journey to build her South African Leadership Academy for Girls (at Nelson Mandela's request) is VERY emotional and inspirational... The gratitude and poise of these girls is something you have to witness.

http://www2.oprah.com/presents/2007/academy/academy_main.jhtml

It goes w/o saying that this school will be a life-changing phenomenon to the fortunate girls who make the grade, but I also think just by watching this program with your family / kids, grandkids, nieces, nephews, etc... it can be life-changing for us too; by getting us to recognize and honor the ancient virtue of *gratitude*!!!

Be grateful for what you have, now.

And major props to Oprah for walking the walk.

IMJ

| 21859|2007-03-03 10:01:26|Emeagwali, Gloria (History)|Nubia Oriental Institute Excavations of the 1960s /Bruce Williams|

Attachments :

Dear Ta-Seti Members,
I just thought I should inform everyone of the following publications by Bruce Williams
stemming from the
1960/1 Oriental Institute excavations.

They can now be obtained from the David Brown BookCo/Oxbow Books based in Connecticut
at "oxbowbooks.com"

Gloria Emeagwali

www.africahistory.net

.....
.....

<<http://www.oxbowbooks.com/bookinfo.cfm/ID/36357>> Excavations at Serra East, Parts 1-5: A-Group, C-Group, Pan Grave, New Kingdom, and X-Group Remains from Cemeteries A-G and Rock Shelters <<http://www.oxbowbooks.com/bookinfo.cfm/ID/36357>>
by Bruce Bever Williams

In 1961/62 and 1963/64, the Oriental Nubian Expedition excavated cemeteries, the ancient fortress, and the late Christian town of Serra East in northern Sudan. This volume, the first in a series of reports, looks at the ...

Hardback. Publisher's Price US\$55.00, Our Price US\$19.98

<<http://www.oxbowbooks.com/bookinfo.cfm/ID/52762>> Excavations Between Abu Simbel and the Sudan Frontier, Part 6: New Kingdom Remains from Cemeteries R, V, S, and W at Qustul and Cemetery K at Adindan <<http://www.oxbowbooks.com/bookinfo.cfm/ID/52762>>
by Bruce Bever Williams, with a contribution by William J Murnane

This volume provides lavish details on the New Kingdom remains from the Nubian sites of Qustul and Adindan. Nubia prospered, as it was more closely tied to Egypt during this period of its history than at any other time. The ...

Hardback. Price US\$75.00

<<http://www.oxbowbooks.com/bookinfo.cfm/ID/52811>> Excavations between Abu Simbel and the Sudan Frontier (EASSF) (Oriental Institute 1986-1992)

<<http://www.oxbowbooks.com/bookinfo.cfm/ID/52811>>

by Bruce B Williams

Between 1962 and 1964 Professor Keith Seele and a large team from the Oriental Institute in Chicago excavated a number of sites in a concession that stretched from Abu Simbel to the Sudan frontier. A huge amount of work was ...

Hardback. Publisher's Price US\$505.00, Our Price US\$199.98

<<http://www.oxbowbooks.com/bookinfo.cfm/ID/52764>> Excavations Between Abu Simbel and the Sudan Frontier, Part 8: Meroitic Remains from Qustul Cemetery Q, Ballana Cemetery B, and a Ballana Settlement <<http://www.oxbowbooks.com/bookinfo.cfm/ID/52764>>
by Bruce Bever Williams

This volume, the fifth to publish the results of Seele's two seasons of excavations in Nubia, presents Meroitic materials from two large cemeteries and a small settlement at the southern end of Egyptian Nubia. The compactness ...

Hardback. Price US\$135.00

<<http://www.oxbowbooks.com/bookinfo.cfm/ID/52765>> Excavations Between Abu Simbel and the Sudan Frontier, Part 9: Noubadian X-Group Remains from Royal Complexes in Cemeteries Q and 219 and Private Cemeteries Q, R, V, W, B, J, and M at Qustul and Ballana
<<http://www.oxbowbooks.com/bookinfo.cfm/ID/52765>>

by Bruce Bever Williams

The excavations at these cemeteries provide a full range of X-Group objects, dated to the fourth through sixth centuries a.d. Of special interest is the military equipment, including many decorated quivers, parts of several ...

Hardback. Price US\$70.00

<<http://www.oxbowbooks.com/bookinfo.cfm/ID/52763>> Excavations Between Abu Simbel and the Sudan Frontier, Part 7: Twenty-Fifth Dynasty and Napatan Remains at Qustul Cemeteries W and V <<http://www.oxbowbooks.com/bookinfo.cfm/ID/52763>>

by Bruce Bever Williams

A number of burials excavated by the Oriental Institute Nubian Expedition revealed pottery, objects, and burial customs that are dated to the Twenty-fifth Dynasty and Napatan periods (ca. 750-200 b.c.), a poorly known phase ...

Hardback. Price US\$25.00

<<http://www.oxbowbooks.com/bookinfo.cfm/ID/36580>> Essays in Ancient Civilization Presented to Helene J. Kantor <<http://www.oxbowbooks.com/bookinfo.cfm/ID/36580>>
edited by Albert Leonard, Jr and Bruce B Williams

... the Deir el-Medineh Ostraca (W. A. Ward); An Early Pottery Jar with Incised Decoration from Egypt (B. B. Williams); North Syrian Ivories and Tell Halaf Reliefs: The Impact of Luxury Goods upon 'Major' Arts ...

Paperback. Price US\$65.00

<<http://www.oxbowbooks.com/bookinfo.cfm/ID/52760>> Excavations Between Abu Simbel and the Sudan Frontier, Parts 2, 3, and 4: Neolithic, A-Group, and Post A-Group Remains from Cemeteries W, V, S, Q, T, and a Cave East of Cemetery K

<<http://www.oxbowbooks.com/bookinfo.cfm/ID/52760>>

by Bruce Bever Williams

This volume, the second to publish the results of Seele's two seasons of excavations in Nubia, presents Neolithic, A-Group, and Post-A-Group remains from Qustul, Ballana, and Adindan. Neolithic remains were only found in a ...

Hardback. Price US\$40.00

From: Ta_Seti@yahoogroups.com on behalf of Paul Kekai Manansala

Sent: Thu 3/1/2007 10:47 PM

To: ta_seti@yahoogroups.com

Subject: [Ta_Seti] Italians joining effort to save ancient Sudanese heritage

http://english.people.com.cn/200703/01/eng20070301_353343.html

Italian archaeologists to join international efforts to save Sudan's ancient artifacts

Two top Italian archaeologists will join the international efforts to save ancient artifacts from being submerged by a dam project in Sudan, Italian news agency ANSA reported Wednesday.

Twin brothers Alfredo and Angelo Castiglioni, experts on Sudan's ancient history, have been called up to join the efforts coordinated by the British Museum of London and the National Corporation for Antiquities of Khartoum.

The two 69-year-old Italians are perhaps most famous for their 1989 discovery of the ancient Egyptian "city of gold", Berenice Panchrysos, which is in today's Sudan.

The Merowe hydro-electric dam on the Nile River, Africa's largest hydropower project, is being built in the heart of Nubia, a region that stretches across southern Egypt and northern Sudan.

The project is scheduled to be finished on the Nile's fourth cataract in September 2008, and archaeologists are trying to rescue treasures in the region around the dam before it turns into a huge reservoir.

Nubia was an independent kingdom in ancient times and is believed to have served as a trade corridor between Egypt and tropical Africa in 4,000 B.C.

Inhabitants in the region, where Paleolithic remains such as cave etchings of animals and hunting have been found, can be traced to some 200,000 years ago.

Source: Xinhua

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2

Yahoo! Groups Links

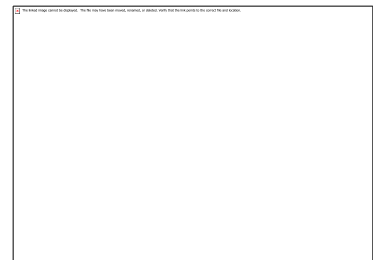
| 21860|2007-03-03 18:24:54|Paul Kekai Manansala|Khufu's funerary barge at Giza may undergo a overdue professional o|

Don't sink the boat

Khufu's funerary barge at Giza may undergo a long-overdue professional overhaul based on a new conservation and condition report, says **Jill Kamil**

Ever since its discovery in 1954, the magnificent 4,600-year-old wooden funerary barge of Khufu, the builder of the Great Pyramid, has been kept in poorly managed conditions. Its progressive deterioration has been calamitous. At long last, however, the responsibility of preparing a condition and conservation report on the vessel has been handed to Hani Hanna, chair of the International Conference on Heritage of the Naqada and Qus region, Egypt 2007.

Hanna summarised his comprehensive study by pointing out that the boat museum's environment and tourist visitation procedures needed to be urgently addressed, since the vessel had already been adversely affected by direct and indirect damage from humidity, temperature fluctuation, light and pollution. Outlining the reasons for and the extent of the damage, Hanna cited the serious harm caused by a wide range of other factors. "These include weakening, flaking, corrosion, dryness and brittleness in some areas of wood as well as widening of the separations between the wooden planks; breakage, cracks,



[Click to view caption](#)

Workers transporting the solar boat from its pit to the restoration lab

warping, and twisting; cavities, gaps and holes in various places due to insect infestation; and changes in the colour of the wood due to fungal infection and photo- sensitised degradation due to UV-radiation and visible light," he said.

The list seemed endless, and eyebrows were raised when Hanna told his audience at the international conference that extensive damage had also resulted from defective former restorations, and the metamorphosis of consolidation, coating and restoration materials. Much to everyone's astonishment, he added: "there are several oil paint spots resulting from the painting of the interior of the museum building."

How was this allowed to happen? Why has the magnificent vessel, which was found dismantled but in perfect condition after being buried in the bedrock beside Khufu's Pyramid for more than 45 centuries, been allowed to suffer such neglect?

The boat was an important archaeological discovery by any standards, and because it came shortly after the Egyptian revolution it was a source of national pride. It proved to be by far the most ancient and well-preserved vessel that has ever come to light and, moreover, it has been a vital source of information about ancient ships, their design and construction during one of the grandest periods of the ancient Egyptian civilisation.

When it was discovered, the boat was a puzzle of separate pieces. The dismantled parts, mostly made of Lebanese cedar wood, had been placed in systematic order. The major parts were laid out in 13 layers of 651 definable groups, a total of 1,224 pieces. Remains of ropes made of halfa grass were also discovered. These were used to connect the various parts, and in the matting which originally covered the cabins. It was noticed that hieratic signs -- a simpler writing method than hieroglyphs -- had been carved on each end of most of the larger wooden blocks, and archaeological research proved that these were used not only in boat-building but also in all building work in Egypt at the time.

"[That] all the boat blocks were connected to each other according to the signs indicated that the ancient Egyptians of the Old Kingdom believed that these instructions were necessary so that the dismantled boat could be reconstructed in the afterlife," Hanna said.

The wooden pieces were lifted from the pit and housed on the western side of the Great Pyramid in a temporary shelter especially built for use during the chemical treatment and restoration. The pieces were cleaned with an electric brush by suction and air, and consolidated with solutions applied with a spray gun, by brush, or by the immersion of smaller pieces. "This difficult task was carried out by the late Zaki Iskander, director of the chemical laboratory of the then Department of Antiquities," Hanna says. "Each piece was photographed and described according to its original position and layer, and recorded on a massive sheet divided into squares relating to the major sections of the boat, so that each individual item was registered in full."

The task of restoring and reconstructing the boat was carried out by conservationist Ahmed (*Haj*) Youssef. After making extensive studies of the vessels of ancient Egypt, Youssef estimated that reconstruction would take 10 years. In fact it took 14, and on completion the vessel was magnificent to see. It was flat-bottomed with a massive curving hull. The thick planks were

literally "sewn" together with a system of ropes looped through holes that met on the inside. The elegant prow and stern posts were in the form of papyrus-bud finials. Propulsion of the ship was by means of ten oars, steered using two large oar rudders. On deck was a small forward cabin, probably for the captain. Dozens of metres of rope were found in coiled confusion at the bottom of the pit.

While all this was going on, it was resolved that no effort should be spared to exhibit the vessel in such a way as to turn it into a major tourist attraction. An international tender was invited and that of Italian architect Franco Minissini was chosen. Minissini's design was an elongated, boat-shaped museum designed to complement the vessel in both size and shape, and to take advantage of the latest advances in modern display methods so that the visitor could view it from all sides.

The vessel was to be dismantled and rebuilt at the centre of the museum, directly above the pit in which it was found, the idea being to give a visitor an overall view of how it was preserved through the ages. Terraces on different levels enabled the boat to be seen from all angles, including from below.

The museum building itself caused controversy from the very start. The suitability of a modern structure beside the Great Pyramid was questioned, especially since it would obscure part of the ancient monument, the only survivor of the Seven Wonders of the ancient world. The architect consequently revised his plan. The outer shell of steel-reinforced concrete was fitted with a facade of transparent glass to complement its stern surroundings while helping to conceal its vast size and unusual shape. "The use of glass allowed the visitor to keep a visual link with the nearby pyramid, thus removing any sense of isolation from the archaeological site," Hanna says.

The late Gamal Mokhtar, then minister of culture and national guidance described the museum design during an interview (in the 1980s) as "a disaster from the start". The glass was double-glazed and stylistically massive, but while it screened out direct sunlight its special sunscreen glass created a hothouse effect. At times the temperature of the boat's timber was raised to more than double the 22 degrees Celsius at which it had been kept during the thousands of years it had been buried.

Visitors, complained about the heat and humidity so fans were installed, which unfortunately did little more than circulate the hot trapped air. In addition, the influx of tourists raised the already high levels of air humidity which, along with the temperature, caused the wood to expand and contract dangerously. Mokhtar was gravely concerned about the boat and said that the museum might have been considered the best of the projects but that it was bound to fail because the environmental conditions of the plateau had not been taken into account in the design.

When the seriousness of the problem was realised, discussion ranged round whether the glass museum should be dismantled and replaced, or whether air conditioning should be installed. The latter was considered unwise, because generators would cause vibrations that might cause damage to neighbouring tombs. Then, with the floor and ceiling as well as the boat being made of wood, the question was raised that the museum might be a serious fire hazard and fire extinguishers were installed.

Construction of the museum began in 1961, but it was delayed several times and stopped completely while technical and engineering problems were overcome. "The peculiar design of the museum does not provide the proper environment for preserving the wood," Hanna says. "Several sheets of glass allowed the sun rays to enter without any prevention or filtration for most of the spectrum, across the full range of UV, visible and IR radiation. The space between the glass panes also does not prevent rainwater, pollution, rodents and insects from entering the boat. The air control system of the museum is so antiquated that it depends on a freezing system using Freon gas to function, and does not supply a suitably controlled air-conditioned environment to preserve and protect the wood."

According to Hanna, the interior galleries on varying levels were built too close to the boat, and that while they enabled visitors to study it from all angles, they placed them in semi-physical contact with the ancient vessel. "The emissions and detritus of visitors following the pre-laid out route are absorbed into the surrounding atmosphere," he says. "The results of such visiting procedures are detrimental to the object, particularly when one takes into account that hundreds of visitors visit the boat daily."

Recommendations included facing the lower parts of the exterior walls of the museum with mud brick; insulating against the sun's heat; and facing the lower interior walls with concrete slabs to increase the efficacy of the air conditioning and as a fire precaution. "The museum was also provided with a fire-extinguishing system, and, in addition, all the electrical circuits laid when the museum was built were later isolated from the mains supply as an additional safety factor," Hanna says.

The reconstruction started "in an intensive manner" only in November 1981, 27 years after the discovery. "The air conditioning system was renovated and repaired so successfully that instead of working at 50 per cent efficiency, as it had before, it now worked at full efficiency," Hanna says.

During this final phase of the museum's completion, the boat itself was fully restored chemically. The museum was officially opened to the public on 6 March 1982. It now had a new entrance leading visitors from a vestibule through to a hall approximately 64sq m, through which those entering and leaving the museum can pass. At the eastern end of the ground floor, on the southern side of the museum, the empty boat pit can be seen along with the massive stone blocks that covered it; and, on the northern side are five adjoining square halls, each 40sq m, the three walls of which displayed photographs showing various stages of the boat's discovery, retrieval and sorting, and the treatment of the various parts and reconstruction. Space was provided to display ropes and matting found with the timber.

Unfortunately, Hanna says, the museum's environment and the visiting procedures continue to cause both direct and indirect damage to the wood of the boat. "In addition to the direct damage that may result from environmental factors and visiting procedures, indirect damage is still taking place as a result of the degree of variation they cause in humidity, temperature, light and pollution levels, which in turn increases the risks of detrimental impact to the structure of the boat."

Hani Hanna took the twin initiatives of digitally documenting most of the present damage, previous restoration work, earlier condition reports and related archives, and of collecting and archiving such records in one group file. This group file was included in the condition and conservation report on the boat that he delivered to the Supreme Council of Antiquities in fulfilment of his mandate.

In it, Hanna stressed the importance of re-examining both the concepts of the restoration and the design of the boat museum in the light of current knowledge and experience, which has improved over the last half century, both in restoration and conservation techniques as well as museum design.

"It's important to set up a scientific committee to study the report presented here in order to determine what further investigations may be required, or what modifications need to be made to it, before a comprehensive plan is drawn up prior to the implementation of a supervised programme of restoration and conservation," Hanna adds.

Committees take time to do their business, and while the experts talk, the boat continues to deteriorate. How long, *Al-Ahram Weekly* asks, before decisions and active steps are taken to save the boat which was extracted from the bedrock a century ago?

| 21861|2007-03-04 13:49:03|Courtenay barnett|Re: Barak Obama's Not Really "Black"/reply and comment|

Whoever is voted in:-

Democrats - will not fundamentally challenge or change US foreign policy - but may make some marginal changes on domestic policies such as taxation.

Republicans - will not fundamentally challenge or change US foreign policy (why should they - when they set the current tone that culminated in the Iraq invasion; actually there is a cross-party policy that dates back to Carter and beyond) - but they will not even make marginal changes as with taxation.

Great choices!!!!!!!!!!!!!!

Courtenay

>From: anne <sevenfeminine@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: RE: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and
>comment

>Date: Thu, 15 Feb 2007 12:57:39 -0800 (PST)

>

>Yeah - he sure managed to fool a lot of people...

>

>shalom <shalomic@nc.rr.com> wrote: I wish life were so simple.

> American blacks were impressed with Clinton due to his selection of

>Jordan as advisor, and Ron Brown for Commerce.
> Clinton also did others tasks such as balancing the budget and universal
>health care.
> Overall, Clinton seemed to have more "soul" then other past presidents,
>especially following the white agenda terms of Ronald Reagan and George
>Bush Sr.
>
> US blacks care little for a president that looks out for the interest of
>whites. They all put 99% of their efforts in this direction. Perhaps Obama
>will change this to 98% if elected. However, for most black Americans it
>will most likely still be the state of, taxation without representation.

>
> -----Original Message-----
>From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of
>anne
>Sent: Thursday, February 15, 2007 1:28 AM
>To: Ta_Seti@yahoogroups.com
>Subject: RE: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and
>comment

>
>
> Yeah, and a lot of black people seemed to run with that and be very
>impressed by that - while a black man running for president has to be
>scrutinized and criticized mercilessly as to whether or not he is 'black
>enough'... funny how things goes....

>
>shalom <shalomic@nc.rr.com> wrote: You are correct. Toni Morrison
>is the first to attach this "first black president" to Clinton.
> Clinton took the label and ran with it.
> Eleven months after Morrison's essay appeared, Clinton himself
>resurrected the concept. He told attendees at the Congressional Black
>Caucus's annual awards dinner that he recently had met with comedian Chris
>Tucker, who was developing a film project about the nation's first black
>president. "I didn't have the heart to tell him that I've already taken the
>position," Clinton said. News reports noted that audience members,
>including various black congressmen, "cracked up."

>
> -----Original Message-----
>From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of
>asar_imhotep
>Sent: Thursday, February 15, 2007 12:29 AM
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply and comment
>
>
> I've never heard Bill Clinton claim to be the first "black" president.

>You will only hear it from comedians and comedians are the ones who
>made that stigma popular. I think we have to be careful about what is
>passed on jokingly and what is a man's personal convictions. Another
>example of why primary sources are sought.

>

>Asar Imhotep

><http://www.mochasuite.com>

>

>--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>

>> I think you are wrong. Clinton "may" have adopted this descriptor

>> but I don't think he describes himself as such. I believe it was

>> Toni Morrison who first coined the phrase.

>> HTP,

>> Mahari

>>

>> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>>>

>>> You must be addressing me.

>>>

>>> The reference to Hillary Clinton's status was a "joke" deriving

>> from her

>>> husband, Bill Clinton who self-describes himself as, America's

>> first black

>>> president. Do I believe and agree with him? No. Although I find it

>>> refreshingly odd that a white man would eagerly bestow the title on

>> himself,

>>> and then retire into Harlem to chase black women while playing the

>>> saxophone.

>>>

>>> Do I believe Hillary Clinton is capable of pulling off the same act

>> as her

>>> husband? No.

>>>

>>> Some criticize Obama due to his heritage, while others are

>> observing his

>>> past actions and future intentions. Is it ok to examine a candidate

>> from

>>> these angles? Yes.

>>>

>>> Identifying ones self as black is not enough to gain credibility

>> and the

>>> confidence of the African-American (Hate this descriptor: Let's use

>> GOLDEN

>>> American) voter. Case in point, Clarence Thomas who certainly is

>> black, yet

>>> his actions are clearly associated with white and he's
>> intentionally avoided
>>> addressing any Golden issues such as the disparity of black inmates
>> in the
>>> privatized US prison system. For the record, Obama has not
>> mentioned this
>>> either, although he does spend a lot of time referencing Ronald
>> Reagan who
>>> privatized the system.
>>>
>>> Unless your goal is to elect a dark skinned/black (Golden) into the
>> white
>>> house, regardless of his lack of experience with issues relevant to
>> the
>>> group of voters required to elect him, would be a serious mistake.
>> This is
>>> not an OTJ training project.
>>> I guess it all depends on what you wish to accomplish.
>>>
>>> In any case, the odds are that America is ready for it's first
>> (white) woman
>>> president.
>>> -----Original Message-----
>>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On
>> Behalf Of
>>> michael mwenda
>>> Sent: Wednesday, February 14, 2007 1:50 PM
>>> To: Ta_Seti@yahoogroups.com
>>> Subject: Re: [Ta_Seti] Re: Barak Obama's Not Really "Black"/reply
>> and
>>> comment
>>>
>>>
>>>
>>> Allow me to digress from the Nile River civilization debate and
>> contribute
>>> to the Obama debate. Some African-American brothers and sisters
>> have argued
>>> that Obama does not qualify as one of their own because of his
>> unique
>>> background being a product of an African father who immigrated to
>> the US
>>> recently and a white mother. These Obama critics are using the same
>> bigoted
>>> racial methodologies that conferred status on the basis of birth- a
>> natural

>>> accident- and not the content of character as Dr. Martin Luther
>> King Jr.
>>> would have preferred. Obama identifies himself as black and that is
>> what is
>>> important. Why would these critics of Obama confer to Hillary
>> Clinton an
>>> African-American status and not Obama who identifies himself as so?
>> Further,
>>> we know that black people, both in Africa and the Diaspora share
>> the same
>>> experience of exploitation from the white people. It is on this
>> basis that
>>> the pan-African movement sought to unite and create a common
>> identity from
>>> the diverse African people. Rejection of Obama simply because he
>> does not
>>> fit the African-American categorization defeats the efforts of our
>>> forefathers to unify all people of Africa descent.
>>> Kithinji
>>>
>>> anne wrote:
>>> Yes; I agree. Not that there is no racism in Europe - but there
>> is a
>>> special and intensified (racial/racist) dynamic going
>>> to himself as a black man - not bi-racial.
>>>
>>>> Generalizations may carry some measure of truth - but we have
>> to be
>>> careful 'cause they can also be very foolish.
>>>
>>>
>>>
>>>> asar_imhotep wrote:
>>>> I think you might actually want to read his resume before
>> taking
>>> such
>>> a position. Here's a link for more information:
>>> http://en.wikipedia.org/wiki/Barack_Obama
>>>
>>>> I for one do not think your opinion is remotely true for even
>> half of
>>> the people with mixed genetic and social lineages and
>> truthfully only
>>> perpetuates the myths already associated with the folk
>> categorization
>>> of race.

>>>>
>>>>What's ironic about the link I provided earlier is that now
>> you have
>>>>Americans of African descent attempting to cause a division
>> between
>>>>people on the continent and people in the states based off an
>> alleged
>>>>difference in events which have been branched off sometime in
>> history.
>>>>The sister obviously has no sense of history nor of African
>> culture.
>>>>If she did, she wouldn't make such whimsical statements as she
>> did.
>>>>This is one of the reasons I do lectures on the various
>> cultural
>>>>continuities present within African American culture that have
>> not
>>>>been severed due to slavery. For some reason certain African
>> Americans
>>>>really think they are different.
>>>>
>>>>She really looked like an idiot in that interview and I'm glad
>> the
>>>>host handled it in the manner in which he did.
>>>>
>>>>Asar Imhotep
>>>><http://www.mochasuite.com>
>>>>
>>>>--- In Ta_Seti@yahoogroups.com, "shalom" wrote:
>>>>>
>>>>> The issue of bi-racial parenting is very relevant. Bi-racial
>>>>>children often
>>>>> identify with the white part of their heritage simply
>> because it
>>>>>offers more
>>>>> benefits to doing so. Generally, they do not understand the
>> Black
>>>>>experience
>>>>> since most bi-racial couples reside in Anglo communities
>> and not in
>>>> the
>>>>> inner cities where blacks are the majority.
>>>>>
>>>>> A perfect example is Lenny Kravitz. Lenny is a bi-racial
>> New Yorker,
>>>>>but has

>>>> never played the Apollo theater. Why? His music is for white
>>>>audiences and
>>>> his record sales confirm this.
>>>> I've attended most of the nations black protest rally's
>> such as the
>>>>Martin
>>>> Luther King Holiday rallies, and the Million Man March.
>> These
>>> bi-racial
>>>> children are always AWOL at these events, and don't donate
>>> financially
>>>> either.
>>>>
>>>> In Obama's case, he knows even less then Kravitz about the
>> issues
>>>>within the
>>>> black community.
>>>>
>>>> Here in the Booker T. Washington papers
>>>> (<http://www.historycooperative.org/btw/volumes.html>) he
>> describes a
>>>>system
>>>> whites put in place for re-educating native Americans,
>> where they
>>>>would take
>>>> native American children aged 6-10 into a catholic school
>>>>environment. They
>>>> were taken from their parents and lived under supervision
>> of whites
>>>>until
>>>> they were young men and women. During this time, they were
>> not given
>>>> visitation with their true parents. When they were returned
>> to the
>>>> reservations as leaders, the Native Americans stated that
>> these kids
>>>>were
>>>> 200% more brutal and uncaring even then whites.
>>>>
>>>> Will Obama be the same? If Vegas were offering bets and
>> odds, I
>>>>would place
>>>> my money that Obama will be no better for black Americans
>> then his
>>> white
>>>> counterparts. He is after all, a politician before being

> > black.
> > > >
> > > > menenarmer
> > > > -----Original Message-----
> > > > From: Ta_Seti@yahoogroups.com
> > [mailto:Ta_Seti@yahoogroups.com]On
> > > > Behalf Of
> > > > Paul Kekai Manansala
> > > > Sent: Tuesday, February 13, 2007 2:03 PM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Barak Obama's Not Really "Black"
> > > >
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> > wrote:
> > > > >
> > > > >
> > > > > I've noticed that AA's of bi-racial parents are found more
> > > > > acceptable
> > > > > and are more easily embraced by whites. Halley Berry is
> > > > > another
> > > > > example. Additionally, there seems to be a movement of bi-
> > > > > racial
> > > > > people being highly upset at being called "black" and
> > > > > wanting a
> > > > > separate classification for themselves. If they did not
> > > > > have a
> > > > > problem with being black then why bother with a separate
> > > > > classification.
> > > > >
> > > > > I don't blame bi-racial people on this after all they have
> > > > > parents
> > > > > who
> > > > > are of different race. They shouldn't be forced to reject
> > > > > any part
> > > > > of
> > > > > their heritage.
> > > > >
> > > > > This need I think in itself suggests that they have
> > > > > issues with blackness. Sort of like Michael Jackson's
> > > > > song "It
> > > > > Don't
> > > > > Matter If UR Black or White"; yet, he tries like hell to
> > > > > be white
> > > > > himself.
> > > > >

>>>> Michael Jackson of course is black, both parents were black
>> although
>>> I
>>>> guess he may have different races in his ancestral
>> background.
>>>>
>>>> Obviously he is/was trying to be white as he was raised
>> black. But
>>>> Barack Obama was raised by white people and partially by an
>>> Indonesian
>>>> stepfather.
>>>>
>>>> You can't really say he's "trying" to be something else
>> than what he
>>>> is -- a bi-racial, bi-cultural person.
>>>>
>>>> They immediately become more "appropriate".
>>>>> What I fear is that this acceptance of the mulatto will
>> lead to
>>> the
>>>>> social and political practice of acceptance of
>> the "honorary
>>> whites
>>>>> syndrome" which will promote this preferred group who will
>> (and who
>>>>> do) ultimately reject and oppress the darker, purer breed
>> of
>>>>> Afrikan. This, IMHO, is what has happened in Brazil, N
>> Afrika and
>>>>> the Middle East.
>>>>
>>>>> It's happened/happening in the U.S., however I don't think
>> this has
>>>>> anything to do with Obama's popularity among whites.
>>>>
>>>>> I'm just about sure Obama's white supporters don't have the
>>> fogginess
>>>>> notion of supporting him because they're trying to promote
>> something
>>>>> like a Spanish racial caste system.
>>>>
>>>>> This guy actually has a political vision, although what we
>> mostly
>>> read
>>>>> about is his race and religion.
>>>>>

>>>> Those individuals who have white blood no longer
>>>> view themselves as black/Afrikan but as whites and
>> consequently
>>>> cooperate - often too enthusiastically - in oppressing
>> the purer
>>>> blood Afrikan.
>>>>
>>>>
>>>> My own view is that Obama is trying not think about race
>> despite the
>>>> fact that people will keep bringing it up. He's trying to
>> run as a
>>>> person with a direction.
>>>>
>>>> He is a member of the African American community, but he's
>> not
>>> running
>>>> on that platform and that makes sense. He has to run as a
>> member of
>>>> the entire community, the entire society because he will be
>> making
>>>> decisions for everybody.
>>>>
>>>> Regards,
>>>> Paul Kekai Manansala
>>>>
>>>>
>>>>
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>>>>

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> with theYahoo! Search movie showtime shortcut.

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| 21862|2007-03-06 07:40:28|Lisa M|The Book Review|

Attachments :



You're Invited.

Hi,

Lisa M. has just invited you to join **The Book Review**. This is one of many groups to join and share with on Gather.

Lisa says: "This group is for those who love books and would like to share their thoughts on any book they may have read or plan to read. Please join the book review at the following address: [The Book Review](#) "

Join **The Book Review** [here](#).

You can keep up with all Lisa M.'s latest updates at [zard92.gather.com](#), and keep up with **The Book Review's** latest updates at [The Book Review](#).

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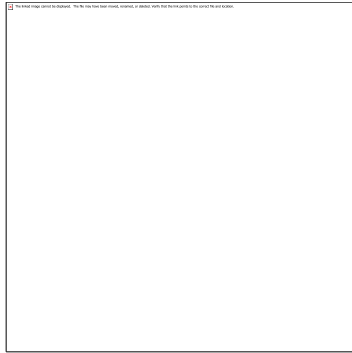
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| 21863|2007-03-06 15:41:39|Paul Kekai Manansala|Oldest gospels [from Egypt] acquired by Vatican|

Earliest Gospels Acquired by Vatican

Jennifer Viegas, Discovery News



The Bodmer Papyrus

March 5, 2007 □ The world's oldest known copy of the Gospel of Saint Luke, containing the earliest known Lord's Prayer, and one of the oldest copies of the Gospel of Saint John have been acquired by the Vatican, according to reports from Rome.

A nonsectarian New York nonprofit, Pave the Way, helped facilitate the acquisition.

Now stored in the Vatican's Library, the documents are for the first time available for scholarly review. In the future, excerpts may be put on display for the general public.

Collectively known as the Bodmer Papyrus XIV-XV, the documents date to 175-225 A.D. and consist of 51 leaves from a manuscript that originally consisted of 72 leaves folded in the middle to form a single quire, according to Father Richard Donahoe, rector of the Cathedral of St. Paul in Birmingham, Alabama, who also helped with the acquisition.

"The papyrus authenticates that which has been passed down over the millennia," Fr. Donahoe told Discovery News.

He believes it is even possible the texts may have been copied from the original gospels.

Many of the earliest Biblical texts are in the possession of private collectors. In this case, the materials were found, along with other papyri, in 1952 at Pabau, Egypt, near the ancient Dishna headquarters of the Pachomian order of monks.

The papyrus was mysteriously smuggled to Switzerland, where collector Martin Bodmer purchased it.

To fund the construction of a library, the Martin Bodmer Foundation contacted the auction house Christie's about a sale. Gary Krupp, founder of Pave the Way, Donahoe and others learned of the sale and, with the Vatican's help, sought a buyer who could purchase the papyrus for the Vatican.

Frank J. Hanna III, CEO of an investment management company and co-chairman of the Presidential Advisory Commission on Educational Excellence, agreed to be the buyer. Hanna privately purchased the documents for an undisclosed, "significant" price.

With drama befitting a Dan Brown novel, the papyrus was transported from Switzerland to the Vatican.

"An armed motorcade surrounded by people with machine guns picked up the texts," said Krupp, the only Jewish man to have ever been twice knighted by two popes.

Donahoe added, "The materials were carried in the passenger section of a public plane that had some seats removed. Officers then escorted it to the Vatican."

Cardinal Jean-Louis Tauran, a librarian and archivist at the Vatican, received the papyrus, from which he took a few pages to Pope Benedict XVI's private apartment.

According to the Catholic News Service, Cardinal Tauran invited the pope to "come in person to the library to meditate, if I may say so, in front of that which can be considered a true relic, given that the church has always venerated the divine Scriptures."

Donahoe believes the papyrus has now come full circle.

He said, "It has been a pilgrimage, a holy journey, to bring the texts back to the church, back to their proper home."

http://dsc.discovery.com/news/2007/03/05/gospel_arc.html?category=archaeology&guid=20070305094530&dcitc=w19-502-ak-0000

| 21864|2007-03-06 16:24:15|Mahari Mengistu|Re: Oldest gospels [from Egypt] acquired by Vatican|

>>Donahoe believes the papyrus has now come full circle.

He said, "It has been a pilgrimage, a holy journey, to bring the texts back to the church, back to their proper home."<<

I guess one has to assume that they mean they don't belong in Afrika/Egypt where they were found and likely originated. As screwed up as it could possibly be but not surprising thinking.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> Earliest Gospels Acquired by Vatican Jennifer Viegas,

> Discovery News

[The

> Bodmer Papyrus]
> <[http://dsc.discovery.com/news/2007/03/05/gospel_arc_zoom0.html?](http://dsc.discovery.com/news/2007/03/05/gospel_arc_zoom0.html?category\>=archaeology&guid=20070305094530)

category\
> =archaeology&guid=20070305094530> The Bodmer Papyrus

>
>

> March 5, 2007 □ The world's oldest known copy of the Gospel of
> Saint Luke, containing the earliest known Lord's Prayer, and one of

the

> oldest copies of the Gospel of Saint John have been acquired by the
> Vatican, according to reports from Rome.

>

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> time available for scholarly review. In the future, excerpts may be

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>
>

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originally

> consisted of 72 leaves folded in the middle to form a single quire,
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>

> "The papyrus authenticates that which has been passed down over the
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>

> He believes it is even possible the texts may have been copied from

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> original gospels.

>

> Many of the earliest Biblical texts are in the possession of private
> collectors. In this case, the materials were found, along with other
> papyri, in 1952 at Pabau, Egypt, near the ancient Dishna

headquarters of

> the Pachomian order of monks.

>

> The papyrus was mysteriously smuggled to Switzerland, where

collector

> Martin Bodmer purchased it.

>

> To fund the construction of a library, the Martin Bodmer Foundation

> contacted the auction house Christie's about a sale. Gary Krupp,

founder

> of Pave the Way, Donahoe and others learned of the sale and, with

the

> Vatican's help, sought a buyer who could purchase the papyrus for

the

> Vatican.

>

> Frank J. Hanna III, CEO of an investment management company and

> co-chairman of the Presidential Advisory Commission on Educational

> Excellence, agreed to be the buyer. Hanna privately purchased the

> documents for an undisclosed, "significant" price.

>

>

> With drama befitting a Dan Brown novel, the papyrus was transported

from

> Switzerland to the Vatican.

>

> "An armed motorcade surrounded by people with machine guns picked

up the

> texts," said Krupp, the only Jewish man to have ever been twice

knighted

> by two popes.

>

> Donahoe added, "The materials were carried in the passenger section

of a

> public plane that had some seats removed. Officers then escorted it

to

> the Vatican."

>

>

> Cardinal Jean-Louis Tauran, a librarian and archivist at the

Vatican,

> received the papyrus, from which he took a few pages to Pope

Benedict

> XVI's private apartment.

>

> According to the Catholic News Service, Cardinal Tauran invited the

pope

> to "come in person to the library to meditate, if I may say so, in

front

> of that which can be considered a true relic, given that the church

has

> always venerated the divine Scriptures."

>

> Donahoe believes the papyrus has now come full circle.

>

> He said, "It has been a pilgrimage, a holy journey, to bring the

texts

> back to the church, back to their proper home."

>

>

> [http://dsc.discovery.com/news/2007/03/05/gospel_arc.html?](http://dsc.discovery.com/news/2007/03/05/gospel_arc.html?category=archaeology&guid=20070305094530&dcitc=w19-502-ak-0000)

category=archae\

> ology&guid=20070305094530&dcitc=w19-502-ak-0000

>

| 21865|2007-03-07 16:32:48|Paul Kekai Manansala|Overcoming Africa's north-south divide|
Overcoming Africa's north-south divide

By SANOU MBAYE

<http://search.japantimes.co.jp/cgi-bin/ea20070308a2.html>

PRAGUE -- The late President Mobutu Sese Seko of former Zaire once

declared that the north African countries, which pride themselves on their Arabic descent, should be excluded from the then Organization of African Unity.

Mobutu's rule was, of course, deeply flawed, but he was not alone within the pan-African movement in such thinking. The antagonism between the blacks of sub-Saharan Africa and the inhabitants of the Continent's north remains a reality that impedes the prospect of any union between them.

Northern hostility, separatism and racism toward the southerners are at the center of this split. However, in our current era of political correctness, outright separation between the north and the south remains unmentionable.

In declaring that Egypt was an Arab republic, President Gamel Abdel Nasser was falsifying history, erasing 3,000 years of a culture neatly intertwined with black Africa. Indeed, for nearly three centuries, from 950 to 663 B.C., black pharaohs and queens such as Tii from the "land of Kush" -- today's black Sudan -- ruled Egypt. More grotesquely, when the Americans decided to finance a film on the life of Egyptian President Anwar Sadat, the Egyptians objected because the actor chosen to play Sadat was black.

Similarly, when Morocco quit the OAU in 1984, it dreamed of European Union membership. Sudan's ruling class -- descendants of Arab slaves -- have no qualms about bombing, killing and displacing millions of their black citizens in the south and now in the Darfur region, with the backing of the Arab League. And when Libyan leader Col. Moammar Gadhafi, disappointed by the pan-Arabism he advocated, turned to championing pan-Africanism, his people continued to riot to chase out black immigrants. Mauritania's leaders quit ECOWAS, the West African regional grouping, to join the union formed by the north African countries. The attitude of these countries reflects that of the Arabs themselves.

When al-Qaida decided to take on the United States, it targeted the U.S. embassies in Kenya and Tanzania, killing more than 260 people. With the exception of 12 U.S. citizens, all were black civilians, while more than 4,000 Kenyans and Tanzanians were injured. Justifying the killings of black Africans, a leading Arab commentator invoked Soviet leader Josef Stalin: "One can't make an omelet without breaking eggs."

In Saudi Arabia, the racism against black Muslims is so acute that one wonders if it is worth it for them to perform the pilgrimage to Mecca,

one of the five pillars of the Muslim faith. As a Muslim and a world traveler, I have never experienced as much ostracism as I did in Saudi Arabia as a pilgrim.

Why then, should sub-Saharan black Africans keep alive the mirage of a union with the north African countries? The Egyptians, with a historical civilization second to none in terms of achievements in all walks of life, want desperately to associate with the Arabs, with whom they have no kinship other than colonization. Likewise, the other people of north African countries are Berbers who, less than half a century ago, were given cash incentives to learn Arabic.

The African Union needs thorough rethinking. Diversity must be a source of richness, not antagonism, and countries that favor the latter must be excluded. This would entail the dismantling of the African Union in its current form, which in any case is built on shaky ground, since its designers seemed to favor plagiarizing the European Union -- hardly a bureaucratic model worth emulating.

But African leaders have no interest in a real African Union. They derive their powers from the fragmentation of the Continent, and one cannot expect them to renounce that stance for the sake of the well-being of the masses. Consequently, a United States of Africa would have to stem from the grassroots, through existing institutions of civil society like professional associations, trade unions and other nongovernmental organizations.

It is worth remembering that the people who were instrumental in establishing the best and most enduring union of states in history, the United States of America, were political activists, not heads of states. In Latin America, the only breakthrough that dented post-independence domination by the descendants of European colonizers came from a black freedom fighter and unifier, Simon Bolivar, who united the region before being forced into exile in Jamaica.

Now, Bolivar has an heir in Venezuelan President Hugo Chavez, and the Latin American political landscape is changing at breakneck speed under his inspiration and leadership.

Inspired leadership is crucial to any process of nation building, and Africans should look to figures such as Bolivar, Martin Luther King Jr., Georges Padmore, W.E.B. Dubois, Kwame Nkrumah, and Cheikh Anta Diop to mount a resistance movement against their mostly corrupt and incompetent leaders (a Herculean task, indeed). Only then could they fulfill the dream of a common African identity and the establishment of a United States of Africa.

Sanou Mbaye, a Senegalese economist, is a former member of the African Development Bank's senior management. Copyright 2007 Project Syndicate (www.project-syndicate.org)

| 21866|2007-03-08 11:54:05|cristofori whitakara|Re: Overcoming Africa's north-south divide| is war the only way to rid africa of its invaders and oppressors? will the european christians back their arab muslim cousins to re-conquer the continent for greed again?

Paul Kekai Manansala wrote:

Overcoming Africa's north-south divide

By SANOU MBAYE

<http://search.japantimes.co.jp/cgi-bin/ea20070308a2.html>

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| 21867|2007-03-09 10:44:22|MessiahTwain|Re: [BLEEP] Episong of Our Returning!
Electrodynamic Dreaming ...|
you are blessed, Bright Penny,

awakened to this true dreaming,
'reali-tree' of the complete now,
inclusive of all herstory ...

episong we walk today ...

being, re-becoming ...

Millennium

~~

In BLEEP_Vancouver, Penny Paterson wrote:

...whales dreaming was painfully beautiful...

P

--- Millennium Twain wrote:

> --- In DiosasAncianos2012, "Millennium Twain" wrote:

>

> OK!

>

> got it going at:

>

> <http://globalc.blogspot.com/> !!!

>

>

> Millennium

>

>

> "Millennium Twain" wrote:

>

> Slide show in creation ...

>

| 21868|2007-03-09 19:23:28|Paul Kekai Manansala|Stone age bum fixation|
http://www.ananova.com/news/story/sm_2233890.html

Stone age bum fixation

Stone age women were worshipped for their curves, particularly their "prominent" bottoms, archaeologists say.

Male hunters whittled the outline shapes of their ideal women from flintstone, along with bone and ivory, to create decorative figurines.

Polish archaeologists studied 30 figurines from 15,000 years ago and told journal Antiquity they were "curvaceous womanly shapes with prominent buttocks".

The whittled flat stones were carved so one side is straight but the other curves to portray the shape of a woman's back, buttocks and legs.

In all 30 stone carvings - found in Poland - the buttocks were deliberately over-emphasised.

It is thought to mean the woman was wealthy and well-fed. But it is not clear if the carvings represented real women or a spiritual impression of an ideal female shape

| 21869|2007-03-10 12:18:52|IMJs@webtv.net|A kinder, gentler racism|
A kinder, gentler racism

Stormfront.org strives to make extremism mainstream

By John F. Sugg

Sam Dickson, an Atlanta real estate lawyer, is fond of health food. He also likes to read bumper stickers. So, while trekking into the Little Five Points natural-eats emporium Sevananda about four months ago, he noticed that one car's bumper proclaimed: "Save Tibet!"

Inside the store, someone recognized him. Dickson, you see, is more than just a lawyer. For decades, he's been a firebrand proponent of segregationist and neo-Confederate causes.

And those years of toil have earned him a bit of notoriety. His photo was long posted on a now-defunct "rogues' gallery" anti-racism website, for example. In 2004 when he went to Midtown Art Cinema, someone called him a "Nazi."

"Nazi?" he reflects. "Most Americans are vehemently anti-Nazi, as I am." As he reached the checkout counter at Sevananda, he was again recognized. "This guy had a huge black beard," Dickson says. The man told the clerk, a black woman, that he was surprised Dickson would buy anything from her. Dickson recalls that the man told the clerk Dickson is a racist.

"But she thought the guy was crazy, and so did I," Dickson says. "It was very ugly. One's enemies are motivated by hatred. I don't hate people. I just want to hold my opinions and be able to talk about them."

A man who has lectured on race politics for four decades with the passion of a tent-revival preacher isn't likely to run from critics. Recalling the bumper sticker he'd seen as he entered, Dickson told the people who perked up at the Sevananda confrontation, "You want to save Tibet. I'm in agreement."

Dickson took the opportunity to compare Tibet - which the communist Chinese government has flooded with non-Tibetans - and America. "I told those who attacked me that the people of Milton and Shakespeare have a right to save themselves, just like what they advocate for Tibet. They were furious at the idea of someone arguing that white people should try to avoid extinction. Which is what is happening."

Dickson's message hasn't changed much since he was a University of Georgia activist with the right-wing Young Americans for Freedom in the late 1960s: The white race must unite to save itself.

But technology has transformed racial politics just as it has the rest of our culture. Today Dickson's soapbox is no longer confined to small

rooms where he addresses handfuls of fellow travelers. His message is amplified and shoots around the planet at light speed, thanks to Stormfront.org, the online bulletin board whose booming growth delights white nationalists and causes anguish among their enemies.

Joining Dickson as an online personality on Stormfront are a marquee array of other white nationalist luminaries: founder Don Black; day-to-day manager Jamie Kelso; America's best-known race polemicist, David Duke; former Reagan administration official Bob Whitaker; and Jared Taylor, a Yale-educated, self-declared "racial realist" who publishes the American Renaissance magazine.

Those men, all in their 50s or older, have the credibility of laboring long years in a movement that seldom elicits kind treatment from the media, much less polite discourse in mainstream culture.

Stormfront, Dickson says, "has enabled us to communicate directly with the people. And when people hear our message, they're not saying we're a bunch of crackpots. They're listening and many, yes many, are agreeing."

A key to the site's success is the apparent normalcy of its leadership cadre. They're not the skinheads or the lightning-bolt-SS-tattooed Aryans - although such folk crowd Stormfront's message boards. The website's masters and mentors sport coats and ties instead of sheets and hoods or brown shirts and jackboots. Racial epithets are verboten in the Stormfront realm (although some slip in), and Kelso dismisses the occasional swastikas that pop up as "expressions of members' frustration, but mostly it's kids having a little fun."

Still, Germanic themes are pervasive, from Stormfront's circle-and-cross emblem to the Nordic mythology screen names and Nazi-era artwork icons used by many of the online community's members.

Bob Whitaker - in a previous political incarnation, he was in charge of the nation's civilian security clearances for Ronald Reagan - contends the online community is strong because it's ecumenical in its approach to the many issues that divide far-right groups.

"You can call us what you want," says Whitaker, who lives in Columbia, S.C. "But in the next 20 years, you'll see us become the voice of reason. Minorities are the Tontos, the mascots, of liberals, but that's going to break up. America will break up into political groups, with whites as the most powerful. And Stormfront, because it has no position, but welcomes the opinions of all right-thinking whites, will be there."

IF NUMBERS measure success, Stormfront certainly resonates with many

people's angst over the future. The site boasts more than 103,000 members, according to the independent Big Boards monitoring group. Just two years ago, it had a mere 53,000 members, and only 10,000 in 2002. Kelso gleefully notes that membership is growing at a rate of 500 a week.

Put another way, Amazon.com's Alexa website-traffic rankings show Stormfront at No. 9,108. By comparison, Yahoo is No. 1, CNN is No. 46, Fox News is No. 451, Creative Loafing is No. 52,178 and the Southern Poverty Law Center, a Montgomery, Ala., hate-group monitor with a palpable distaste for Stormfront, is No. 118,380.

Stormfront's thousands of gray, white and blue pages, which can be researched and indexed by not-too-difficult tools, are graphically bland. But not the discussions. While its leaders deny they're propagating hate, the site clearly enables members to voice the most outrageous opinions.

You'll find predictable anti-Semitism ("[H]ow did so many Jews come to dominate media ownership?" wrote a member e-monikered "dukesrevenge"). And racism ("Even with all the welfair [sic], and diversity nonsense, blacks still feel that whites are racist, yet, so very few of them seem to be moving back to Africa," penned "youboob").

You'll also find advice on romance ("Belenus" chastises one comrade: "Interracial dating is simply a euphemism for what people know to be wrong and unnatural"), as well as domestic topics ("TheRebel," a pediatrician Stormfront member, asks: "I am curious as to which ladies here also hold jobs outside of a wife and/or mother. P.S. I did not mean to offend any housewives/mothers.").

Many of the most active topic groups are for international Stormfront activists - Britain leads with 352,405 posts since 2001, followed by the Netherlands (190,620) and "Stormfront Downunder" (122,240). Driving home the worldwide reach of Stormfront, the homepage's feature artwork is a series of rotating banners for each of the "white" nations.

The most frequented topic, after the general discussion "Lounge" (549,634 posts), is "Opposing Views," with 393,687 messages, which is moderated by a member dubbed "jack boot." The opposition, however, consists more often of sniping among rival right-wing groups than non-racists bombarding Stormfront. "The Ozman," for example, responded to the faintest whiff of tolerance by proclaiming, "Racial cultures don't mix successfully. Never will. Multiculturalism is a very real thing that only White countries suffer from." But one visitor did have the temerity to announce, "You're all a bunch of f*****g racists."

"Oh, sure," Stormfront administrator Kelso says. "There are a lot of people who don't agree with us [visiting the website]. Reporters, law enforcement, professors, the Southern Poverty Law Center. But you know what? They're paying attention. They're seeing how many people agree with us. And many of those who visit start saying, 'Yeah, that makes sense.'"

What's clear - and frightening - is that not since the Ku Klux Klan recruited millions in the 1920s has an overtly racist organization reveled in such rapid growth. "Our success is mostly having the right message at the right time," chuckles Kelso, whose digital persona is "Charles A Lindbergh," the famed aviator who also was a vocal racist and anti-Semite. It's been during Kelso's five years of day-to-day running of Stormfront that the online forum's growth has exploded. A longtime activist with the conspiracy-minded John Birch Society, Kelso is a chatty, often witty fellow who interrupted a busy schedule of making a documentary DVD and breakfasting with like-thinkers in Costa Mesa, Calif., to talk about how he has his finger on the button - literally - of the most successful whites-fighting-for-whites group of its kind in the world.

"The mainstream media ignores us, but they've missed big stories before," he comments. "Our numbers prove our point. We have a message worth hearing."

The biggest name in the alternative universe of "racialism" is David Duke, whose trajectory has carried him from youthful race-baiting antics (donning Nazi regalia to protest a leftist speaker at Tulane University) to successful electioneering (he was a Louisiana state representative) to failed runs for higher office to a tax-evasion conviction and 13 months in jail.

Nowadays, Duke has received a doctorate from a Ukrainian university and spends a lot of time in Europe lecturing; he was in Italy when he was interviewed for this article. He has his own website, promotes his latest book, Jewish Supremacism, and surfaced in December at a Holocaust-denial symposium in Tehran.

But through all of that, he's indefatigable on Stormfront, for which he writes and podcasts. The site "is so successful," he says, "because, at last, people can get the truth without distortion. There's no filter on the truth."

THE STORY of Stormfront is a bellwether chapter in the cyber-transformation of the world's culture -- digital genius can bring us together, and it can exacerbate our differences. Stormfront's rise is

the story of an old-fashioned ex-Klansman, Don Black, who became a computer geek. Black's career as a professional white nationalist began as an aide to violent racist lawyer J.B. Stoner in his 1970 run for governor of Georgia - until a rival Stoner aide shot Black in the chest. After he recovered, Black teamed up with David Duke in the Knights of the Ku Klux Klan. Duke had eschewed the cross-burning harangues in cornfields, along with robes and terror, for a button-down, professional, mailing-list-driven approach to race politics - a point of departure for both men from the old stereotype of white supremacists as uneducated, brutal, rural rednecks.

Black, who eventually took over the Klan faction, had aspirations of creating a white nation in the Caribbean. In 1981, he led a squad of white nationalists on a quest to conquer the island of Dominica. But their boat hadn't left the dock in New Orleans before they were collared. Black spent the next three years in a federal lockup in Texas - where, significantly, he learned about computers. After his release, he tried to organize a brigade to fight with the right-wing Contra guerrillas in Nicaragua. And he quit the Klan, condemning its reputation for "random and senseless violence." Along the way, he married Duke's ex-wife, Chloe.

After moving to West Palm Beach, Black in 1995 used his prison-honed computer skills to create a clunky, dial-up bulletin board - and Stormfront was born.

"It's not a surprise that they're ecstatic nowadays," says Devin Burghart, executive director of the Chicago-based Center for New Community, which in 2000 issued a report that concluded white supremacists were gaining traction in mainstream politics, especially with the Republican Party. "When David Duke was beginning, he had to do stunts to gain attention. Now, Stormfront is a much more powerful tool to get the word out."

As the word was spreading, a new audience was emerging, fearful of a tsunami of brown-skinned, Spanish-speaking people crossing the border. Stormfront was there to give voice to America's new nativism.

"Immigration has become the nexus of racism," Burghart says. "In just a few years we've seen the number of anti-immigration groups increase by 600 percent, from 37 in 25 states to 254 in 42 states. For some, this is exciting as a potential to make race a potent message. For others, it's terrifying as it promotes the agenda of a group like Stormfront."

Kelso concurs that illegal immigration is driving his membership. "It's the street-level experiences people have that are turning them into

believers," he says. "With average white people, you have to tone down the message. But when they find a couple of illegals standing next to them in line at Wal-Mart, it makes them think, 'Hell, half the population of Mexico is living in the United States.' Then they see our Web pages and say, 'Yeah, that's us.'"

Duke sees the current surge in anti-immigrant passion as pure vindication. "Look, in 1977, I was patrolling the Mexican border," he says. "I was telling anyone who'd listen that illegal immigration would destroy our European culture. The media kept calling us Klansmen and racists, but the truth is that we were just ahead of the times. The media were so wrong. Look at the border now. All of America understands that we're under attack. Citizen groups like the [border vigilante] Minutemen have had to answer the call because the government won't."

Black didn't respond to repeated requests for an interview. Kelso fields questions for Stormfront, and says Black is too busy to deal with the press. Duke quips that Stormfront's proprietor, weary of Stormfront being dubbed a "hate" site by the media, has "become a little reclusive lately."

However, a CL reporter interviewed Black in West Palm Beach in 1999. At that time, his then-10-year-old son, Derek, had just won his dad's high praise for launching a neo-Nazi website for children. Derek explained his reasons: "White pride, keeping the race alive. In American history, they taught lies. I was always waiting for them to talk about Robert E. Lee or [Confederate general and KKK founder] Nathaniel Bedford Forrest. They never did."

IN MAY 2004, David Duke and Sam Dickson assembled a broad spectrum of white nationalists to sign what was called the "New Orleans Protocol." It promised unity and an end to the factionalism that plagues the far right.

At first that didn't happen. But in the last two months, Stormfront has flexed its digital muscles, creating unity where there had been infighting.

That togetherness on the right began with angry friction 14 months ago, at a conference in Herndon, Va., sponsored by Jared Taylor and his American Renaissance magazine. The movement's fault lines were all too apparent.

Taylor cultured, urbane and, as repetitiously noted by almost every journalist who has interviewed him, nattily attired - may be the new breed of white nationalist, but he can be divisive among his own kind. Taylor, for example, says he has no problem with "European Jews," and has avoided overt anti-Semitism, not that he shuns people such as

Duke and Black who condemn Jews for the world's wrongs.

At the conference, Duke had made a speech decrying "a power in the world that dominates our government [and] influences our media." A Jewish attendee shouted, "You fucking Nazi! You've disgraced this meeting!" and walked out, to the derisive hoots of many in the audience.

Stormfront's pages blossomed with rants against Taylor, who had long been one of Stormfront's online personalities. "Yggdrasil" wrote: "The Jews are using Jared and we are using Jared. And like Cheney, Rumsfeld and our Congress, poor Jared is living on his knees in expectation of the 'quo' which never seems to arrive in this quid pro quo bargain."

Then, after an event 11 months later, Stormfront came to Taylor's defense, not only slapping a Band-Aid on the schism but achieving a smashing public-relations victory. On Jan. 16, far removed from race flashpoints of the Deep South or the Texas-Mexico border - in Halifax, Nova Scotia - Taylor was stormed by masked anti-racists.

"Thuggery," says Joseph Brean, the highly regarded commentator for Canada's conservative National Post newspaper. "They wore kerchiefs like banditos," grouses Taylor, a 1973 Yale graduate who was raised in Japan and works as a consultant for corporations doing business there. Taylor had been invited to Halifax to debate Dalhousie University professor David Divine on the merits of multiculturalism. Ironically, Divine holds a chair that is restricted to blacks.

But the professor backed out, saying he hadn't realized Taylor was a white nationalist. "I thought it was unmanly of him to run away," sniffs Taylor, who decided to go it alone and to give his side of the debate in a room he rented at Halifax's Lord Nelson Hotel. Local newspapers had refused to run ads for his speech, so the audience was almost entirely composed of anti-racists there to protest. When Taylor began to speak, about two-dozen people, many masked, shouted slogans, banged pans and destroyed Taylor's literature. "Do us a favor and put a bullet in your head," one protester screamed.

The mob then manhandled Taylor from the room. Taylor has accused them of assault, and police began investigating. Stormfront quickly came to Taylor's defense, with Kelso orchestrating a media circus. "We got millions of headlines," says no-stranger-to-hyperbole Kelso. "Millions of people who would never have heard of Stormfront now know of us and our message."

Stormfront's threads were flooded with commentary, some blaming what members called "liberal fascists." A member screen-named "OdinPatrick" identified and posted photos of Taylor's attackers - mostly from their

MySpace.com profiles. Kelso denies his members were seeking vigilante justice.

"Our primary concern is freedom of speech," he told Canadian newspapers. "We considered the people who interrupted that appearance to be criminals."

What happened in Halifax has created the type of bonhomie and unity Duke longed for three years ago. Although there have been no reports of them singing "Kumbaya," the white nationalists are linking arms, rather than shelling each other with rhetorical broadsides.

The arbiter and unifier is Stormfront. The audience has noticed. The number of Internet users visiting Stormfront has increased 11 percent since the Halifax incident. And Stormfront has moved up almost 900 notches in the Alexa traffic rankings of websites.

IT WOULD be hard to distinguish a gathering of Stormfront leaders from a Rotary Club meeting -- until they started talking. Even then, the rants echo right-wing, often race-baiting mainstream media commentators such as Ann Coulter. In 2000, Coulter wrote, "They [whites] were buying them, fair and square, from their African masters. Slavery ... is the only African institution America has ever adopted."

Meanwhile, Stormfront members often recycle on website threads a parallel quote from the late William Pierce, founder of the neo-Nazi National Alliance, who opined, "Whites didn't enslave Blacks - ever. What Whites did was make the mistake of buying Black slaves from other Blacks who had enslaved them and then bringing their merchandise to this country."

"They've put themselves at the mainstream table," says College of Charleston history professor Bob Moore, who has studied extremist groups for more than three decades. "Mainstreaming extremism involves softening the rhetoric while sending the same message. Look at David Duke and [former presidential candidate] Pat Buchanan. Buchanan is just Duke without the baggage." (You can find "Buchanan for President" petitions posted on Stormfront.)

The Stormfront fellows say there's hardly a Confederate dollar's worth of difference between their views and what's broadcast on talk radio or the evening news. "What we've been talking about for years, now it's so common, you hear it on the television, read it in the papers, it hardly makes sense to call us extremist, does it?" says Stormfront's Kelso.

In one regard, the Stormfront folk are, at least, up front. "I'm not here to fool you," Dickson says. "I'm a responsible right-wing extremist. I believe race is important, and that it's vital to preserve

America as a white nation. But, no, I'm not a racist. I don't believe in hurting black people. I just believe in protecting the great culture my people have built."

Stormfront has become a bridge to the mainstream, where controversial comments strangely mirror the rhetoric of avowed racists.

Compare David Duke's anti-Semitic diatribes with the drunken rants of actor Mel Gibson when he told a cop who arrested him for DUI that "Jews are responsible for all the wars in the world." The big divide is that Gibson apologized perhaps nothing more than a desperate scramble to salvage his career. Duke and his Stormfront cohorts are decidedly unapologetic.

Is there a difference between Gibson's outburst and what Duke told me last month? "Why are we in Iraq?" Duke muses. "Who is promoting illegal immigration? I'll tell you. It's Jewish supremacists." Or consider state Rep. Ben Bridges, R-Cleveland, who in February introduced a bill that would ban teaching evolution. Although he now claims he knew nothing of it, a memo distributed under Bridges' name contends the scientific mainstay is an insidious deception perpetrated by a secretive Jewish sect.

Compare that with this Stormfront post by a moderator with the screen name "John Law": "The Jews sought to invade the territory of other races by stealth and then to subvert them, to undermine their morale, to break down the order and structure in their societies as a concomitant to controlling them and exploiting them."

Many prominent politicians have given succor to the online white supremacists' closest allies, such as the Council of Conservative Citizens, a neo-Confederate group that joined Duke in the 2004 "New Orleans Protocol." Mississippi Sen. Trent Lott, former Virginia Sen. George Allen and more than four dozen national and state politicians also have been members of the council, spoken at its events or befriended its leaders, often posing for grip-and-grin photos.

In the late 1990s, former Georgia Congressman Bob Barr was the keynote speaker to the council's national convention. The council's website has urged "white Americans" to "look at the faces around you: Find the faces like yours, and see them as your brothers and sisters." Barr later called such sentiments "repugnant," but the group's message is hardly new, subtle or secret.

And today, nothing is more volatile than immigration. CNN's Lou Dobbs' almost-nightly diatribes against Mexicans who've illegally crossed the border include bombasts that they're an "army of invaders" and that

"illegal alien smugglers and drug traffickers are on the verge of ruining some of our national treasures." U.S. Rep. Tom Tancredo, R-Colorado, the most inflammatory voice against immigrants in Congress, spoke last fall to the white supremacist and secessionist League of the South in South Carolina, decrying the "cult of multiculturalism." Now he's running for president. (Full disclosure: A reporter from our sister Creative Loafing newspaper in Charlotte also has addressed the league.)

If you go to Stormfront, you'll find thousands of echoes of those personalities' comments. "If it weren't for multiculturalism we wouldn't be digging bodies out of the rubble in New York and Washington, D.C.," wrote a Gwinnett County website member with the e-nickname "leafericksen." Immigration, wrote another member, pen-named "bookworm," "will be the death knell for our kinsman and kinswoman."

There's another group Stormfront's leaders are embracing - not that those embraced return the favor. Many liberals and leftists are dismayed at Israel's actions and its influence over American foreign policy. The most notable is Jimmy Carter, whose current book, *Palestine: Peace Not Apartheid*, has provoked a firestorm from Israel's defenders.

"Wow! What a book!" Kelso says. "We oppose Carter ideologically on almost everything, but he has integrity. There's a convergence of right and left on many issues among people who can't be bought." The Carter Center declined to comment.

It's unlikely we'll see Jimmy Carter, Bob Barr or Pat Buchanan moderating forums on Stormfront. However, the growth of the electronic activists can't be disputed. Nor can the fact that their voices resonate with many Americans. "When a society is stressed, and America is stressed, people listen to extremes," says the College of Charleston's Moore.

Whitaker, the former Reagan official, puts it in slightly scarier terms. "We don't plan to be on the fringe forever," he says. "If you don't want the Klan, you'd better start choosing David Duke, Don Black, Sam Dickson and me."

Editors' note

Dear readers: Creative Loafing reserves the right to delete comments that are offensive or hateful, as well as spam. You may find some of the comments below hateful and ignorant. I do. We discussed taking some of them down because they really are offensive to decent people. Ultimately, however, as of Thursday evening, March 1, we decided to leave the comments up: Like the story itself, the comments reflect a

real trend that we want our readers to know about. Besides, in the midst of a lot of hate, anger and ignorance, there really are some intelligent, even beautiful, responses below among the rants of racists.
Ken Edelstein, Creative Loafing
info

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| 21870|2007-03-11 12:30:16|kamaumau_x|Re: Overcoming Africa's north-south divide|
peace and blessings to you all. its always been that way. they aren't going to be asked to leave because the area has something they want and they develop technology to take things and defend their actions. you can't beat that by negotiations and speeches. a rapist entering my home will not warrant "civility" and compromise and neither should the oppressor/invader. and the more they encroach, the more it answers the second question.

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>
> is war the only way to rid africa of its invaders and oppressors?

will the european christians back their arab muslim cousins to reconquer the continent for greed again?

>
> Paul Kekai Manansala wrote: Overcoming

Africa's north-south divide

>
> By SANOU MBAYE
>
> <http://search.japantimes.co.jp/cgi-bin/eo20070308a2.html>
>
> PRAGUE -- The late President Mobutu Sese Seko of former Zaire once
> declared that the north African countries, which pride themselves on
> their Arabic descent, should be excluded from the then Organization

of
> African Unity.

>
> Mobutu's rule was, of course, deeply flawed, but he was not alone
> within the pan-African movement in such thinking. The antagonism
> between the blacks of sub-Saharan Africa and the inhabitants of the
> Continent's north remains a reality that impedes the prospect of any
> union between them.
>

- > Northern hostility, separatism and racism toward the southerners are
- > at the center of this split. However, in our current era of

political

- > correctness, outright separation between the north and the south
- > remains unmentionable.
- >
- > In declaring that Egypt was an Arab republic, President Gamel Abdel
- > Nasser was falsifying history, erasing 3,000 years of a culture

neatly

- > intertwined with black Africa. Indeed, for nearly three centuries,
- > from 950 to 663 B.C., black pharaohs and queens such as Tii from the
- > "land of Kush" -- today's black Sudan -- ruled Egypt. More
- > grotesquely, when the Americans decided to finance a film on the

life

- > of Egyptian President Anwar Sadat, the Egyptians objected because

the

- > actor chosen to play Sadat was black.
- >
- > Similarly, when Morocco quit the OAU in 1984, it dreamed of European
- > Union membership. Sudan's ruling class -- descendants of Arab slaves
- > -- have no qualms about bombing, killing and displacing millions of
- > their black citizens in the south and now in the Darfur region, with
- > the backing of the Arab League. And when Libyan leader Col. Moammar
- > Gadhafi, disappointed by the pan-Arabism he advocated, turned to
- > championing pan-Africanism, his people continued to riot to chase

out

- > black immigrants. Mauritania's leaders quit ECOWAS, the West African
- > regional grouping, to join the union formed by the north African
- > countries. The attitude of these countries reflects that of the

Arabs

- > themselves.
- >
- > When al-Qaida decided to take on the United States, it targeted the
- > U.S. embassies in Kenya and Tanzania, killing more than 260 people.
- > With the exception of 12 U.S. citizens, all were black civilians,
- > while more than 4,000 Kenyans and Tanzanians were injured.

Justifying

> the killings of black Africans, a leading Arab commentator invoked
> Soviet leader Josef Stalin: "One can't make an omelet without

breaking

> eggs."

>

> In Saudi Arabia, the racism against black Muslims is so acute that

one

> wonders if it is worth it for them to perform the pilgrimage to

Mecca,

> one of the five pillars of the Muslim faith. As a Muslim and a world

> traveler, I have never experienced as much ostracism as I did in

Saudi

> Arabia as a pilgrim.

>

> Why then, should sub-Saharan black Africans keep alive the mirage

of a

> union with the north African countries? The Egyptians, with a

> historical civilization second to none in terms of achievements in

all

> walks of life, want desperately to associate with the Arabs, with

whom

> they have no kinship other than colonization. Likewise, the other

> people of north African countries are Berbers who, less than half a

> century ago, were given cash incentives to learn Arabic.

>

> The African Union needs thorough rethinking. Diversity must be a

> source of richness, not antagonism, and countries that favor the

> latter must be excluded. This would entail the dismantling of the

> African Union in its current form, which in any case is built on

shaky

> ground, since its designers seemed to favor plagiarizing the

European

> Union -- hardly a bureaucratic model worth emulating.

>

> But African leaders have no interest in a real African Union. They

> derive their powers from the fragmentation of the Continent, and one

> cannot expect them to renounce that stance for the sake of the

- > well-being of the masses. Consequently, a United States of Africa
- > would have to stem from the grassroots, through existing

institutions

- > of civil society like professional associations, trade unions and
- > other nongovernmental organizations.
- >
- > It is worth remembering that the people who were instrumental in
- > establishing the best and most enduring union of states in history,
- > the United States of America, were political activists, not heads of
- > states. In Latin America, the only breakthrough that dented
- > post-independence domination by the descendants of European

colonizers

- > came from a black freedom fighter and unifier, Simon Bolivar, who
- > united the region before being forced into exile in Jamaica.
- >
- > Now, Bolivar has an heir in Venezuelan President Hugo Chavez, and

the

- > Latin American political landscape is changing at breakneck speed
- > under his inspiration and leadership.
- >
- > Inspired leadership is crucial to any process of nation building,

and

- > Africans should look to figures such as Bolivar, Martin Luther King
- > Jr., Georges Padmore, W.E.B. Dubois, Kwame Nkrumah, and Cheikh Anta
- > Diop to mount a resistance movement against their mostly corrupt and
- > incompetent leaders (a Herculean task, indeed). Only then could they
- > fulfill the dream of a common African identity and the establishment
- > of a United States of Africa.
- >
- > Sanou Mbaye, a Senegalese economist, is a former member of the

African

- > Development Bank's senior management. Copyright 2007 Project

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> -----

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| 21871|2007-03-11 20:34:27|Alex van Deelen|African DNA in a Mayan sample|
This article finds an African gene in a person described as "a Mayan".

Is this genetic evidence that Abu Bakiri made it to South America?

" A total of 121 humans, representing 5 continents, and 10 other primates were typed by sequencing and/or restriction analysis. There is a difference between Africans and non-Africans. The STS is polymorphic in Central Africans. The G allele occurred in 19 of 30 Africans typed. Outside Africa, only one sample, a Mayan, had the G allele. As all non-human primates possessed the A allele, this is likely to be the ancestral type. "

http://66.102.9.104/search?q=cache:7uru0Fh5DgwJ:ycc.biosci.arizona.edu/newsletters/YCC_Newsletter_2.pdf+bantu+smcy&hl=en&ct=clnk&cd=1

| 21872|2007-03-11 20:39:20|Paul Kekai Manansala|Re: A kinder, gentler racism|
The Stormfront site appears to have done much better than the counter pro-Med. "Racial Myths" site that seems now to have disappeared.

Regards,

Paul Kekai Manansala

| 21873|2007-03-12 09:15:58|Myra Wysinger|Princess of the Sun - World Premiere|
March 12, 2007

Princess of the Sun - World Premiere

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Video clip:

<http://www.goodnews4films.com/index.asp>

Official Website:

<http://www.lareinesoleil-lefilm.com/home.html>

News article:

<http://www.goodnews4films.com/details.asp?pg=1&Item=3&NewsID=115>
| 21874|2007-03-12 11:07:08|Mahari|Re: Princess of the Sun - World Premiere|

At least from what I saw they depicted the main characters with dark brown skin BUT WITH STRAIGHT HAIR AND BLUE EYES???

Cross-over appeal?

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.

Henry Ford (23)

--- On Wed 12/31, Myra Wysinger <nmyemail@yahoo.com> wrote:

From: Myra Wysinger [mailto:nmyemail@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: 12 Mar 2007 09:15:59 -0700, Mon, 12 Mar 2007 16:13:34 -0000

Subject: [Ta_Seti] Princess of the Sun - World Premiere

March 12, 2007

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| 21875|2007-03-12 11:25:07|anne|Re: Princess of the Sun - World Premiere|

lol... I was wondering about the blue eyes aswell - doesn't even look *real* with that color skin... strange idea.

Mahari wrote:

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| 21876|2007-03-12 14:32:46|cristofori whitakara|Re: African DNA in a Mayan sample|
or possibly of olmec/xia origin?

Alex van Deelen wrote:

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(and love to hate): [Yahoo! TV's Guilty Pleasures list.](#)

| 21877|2007-03-12 18:01:05|HakatRe|Re: Princess of the Sun - World Premiere|

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Is not Vanessa Williams black? What color are her eyes? As if we are not diverse enough within our own race to be considered Egyptians in all our variations. And the hair being straight? Well, no expert in the field of egyptology or anthropology could ever pinpoint what percentage of ancient Egyptians had naturally straight or naturally kinky/nappy hair. We forget that Egyptian Royalty shaved their heads regularly for cultural, spiritual and sanitary reasons and the "standardized" Nubian style kinky, long wigs remained the fashion for the majority of Egyptian history, regardless of what "race" wore them.

If anything, instead of being offended at the color of certain characters' eyes, we should be proud that the Egyptian, French and Belgium sources for this film were honorable enough to show the dark skin of these people. Along with this truth, the infusion of genetic signs of lighter races (e.g. blue eyes) are more than likely a way of showing Egypt's racial diversity, (which was also true) as blacks were not the only inhabitants, or participants within the empire. Mediterraneans from the coast of western Asia and Levantines from Palestine were also duly noted citizens in Egyptian antiquity.

Your brother,

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| 21878|2007-03-12 19:04:06|Manu Ampim|ANCIENT EGYPT (KEMET) TOUR ORIENTATION - Mar 18th|

CLASSICAL AFRICA EDUCATIONAL TOUR VIII

ANCIENT EGYPT (KEMET) - 2007

Personally escorted by

PROF. MANU AMPIM

(experienced tour guide & historian of Africana Studies)

FREE TOUR INFORMATION SESSION - 1 hour

DATE: Sunday, March 18, 2007

PLACE: 580 Grand Avenue, Oakland, CA

(across from Lake Merritt)

TIME: 3:45 pm (sharp)

Must call to reserve seat - space is limited.

510.482.5791 or Profmanu@acninc.net

Tour itinerary

http://manuampim.com/kmt_07.doc

Tour schedule: May 31 - June 14, 2007 - \$3229 (all inclusive)

CLASSICAL AFRICA EDUCATIONAL TOUR VIII

ANCIENT EGYPT (KEMET)

TRIP INCLUDES:

- All tips, taxes, and domestic travel in Egypt
- Deluxe hotel accommodations & two meals per day
- Entrance fees to over 40 sites & monuments

-CD on "Documenting Your Travel Experiences"

-On-site and evening presentations by Prof. Ampim

-Optional 3 units college credit

TOUR HIGHLIGHTS (LAND OF THE PHARAOHS):

We will visit...

-The great pyramids of Giza & the Great Sphinx (Heru-em-akhet), which is the most well-known statue in the world.

-The ancient capital city of Memphis and the extensive monuments of Sakkara, including the Tomb of Ptah-Hotep, author of the oldest surviving book in the world.

-The massive Dahshure & Meidum pyramids, and the Mastaba of Ra-Hotep & Nofret, whose famous statues in the Cairo Museum are forgeries according to Prof. Ampim in his book, "Modern Fraud".

-The Egyptian Museum with its renowned collection of well-preserved Pharaonic antiquities.

-The temples of Luxor and Karnak, which constitute one of the largest open-air museums in the world.

-The famous Valley of the Kings/Queens and Noble Tombs, including the Tomb of King Tutankhamen & the Temple of Queen Hatshepsut.

-The ancient city of the tomb builders, Deir el-Medina.

-The Luxor Museum & the Nubian Museum in Aswan.

-The Dendera, Edfu, and Abydos temples

-The Noble Tombs in Aswan & the temples of Pharaoh Ramses II / Queen Nefertari at Abu Simbel.

- The ancient Workmen's Village of Deir el Medina

-The Nubian village tour

- and much more...

=====

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http://manuampim.com/kmt_07.doc

FOR MORE INFO:

Prof. Manu Ampim

Director, Advancing the Research

510-482-5791

www.ManuAmpim.com

Profmanu@acninc.net

TOUR REGISTRATION & PAYMENT:

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1675 Virginia Avenue, Suite 200

Atlanta, GA 30337

Tel. 404-767-2727

Fax. 404-766-4520

Email: ctoinc@aol.com

| 21879|2007-03-13 01:50:45|Herman Patton|Re: Princess of the Sun - World Premiere|

Our African brothers and sisters in the region didn't and don't have blue eyes. It seems to me that they understand that they have nothing solid to stand upon but at the same time they can let the European look go.

It still seems like an attempt to keep some form of Eurocentric-ism alive and kickin.

| ----- Original Message -----

| From: HakatRe

To: Ta_Seti@yahoogroups.com

Sent: Monday, March 12, 2007 2:55:17 PM

Subject: RE: [Ta_Seti] Princess of the Sun - World Premiere

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| 21880|2007-03-13 06:11:49|Paul Kekai Manansala|Re: Princess of the Sun - World Premiere|
The characters do look black despite sometimes having blue eyes, which even in today's much more cosmopolitan Egypt are rather scarce.

I do consider it a vast improvement over earlier works. Certainly much more accurate than The Prince of Egypt by Disney.

Regards,

Paul Kekai Manansala

| 21881|2007-03-13 07:32:57|jean philippe|RE : RE: [Ta_Seti] Princess of the Sun - World Premiere|

Not Wrong at all.

It is a step forward about the Ancient Egyptian reality.

HakatRe a 飲it:

In my opinion, it is refreshing to see a film (albeit an animated one) about ancient Egypt which shows practically all the inhabitants as having dark brown skin. It speaks volumes about the current view of who these people were (blue eyes or not). As far as my African American brothers and sisters are concerned, I have one question... Does it offend you that the creators of this film chose to portray some of the Egyptians with blue eyes? If so, why?

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If anything, instead of being offended at the color of certain characters' eyes, we should be proud that the Egyptian, French and Belgium sources for this film were honorable enough to show the dark skin of these people. Along with this truth, the infusion of genetic signs of lighter races (e.g. blue eyes) are more than likely a way of showing Egypt's racial diversity, (which was also true) as blacks were not the only inhabitants, or participants within the empire. Mediterraneans from the coast of western Asia and Levantines from Palestine were also duly noted citizens in Egyptian antiquity.

Your brother,
HakatRe

Mahari wrote:

At least from what I saw they depicted the main characters with dark brown skin BUT WITH STRAIGHT HAIR AND BLUE EYES???

Cross-over appeal?

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.

Henry Ford (23)

--- On Wed 12/31, Myra Wysinger <nmyemail@yahoo.com> wrote:

From: Myra Wysinger [mailto:nmyemail@yahoo.com]

To: Ta_Seti@yahooogroups.com

Date: 12 Mar 2007 09:15:59 -0700, Mon, 12 Mar 2007 16:13:34 -0000

Subject: [Ta_Seti] Princess of the Sun - World Premiere

March 12, 2007

Princess of the Sun - World Premiere

Under the auspices of Mr. Farouk Hosni, Minister of culture, and the attendance of Philippe Coste, the ambassador of France in Egypt and Daniel Leroy, The ambassador of Belgium in Egypt, Good News for Film and Music has taken the initiative to release the largest French-Belgium animation production for 2007, The Princess of the Sun on March 13th at the Pyramids Millennium panorama.

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AKH

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| 21882|2007-03-13 09:44:56|Djehuti Sundaka|Re: Princess of the Sun - World Premiere|

"Does it offend you that the creators of this film chose to portray some of the Egyptians with blue eyes? If so, why?"

Yes, it is offensive. Such depictions are a continuation of a racist legacy that sought to make the people of Kamat out to be "brown-skinned caucasoids of the Mediterranean type" or "Caucasian Hamite invaders" who subdued and became mixed with darker inferior indigenous inhabitants.

I personally have yet to see or currently don't recall seeing blue-eyed cartoon depictions of other non-Caucasian ethnicites, not even Arabs. But when it comes to the people of Kamat and even African-Americans, such depictions are apparently acceptable to the international Eurocentric establishment. Showing the characters with brown skin is a concession to overwhelming social awareness, not honorable progress on their part.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, HakatRe wrote:

>

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| 21883|2007-03-13 09:53:41|shalom|Re: RE : RE: [Ta_Seti] Princess of the Sun - World
Premiere|

[Looks good.](#)

[Maybe they show AEs inventing contacts. :\)](#)

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** jean philippe

Sent: Tuesday, March 13, 2007 9:33 AM

To: Ta_Seti@yahoogroups.com

Subject: RE : RE: [Ta_Seti] Princess of the Sun - World Premiere

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| 21884|2007-03-13 10:13:20|Paul Kekai Manansala|Re: Princess of the Sun - World Premiere|
--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>
> "Does it offend you that the creators of this film chose to portray
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> Yes, it is offensive. Such depictions are a continuation of a
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> be "brown-skinned caucasoids of the Mediterranean type"
> or "Caucasian Hamite invaders" who subdued and became mixed with
> darker inferior indigenous inhabitants.
>

I get that impression more with The Prince of Egypt.

In this case, there looks like some attempts to follow the iconography with the exception of course of the blue eyes.

It could be that there was some "Hamitic" motivations but it could also just be artistic license as the filmmakers are European. Sort of like a Khoi or Dane depicting Jesus like one of their own.

Images from "Princess of the Sun"



Regards,
Paul Kekai Manansala

| 21885|2007-03-13 10:31:25|Djehuti Sundaka|The New Science of Human Evolution|

The New Science of Human Evolution

By Sharon Begley

Newsweek

March 19, 2007 issue - Unlike teeth and skulls and other bones, hair is no match for the pitiless ravages of weather, geologic upheaval and time. So although skulls from millions of years ago testify to the increase in brain size as one species of human ancestor evolved into the next, and although the architecture of spine and hips shows when our ancestors first stood erect, the fossil record is silent on when they fully lost their body hair and replaced it with clothing. Which makes it fortunate that Mark Stoneking thought of lice.

Head lice live in the hair on the head. But body lice, a larger variety, are misnamed: they live in clothing. Head lice, as a species, go back millions of years, while body lice are a more recent arrival. Stoneking, an evolutionary anthropologist, had a hunch that he could calculate when body lice evolved from head lice by comparing the two varieties' DNA, which accumulates changes at a regular rate. (It's like calculating how long it took a typist to produce a document if you know he makes six typos per minute.) That fork in the louse's family tree, he and colleagues at Germany's Max Planck Institute for Evolutionary Anthropology concluded, occurred no more than 114,000 years ago. Since new kinds of creatures tend to appear when a new habitat does, that's when human ancestors must have lost their body hair for good?and made up for it with clothing that, besides keeping them warm, provided a home for the newly evolved louse.

If you had asked paleoanthropologists a generation ago what lice DNA might reveal about how we became human, they would have laughed you out of the room. But research into our origins and evolution has come a long way. Starting with the first discovery of a fossil suggesting that a different sort of human once lived on this planet?it was a Neanderthal skull, unearthed in a mine in Germany's Neander Valley in 1856?our species' genealogy was inferred from stones and bones. Fossils and tools testified to our ancestors' origins in Africa, the emergence of their ability to walk upright, the development of toolmaking and more. But now two new storytellers have begun speaking: DNA and brains.

The science of human evolution is undergoing its own revolution. Although we tend to see the march of species down through time as a single-file parade, with descendant succeeding ancestor in a neat line, the emerging science shows that the story of our species is far more complicated than Biblical literalists would have it?but also more complex than secular science suspected. By analyzing the DNA of today's humans as well as chimps and other species (even lice), scientists are zeroing in on turning points in evolution, such as when and how language and speech developed, and when our ancestors left Africa. DNA can even reveal how many pilgrims made that trek.

At the new Hall of Human Origins at the American Museum of Natural History in New York, DNA gets equal billing with fossils. And by comparing the impressions that brains left on the inside of skulls, "paleoneurology" is documenting when structures that power the human mind arose, shedding light on how our ancestors lived and thought. Whether or not you believe the hand of God was guiding these changes, the discoveries are overturning longstanding ideas about how we became human.

Not that fossils are passé. new discoveries are pruning and reshaping humankind's family tree as radically as bonsai. The neat traditional model in which one species gave rise to another like Biblical "begats" has been replaced by a profusion of branches, representing species that lived at the same time as our direct ancestors but whose lines died out. It's like discovering that your great-great-grandfather was not an only child as you'd thought, but had a number of siblings who, for unknown reasons, left no descendants. New research also shows that "progress" and "human evolution" are only occasional partners. More than once in human prehistory, evolution created a modern trait such as a face without jutting, apelike brows and jaws, only to let it go extinct, before trying again a few million years later. Our species' travels through time proceeded in fits and starts, with long periods when "nothing much happened," punctuated by bursts of dizzying change, says paleontologist Ian Tattersall, co-curator of the American Museum's new hall.

As its exhibits show, humankind's roots are sunk deep in the East African savanna. There, the last creature ancestral to humans as well as chimps?our closest living cousins?lived, standing at a fork in the family tree as momentous as it is contentious. Fossils never resolved when the lineages split. DNA might. Human DNA and chimp DNA differ by no more than 1.2 percent, and DNA changes at a fairly regular rate. That lets scientists use this rate to calibrate a "molecular clock" whose tick-tocks measure how long ago a genetic change occurred. The fact that the DNA of living chimps and humans differ by about 35 million chemical "letters," for instance, implies that the two lineages split 5 million to 6 million years ago. That fits with the discovery that Earth became cruelly colder and drier 6.5 million years ago, just the sort of climate change that coaxes new species into being. The apes that stayed in the forests hardly changed; they are the ancestors of today's chimps. Those that ventured into the newly formed habitat of dry grasslands had taken the first steps toward becoming human.

Now the contentious part. In 2001, a team digging in Chad unearthed what it claimed was the oldest fossil of an ancestor of humans but not chimps. If so, it must have lived after the two lineages split. Trouble was, *Sahelanthropus tchadensis* (nicknamed Toumai, the local word for "child") lived close to 7 million years ago. The genetic data, pointing to a

human-chimp split at least 1 million years later, suggest that Toumai is not the ur-hominid?the first creature ancestral only to human and not our chimp cousins?after all.

If Toumai is not our ancestor, what is he doing with such a humanlike face and teeth, which look like those of species 5 million years his junior? "A 7 million-year-old hominid should be just starting to look like a hominid, not have a trait you see so much later in the fossil record," says paleoanthropologist Bernard Wood of George Washington University. Even if he is not our ancestor, Toumai is valuable because he undermines the "begat" model of human evolution?that Toumai begat Australopithecus who begat Homo habilis who begat Homo erectus who begat Homo sapiens. That model assumes that each biological innovation, whether bipedality or a large brain or any other, evolved only once and stuck.

Instead, evolution played Mr. Potato Head, putting different combinations of features on ancient hominids then letting them vanish until a later species evolved them. "Similar traits evolved more than once, which means you can't use them as gold-plated evidence that one fossil is descended from another or that having an advanced trait means a fossil was a direct ancestor of modern humans," says Wood. "Lots of branches in the human family tree don't make it to the surface."

In fact, starting 4 million years ago half a dozen hominids belonging to the genus Australopithecus called Africa home. Best-known for the fossil named Lucy, which was discovered in 1974, Australopithecus afarensis had apelike features such as a large jaw and jutting face, and probably scrambled up trees for safety and shelter. But she also strode the grasslands erect, a hallmark of modern humans. Footprints preserved in volcanic ash 3.6 million years old are mute testimony to how one larger afarensis and a smaller companion?woman and mate, or parent and child?walked across a plain in what is now Tanzania.

What triggered this abrupt change?what set us on the road to becoming fully human?has long stumped experts. Where stones and bones were of little help, however, genes and brains have begun to speak. Last summer scientists discovered a gene called HAR1 (for human accelerated region) that is present in animals from chickens to chimps to people. It had changed in only two of its 118 chemical "letters" from 310 million years ago (when the lineages of chickens and chimps split) to 5 million years ago. But 18 letters changed in the (relative) blink of an eye since the human lineage split from chimps', Katherine Pollard of the University of California, Davis, and colleagues reported. That high rate of change is a sign of a gene whose evolution keeps conferring advantages on those who carry it, perhaps starting with Australopithecus.

The brain, more than any other organ, may have reaped those genetic advantages. HAR1 reaches a peak of activity from the seventh to ninth week of gestation in humans, apparently spurring brain growth. And it is plentiful in cells that create the six layers of neurons in the human cortex. "HAR1 is present in neurons that play a role in the geometry and layout of the cortex," says Pollard. It likely helped the cortexes of our ancestors develop the elaborate folds characteristic of a complex brain.

Besides making brain structure more complex, genetic change also advanced the brain's chemistry. In 2005, Matthew Rockman of Duke University and colleagues discovered that a gene called PDYN began accumulating changes 7 million years ago, soon after our oldest direct ancestor appeared. This gene regulates production of a molecule called prodynorphin, which is like the brain's soup stock: depending on what other ingredients are added, it can change into neurochemicals that underlie perception, behavior or memory. "Fossils can tell us a lot, but it is genomes that tell us what was involved in making language possible and in making brains the way they are today," says Rob DeSalle, co-curator of the American Museum's new hall.

It surely took more than prodynorphin's magic to modernize a brain and thus jump-start the creation of new species. To find what else made us human, scientists led by neurogeneticist Daniel Geschwind of UCLA are examining which combinations of genes are active in the cortex, the seat of higher thinking, of chimps and people. Among the genes turned to "high" in people, they reported last year, are those that influence how fast electrical signals jump from neuron to neuron and therefore how fast the brain can process information, those that enhance connections between the cells and thus learning and memory, and those that promote brain growth. This pattern of gene activity, it appears, began emerging when Australo-pithecus species did.

And it helps explain why Lucy's kind were the way they were. Afarensis women and men stood three to five feet tall and weighed 60 to 100 pounds. They had small teeth good for fruits and nuts, but not meat. (The available prey was enough to make one a confirmed vegetarian: hyenas the size of bears, saber-toothed cats and other mega-reptiles and raptors.) That suggests that early humans were more often prey than predators, says anthropologist Robert Sussman of Washington University, coauthor of the 2005 book "Man the Hunted." The evidence is as stark as the many fossil skulls containing holes made by big cats and talon marks from raptors.

The realization that early humans were the hunted and not hunters has upended traditional ideas about what it takes for a species to thrive. For decades the reigning view had been that hunting prowess and the ability to

vanquish competitors was the key to our ancestors' evolutionary success (an idea fostered, critics now say, by the male domination of anthropology during most of the 20th century). But prey species do not owe their survival to anything of the sort, argues Sussman. Instead, they rely on their wits and, especially, social skills to survive. Being hunted brought evolutionary pressure on our ancestors to cooperate and live in cohesive groups. That, more than aggression and warfare, is our evolutionary legacy.

Both genetics and paleoneurology back that up. A hormone called oxytocin, best-known for inducing labor and lactation in women, also operates in the brain (of both sexes). There, it promotes trust during interactions with other people, and thus the cooperative behavior that lets groups of people live together for the common good. By comparing the chimp genome with the human, scientists infer that oxytocin existed in the ancestor of both. But it has undergone changes since then, perhaps in how strongly the brain responds to it and in how much is produced. The research is still underway, but one possibility is that the changes occurred around the time our ancestors settled into a system based on enduring bonds between men and women, about 1.7 million years ago.

That was a formula for success, and one that may have also left a mark on the brain. Besides revealing the size of a brain, paleoneurology examines impressions of surface features that the brain leaves on the inside of the skull. That yields clues to its organization. Comparing the shapes of the brains of two hominids that lived 2.5 million years ago, *Australopithecus africanus* and *Paranthropus*, scientists find major differences in the shape of the frontal lobe, which controls higher cognition. "*Paranthropus* has a teardrop shape, whereas *africanus* is more squared off, and *africanus* has a swooping down on the bottom where *Paranthropus* is sort of peaked," says Dean Falk of Florida State University. That configuration suggests that *africanus* had a better-developed region called area 10, which plays a key role in decision-making, taking initiative and advance planning. It may be why *africanus* evolved while *Paranthropus* came to a dead end.

Paleoneurology promises to do what simplistic studies of ancient brains—which asked only how big they were—could not: explain our ancestors' great leaps forward. About 2.5 million years ago a new genus, *Homo habilis*, appeared in Africa. Discovered by the legendary Louis and Mary Leakey, *habilis* was the first hominid with a brain bigger than a chimp's, and was the first toolmaker: stone tools?sharp flakes of rock?appeared when *habilis* did. Their direct descendant, *Homo erectus*, took an equally momentous step: venturing beyond Africa. In the Republic of Georgia at a site called Dmanisi, scientists have unearthed 1.8 million-year-old fossils of *erectus*, "the first outpost we know of beyond Africa," says G. Philip Rightmire of Binghamton University. "It looks like these people got out and materialized everywhere in Eurasia," showing up as Java man and Peking man, among others.

(None of the original fossils of Peking man survived World War II. Packed for shipment to the United States for safekeeping, they disappeared in transit; only casts remain.) Ancient humans didn't just walk: they reached Australia 60,000 years ago, across miles of open ocean.

Erectus shows that brain size is too crude a measure of a species' talents. At Dmanisi, the brains range from 600 to 770 cubic centimeters, comparable to the more primitive habilis. But while erectus did not distinguish themselves in brain size, brain structure is more telling. They were the first of our ancestors to have an asymmetric brain, as modern humans do; Australopithecus species do not. Asymmetry is a mark of increasing specialization and therefore complex cognitive ability. Erectus used it to, among other things, discover and tame fire. What they did not use it for is technology. Tools found with the Dmanisi fossils include cutting flakes, rock "cores" from which flakes were made and a chopper, all primitive even for their time. "The old idea that you needed a master's degree in stone tools to leave Africa is crazy," says Bernard Wood.

Although erectus spread across Eurasia between 2 million and 1 million years ago, DNA makes clear that the species was almost certainly a dead end and not our ancestor, as some scientists had argued. According to this idea, groups of erectus scattered across the Old World all accrued the same mutations and underwent the same natural selection that led to Homo sapiens. The Y chromosome begs to differ. The Y is passed intact from father to son; in that sense, it's like a last name and so can be used to trace ancestries. But like surnames that got Anglicized at Ellis Island, sometimes a Y changes, with the altered version being passed to all male descendants. Peter Underhill, a molecular anthropologist at Stanford University, tracked 160 such changes in the Y's of 1,062 men from 21 populations across the world. Applying the molecular-clock technique, he concludes that the most recent common ancestor of all men alive today lived 89,000 years ago in Africa. The first modern humans?and therefore, unlike the earlier wave of Homo erectus into Asia a million years ago, the ancestors of everyone today?departed Africa about 66,000 years ago.

These pilgrims were strikingly few. From the amount of variation in Y chromosomes today, population geneticists infer how many individuals were in this "founder" population. The best estimate: 2,000 men. Assuming an equal number of women, only 4,000 brave souls ventured forth from Africa. We are their descendants.

A curious thing about early Homo species is that they looked quite human early on. "By 600,000 years ago everyone had a big brain, and by 200,000 years ago people in Africa looked like modern humans," says archeologist Richard Klein of Stanford. "But there was no representational art, no

figurines, no jewelry until 50,000 years ago. Some kind of cognitive advance was required, probably in language or working memory. But since size hardly changed, the brain change that produced behaviorally modern humans must have been in structure."

The source of such structural changes must come, like every aspect of our physiology, from genes. Combing the genome for genes that emerged just when language, art, culture and other products of higher intelligence did, researchers have found three with the right timing.

The first, called FOXP2, plays a role in human speech and language, but it must do something else in other species, because the decidedly nonverbal mouse has a version of it. Using the standard molecular-clock tactic, Svante Paabo and colleagues at the Max Planck Institute estimate that the human version of FOXP2 appeared less than 200,000 years ago?about when anatomically modern humans stepped onto the world stage?and maybe as recently as 50,000. If so, then it is only humans as modern as those in the last diaspora out of Africa who developed advanced, spoken language. Another gene with interesting timing is microcephalin, which affects brain size. It carries a time stamp of 37,000 years ago, again when symbolic thinking was taking hold in our most recent ancestors. The third, called ASPM and also involved in brain size, clocks in at 5,800 years. That was just before people established the first cities in the Near East and is well after Homo sapiens attained their modern form. It therefore suggests that we are still evolving.

The fossils have not finished speaking, of course. These countless postcards from the past surely still lie en-cased in the rocks of the Old World. But now, as ancient DNA and gray matter give up their secrets, they are adding life to the age-old quest to understand where humankind came from and how we got here.

With Mary Carmichael

URL: <http://www.msnbc.msn.com/id/17542627/site/newsweek/?GT1=9145>

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| 21886|2007-03-13 11:08:08|Myra Wysinger|Re: Princess of the Sun - World Premiere|
The cats in the film has blue eyes.

Myra

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups .com, "Djehuti Sundaka" wrote:

>
> "Does it offend you that the creators of this film chose to portray
> some of the Egyptians with blue eyes? If so, why?"
>
> Yes, it is offensive. Such depictions are a continuation of a
> racist legacy that sought to make the people of Kamat out to
> be "brown-skinned caucasoids of the Mediterranean type"
> or "Caucasian Hamite invaders" who subdued and became mixed with
> darker inferior indigenous inhabitants.
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I get that impression more with The Prince of Egypt.

In this case, there looks like some attempts to follow the iconography with the exception of course of the blue eyes.

It could be that there was some "Hamitic" motivations but it could also just be artistic license as the filmmakers are European. Sort of like a Khoi or Dane depicting Jesus like one of their own.

Images from "Princess of the Sun"



Regards,
Paul Kekai Manansala

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| 21887|2007-03-13 14:53:09|cristofori whitakara|Re: Princess of the Sun - World Premiere|
ever look into the person's pupil with blue eyes? they are not blue? something to make me say an
arsenio hall mmmmmmmmmmm

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| 21888|2007-03-13 17:26:54|Mahari Mengistu|Re: Princess of the Sun - World Premiere|

Precisely - a perhaps subtle and devious attempt to delude and interject euros significantly in the mix.

And yes, there were some med-types in Kemet but that was much later

in its history - when it began to fall and become weak and become someone else's Egypt. Yes, Egypt is diverse NOW in the current sense of the word. But what many want to emphasize is that the people we see now in Egypt were not the original builders of the culture - except for those basically pushed toward the south who actually look more like the original people.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Herman Patton wrote:

>

> Our African brothers and sisters in the region didn't and don't have blue eyes. It seems to me that they understand that they have nothing solid to stand upon but at the same time they can let the European look go.

>

> It still seems like an attempt to keep some form of Eurocentric-ism alive and kickin.

>

> ----- Original Message -----

> From: HakatRe

> To: Ta_Seti@yahoogroups.com

> Sent: Monday, March 12, 2007 2:55:17 PM

> Subject: RE: [Ta_Seti] Princess of the Sun - World Premiere

>

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> In my opinion, it is refreshing to see a film (albeit an animated one) about ancient Egypt which shows practically all the inhabitants as having dark brown skin. It speaks volumes about the current view of who these people were (blue eyes or not). As far as my African American brothers and sisters are concerned, I have one question... Does it offend you that the creators of this film chose to portray some of the Egyptians with blue eyes? If so, why?

>

> Is not Vanessa Williams black? What color are her eyes? As if we

are not diverse enough within our own race to be considered Egyptians in all our variations. And the hair being straight? Well, no expert in the field of egyptology or anthropology could ever pinpoint what percentage of ancient Egyptians had naturally straight or naturally kinky/nappy hair. We forget that Egyptian Royalty shaved their heads regularly for cultural, spiritual and sanitary

> reasons and the "standardized" Nubian style kinky, long wigs remained the fashion for the majority of Egyptian history, regardless of what "race" wore them.

>

> If anything, instead of being offended at the color of certain characters' eyes, we should be proud that the Egyptian, French and Belgium sources for this film were honorable enough to show the dark skin of these people. Along with this truth, the infusion of genetic signs of lighter races (e.g. blue eyes) are more than likely a way of showing Egypt's racial diversity, (which was also true) as blacks were not the only inhabitants, or participants within the empire. Mediterraneans from the coast of western Asia and Levantines from Palestine were also duly noted citizens in Egyptian antiquity.

>

> Your brother,

> HakatRe

>

> Mahari wrote:

>

> At least from what I saw they depicted the main characters with dark brown skin BUT WITH STRAIGHT HAIR AND BLUE EYES???

> Cross-over appeal?

>

>

> FREE INDIA'S BLACKS..... .

>

> It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.

> Henry Ford (23)

>

> --- On Wed 12/31, Myra Wysinger <

> nmyemail@yahoo. com > wrote:

>

> From: Myra Wysinger [mailto: nmyemail@yahoo. com]

> To: Ta_Seti@yahoogroups .com

> Date: 12 Mar 2007 09:15:59 -0700, Mon, 12 Mar 2007 16:13:34 -0000

> Subject: [Ta_Seti] Princess of the Sun - World Premiere

>

> March 12, 2007

>
> Princess of the Sun - World Premiere
>
> Under the auspices of Mr. Farouk Hosni, Minister of culture, and
the
> attendance of Philippe Coste, the ambassador of France in Egypt and
> Daniel Leroy, The ambassador of Belgium in Egypt, Good News for
Film
> and Music has taken the initiative to release the largest French-
> Belgium animation production for 2007, The Princess of the Sun on
> March 13th at the Pyramids Millennium panorama.
>
> Good News Group has taken the initiative of proposing that the
movie
> be released worldwide from Egypt . .
> . the natural setting of the
> story featuring Tutankhamen, Akhenaton and Nefertiti, at the
pyramids
> area.
>
> Video clip:
>
> <http://www.goodnews4films.com/index.asp>
>
> Official Website:
>
> <http://www.lareinesoleil-lefilm.com/home.html>
>
> News article:
>
> <http://www.goodnews4films.com/details.asp?pg=1&Item=3&NewsID=115>
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$$>$$
 \succ

Mahari

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

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> > some of the Egyptians with blue eyes? If so, why?"

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> >

>

>

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>

> Images from "Princess of the Sun"

>

>

>

> Regards,

> Paul Kekai Manansala

>

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> -----

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>

| 21890|2007-03-13 19:27:45|Paul Kekai Manansala|Tracing Past Human Male Movements in Northern/Eastern Africa and We|

Here's another affirming study suggesting migration from North/East Africa to western Eurasia during the Neolithic and earlier periods.

Regards,

Paul Kekai Manansala

Tracing Past Human Male Movements in Northern/Eastern Africa and Western Eurasia: New Clues from Y-chromosomal Haplogroups E-M78 and J-M12

<http://mbe.oxfordjournals.org/cgi/content/abstract/msm049v1>

Fulvio Cruciani¹, Roberta La Fratta¹, Beniamino Trombetta¹, Piero Santolamazza¹, Daniele Sellitto², Eliane Beraud Colomb³, Jean-Michel Dugoujon⁴, Federica Crivellaro^{1,*}, Tamara Benincasa⁵, Roberto Pascone⁶, Pedro Moral⁷, Elizabeth Watson⁸, Bela Melegh⁹, Guido Barbujani¹⁰, Silvia Fuselli¹⁰, Giuseppe Vona¹¹, Boris Zagradisnik¹², Guenter Assum¹³, Radim Brdicka¹⁴, Andrey I. Kozlov¹⁵, Georgi D. Efremov¹⁶, Alfredo Coppa¹⁷, Andrea Novelletto¹⁸ and Rosaria Scozzari^{1,2}

Corresponding author: Rosaria Scozzari, Dipartimento di Genetica e, Biologia Molecolare, Sapienza Universit i Roma, P.le Aldo Moro 5, 00185 Rome, Italy, Phone: (39) 06 49912826 (office), Phone: (39) 06 49912924 (lab), Fax: (39) 06 4456866, E-mail: rosaria.scozzari@uniroma1.it

Detailed population data were obtained on the distribution of novel biallelic markers that finely dissect the human Y chromosomal haplogroup E-M78. Among 6501 Y chromosomes sampled in 81 human populations worldwide, we found 517 E-M78 chromosomes and assigned them to ten sub-haplogroups. Eleven microsatellite loci were used to further evaluate sub-haplogroup internal diversification.

The geographic and quantitative analysis of haplogroup and microsatellite diversity is strongly suggestive of a north-eastern African origin of E-M78, with a corridor for bidirectional migrations between north-eastern and eastern Africa (at least two episodes between 23.9-17.3 ky and 18.0-5.9 ky ago), trans-Mediterranean migrations directly from northern Africa to Europe (mainly in the last 13.0 ky) and flow from north-eastern Africa to western Asia between 20.0 and 6.8 ky ago.

A single clade within E-M78 (E-V13) highlights a range expansion in the Bronze Age of south-eastern Europe, which is also detected by haplogroup J-M12. The phylogeography, pattern of molecular radiation and coalescence estimates for both haplogroups are similar and reveal that the genetic landscape of this region is, to a large extent, the consequence of a recent population growth in situ rather than the result of a mere flow of western Asian migrants in the early Neolithic.

Our results not only provide a refinement of previous evolutionary hypotheses, but also well defined time frames for past human movements

both in northern/eastern Africa and western Eurasia.

Key Words: Y chromosome haplogroups ? Y chromosome phylogeography ? human migrations ? Bronze Age ? European populations ? African populations

* Present address: Leverhulme Centre for Human Evolutionary Studies,
University of Cambridge, Cambridge, U.K.;

| 21891|2007-03-13 21:25:32|HakatRe|Re: Princess of the Sun - World Premiere|

It is always amusing to me seeing how some brothers and sisters react to the various ways which "non-blacks" depict the ancient Egyptians. Whether it's an very French looking Tutankhamen or some other image using modern forensic techniques that come out "white." In our day and age there is so much flowing information (visual information) as to what race[s] the Egyptians were that no one black should be offended when a non-black image shows up. Yet we are... As if we were witnesses to some far-fetched abstinence of intermarriage with ancient northeast Africa... Again, in Princess of the Sun, the green and blue eyes are obviously indicative of Egypt's diversity which WAS a reality (from early on in Kemet's history). Whenever I mention this within an exclusively black environment such as this group, the only response is usually one of denial. The same kind of denial that that we display when it comes to our black brothers and sisters who have blue and green eyes. But I forget that in America, the Egyptians were either pure black only, or in the eyes of the "majority" they were white. Anything in between is not discussed... Ignorance!!

A lot of us African Americans contradict ourselves when we denounce any sign or characteristic in our people that would suggest "whiteness" when many of our own people carry these same traits (Vanessa Williams and Natalie Cole, I'm sure would agree). Again, I ask, are they not still black? Ok, then why are so many of us in here "offended" to see brothers and sisters with blue eyes in this "animated" film?? In all honesty, do you think the ancient Egyptians were racists themselves, being incapable of acquiring certain physical traits of their neighbors?

I read someone's comment a few posts back that basically mentioned that Egypt started to fall when other races mixed with the indigenous "black" people. Is that so? I view that as a weak, counter-racist statement (yes I'm black and damn proud of it, by the way). Also, the statement does not speak well of that person's knowledge of the history of Kemet either, or he/she would know that Egypt only reached the zenith of its power and influence only after a great portion of Nubia AND the Levant were made part of the Egyptian Empire. When it comes to truth, THE ACTUAL TRUTH, there is no room for racially biased opinions.

Your brother,
HakatRe

cristofori whitakara wrote:

ever look into the person's pupil with blue eyes? they are not blue?
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Myra Wysinger wrote:

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Images from "Princess of the Sun"



Regards,
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(and love to hate): [Yahoo! TV's Guilty Pleasures list](#).

| 21892|2007-03-13 21:25:59|HakatRe|Re: Tracing Past Human Male Movements in Northern/Eastern Africa an|

This is brilliant. The reading provides evidence of trans-continental migration from northeast African through the bronze age which (without saying so directly) contributed to the darker appearance and characteristics of southern Europeans and those of the Levant due to race mixing with black Africans. It also speaks of migration of blacks into Europe by means of the "Straights of Gibraltar." Even today, one can clearly see Europe from African and vice versa from that general area on the Moroccan and Spanish borders. Thanks, bro for posting this.

HakatRe

Paul Kekai Manansala wrote:

Here's another affirming study suggesting migration from North/East Africa to western Eurasia during the Neolithic and earlier periods.

Regards,
Paul Kekai Manansala

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<http://mbe.oxfordjournals.org/cgi/content/abstract/msm049v1>

Fulvio Cruciani¹, Roberta La Fratta¹, Beniamino Trombetta¹, Piero Santolamazza¹, Daniele Sellitto², Eliane Beraud Colomb³, Jean-Michel Dugoujon⁴, Federica Crivellaro¹, *, Tamara Benincasa⁵, Roberto Pascone⁶, Pedro Moral⁷, Elizabeth Watson⁸, Bela Melegh⁹, Guido Barbujani¹⁰, Silvia Fuselli¹⁰, Giuseppe Vona¹¹, Boris Zagradsnik¹², Guenter Assum¹³, Radim Brdicka¹⁴, Andrey I. Kozlov¹⁵, Georgi D. Efremov¹⁶, Alfredo Coppa¹⁷, Andrea Novelletto¹⁸ and Rosaria Scozzari^{1,2}

Corresponding author: Rosaria Scozzari, Dipartimento di Genetica e, Biologia Molecolare, Sapienza Università di Roma, P.le Aldo Moro 5, 00185 Rome, Italy, Phone: (39) 06 49912826 (office), Phone: (39) 06 49912924 (lab), Fax: (39) 06 4456866, E-mail: rosaria.scozzari@uniroma1.it

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* Present address: Leverhulme Centre for Human Evolutionary Studies, University of Cambridge, Cambridge, U.K.;

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| 21893|2007-03-13 21:26:20|Terry Howcott|Re: African DNA in a Mayan sample|
I'm a member of this group, but my emails are continually rejected so I don't know if this will go through.
But, in reference to this African DNA point, you might take a look at "[The Real Eye](#)"
Thanks,

T.H.

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| 21894|2007-03-13 21:27:29|Paul Kekai Manansala|Re: African DNA in a Mayan sample|

--- In Ta_Seti@yahoogroups.com, Terry Howcott wrote:

>

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>

>

Terry, make sure you're using the same email address that you signed
up with.

Regards,

Paul Kekai Manansala

| 21895|2007-03-14 07:20:14|shalom|Re: Princess of the Sun - World Premiere|

When it comes to truth, THE ACTUAL TRUTH, there is no room for racially biased opinions.

Yourbrother,

HakatRe

The "truth" is, the good folk you seek to defend are responsible for stealing,
hoarding, and destruction of the truth.

I doubt they need you to defend them as much as "your" people (as you say,
black) need fewer brothers/sisters(??) like you jumping up to justify and qualify
their actions. Although diverse, there is noreadily accessibleproof of real "blue"
eyed pharaohs, nor Jesus, is there?

Think, it ain't illegal yet

Meninarmer

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** HakatRe

Sent: Tuesday, March 13, 2007 9:48 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere

It is always amusing to me seeing how some brothers and sisters react to the various ways which "non-blacks" depict the ancient Egyptians. Whether it's an very French looking Tutankhamen or some other image using modern forensic techniques that come out "white." In our day and age there is so much flowing information (visual information) as to what race[s] the Egyptians were that no one black should be offended when a non-black image shows up. Yet we are... As if we were witnesses to some far-fetched abstinence of intermarriage withing ancient northeast Africa...

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Images from "Princess of the Sun"



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love](#)
(and love to hate): [Yahoo! TV's Guilty Pleasures
list.](#)

| 21896|2007-03-14 09:30:18|Djehuti Sundaka|Re: Princess of the Sun - World Premiere|
"Again, in Princess of the Sun, the green and blue eyes are
obviously indicative of Egypt's diversity which WAS a reality (from
early on in Kemet's history)."

Really? Well I've seen figurines of Sumerians with large round blue
eyes and have wondered whether or not such eye-color had been

original or had been added by later hands but the fact remains that I've seen them. On the other hand, I've NEVER seen blue or green-eyed representations of the people of Kamat in any pre-Ptolmaic period including the New Kingdom when plenty of Khurri and Aryan (i.e. Maryannu) and later Sea Peoples had been brought into Kamat. I've seen depictions of the four ethnic groupings recognized by Kamat and therefore ancient Kamat's acknowledgment of ethnic diversity that had included caucasoid elements but not a single green-eyed or blue-eyed individual among them. So how is it that the people of Kamat themselves were so poor at depicting what modern Europeans are supposedly so honorable in doing? If such eye-coloring is obviously indicative of ancient Kamat's diversity it apparently wasn't so obvious to the actual people of the time.

But perhaps I've overspoken on the subject. Perhaps there are plenty of New Kingdom depictions of green and blue-eyed Kamy individuals that have somehow escaped the notice of not only myself but also of every cross-burning racist who would have loved to have pointed out such depictions in supporting their "Hamite" perspectives of Kamy history.

Perhaps...

So I'll humbly await the pointing out of such ancient depictions to the list.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, HakatRe wrote:

>

> It is always amusing to me seeing how some brothers and sisters react to the various ways which "non-blacks" depict the ancient Egyptians. Whether it's an very French looking Tutankhamen or some other image using modern forensic techniques that come out "white." In our day and age there is so much flowing information (visual information) as to what race[s] the Egyptians were that no one black should be offended when a non-black image shows up. Yet we are... As if we were witnesses to some far-fetched abstinence of intermarriage withing ancient northeast Africa...

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| 21897|2007-03-14 09:49:29|arumese|Re: Princess of the Sun - World Premiere|
Does anyone remember the movie "Vamp" with Grace Jones?

Back in the eighties there was a movie where Grace Jones played a vampire who had been resurrected in the U.S. She was portrayed as a former queen of ancient Egypt who had been transformed into a member of the "undead." As black as she was, the producers saw fit to give her blue eyes in scenes where she was in fully human form.

The "blue eyes" theme seems to be a recurring fantasy for Westerners. They have immortalized ancient Egypt and its people to the point where they are hard-pressed to view them as regular mortal black types. It is what keeps the craze over ancient Egypt alive.

Even though these instances may seem minor on the surface, taking offense can be completely appropriate.

Apart from that, I am pleased to see that the characters appear to be presented to us as dark skinned Africoids. It is an unexpected leap from the usual fraudulent white skinned Caucasian representations. From looking at the characters, there does not seem to be much effort made to present the variation in skin color we usually see among blacks. But I suppose I have yet to see all of the Characters.

Fred

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

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> biased opinions.

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> Your brother,
> HakatRe

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> The "truth" is, the good folk you seek to defend are responsible for
> stealing, hoarding, and destruction of the truth.

>

> I doubt they need you to defend them as much as "your" people (as

you say,

> black) need fewer brothers/sisters (??) like you jumping up to justify and

> qualify their actions. Although diverse, there is no readily accessible

> proof of real "blue" eyed pharaohs, nor Jesus, is there?

>

> Think, it ain't illegal yet

> Meninarmer

> -----Original Message-----

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On

Behalf Of

> HakatRe

> Sent: Tuesday, March 13, 2007 9:48 PM

> To: Ta_Seti@yahoogroups.com

> Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere

>

>

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> It is always amusing to me seeing how some brothers and sisters react to

> the various ways which "non-blacks" depict the ancient Egyptians.

Whether

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> forensic techniques that come out "white." In our day and age there is so

> much flowing information (visual information) as to what race[s] the

> Egyptians were that no one black should be offended when a non-black image

> shows up. Yet we are... As if we were witnesses to some far-fetched

> abstinence of intermarriage withing ancient northeast Africa...

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> Again, in Princess of the Sun, the green and blue eyes are obviously

> indicative of Egypt's diversity which WAS a reality (from early on in

> Kemet's history). Whenever I mention this within an exclusively black

> environment such as this group, the only response is usually one of denial.

> The same kind of denial that we display when it comes to our black brothers

> and sisters who have blue and green eyes. But I forget that in America, the

> Egyptians were either pure black only, or in the eyes of

the "majority" they

> were white. Anything inbetween is not discussed... Ignorance!!

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| 21898|2007-03-14 10:10:43|anne|Re: Princess of the Sun - World Premiere|

I don't have much knowledge of ancient Egypt - but I do know some about
today - also about Europe... And even in Europe there are extremely few
blue-eyed people once you get down to Spain, Italy, Greece, Turkey and such
- even in France it's a rarity. The only place blue eyes are truly common are
in northern Europe. And I have never met a present-day Egyptian with blue
eyes and only a few - but of mixed origin - with green eyes. I just think those
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Djehuti Sundaka wrote:

"Again, in Princess of the Sun, the green and blue eyes are
obviously indicative of Egypt's diversity which WAS a reality (from
early on in Kemet's history)."

Really? Well I've seen figurines of Sumerians with large round blue
eyes and have wondered whether or not such eye-color had been
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But perhaps I've overspoken on the subject. Perhaps there are plenty of New Kingdom depictions of green and blue-eyed Kamy individuals that have somehow escaped the notice of not only myself but also of every cross-burning racist who would have loved to have pointed out such depictions in supporting their "Hamite" perspectives of Kamy history.

Perhaps...

So I'll humbly await the pointing out of such ancient depictions to the list.

Djehuti Sundaka

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with the [Yahoo! Search movie showtime shortcut](#).

| 21899|2007-03-14 10:14:21|clyde winters|Re: Princess of the Sun - World Premiere|
--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

> >
> Really? Well I've seen figurines of Sumerians with
> large round blue
> eyes and have wondered whether or not such eye-color
> had been
> original or had been added by later hands but the
> fact remains that
> I've seen them. >

Djehuti Sundaka

>
>

Hi

The figures you saw were not Sumerians. They were probably Gutians from Lagash who ruled this city for a limited amount of time. None of the Gutian rulers of Lagash are mentioned in Sumerian Kinglist.

Clyde

Food fight? Enjoy some healthy debate

in the Yahoo! Answers Food & Drink Q&A.

<http://answers.yahoo.com/dir/?link=list&sid=396545367>

| 21900|2007-03-14 10:28:03|Peter Gray|Re: Princess of the Sun - World Premiere|

Can anyone explain how it is that aboriginal Australians can have jet black skin and (yes!) blue eyes? Thanks.

Peter

From: *anne*
Reply-To: *Ta_Seti@yahooogroups.com*
To: *Ta_Seti@yahooogroups.com*
Subject: *Re: [Ta_Seti] Re: Princess of the Sun - World Premiere*
Date: *Wed, 14 Mar 2007 10:10:20 -0700 (PDT)*

I don't have much knowledge of ancient Egypt - but I do know some about today - also about Europe... And even in Europe there are extremely few blue-eyed people once you get down to Spain, Italy, Greece, Turkey and such - even in France it's a rarity. The only place blue eyes are truly common are in northern Europe. And I have never met a present-day Egyptian with blue eyes and only a few - but of mixed origin - with green eyes. I just think those blue eyes look strange on those characters. Nothing to do with anything 'racial' - just doesn't seem like it is factual.

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But perhaps I've overspoken on the subject. Perhaps there are plenty of New Kingdom depictions of green and blue-eyed Kemet individuals that have somehow escaped the notice of not only myself but also of every cross-burning racist who would have loved to have pointed out such depictions in supporting their "Hamite" perspectives of Kemet history.

Perhaps...

So I'll humbly await the pointing out of such ancient depictions to the list.

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| 21901|2007-03-14 10:49:46|Djehuti Sundaka|Re: Princess of the Sun - World Premiere|

My favorite blue-eyed Patrusy queen "goddess".

http://en.wikipedia.org/wiki/Ororo_Munroe

Djehuti Sundaka

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> > or Dane depicting Jesus like one of their own.
> >
> > Images from "Princess of the Sun"
> >
> >
> > We won't tell. Get more on shows you hate to love
> > (and love to hate): Yahoo! TV's Guilty Pleasures list.
> >
>
| 21902|2007-03-14 10:51:55|Paul Kekai Manansala|Re: Princess of the Sun - World Premiere|
Are you sure about the blue eyes, Peter?

I know that Australian Aborigines can have black skin
and blond hair quite frequently.

And there is no correlation among them involving blond
hair with lighter skin, more "Caucasian" features,
etc., so the blondism appears native and not due
primarily to intermixture with Europeans or others.

Regards,
Paul Kekai Manansala

--- Peter Gray <atenergy@hotmail.com> wrote:

Can anyone explain how it is that aboriginal
Australians can have jet black skin and (yes!) blue
eyes? Thanks.

Peter

From: anne <sevenfeminine@yahoo.com>
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Princess of the Sun - World
Premiere
Date: Wed, 14 Mar 2007 10:10:20 -0700 (PDT)

I don't have much knowledge of ancient Egypt - but I do know some about today - also about Europe... And even in Europe there are extremely few blue-eyed people once you get down to Spain, Italy, Greece, Turkey and such - even in France it's a rarity. The only place blue eyes are truly common are in northern Europe. And I have never met a present-day Egyptian with blue eyes and only a few - but of mixed origin - with green eyes. I just think those blue eyes looks strange on those characters. Nothing to do with anything 'racial' - just doesn't seem like it is factual.

Djehuti Sundaka <Djehuti_Sundaka@hotmail.com> wrote:
"Again, in Princess of the Sun, the green and blue eyes are obviously indicative of Egypt's diversity which WAS a reality (from early on in Kemet's history)."

Really? Well I've seen figurines of Sumerians with large round blue eyes and have wondered whether or not such eye-color had been original or had been added by later hands but the fact remains that I've seen them. On the other hand, I've NEVER seen blue or green-eyed representations of the people of Kamat in any pre-Ptolmaic period including the New Kingdom when plenty of Khurri and Aryan (i.e. Maryannu) and later Sea Peoples had been brought

into Kamat.
I've seen depictions of the four ethnic groupings
recognized by
Kamat and therefore ancient Kamat's acknowledgment of
ethnic
diversity that had included caucasoid elements but not
a single
green-eyed or blue-eyed individual among them. So how
is it that
the people of Kamat themselves were so poor at
depicting what modern
Europeans are supposedly so honorable in doing? If
such eye-
coloring is obviously indicative of ancient Kamat's
diversity it
apparently wasn't so obvious to the actual people of
the time.

But perhaps I've overspoken on the subject. Perhaps
there are
plenty of New Kingdom depictions of green and
blue-eyed Kamy
individuals that have somehow escaped the notice of
not only myself
but also of every cross-burning racist who would have
loved to have
pointed out such depictions in supporting their
"Hamite"
perspectives of Kamy history.

Perhaps...

So I'll humbly await the pointing out of such ancient
depictions to
the list.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, HakatRe
wrote:

>

> It is always amusing to me seeing how some brothers

and sisters
react to the various ways which "non-blacks" depict
the ancient

Egyptians. Whether it's an very French looking Tutankhamen or some other image using modern forensic techniques that come out "white."

In our day and age there is so much flowing information (visual information) as to what race[s] the Egyptians were that no one black should be offended when a non-black image shows up. Yet we are...

As if we were witnesses to some far-fetched abstinence of intermarriage withing ancient northeast Africa...

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> Again, in Princess of the Sun, the green and blue

eyes are obviously indicative of Egypt's diversity which WAS a reality (from early on in Kemet's history). Whenever I mention this within an exclusively black environment such as this group, the only response is usually one of denial. The same kind of denial that that we display when it comes to our black brothers and sisters who have blue and green eyes. But I forget that in America, the Egyptians were either pure black only, or in the eyes of the "majority" they were white. Anything inbetween is not discussed... Ignorance!!

>

> A lot of us African Americans contradict ourselves

when we denounce any sign or characteristic in our people that would suggest "whiteness" when many of our own people carry these same traits (Vanessa Williams and Natalie Cole, I'm sure would agree). Again, I ask, are they not still black? Ok, then why are so many of us in here "offended" to see brothers and sisters with

blue eyes in
this "animated" film?? In all honesty, do you think
the ancient
Egyptians were racists themselves, being incapable of
acquiring
certain physical traits of their neighbors?

>

> I read someone's comment a few posts back that

basically
mentioned that Egypt started to fall when other races
mixed with the
indigenous "black" people. Is that so? I view that as
a weak,
counter-racist statement (yes I'm black and damn proud
of it, by the
way). Also, the statement does not speak well of that
person's
knowledge of the history of Kemet either, or he/she
would know that
Egypt only reached the zenith of its power and
influence only after
a great portion of Nubia AND the Levant were made
part of the
Egyptian Empire. When it comes to truth, THE ACTUAL
TRUTH, there is
no room for racially biased opinions.

>

> Your brother,

> HakatRe

>

> cristofori whitakara wrote:

> ever look into the person's pupil with blue eyes?

they
are not blue? something to make me say an arsenio hall
mmmmmmmmmm

>

> Myra Wysinger wrote: The cats in the

film
has blue eyes.

>

> Myra

>

>

> Paul Kekai Manansala wrote:
>
> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

> >
> > "Does it offend you that the creators of this film

chose to
portray
> > some of the Egyptians with blue eyes? If so, why?"

> >
> > Yes, it is offensive. Such depictions are a

continuation of a
> > racist legacy that sought to make the people of

Kamat out to
> > be "brown-skinned caucasoids of the Mediterranean

type"
> > or "Caucasian Hamite invaders" who subdued and

became mixed with
> > darker inferior indigenous inhabitants.
> >
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>
> I get that impression more with The Prince of Egypt.
>
> In this case, there looks like some attempts to

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iconography with the exception of course of the blue
eyes.
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> It could be that there was some "Hamitic"

motivations but it could
also just be artistic license as the filmmakers are
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>
> Images from "Princess of the Sun"

>

>

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> Regards,

> Paul Kekai Manansala

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list.

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with the Yahoo! Search movie showtime shortcut.

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brain. PLAY now for FREE.

| 21903|2007-03-14 11:19:01|anne|Re: Princess of the Sun - World Premiere|

Do you have any pictures of that? I couldn't find anything
on line - but I found this:



"Now, a reasonable question to immediately ask is "is this introgression from admixture with Europeans?" I gave some reasons why this is unlikely earlier, but I think we should not rule it out in the case of Melanesians because it is well known that the peoples of the Pacific have had intercourse (so to speak) with European seamen for the past several hundred years. But, there is a reason for believing this is indigenous: the hair color is often the only "evidence" of European ancestry one can find in these individuals. Their skin is very dark, they never have light eyes and their facial features are population-typical. Granted, if you had admixture in the past and subsequent random mating you would expect that within a large enough population fragments of European traits would emerge now and then, but the key is that non-black hair is the only "European trait" in evidence. To me the most important point is that blue eyes don't ever seem to show up even though this trait is more common than blonde hair among Europeans."

<http://www.gnxp.com/blog/2005/08/blonde-australian-aboriginals.php>

<http://www.gnxp.com/blog/2005/08/blonde-australian-aboriginals.php>

But it also brought to mind a very sad movie I saw: "Rabbit Proof Fence"

Here is the trailer:

http://www.youtube.com/watch?v=0HRw3_WZco

And here's a clip from the filming of it:

<http://www.youtube.com/watch?v=gP7DCG31OJM>

Very emotional scene...



Peter Gray wrote:

Can anyone explain how it is that aboriginal Australians can have jet black skin and (yes!) blue eyes? Thanks.

Peter



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| 21904|2007-03-14 12:24:08|Alex van Deelen|Re: Princess of the Sun - World Premiere|

> The cats in the film has blue eyes.

>

> Myra

Actually I had a cat with blue eyes once.

A Chocolate Point/Blue Point Siamese.

So at least that could be realistic. :)

And quite a character he was too. Deep, raspy voice, and he was almost more like a dog than a cat.

Alex

| 21905|2007-03-14 12:39:38|Myra Wysinger|Re: Princess of the Sun - World Premiere|
that's cute Alex .

Alex van Deelen wrote:

> The cats in the film has blue eyes.

>

> Myra

Actually I had a cat with blue eyes once.
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So at least that could be realistic. :)

And quite a character he was too. Deep,
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like a dog than a cat.

Alex

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| 21906|2007-03-14 12:39:41|Myra Wysinger|Re: Princess of the Sun - World Premiere|
that's cute Alex

Alex van Deelen wrote:

> The cats in the film has blue eyes.

>

> Myra

Actually I had a cat with blue eyes once.
A Chocolate Point/Blue Point Siamese.

So at least that could be realistic. :)

And quite a character he was too. Deep,
raspy voice, and he was almost more
like a dog than a cat.

Alex

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| 21907|2007-03-14 16:06:58|asar_imhotep|Nkondi and Bes, are they the same?|

Does anyone see a similarity between the Kongo Nkondi figure (given to individuals who complete initiation to become an Nganga (Master, True Knower, Specialists, Healer), and the Kemetic symbol of Bes?

Nkondi



http://www.seattleartmuseum.org/Exhibit/Archive/longsteps/images/Large/81.17.836_v8.jpg

Bes



<http://images.tribe.net/tribe/upload/photo/877/ca5/877ca5ca-1053-4b03-8838-78de0a29931c>

One thing I do know in traditional African societies, is that the position a statue means something. The way statues are situated is kind of like a "grip" in a fraternal organization, it identifies members at a certain rank within the society. These "Twa" who Bes is supposed to represent do come from Central Africa. I think this needs to be further explored.

Asar Imhotep

<http://www.mochasuite.com>

| 21908|2007-03-14 22:05:41|arumese|Re: Princess of the Sun - World Premiere|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

wrote:

>

> > The cats in the film has blue eyes.

> >

> > Myra
>
> Actually I had a cat with blue eyes once.
> A Chocolate Point/Blue Point Siamese.
>
> So at least that could be realistic. :)
>
> And quite a character he was too. Deep,
> raspy voice, and he was almost more
> like a dog than a cat.
>
> Alex

Sounds like a real kool cat maaan.

Check out this article on Black people with blue eyes:

<http://www.thetech.org/genetics/ask.php?id=57>

| 21909|2007-03-14 22:05:42|arumese|Re: Princess of the Sun - World Premiere|

--- In Ta_Seti@yahoogroups.com, anne wrote:

>
> Do you have any pictures of that? I couldn't find anything on

line - but I found this:

>

I'm sure it can happen. I have seen an African American or two in my lifetime with natural blue eyes.

Fred

>

> "Now, a reasonable question to immediately ask is "is this

introgression from admixture with Europeans?" I gave some reasons why this is unlikely earlier, but I think we should not rule it out in the case of Melanesians because it is well known that the peoples of the Pacific have had intercourse (so to speak) with European seamen for the past several hundred years. But, there is a reason for believing this is indigenous: the hair color is often the only "evidence" of European ancestry one can find in these individuals. Their skin is very dark, they never have light eyes and their facial features are population-typical. Granted, if you had admixture in the past and subsequent random mating you would expect that within a large enough population fragments of European traits

would emerge now and then, but the key is that non-black hair is the only "European trait" in evidence. To me the most important point is that blue eyes don't ever seem to show up even though this trait
> is more common than blonde hair among Europeans."

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> But it also brought to mind a very sad movie I saw: "Rabbit Proof

Fence"

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> Here is the trailer:

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>

> And here's a clip from the filming of it:

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> Very emotional scene...

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> Peter Gray wrote:

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> Peter

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 | 21910|2007-03-14 22:06:06|arumese|Re: Princess of the Sun - World Premiere|
 --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
 wrote:
 >
 > "Again, in Princess of the Sun, the green and blue eyes are
 > obviously indicative of Egypt's diversity which WAS a reality (from
 > early on in Kemet's history)."

Why can't they be true to actual history? It seems that in reality,
 Egypt was not as diverse as most like to think it was. Apparently,
 black people are not respected enough, or good enough to be depicted
 in ancient Egypt as normal people without some special feature to
 make them stand out as unique from other Africans.

Fred

> Really? Well I've seen figurines of Sumerians with large round
 blue
 > eyes and have wondered whether or not such eye-color had been
 > original or had been added by later hands but the fact remains that
 > I've seen them. On the other hand, I've NEVER seen blue or green-
 > eyed representations of the people of Kemet in any pre-Ptolemaic
 > period including the New Kingdom when plenty of Kushite and Aryan
 > (i.e. Nubians) and later Sea Peoples had been brought into Kemet.
 > I've seen depictions of the four ethnic groupings recognized by
 > Kemet and therefore ancient Kemet's acknowledgment of ethnic
 > diversity that had included caucasoid elements but not a single
 > green-eyed or blue-eyed individual among them. So how is it that
 > the people of Kemet themselves were so poor at depicting what

modern

> Europeans are supposedly so honorable in doing? If such eye-
 > coloring is obviously indicative of ancient Kemet's diversity it
 > apparently wasn't so obvious to the actual people of the time.
 >
 > But perhaps I've overspoken on the subject. Perhaps there are
 > plenty of New Kingdom depictions of green and blue-eyed Kemet
 > individuals that have somehow escaped the notice of not only myself

> but also of every cross-burning racist who would have loved to have
> pointed out such depictions in supporting their "Hamite"
> perspectives of Kamy history.

>
> Perhaps...

>
> So I'll humbly await the pointing out of such ancient depictions to
> the list.

>
> Djehuti Sundaka

>
>
> --- In Ta_Seti@yahoogroups.com, HakatRe wrote:

>>
>> It is always amusing to me seeing how some brothers and sisters
> react to the various ways which "non-blacks" depict the ancient
> Egyptians. Whether it's an very French looking Tutankhamen or some
> other image using modern forensic techniques that come out "white."
> In our day and age there is so much flowing information (visual
> information) as to what race[s] the Egyptians were that no one

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> should be offended when a non-black image shows up. Yet we are...
> As if we were witnesses to some far-fetched abstinence of
> intermarriage withing ancient northeast Africa...

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>> Again, in Princess of the Sun, the green and blue eyes are
> obviously indicative of Egypt's diversity which WAS a reality (from
> early on in Kemet's history). Whenever I mention this within an
> exclusively black environment such as this group, the only response
> is usually one of denial. The same kind of denial that that we
> display when it comes to our black brothers and sisters who have
> blue and green eyes. But I forget that in America, the Egyptians
> were either pure black only, or in the eyes of the "majority" they
> were white. Anything inbetween is not discussed... Ignorance!!

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>> A lot of us African Americans contradict ourselves when we
> denounce any sign or characteristic in our people that would
> suggest "whiteness" when many of our own people carry these same
> traits (Vanessa Williams and Natalie Cole, I'm sure would agree).
> Again, I ask, are they not still black? Ok, then why are so many

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> us in here "offended" to see brothers and sisters with blue eyes in
> this "animated" film?? In all honesty, do you think the ancient
> Egyptians were racists themselves, being incapable of acquiring

> certain physical traits of their neighbors?
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> > I read someone's comment a few posts back that basically
> mentioned that Egypt started to fall when other races mixed with

the

> indigenous "black" people. Is that so? I view that as a weak,
> counter-racist statement (yes I'm black and damn proud of it, by

the

> way). Also, the statement does not speak well of that person's
> knowledge of the history of Kemet either, or he/she would know that
> Egypt only reached the zenith of its power and influence only after
> a great portion of Nubia AND the Levant were made part of the
> Egyptian Empire. When it comes to truth, THE ACTUAL TRUTH, there

is

> no room for racially biased opinions.

> >

> > Your brother,

> > HakatRe

> >

> > cristofori whitakara wrote:

> > ever look into the person's pupil with blue eyes? they

> are not blue? something to make me say an arsenio hall mmmmmmmmmmm

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> > Myra Wysinger wrote: The cats in the film

> has blue eyes.

> >

> > Myra

> >

> >

> > Paul Kekai Manansala wrote:

> >

> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> > >

> > > "Does it offend you that the creators of this film chose to

> portray

> > > some of the Egyptians with blue eyes? If so, why?"

> > >

> > > Yes, it is offensive. Such depictions are a continuation of a

> > > racist legacy that sought to make the people of Kamat out to

> > > be "brown-skinned caucasoids of the Mediterranean type"

> > > or "Caucasian Hamite invaders" who subdued and became mixed

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> > > darker inferior indigenous inhabitants.

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> > It could be that there was some "Hamitic" motivations but it

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> also just be artistic license as the filmmakers are European. Sort

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> > Images from "Princess of the Sun"

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> >

> > Regards,

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> >

>

| 21911|2007-03-14 22:07:25|HakatRe|Re: Princess of the Sun - World Premiere|

Brother Meninarmer,

With all due respect, an animated film with characters with stark contradsting features to that of "real ancient Egyptians" could hardly be compared with any truth. White folks don't need anyone, let alone a brother, to explain this. But, since you are so apparently pro-black in your assertions, would it be more appropriate for me, amidst the climate of your response to defend your statements and those accusing me of "defending" whites?

This is not a matter of defending racial agendas as you have implied here. We are talking about a mere fantasy, depicted in an animated film, there really is no need to be so racially motivated or combative, but I see that is part of the climate I'm noticing from you. Do you feel the creators of the film were pushing the idea that black Egyptians had blue eyes, just as the film portrays?? Are you kidding? Have we become that paranoid in our "defence" of our heritage that any objective point of view coming from one of our own that does not utterly reject such "blasphemous projections" as shown in this film, are worthy of a brother being labeled as a defender of whites?? FYI, I am not taking "sides" in this discussion just because some of the characters are shown with blue eyes. Also, I feel that this topic is not worthy of patronizing other members of our community. I have not attacked you nor have I accused you of anything. I wish you would have read my statement and commented on the material I disussed instead of simply accusing me of being something I am not.

Your brother,

HakatRe

shalom wrote:

When it comes to truth, THE ACTUAL TRUTH, there is no room for racially biased opinions.

Your brother,

HakatRe

The "truth" is, the good folk you seek to defend are responsible for stealing, hoarding, and destruction of the truth.

I doubt they need you to defend them as much as "your" people (as you say, black) need fewer brothers/sisters(??) like you jumping up to justify and qualify their actions.

Although diverse, there is no readily accessible proof of real "blue" eyed pharaohs, nor Jesus, is there?

Think, it ain't illegal yet

Meninarmer

-----Original Message-----

From: Ta_Seti@yahooogroups .com [mailto:Ta_Seti@yahooogroups. com]**On Behalf Of** HakatRe

Sent: Tuesday, March 13, 2007 9:48 PM

To: Ta_Seti@yahoogroups .com

Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere

It is always amusing to me seeing how some brothers and sisters react to the various ways which "non-blacks" depict the ancient Egyptians. Whether it's an very French looking Tutankhamen or some other image using modern forensic techniques that come out "white." In our day and age there is so much flowing information (visual information) as to what race[s] the Egyptians were that no one black should be offended when a non-black image shows up. Yet we are... As if we were witnesses to some far-fetched abstinence of intermarriage withing ancient northeast Africa...

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Yourbrother,
HakatRe

cristofori whitakara wrote:

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> racist legacy that sought to make the people of Kamat out to

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It could be that there was some "Hamitic" motivations but it could also just be artistic license as the filmmakers are European. Sort of like a Khoi or Dane depicting Jesus like one of their own.

Images from "Princess of the Sun"



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with the [Yahoo! Search weather shortcut](#).

| 21912|2007-03-14 22:07:44|arumese|Modern Egyptians-Modern Maddness|
Now that I have seen the trailer to this movie "Princess of the Sun," I
can say with confidence that it does not appear that the producers
attempted to present the characters as diverse racially or as Blacks of
any type. While we have observed enough royal mummies with waivy and
wooly hair to help demonstrate the fact of their blackness, the movie
shows only straight haired individuals. There seems to be no attempt
to show a diversity in hair texture. This shows that the producers are
trying to stay as far away from presenting true blacks as possible --
in order not to offend Zahi Hawass I suppose.

There is enough evidence available to show the world that the Egyptians
were not a homogenous race of straight-haired people. Yet it seems
that everything was done to present them as such. The blue eyes and
straight are a turn-off.

"And the Genius proceeded to enumerate and point out the objects to me:
those piles of ruins, said he, which you see in that narrow valley
watered by the Nile, are the remains of opulent cities, the pride of
the ancient kingdom of Ethiopia. Behold the wrecks of her metropolis,
of Thebes with her hundred palaces, the parent of cities, and monument
of the caprice of destiny. There a people, now forgotten, discovered,
while others were yet barbarians, the elements of the arts and
sciences. A race of men now rejected from society for their black skin
and wooly hair, founded on the study of the laws of nature, those civil
and religious systems which still govern the universe. Lower down,
those dusky points are the pyramids whose masses have astonished you."
Count C.F.C. de Volney, Ruins of Empire, 1789, chapter iv

See this wonderful site depicting modern Egyptians at this address:

http://www.geocities.com/wally_mo/mod_egyptians.html

| 21913|2007-03-14 22:08:04|arumese|"Little blue-eye brother" ???|

Check out this Little boy:

<http://terrygreen.smugmug.com/gallery/1280988#62859800>

| 21914|2007-03-14 22:08:22|shalom|Re: Princess of the Sun - World Premiere|

Yes, I remember that movie.

In that case, it may have been Grace's idea for the blue eyes. She rolls like that.
This reminds me of rebuttals by classic historians that, yes, Egypt was first
populated by Ethiopians,
but those peoples were black skinned white people.

-----Original Message-----

From: Ta_Seti@yahooogroups.com

[mailto:Ta_Seti@yahooogroups.com]**On Behalf Of** arumese

Sent: Wednesday, March 14, 2007 11:50 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Princess of the Sun - World Premiere

Does anyone remember the movie "Vamp" with Grace Jones?

Back in the eighties there was a movie where Grace Jones played a vampire who had been resurrected in the U.S. She was portrayed as a former queen of ancient Egypt who had been transformed into a member of the "undead." As black as she was, the producers saw fit to give her blue eyes in scenes where she was in fully human form.

The "blue eyes" theme seems to be a recurring fantasy for Westerners. They have immortalized ancient Egypt and its people to the point where they are hard-pressed to view them as regular mortal black types. It is what keeps the craze over ancient Egypt alive.

Even though these instances may seem minor on the surface, taking offense can be completely appropriate.

Apart from that, I am pleased to see that the characters appear to be presented to us as dark skinned Africoids. It is an unexpected leap from the usual fraudulent white skinned Caucasian representations. From looking at the characters, there does not seem to be much effort made to present the variation in skin color we usually see among blacks. But I suppose I have yet to see all of the Characters.

Fred

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>

> When it comes to truth, THE ACTUAL TRUTH, there is no room for racially

> biased opinions.

>

> Your brother,

> HakatRe

>

> The "truth" is, the good folk you seek to defend are responsible for

> stealing, hoarding, and destruction of the truth.
>
> I doubt they need you to defend them as much as "your" people
(as
you say,
> black) need fewer brothers/sisters (??) like you jumping up to
justify and
> qualify their actions. Although diverse, there is no readily
accessible
> proof of real "blue" eyed pharaohs, nor Jesus, is there?
>
> Think, it ain't illegal yet
> Meninarmer
> -----Original Message-----
> From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]On
Behalf Of
> HakatRe
> Sent: Tuesday, March 13, 2007 9:48 PM
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere
>
>
>
> It is always amusing to me seeing how some brothers and sisters
react to
> the various ways which "non-blacks" depict the ancient
Egyptians.
Whether
> it's an very French looking Tutankhamen or some other image
using
modern
> forensic techniques that come out "white." In our day and age
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> abstinence of intermarriage withing ancient northeast Africa...
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> Again, in Princess of the Sun, the green and blue eyes are
obviously

> indicative of Egypt's diversity which WAS a reality (from early on in Kemet's history). Whenever I mention this within an exclusively black environment such as this group, the only response is usually one of denial.

> The same kind of denial that we display when it comes to our black brothers and sisters who have blue and green eyes. But I forget that in America, the Egyptians were either pure black only, or in the eyes of the "majority" they were white. Anything inbetween is not discussed... Ignorance!!

>

> A lot of us African Americans contradict ourselves when we denounce any sign or characteristic in our people that would suggest "whiteness" when many of our own people carry these same traits (Vanessa Williams and Natalie Cole, I'm sure would agree). Again, I ask, are they not still black? Ok,

> then why are so many of us in here "offended" to see brothers and sisters with blue eyes in this "animated" film?? In all honesty, do you think the ancient Egyptians were racists themselves, being incapable of acquiring certain physical traits of their neighbors?

>

> I read someone's comment a few posts back that basically mentioned that Egypt started to fall when other races mixed with the indigenous "black" people. Is that so? I view that as a weak, counter-racist statement (yes I'm black and damn proud of it, by the way). Also, the statement does not speak well of that person's knowledge of the history of Kemet either, or

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>> Yes, it is offensive. Such depictions are a continuation of a
>> racist legacy that sought to make the people of Kamat out to
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> Images from "Princess of the Sun"
>
>
> We won't tell. Get more on shows you hate to love

> (and love to hate): Yahoo! TV's Guilty Pleasures list.
>

| 21915|2007-03-14 22:17:49|anne|Re: Princess of the Sun - World Premiere|
'Natural blue eyes' -those will be eyes caused by intermarriage - or rape -
with other nationalities. So, yes - they are 'natural' - but not naturally
occurring in a man from Ghana with 100 % black Ghanaian heritage for
instance.

arumese wrote:

--- In Ta_Seti@yahoogroups.com, anne wrote:

>
> Do you have any pictures of that? I couldn't find anything on
line - but I found this:
>

I'm sure it can happen. I have seen an African American or two in my
lifetime with natural blue eyes.

Fred

>
> "Now, a reasonable question to immediately ask is "is this
introgression from admixture with Europeans?" I gave some reasons why
this is unlikely earlier, but I think we should not rule it out in
the case of Melanesians because it is well known that the peoples of
the Pacific have had intercourse (so to speak) with European seamen
for the past several hundred years. But, there is a reason for
believing this is indigenous: the hair color is often the
only "evidence" of European ancestry one can find in these
individuals. Their skin is very dark, they never have light eyes and
their facial features are population-typical. Granted, if you had
admixture in the past and subsequent random mating you would expect
that within a large enough population fragments of European traits
would emerge now and then, but the key is that non-black hair is the
only "European trait" in evidence. To me the most important point is
that blue eyes don't ever seem to show up even though this trait
> is more common than blonde hair among Europeans."

>
> <http://www.gnXP.com/blog/2005/08/blonde-australian-aboriginals.php>

>
> <http://www.gnXP.com/blog/2005/08/blonde-australian-aboriginals.php>

>
> But it also brought to mind a very sad movie I saw: "Rabbit Proof
Fence"

> Here is the trailer:

> http://www.youtube.com/watch?v=0HRw3__WZco

> And here's a clip from the filming of it:

> <http://www.youtube.com/watch?v=gP7DCG31OJM>

> Very emotional scene...

/

> Peter Gray wrote:

> Can anyone explain how it is that aboriginal

Australians can have jet black skin and (yes!) blue eyes? Thanks.

> Peter

/ /

$$> .$$
$$>$$

> -----

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| 21916|2007-03-15 06:35:17|Peter Gray|Re: Princess of the Sun - World Premiere|

I agree about "blondism" being native, but distinctly remember a National Geographic special that included photos of blue-eyed Aborigines.

Peter

From: *Paul Kekai Manansala*
Reply-To: *Ta_Seti@yahooogroups.com*
To: *Ta_Seti@yahooogroups.com*
Subject: *Re: [Ta_Seti] Re: Princess of the Sun - World Premiere*
Date: *Wed, 14 Mar 2007 10:49:37 -0700 (PDT)*

Are you sure about the blue eyes, Peter?

I know that Australian Aborigines can have black skin and blond hair quite frequently.

And there is no correlation among them involving blond hair with lighter skin, more "Caucasian" features, etc., so the blondism appears native and not due primarily to intermixture with Europeans or others.

Regards,
Paul Kekai Manansala

--- Peter Gray <atenergy@hotmail.com> wrote:

Can anyone explain how it is that aboriginal Australians can have jet black skin and (yes!) blue eyes? Thanks.

Peter

From: anne <sevenfeminine@yahoo.com>
Reply-To: Ta_Seti@yahooogroups.com
To: Ta_Seti@yahooogroups.com
Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere
Date: Wed, 14 Mar 2007 10:10:20 -0700 (PDT)

I don't have much knowledge of ancient Egypt - but I do know some about today - also about Europe... And even in Europe there are extremely few blue-eyed people once you get down to Spain, Italy, Greece, Turkey and such - even in France it's a rarity. The only place blue eyes are truly common are in northern Europe. And I have never met a present-day Egyptian with blue eyes and only a few - but of mixed origin - with green eyes. I just think those blue eyes looks strange on those characters. Nothing to do with anything 'racial' - just doesn't seem like it is

factual.

Djehuti Sundaka <Djehuti_Sundaka@hotmail.com> wrote:
"Again, in Princess of the Sun, the green and blue eyes are obviously indicative of Egypt's diversity which WAS a reality (from early on in Kemet's history)."

Really? Well I've seen figurines of Sumerians with large round blue eyes and have wondered whether or not such eye-color had been original or had been added by later hands but the fact remains that I've seen them. On the other hand, I've NEVER seen blue or green-eyed representations of the people of Kamat in any pre-Ptolmaic period including the New Kingdom when plenty of Khurri and Aryan (i.e. Maryannu) and later Sea Peoples had been brought into Kamat. I've seen depictions of the four ethnic groupings recognized by Kamat and therefore ancient Kamat's acknowledgment of ethnic diversity that had included caucasoid elements but not a single green-eyed or blue-eyed individual among them. So how is it that the people of Kamat themselves were so poor at depicting what modern Europeans are supposedly so honorable in doing? If such eye-coloring is obviously indicative of ancient Kamat's diversity it apparently wasn't so obvious to the actual people of the time.

But perhaps I've overspoken on the subject. Perhaps there are plenty of New Kingdom depictions of green and blue-eyed Kamy individuals that have somehow escaped the notice of not only myself but also of every cross-burning racist who would have loved to have pointed out such depictions in supporting their "Hamite" perspectives of Kamy history.

Perhaps...

So I'll humbly await the pointing out of such ancient depictions to the list.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, HakatRe wrote:
>

> It is always amusing to me seeing how some brothers and sisters react to the various ways which "non-blacks" depict the ancient Egyptians. Whether it's an very French looking Tutankhamen or some other image using modern forensic techniques that come out "white."

In our day and age there is so much flowing information (visual information) as to what race[s] the Egyptians were that no one black should be offended when a non-black image shows up. Yet we are... As if we were witnesses to some far-fetched abstinence of intermarriage withing ancient northeast Africa...

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way). Also, the statement does not speak well of that person's knowledge of the history of Kemet either, or he/she would know that Egypt only reached the zenith of its power and influence only after a great portion of Nubia AND the Levant where made part of the Egyptian Empire. When it comes to truth, THE ACTUAL TRUTH, there is no room for racially biased opinions.

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> cristofori whitakara wrote:

> ever look into the person's pupil with blue eyes?

they

are not blue? something to make me say an arsenio hall
mmmmmmmmmm

>

> Myra Wysinger wrote: The cats in the film

has blue eyes.

>

> Myra

>

>

> Paul Kekai Manansala wrote:

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

> >

> > "Does it offend you that the creators of this film chose to portray

> > some of the Egyptians with blue eyes? If so, why?"

> >

> > Yes, it is offensive. Such depictions are a continuation of a

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> > be "brown-skinned caucasoids of the Mediterranean type"

> > or "Caucasian Hamite invaders" who subdued and became mixed with

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> Regards,
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>
> -----
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> -----
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| 21917|2007-03-15 09:40:09|paintsaint333|Re: Princess of the Sun - World Premiere|
--- In Ta_Seti@yahoogroups.com, "shalom" wrote:
>Friends,

I have said before and will say again. If we as Black people wish a realistic portrayal of our history we will have to start making the films ourselves. Why do all the Black film makers keep making these modern films about "Ghetto" life and ignore our rich history. We should all be lobbying the Spike Lee's, and Hudlin Brothers of the world to make our own historical dramas. Not only of ancient history but also the rich untold history right here in the USA. Artists have always and will always create images that reflect their reality. We should expect no more from them... Peace, Saint

> Yes, I remember that movie.

> In that case, it may have been Grace's idea for the blue eyes. She rolls
> like that.

>

> This reminds me of rebuttals by classic historians that, yes, Egypt was

> first populated by Ethiopians,

> but those peoples were black skinned white people.

> -----Original Message-----

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On

Behalf Of

> arumese

> Sent: Wednesday, March 14, 2007 11:50 AM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Princess of the Sun - World Premiere

>

>

> Does anyone remember the movie "Vamp" with Grace Jones?

>

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> vampire who had been resurrected in the U.S. She was portrayed as a

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> of the "undead." As black as she was, the producers saw fit to give

> her blue eyes in scenes where she was in fully human form.

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> the point where they are hard-pressed to view them as regular mortal

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> Even though these instances may seem minor on the surface, taking

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> from the usual fraudulent white skinned Caucasian representations.

> From looking at the characters, there does not seem to be much effort

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>> Sent: Tuesday, March 13, 2007 9:48 PM
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| 21918|2007-03-15 09:56:42|Freddie Thompson|Ghanaian Students Relate Attractiveness, Success to Fair Skin|

This article is off-topic, but relevant to society's perception of European traits such as blue eyes. It shows good reasons why those committed to the truth of history (particularly African) should express some level of awareness of the inconsistencies in movies such as 'Princess of the Sun' and receive respect for their expressed concerns.

Ghanaian Students Relate Attractiveness, Success to Fair Skin

The image of the blonde, blue-eyed woman as the epitome of beauty is no stranger to American culture. Indeed, many experts suggest that lighter-skinned Americans enjoy societal advantages over darker-skinned individuals because of culture-driven perceptions. The perceptions are believed to extend to such qualities as opportunity, power and acceptance.

But these cultural forces are not unique to America and, in fact, can be seen throughout the world, according to Jocelyn Mackey, an assistant professor of psychology at Southern Connecticut State University. Mackey recently completed two studies that examine such perceptions among students aged 8 to 18 in Ghana. Despite a population in which 98 percent of its citizens are black, the students consistently equated attractiveness, opportunity, power and acceptance with having fair skin.

The studies were launched last summer and presented to the National Association of School Psychologists in late March. Mackey's research has been accepted for presentation at the annual convention of the American Psychological Association to be held in August.

Mackey said that previous studies have shown that even among olive- and brown-skinned populations, such as in South America, Central America, Italy, the Caribbean, India and Asia, there seem to be cultural biases toward lighter-skinned individuals. But she said the results of these studies are perhaps even more of a concern because the Ghanaian population is almost exclusively black-skinned.

"Certainly, the results from this study speak to the impact that the social and cultural climate has on the self-esteem of the Ghanaian students," Mackey said. "But you also have to keep in mind that Accra is the capital city and its population has been more exposed than most of the country to Western culture and its ideals of beauty and success." She also suggested that Ghana's status as a former British colony (achieving its independence in 1957) may have contributed to the results, as well.

Mackey says the Western-based ideals are, indeed, global. "The perceptions are the result of learned behavior and beliefs due to social factors and opportunities, rather than simply a preference for a lighter skin tone," Mackey says. "People of color are largely aware of their innate beauty, but this recognition is tempered by the reality of how a person is perceived within their own group and by society as a whole. Many Ghanaians who I spoke with believe that lighter skin is associated with wealth and power, and then the other positive characteristics, such as attractiveness, flow from those perceptions."

Mackey distributed questionnaires to more than 200 students from two schools in Accra, the Ghanaian capital. One school was public, while the other was private. They were given a series of questions related to attractiveness, familiarity, wealth, nurturance, academic ability and social acceptance. The first study asked students to relate certain qualities to one of the five dolls ? who were placed on a continuum from very light skinned to very dark skinned and were presented to the students. Generally, the lightest skin doll was associated most often with various positive characteristics.

The second study asked the same questions and gave the students a choice between only two dolls ? the lightest-skinned doll and the darkest-skinned doll. Again, the students associated the lighter doll with the positive characteristics. The results of the second study were similar to those from studies designed by Kenneth and Mamie Clark during the 1940s in the United States. The Clarks were called upon as expert witnesses during the landmark 1954 Brown vs. Board of Education case, which led to the banning of segregation laws across the nation. Mackey said the Clarks' studies helped to show that the previous legal standard of 'separate but equal' was, in effect, a contradiction because of the low self-esteem demonstrated by the African-American students at that time.

Mackey said that before the studies, she thought the darker-skinned dolls would have scored higher in the areas of nurturance, academic performance and familiarity, but that the lighter-skinned dolls would have scored higher in questions related to opportunity and economics. But almost across the board, the lighter-skinned dolls scored more highly.

A notable exception was with regard to the 'smartest' dolls. In the second study, the darkest-skinned dolls were a close second to the lightest, but in the second study, the darker-skinned doll was considered smarter than the lighter-skinned doll. Yet, both portions of the study showed the white dolls are associated with the best chance of going to college and getting the best grades. Age and gender were a factor in the studies with older students and males more likely than younger students and females to select the darker-skinned dolls, but all demographic groups generally favored the lighter-skinned dolls. Mackey also said that private school students tended to select the lighter-skinned dolls in slightly larger numbers than their public school counterparts in the second study.

'I have a tremendous amount of respect for Ghanaian culture and would love to go back to Ghana to do a follow-up study with students in the more rural areas of the country,' Mackey said. ?

Now that's room service! [Choose from over 150,000 hotels in 45,000 destinations on Yahoo! Travel](#) to find your fit.

| 21919|2007-03-15 10:19:19|Alex van Deelen|Re: Princess of the Sun - World Premiere| that's cute Alex .

Alex van Deelen <avdeelen@wanadoo.nl> wrote:

> The cats in the film has blue eyes.

>

> Myra

Actually I had a cat with blue eyes once.
A Chocolate Point/Blue Point Siamese.

So at least that could be realistic. :)

And quite a character he was too. Deep,
raspy voice, and he was almost more
like a dog than a cat.

Alex

That somehow boiled up out of my subconscious.

However, here is where there might be a connection.

Very large Siamese cats were used as guard
dogs by some Buddhist monasteries - most likely
to guard their precious books and libraries.

(<http://manamousiamese.tripod.com/id20.html>)
(http://en.wikipedia.org/wiki/Siamese_cat)

There is one theory that all the famous and
great philosophies and religions are the product
of the breakdown of Egyptian monasteries by
Cambyses the Vanda in the 6th Century BC.
The dispersal of these Egyptian priests was
then to have given rise to Buddhism, Confusianism,
Taoism, Zoroastrianism, etc. which all came
about around the same time.

So maybe they took their cats along too.

Zoroastrianism: enters recored history in the 5th century BC
Buddhism: Buddha born in 624 BC
Confusianism: Confusius lived from 551 BCE - 479 BC
Taoism: Tao Te Ching written in the 4th/3rd Century BC

The timeline is a little rough, but it is remarkable that
all these major religions were founded around the same time.
| 21920|2007-03-15 10:44:43|Mahari Mengistu|Re: Nkondi and Bes, are they the same?|
I think there is a certan integrity, an inter-relatedness amongst all
black Afrikan peoples and their cultures. For me there is no doubt
or question. Yet, for the sake of scholarship and history it needs
to be investigated. And IMHO, it will be proven true.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "asar_imhotep"
wrote:

>
> Does anyone see a similarity between the Kongo Nkondi figure (given

to
> individuals who complete initiation to become an Nganga (Master,

True
> Knower, Specialists, Healer), and the Kemetic symbol of Bes?

>
> Nkondi
>
>
>

[http://www.seattleartmuseum.org/Exhibit/Archive/longsteps/images/Large/8\](http://www.seattleartmuseum.org/Exhibit/Archive/longsteps/images/Large/8/)

> 1.17.836_v8.jpg
>

<[http://www.seattleartmuseum.org/Exhibit/Archive/longsteps/images/Large/8\](http://www.seattleartmuseum.org/Exhibit/Archive/longsteps/images/Large/8/)

> 81.17.836_v8.jpg>

>
> Bes
>
>

> [[http://images.tribe.net/tribe/upload/photo/877/ca5/877ca5ca-1053-](http://images.tribe.net/tribe/upload/photo/877/ca5/877ca5ca-1053-4b03-88-38-78de0a29931c)

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> 838-78de0a29931c>

>
>

> One thing I do know in traditional African societies, is that the
> position a statue means something. The way statues are situated is

kind

> of like a "grip" in a fraternal organization, it identifies members

at a

> certain rank within the society. These "Twa" who Bes is supposed to
> represent do come from Central Africa. I think this needs to be

further

> explored.

>

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

| 21921|2007-03-15 10:54:32|Mahari Mengistu|Re: Modern Egyptians-Modern Maddness|

Thanks, Arumese,

All of the photos are great and true but the one of The Young
Egyptian, Mostapha could be taken - as could some of the others -
directly from the walls of the temples or from the image of their
great statues of kings.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>

> Now that I have seen the trailer to this movie "Princess of the
Sun," I

> can say with confidence that it does not appear that the producers

> attempted to present the characters as diverse racially or as

Blacks of

> any type. While we have observed enough royal mummies with wavy
and

> wooly hair to help demonstrate the fact of their blackness, the
movie

> shows only straight haired individuals. There seems to be no
attempt

> to show a diversity in hair texture. This shows that the producers
are

> trying to stay as far away from presenting true blacks as possible -

-

> in order not to offend Zahi Hawass I suppose.

>

> There is enough evidence available to show the world that the

Egyptians

> were not a homogenous race of straight-haired people. Yet it seems
> that everything was done to present them as such. The blue eyes
and
> straight are a turn-off.
>
> "And the Genius proceeded to enumerate and point out the objects to
me:
> those piles of ruins, said he, which you see in that narrow valley
> watered by the Nile, are the remains of opulent cities, the pride
of
> the ancient kingdom of Ethiopia. Behold the wrecks of her
metropolis,
> of Thebes with her hundred palaces, the parent of cities, and
monument
> of the caprice of destiny. There a people, now forgotten,
discovered,
> while others were yet barbarians, the elements of the arts and
> sciences. A race of men now rejected from society for their black
skin
> and wooly hair, founded on the study of the laws of nature, those
civil
> and religious systems which still govern the universe. Lower down,
> those dusky points are the pyramids whose masses have astonished
you."
> Count C.F.C. de Volney, Ruins of Empire, 1789, chapter iv
>
> See this wonderful site depicting modern Egyptians at this address:
> http://www.geocities.com/wally_mo/mod_egyptians.html
>
| 21922|2007-03-15 12:01:27|Paul Kekai Manansala|Re: Princess of the Sun - World Premiere|
Our cat is growing up with a mature dog and he also acts like a dog,
even fetching thrown objects, chewing on wood/sticks, etc.

It runs almost exactly like our dog obviously from watching her run
around during play. We're waiting for him to learn how to bark ;)

Regards,

Paul Kekai Manansala

| 21923|2007-03-15 12:23:41|asar_imhotep|Re: Nkondi and Bes, are they the same?|

I need to go back and see exactly how the Bes symbol was used in
ancient Ta-Merri. For the people in the Kongo, the Nkondi figure is
like a "diploma" for those who complete initiation at this level of
maturity [tukula]. I wonder if the Bes figure was also given out in
the same way. Will be checking up on this and report my findings.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> I think there is a certain integrity, an inter-relatedness amongst all
> black Afrikan peoples and their cultures. For me there is no doubt
> or question. Yet, for the sake of scholarship and history it needs
> to be investigated. And IMHO, it will be proven true.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "asar_imhotep"

> wrote:

>>

>> Does anyone see a similarity between the Kongo Nkondi figure (given
> to

>> individuals who complete initiation to become an Nganga (Master,
> True

>> Knower, Specialists, Healer), and the Kemetic symbol of Bes?

>>

>> Nkondi

>>

>>

>>

> <http://www.seattleartmuseum.org/Exhibit/Archive/longsteps/images/Large>

> /8\

>> 1.17.836_v8.jpg

>>

> <<http://www.seattleartmuseum.org/Exhibit/Archive/longsteps/images/Large>

> e\

>> 81.17.836_v8.jpg>

>>

>> Bes

>>

>>

>> [[http://images.tribe.net/tribe/upload/photo/877/ca5/877ca5ca-1053-](http://images.tribe.net/tribe/upload/photo/877/ca5/877ca5ca-1053-4b03-88-838-78de0a29931c)

> 4b03-8\

>> 838-78de0a29931c]

>>

>> [http://images.tribe.net/tribe/upload/photo/877/ca5/877ca5ca-1053-](http://images.tribe.net/tribe/upload/photo/877/ca5/877ca5ca-1053-4b03-88-38-78de0a29931c)

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>> 38-78de0a29931c

>> <[http://images.tribe.net/tribe/upload/photo/877/ca5/877ca5ca-1053-](http://images.tribe.net/tribe/upload/photo/877/ca5/877ca5ca-1053-4b03-88-38-78de0a29931c)

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> >
> >
> > One thing I do know in traditional African societies, is that the
> > position a statue means something. The way statues are situated is
> kind
> > of like a "grip" in a fraternal organization, it identifies members
> at a
> > certain rank within the society. These "Twa" who Bes is supposed to
> > represent do come from Central Africa. I think this needs to be
> further
> > explored.
> >
> >
> >
> > Asar Imhotep
> > <http://www.mochasuite.com>
> >
>

| 21924|2007-03-15 17:02:52|Mahari Mengistu|Re: Princess of the Sun - World Premiere|
That's so funny. Perhaps, that indicates that we can get along with
each other.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> Our cat is growing up with a mature dog and he also acts like a dog,
> even fetching thrown objects, chewing on wood/sticks, etc.
>
> It runs almost exactly like our dog obviously from watching her run
> around during play. We're waiting for him to learn how to bark ;)
>
> Regards,
> Paul Kekai Manansala
>

| 21925|2007-03-15 17:42:29|cristofori whitakara|Re: Princess of the Sun - World Premiere|
philosophy of the animal nature is a beautiful teaching. i recall a brother coleman speaking about
the kemetic understanding of the nature of them. is there a biological scientist present?

Mahari Mengistu wrote:

| That's so funny. Perhaps, that indicates that we can get along with
each other.
HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> Our cat is growing up with a mature dog and he also acts like a dog,
> even fetching thrown objects, chewing on wood/sticks, etc.
>
> It runs almost exactly like our dog obviously from watching her run
> around during play. We're waiting for him to learn how to bark ;)
>
> Regards,
> Paul Kekai Manansala
>

No need to miss a message. [Get email on-the-go](#)
with Yahoo! Mail for Mobile. [Get started.](#)
| 21926|2007-03-15 18:14:57|Djehuti Sundaka|Re: Princess of the Sun - World Premiere|
Most of the figurines I've seen are from Eshnunna (Tel Asmar) c.
2500 BCE. One is from Nippur c. 2800 BCE and another is from Mari
c. 2400 BCE.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
>
> --- Djehuti Sundaka
> wrote:
>
>>>
>> Really? Well I've seen figurines of Sumerians with
>> large round blue
>> eyes and have wondered whether or not such eye-color
>> had been
>> original or had been added by later hands but the
>> fact remains that
>> I've seen them. >
> Djehuti Sundaka
>>
>>
>
> Hi

> The figures you saw were not Sumerians. They were
> probably Gutians from Lagash who ruled this city for a
> limited amount of time. None of the Gutian rulers of
> Lagash are mentioned in Sumerian Kinglist.

>
> Clyde

>
>
>
>
>

> Food fight? Enjoy some healthy debate
> in the Yahoo! Answers Food & Drink Q&A.
> <http://answers.yahoo.com/dir/?link=list&sid=396545367>

>
| 21927|2007-03-15 22:39:51|anne|Re: Princess of the Sun - World Premiere|
Of course we can get along with each other - if we can get along with
ourselves - which most of us can't. And that's the real problem. I can't say I
believe in 'races' as such (even though I do not deny the difference in
physical appearance and cultural ways) - but we are all human beings (of
the same species; unlike cats and dogs) - and even within the same
nationalities (or 'races' if you will) it's not like people necessarily 'get along'
with each other either... It's all really about an inner process.

Mahari Mengistu wrote:

That's so funny. Perhaps, that indicates that we can get along with
each other.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"
wrote:

>
> Our cat is growing up with a mature dog and he also acts like a dog,
> even fetching thrown objects, chewing on wood/sticks, etc.
>
> It runs almost exactly like our dog obviously from watching her run
> around during play. We're waiting for him to learn how to bark ;)
>
> Regards,
> Paul Kekai Manansala
>



We won't tell. Get more on [shows you hate to love](#)
(and love to hate): [Yahoo! TV's Guilty Pleasures list](#).

| 21928|2007-03-16 07:26:01|HakatRe|Re: Princess of the Sun - World Premiere|

Good point, and I'm definitely down with the idea for the film industry. A lot of truth in what you said. I think sometimes people forget that cartoons are "make believe" and movies are generally for "entertainment" purposes, not for global historical statements (at least not in an animated sense). This is 2007 for cryin' out loud. If we are still unsure about what people "actually" inhabited ancient Egypt, then perhaps we all need some kind of refresher course or crash course in world history.

Just because some white moron says in a general statement, that the Egyptians were actually Nordic people, does not mean that African Americans need to send out some kind of red alert and scream blasphemy. In this day and age, the world, for the most part is quite aware of Africa's significance and contribution to high culture in antiquity, and in my opinion, taking an aggressive stance against every non-black claim or inference to Egypt's glory shows a certain insecurity on our part (as if we need to fight for what is obvious).

If the French want to show Akhenaten as a black African man with clear blue eyes, then let them do it and let us not get upset over it, or call our brothers "defenders of Eurocentrism" for not being offended by it. We are, or should be (by now) better than this, brothers and sisters.

paintsaint333 wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "shalom" wrote:

> Friends,

I have said before and will say again. If we as Black people wish a realistic portrayal of our history we will have to start making the films ourselves. Why do all the Black film makers keep making these modern films about "Ghetto" life and ignore our rich history. We should all be lobbying the Spike Lee's, and Hudlin Brothers of the world to make our own historical dramas. Not only of ancient history but also the rich untold history right here in the USA. Artists have always and will always create images that reflect their reality. We should expect no more from them... Peace, Saint

> Yes, I remember that movie.

> In that case, it may have been Grace's idea for the blue eyes. She rolls
> like that.

>

> This reminds me of rebuttals by classic historians that, yes, Egypt was
> first populated by Ethiopians,
> but those peoples were black skinned white people.

> -----Original Message-----

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
> On
> Behalf Of
> arumese
> Sent: Wednesday, March 14, 2007 11:50 AM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Princess of the Sun - World Premiere
>
>
> Does anyone remember the movie "Vamp" with Grace Jones?
>
> Back in the eighties there was a movie where Grace Jones played a
> vampire who had been resurrected in the U.S. She was portrayed as a
> former queen of ancient Egypt who had been transformed into a
> member
> of the "undead." As black as she was, the producers saw fit to give
> her blue eyes in scenes where she was in fully human form.
>
> The "blue eyes" theme seems to be a recurring fantasy for
> Westerners. They have immortalized ancient Egypt and its people to
> the point where they are hard-pressed to view them as regular mortal
> black types. It is what keeps the craze over ancient Egypt alive.
>
> Even though these instances may seem minor on the surface, taking
> offense can be completely appropriate.
>
> Apart from that, I am pleased to see that the characters appear to be
> presented to us as dark skinned Africoids. It is an unexpected leap
> from the usual fraudulent white skinned Caucasian representations.
> From looking at the characters, there does not seem to be much effort
> made to present the variation in skin color we usually see among
> blacks. But I suppose I have yet to see all of the Characters.
>
> Fred
>
> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> >
> > When it comes to truth, THE ACTUAL TRUTH, there is no room for
> > racially
> > biased opinions.
> >
> > Your brother,
> > HakatRe
> >
> >
> > The "truth" is, the good folk you seek to defend are responsible for

> > stealing, hoarding, and destruction of the truth.
> >
> > I doubt they need you to defend them as much as "your" people (as
> you say,
> > black) need fewer brothers/sisters (??) like you jumping up to
> justify and
> > qualify their actions. Although diverse, there is no readily
> accessible
> > proof of real "blue" eyed pharaohs, nor Jesus, is there?
> >
> > Think, it ain't illegal yet
> > Meninarmer
> > -----Original Message-----
> > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
> > On
> > Behalf Of
> > HakatRe
> > Sent: Tuesday, March 13, 2007 9:48 PM
> > To: Ta_Seti@yahoogroups.com
> > Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere
> >
> >
> >
> > It is always amusing to me seeing how some brothers and sisters
> react to
> > the various ways which "non-blacks" depict the ancient Egyptians.
> Whether
> > it's an very French looking Tutankhamen or some other image using
> modern
> > forensic techniques that come out "white." In our day and age there
> is so
> > much flowing information (visual information) as to what race[s] the
> > Egyptians were that no one black should be offended when a non-
> black image
> > shows up. Yet we are... As if we were witnesses to some far-fetched
> > abstinence of intermarriage withing ancient northest Africa...
> >
> > Again, in Princess of the Sun, the green and blue eyes are
> obviously
> > indicative of Egypt's diversity which WAS a reality (from early on
> in
> > Kemet's history). Whenever I mention this within an exclusively
> black
> > environment such as this group, the only response is usually one of
> denial.
> > The same kind of denial that we display when it comes to our black

> brothers
> > and sisters who have blue and green eyes. But I forget that in
> America, the
> > Egyptians were either pure black only, or in the eyes of
> the "majority" they
> > were white. Anything inbetween is not discussed... Ignorance!!
> >
> > A lot of us African Americans contradict ourselves when we
> denounce any
> > sign or characteristic in our people that would suggest "whiteness"
> when
> > many of our own people carry these same traits (Vanessa Williams
> and Natalie
> > Cole, I'm sure would agree). Again, I ask, are they not still
> black? Ok,
> > then why are so many of us in here "offended" to see brothers and
> sisters
> > with blue eyes in this "animated" film?? In all honesty, do you
> think the
> > ancient Egyptians were racists themselves, being incapable of
> acquiring
> > certain physical traits of their neighbors?
> >
> > I read someone's comment a few posts back that basically
> mentioned that
> > Egypt started to fall when other races mixed with the
> indigenous "black"
> > people. Is that so? I view that as a weak, counter-racist
> statement (yes
> > I'm black and damn proud of it, by the way). Also, the statement
> does not
> > speak well of that person's knowledge of the history of Kemet
> either, or
> > he/she would know that Egypt only reached the zenith of its power
> and
> > influence only after a great portion of Nubia AND the Levant where
> made part
> > of the Egyptian Empire. When it comes to truth, THE ACTUAL
TRUTH,
> there is
> > no room for racially biased opinions.
> >
> > Your brother,
> > HakatRe
> >
> > cristofori whitakara wrote:

> > ever look into the person's pupil with blue eyes? they are not
> blue?
> > something to make creators of this film chose to portray
> > > some of the Egyptians with blue eyes? If so, why?"
> > >
> > > Yes, it is offensive. Such depictions are a continuation of a
> > > racist legacy that sought to make the people of Kamat out to
> > > be "brown-skinned caucasoids of the Mediterranean type"
> > > or "Caucasian Hamite invaders" who subdued and became mixed
> with
> > > darker inferior indigenous inhabitants.
> > >
> >
> >
> > I get that impression more with The Prince of Egypt.
> >
> > In this case, there looks like some attempts to follow the
> iconography
> > with the exception of course of the blue eyes.
> >
> > It could be that there was some "Hamitic" motivations but it
> could also
> > just be artistic license as the filmmakers are European. Sort of
> like a Khoi
> > or Dane depicting Jesus like one of their own.
> >
> > Images from "Princess of the Sun"
> >
> >
> > We won't tell. Get more on shows you hate to love
> > (and love to hate): Yahoo! TV's Guilty Pleasures list.
> >
>

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| 21929|2007-03-16 07:36:32|Paul Kekai Manansala|Re: Princess of the Sun - World Premiere|
--- In Ta_Seti@yahoogroups.com, HakatRe wrote:

>

> Good point, and I'm definitely down with the idea for the film

industry. A lot of truth in what you said. I think sometimes people forget that cartoons are "make believe" and movies are generally for "entertainment" purposes, not for global historical statements (at

least not in an animated sense). This is 2007 for cryin' out loud.
If we are still unsure about what people "actually" inhabited ancient Egypt, then perhaps we all need somekind of refresher course or crash course in world history.

>
>

I can see your point in that its possibly harmless without any ill intent.

Also, I see how those victimized by the highly degrading Eurocentric history of black peoples, the nadir in the history of human thinking, could feel offended they're not quite coming clean.

Regards,

Paul Kekai Manansala

| 21930|2007-03-16 07:57:28|Manu Ampim|Re: Princess of the Sun - World Premiere|

HakatRewrote:

Greetings,

This information is false. There are no green and blue eye authentic images from "early...in Kemet's history." The fact is that there are hundreds of thousands of artifacts depicting indigenous people in Kemet where **the eye color is universally shown as *black,*** with a few brown eye images.

There are only 11 strange blue-gray eye images in the entire history of Kemet, and I invite you to present photos any one of these images and I will demonstrate that these phony blue-gray eyes have been altered *after* the image was excavated in modern times.

Documentation beats conversations and thus I invite you to present **visual proof** of your "green and blue eyes" assertion.

Advancing the work,

Manu Ampim

It is always amusing to me seeing how some brothers and sisters react to the various ways which "non-blacks" depict the ancient Egyptians. Whether it's an very French looking Tutankhamen or some other image using modern forensic techniques that come out "white." In our day and age there is so much flowing information (visual information) as to what race[s] the Egyptians were that no one black should be offended when a non-black image shows up. Yet we are... As if we were witnesses to some far-fetched abstinence of intermarriage withing ancient northeast Africa...

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A lot of us African Americans contradict ourselves when we denounce any sign or characteristic in our people that would suggest "whiteness" when many of our own people carry these same traits (Vanessa Williams and Natalie Cole, I'm sure would agree). Again, I ask, are they not still black? Ok, then why are so many of us in here "offended" to see brothers and sisters with blue eyes in this "animated" film?? In all honesty, do you think the ancient Egyptians were racists themselves, being incapable of acquiring certain physical traits of their neighbors?

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knowledge of the history of Kemet either, or he/she would know that Egypt only reached the zenith of its power and influence only after a great portion of Nubia AND the Levant were made part of the Egyptian Empire. When it comes to truth, THE ACTUAL TRUTH, there is no room for racially biased opinions.

Your brother,

HakatRe

| 21931|2007-03-16 08:35:14|Djehuti Sundaka|Re: Princess of the Sun - World Premiere|

In this day and age the world is not much more aware of anything historical than it has ever been. History is a subject that few people ever take an interest in and this is assuming that most of such people have access to historical information. Most people in our world of over 6 billion people don't have access to the education and technology that we take for granted while many misconceptions about the past continue to persist in mainstream societies around the globe simply because there's no great social need to correct or be educated about such matters. People in power usually have no interest in correcting many of the misperceptions that plague society (as their forebearers were the ones responsible for establishing many of them in the first place) so social awareness usually comes about through offended individuals who protest a matter and bring public attention to it. In a world of minor social/historical awareness, public portrayals go a long way in shaping people's perceptions as well as maintaining their misperceptions.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, HakatRe wrote:

>

> Good point, and I'm definitely down with the idea for the film industry. A lot of truth in what you said. I think sometimes people forget that cartoons are "make believe" and movies are generally for "entertainment" purposes, not for global historical statements (at least not in an animated sense). This is 2007 for cryin' out loud. If we are still unsure about what people "actually" inhabited ancient Egypt, then perhaps we all need some kind of refresher course or crash course in world history.

>

> Just because some white moron says in a general statement, that the Egyptians were actually Nordic people, does not mean that African Americans need to send out some kind of red alert and scream blasphemy. In this day and age, the world, for the most part is quite aware of Africa's significance and contribution to high culture in antiquity, and in my opinion, taking an aggressive stance against every non-black claim or inference to Egypt's glory shows a certain insecurity on our part (as if we need to fight for what is obvious).

>

> If the French want to show Akhenaten as a black African man with clear blue eyes, then let them do it and let us not get upset over it, or call our brothers "defenders of Eurocentrism" for not being offended by it. We are, or should be (by now) better than this, brothers and sisters.

>

> paintsaint333 wrote:

> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:

> >Friends,

>

> I have said before and will say again. If we as Black people wish a realistic portrayal of our history we will have to start making the films ourselves. Why do all the Black film makers keep making these modern films about "Ghetto" life and ignore our rich history. We should all be lobbying the Spike Lee's, and Hudlin Brothers of the world to make our own historical dramas. Not only of ancient history but also the rich untold history right here in the USA. Artists have always and will always create images that reflect their reality. We should expect no more from them... Peace, Saint

> > Yes, I remember that movie.

> > In that case, it may have been Grace's idea for the blue eyes. She rolls

> > like that.

> >

> > This reminds me of rebuttals by classic historians that, yes, Egypt was first populated by Ethiopians, but those peoples were black skinned white people.

> > -----Original Message-----

> > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of

> > arumese

> > Sent: Wednesday, March 14, 2007 11:50 AM

> > To: Ta_Seti@yahoogroups.com

> > Subject: [Ta_Seti] Re: Princess of the Sun - World Premiere

> >

> >

> > Does anyone remember the movie "Vamp" with Grace Jones?

> >

> > Back in the eighties there was a movie where Grace Jones played a vampire who had been resurrected in the U.S. She was portrayed as a former queen of ancient Egypt who had been transformed into a

member

>> of the "undead." As black as she was, the producers saw fit to give

>> her blue eyes in scenes where she was in fully human form.

>>

>> The "blue eyes" theme seems to be a recurring fantasy for

>> Westerners. They have immortalized ancient Egypt and its people to

>> the point where they are hard-pressed to view them as regular mortal

>> black types. It is what keeps the craze over ancient Egypt alive.

>>

>> Even though these instances may seem minor on the surface, taking

>> offense can be completely appropriate.

>>

>> Apart from that, I am pleased to see that the characters appear to be

>> presented to us as dark skinned Africoids. It is an unexpected leap

>> from the usual fraudulent white skinned Caucasian representations.

>> From looking at the characters, there does not seem to be much effort

>> made to present the variation in skin color we usually see among

>> blacks. But I suppose I have yet to see all of the Characters.

>>

>> Fred

>>

>> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>>>

>>> When it comes to truth, THE ACTUAL TRUTH, there is no room for

>> racially

>>> biased opinions.

>>>

>>> Your brother,

>>> HakatRe

>>

>>>

>>> The "truth" is, the good folk you seek to defend are responsible for

>>> stealing, hoarding, and destruction of the truth.

>>>

>>> I doubt they need you to defend them as much as "your" people (as

>> you say,

>>> black) need fewer brothers/sisters (??) like you jumping up to

> > justify and
> > > qualify their actions. Although diverse, there is no readily
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> > > proof of real "blue" eyed pharaohs, nor Jesus, is there?
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> > > Think, it ain't illegal yet
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> > > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
On
> > Behalf Of
> > > HakatRe
> > > Sent: Tuesday, March 13, 2007 9:48 PM
> > > To: Ta_Seti@yahoogroups.com
> > > Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere
> > >
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> > > It is always amusing to me seeing how some brothers and sisters
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> > > Again, in Princess of the Sun, the green and blue eyes are
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> > > environment such as this group, the only response is usually
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> > denial.
> > > The same kind of denial that we display when it comes to our black
> > brothers
> > > and sisters who have blue and green eyes. But I forget that in
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> > > Egyptians were either pure black only, or in the eyes of
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> > > A lot of us African Americans contradict ourselves when we
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> Need Mail bonding?

> Go to the Yahoo! Mail Q&A for great tips from Yahoo! Answers users.

>

| 21932|2007-03-16 08:57:57|Djehuti Sundaka|Re: Princess of the Sun - World Premiere|

Your first statement is true. If we want a change, we have to do it ourselves. But this is a literal truth, that is, you and I and others who have an interest in such things must do it independently ourselves. Spike and others will continue to do what interests them as individuals and no one should ever lobby them to do otherwise. Not everyone of an ethnicity or social condition shares the same reality and even among those who do, not everyone shares the same interests. I have plans for doing precisely such things but plans require time and financing. Nevertheless, I'm not depending on anyone other than myself to bring about the things I feel to be important for public awareness and entertainment. I'm also not depending on a US base for the production of such things. South Africa is also a viable place for media production and marketing it to the world.

Djehuti Sundaka

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>

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> >

>

| 21933|2007-03-16 09:36:15|Djehuti Sundaka|The Myth of Nazareth|

The Myth of Nazareth

www.nazarethmyth.info

I have yet to read this book but the implication of Nazareth not existing until after 70 CE is certainly interesting. Whether or not the findings are authentic, the conclusion agrees with my own conclusion that Kapernaum had been the hometown of Yeshu ha-Nazorai.

Djehuti Sundaka

| 21934|2007-03-16 12:22:42|MILTON MOORE|Re: Too Many Blackamoors: Deportation, Discrimination, and Elizabeth

Greetings To All,

The Moors sparked the European Renaissance! Ruling Spain, South France, much of Scotland and North Africa during the middle ages for 700 years, The Moors gave Europe one of its finest civilizations. Historians say the word Moor is from the Greek word Mauros, meaning dark, referring to our strong melanin skin tone. In the introduction of The Story of the Moors in Spain by Stanley Lane-Poole, Historian John Jackson writes; "Eurocentric historians argue that Europe gave civilization to Africa, which is a complete inversion of the truth. The First civilized Europeans were the Greeks, who were chiefly civilized by Moors of the Nile Valley. The Greeks transmitted this culture to the Romans, who finally lost it, bringing on a dark age of five hundred years. Civilization was restored to Europe when the Moors brought this dark age to an end. During the Golden Age of Islam, The Moorish Empire was the most advanced in the world, Cordova was the most wonderful city of the tenth century, the streets were well-paved, with raised sidewalks for pedestrians, public baths numbered in the hundreds, at a time when cleanliness in Christian Europe was regarded a sin, Moorish monarchs dwelt in splendid palaces, while the crowned heads of England, France, and Germany lived in barns, lacking both windows and chimneys, with only a hole in the roof for the emission of smoke."

The Moors had an insatiable lust for knowledge, and acquired it from East and West, translating into Arabic all they could find, even acquired rare books from monasteries. One king had a private library of 600,00 books. In Moorish Spain education was available to the most humble, while in Christian Europe 99% of the populace were illiterate, including kings. The incredible city of Cordova had 800 public schools. The Moors made great advances in mathematics, physics, astronomy, medicine, botany, chemistry. The Moors also introduced the first shooting mechanisms or rifles known as fire sticks, which revolutionized European military science, ultimately causing their downfall when their enemies used gunpowder to drive them back into Africa. For more details, read the book by Ivan Van Sertima, "The Golden Age of the Moors," and Samuel Scott's book, "The History of the Moorish Empire in Europe."

See also Wilson, Sacred Drift 17. Here Wilson asserts, the hypothesis of a Moorish origin for so called blacks has been taken up by historians inspired by the Golden Age of the Moor, edited by Ivan Van Sertima, New Brunswick, N. J.: Transaction Publishers, 1993, soon after 1492 the Spanish were sending African slaves to the New World, some of whom are known to have been Moors or Moriscos. Some authors have suggested that Moors and other Africans have reached the New World before Columbus. Whatever the case, clearly Moorish Moslems were among the first discoverers of America.

According to our Holy Prophet Noble Drew Ali, we are Asiatics, specifically Moors, that is, descendants of the biblical Moabites through the Prophetess Ruth, later the inhabitants of West Africa (Morocco). Going back yet further, the holy Prophet said our ancestors were Canaanites.

The Moors originated Algebra and developed Trigonometry into a science. The word Algebra is derived from "Al-Jabar wa'l Muqabala," the Al-Khowarizmi? we get the word algorithm (a math procedure). The Arabic numbers we use today came from the Ancient Arab people who were originally Moors and many of them are still here.

Why are Greeks and Italians so dark? Moors ruling south west Europe for centuries, darkened Europeans in this area, especially Portugal, which was the first example of a Moorish Republic in Europe. Moors ruling Scotland in the 10th century mixed with Europeans until they disappeared.

Beethoven was a dark Moorish mulatto called "The Black Spaniard." His teacher, the immortal Joseph Hayden, was also a mulatto. (Khamit-Kush: What They Never Told You In History Class).

There is no justification of the institution of the Trans Atlantic Slave Trade. The European just knows that we are the true masters and they have an inferiority complex when it comes to us, so for them to feel better about themselves, they had to make slaves of us and take us from our true God like state of mind and make us believe that we are beneath them. The European would never have the power to dominate the world if he had not enslaved us first and it is just that plain and simple.

Peace

Bro. Milton Moore-Bey

elliottandelliottmtg wrote:

I was wondering if the Moorish control of Spain lead to Europe's dark ages and the justification for the institution of the Trans Atlantic slave trade?

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> Bartels, Emily Carroll "Too Many Blackamoors: Deportation, Discrimination, and Elizabeth I"

>

> SEL Studies in English Literature 1500-1900 - Volume 46, Number 2,

>

> Spring 2006, pp. 305-322

> The Johns Hopkins University Press

>

> Abstract

>

> Critics have long used Queen Elizabeth's public letters ordering the deportation of "blackamoors" as evidence of the extent to which racial

> prejudice pervaded the early modern English state. Uncovering an otherwise unattended history, I argue that the targeted subjects were

> West Africans captured from Spanish New World settlements and

> important primarily as "Spanish" subjects. Elizabeth defends her

> proposals by categorically derogating "black" subjects. But while her

> letters articulate a color-based racial discrimination, they also

> expose political and economic factors that complicate and compromise

> those terms, making clear that race is not her only or primary concern.

>

| 21935|2007-03-16 13:25:12|Mahari Mengistu|Re: Princess of the Sun - World Premiere|

Perhaps, this is a bias on my part but I believe at the core of Afrikan art (with animals represented as part of the bodies of human images)is an understanding of the inter-relatedness of man and animal. It shows a level of respect for animals, I think.

Certainly, a counter argument could be made about Afrikan treatment of animals in recent years.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, cristofori whitakara
wrote:

>
> philosophy of the animal nature is a beautiful teaching. i recall

a brother coleman speaking about the kemetic understanding of the
nature of them. is there a biological scientist present?

>
> Mahari Mengistu

wrote: That's so funny. Perhaps,
that indicates that we can get along with

> each other.

> HTP,
> Mahari

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> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

> >

> > Our cat is growing up with a mature dog and he also acts like a

dog,

> > even fetching thrown objects, chewing on wood/sticks, etc.

> >

> > It runs almost exactly like our dog obviously from watching her

run

> > around during play. We're waiting for him to learn how to

bark ;)

> >

> > Regards,

> > Paul Kekai Manansala

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> No need to miss a message. Get email on-the-go
> with Yahoo! Mail for Mobile. Get started.
>
| 21936|2007-03-16 13:29:29|Mahari Mengistu|Re: Princess of the Sun - World Premiere|
 >>Of course we can get along with each other<<

Well, certainly, that has been my hope. However, recent history - the last 4000 years - has been so horrible. We don't have much clear evidence of the general human condition beyond that. But for the last 4000 years there has been nothing but wars and more wars. Perhaps, there was a time when we did "get along with each other".
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, anne wrote:

>
> Of course we can get along with each other - if we can get along with ourselves - which most of us can't. And that's the real problem. I can't say I believe in 'races' as such (even though I do not deny the difference in physical appearance and cultural ways) - but we are all human beings (of the same species; unlike cats and dogs) - and even within the same nationalities (or 'races' if you will) it's not like people necessarily 'get along' with each other either... It's all really about an inner process.

>
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| 21937|2007-03-16 20:55:10|Freddie Thompson|Re: Princess of the Sun - World Premiere|
Amen to that Djehuti.

Djehuti Sundaka wrote:

In this day and age the world is not much more aware of anything historical than it has ever been. History is a subject that few people ever take an interest in and this is assuming that most of such people have access to historical information. Most people in our world of over 6 billion people don't have access to the education and technology that we take for granted while many misconceptions about the past continue to persist in mainstream societies around the globe simply because there's no great social need to correct or be educated about such matters. People in power usually have no interest in correcting many of the misperceptions that plague society (as their forebearers were the ones responsible for establishing many of them in the first place) so social awareness usually comes about through offended individuals who protest a matter and bring public attention to it. In a world of minor social/historical awareness, public portrayals go a long way in shaping people's perceptions as well as maintaining their misperceptions.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, HakatRe wrote:

>

> Good point, and I'm definitely down with the idea for the film

industry. A lot of truth in what you said. I think sometimes people forget that cartoons are "make believe" and movies are generally for "entertainment" purposes, not for global historical statements (at least not in an animated sense). This is 2007 for cryin' out loud. If we are still unsure about what people "actually" inhabited ancient Egypt, then perhaps we all need somekind of refresher course or crash course in world history.

>

> Just because some white moron says in a general statement, that the Egyptians were actually Nordic people, does not mean that African Americans need to send out some kind of red alert and scream blasphemy. In this day and age, the world, for the most part is quite aware of Africa's significance and contribution to high culture in antiquity, and in my opinion, taking an aggressive stance against every non-black claim or inference to Egypt's glory shows a certain insecurity on our part (as if we need to fight for what is obvious).

>

> If the French want to show Akhenaten as a black African man with clear blue eyes, then let them do it and let us not get upset over it, or call our brothers "defenders of Eurocentrism" for not being offended by it. We are, or should be (by now) better than this, brothers and sisters.

>

> paintsaint333 wrote:

> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:

> >Friends,

>

> I have said before and will say again. If we as Black people wish a realistic portrayal of our history we will have to start making the films ourselves. Why do all the Black film makers keep making these modern films about "Ghetto" life and ignore our rich history. We should all be lobbying the Spike Lee's, and Hudlin Brothers of the world to make our own historical dramas. Not only of ancient history

> but also the rich untold history right here in the USA. Artists have

> always and will always create images that reflect their reality. We should expect no more from them... Peace, Saint

> > Yes, I remember that movie.

> > In that case, it may have been Grace's idea for the blue eyes. She rolls

> > like that.

> >

> > This reminds me of rebuttals by classic historians that, yes,

Egypt was

>> first populated by Ethiopians,
>> but those peoples were black skinned white people.

>> -----Original Message-----

>> From: Ta_Seti@yahooogroups.com [mailto:Ta_Seti@yahooogroups.com] On
> Behalf Of

>> arumese

>> Sent: Wednesday, March 14, 2007 11:50 AM

>> To: Ta_Seti@yahooogroups.com

>> Subject: [Ta_Seti] Re: Princess of the Sun - World Premiere

>>

>>

>> Does anyone remember the movie "Vamp" with Grace Jones?

>>

>> Back in the eighties there was a movie where Grace Jones played a
>> vampire who had been resurrected in the U.S. She was portrayed
as a

>> former queen of ancient Egypt who had been transformed into a
member

>> of the "undead." As black as she was, the producers saw fit to
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>> her blue eyes in scenes where she was in fully human form.

>>

>> The "blue eyes" theme seems to be a recurring fantasy for

>> Westerners. They have immortalized ancient Egypt and its people
to

>> the point where they are hard-pressed to view them as regular
mortal

>> black types. It is what keeps the craze over ancient Egypt alive.

>>

>> Even though these instances may seem minor on the surface, taking
>> offense can be completely appropriate.

>>

>> Apart from that, I am pleased to see that the characters appear
to be

>> presented to us as dark skinned Africoids. It is an unexpected
leap

>> from the usual fraudulent white skinned Caucasian
representations.

>> From looking at the characters, there does not seem to be much
effort

>> made to present the variation in skin color we usually see among

>> blacks. But I suppose I have yet to see all of the Characters.

>>

>> Fred

>>

>> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
>>>
>>> When it comes to truth, THE ACTUAL TRUTH, there is no room for
>> racially
>>> biased opinions.
>>>
>>> Your brother,
>>> HakatRe
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>>> The "truth" is, the good folk you seek to defend are
responsible for
>>> stealing, hoarding, and destruction of the truth.
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>>> I doubt they need you to defend them as much as "your" people
(as
>> you say,
>>> black) need fewer brothers/sisters (??) like you jumping up to
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>>> Think, it ain't illegal yet
>>> Meninarmer
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>>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
On
>> Behalf Of
>>> HakatRe
>>> Sent: Tuesday, March 13, 2007 9:48 PM
>>> To: Ta_Seti@yahoogroups.com
>>> Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere
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>>> It is always amusing to me seeing how some brothers and sisters
>> react to
>>> the various ways which "non-blacks" depict the ancient
Egyptians.
>> Whether
>>> it's an very French looking Tutankhamen or some other image
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> > > much flowing information (visual information) as to what race
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> > > Egyptians were that no one black should be offended when a non-
> > black image
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> > > Again, in Princess of the Sun, the green and blue eyes are
> > obviously
> > > indicative of Egypt's diversity which WAS a reality (from
early on
> > in
> > > Kemet's history). Whenever I mention this within an exclusively
> > black
> > > environment such as this group, the only response is usually
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> > denial.
> > > The same kind of denial that we display when it comes to our
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> > brothers
> > > and sisters who have blue and green eyes. But I forget that in
> > America, the
> > > Egyptians were either pure black only, or in the eyes of
> > the "majority" they
> > > were white. Anything inbetween is not discussed... Ignorance!!
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> > > A lot of us African Americans contradict ourselves when we
> > denounce any
> > > sign or characteristic in our people that would
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> > > many of our own people carry these same traits (Vanessa
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> > and Natalie
> > > Cole, I'm sure would agree). Again, I ask, are they not still
> > black? Ok,
> > > then why are so many of us in here "offended" to see brothers
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> > think the
> > > ancient Egyptians were racists themselves, being incapable of
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>>> I read someone's comment a few posts back that basically
>> mentioned that
>>> Egypt started to fall when other races mixed with the
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>>>> racist legacy that sought to make the people of Kamat out to
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>>> I get that impression more with The Prince of Egypt.
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| 21938|2007-03-16 20:55:25|Freddie Thompson|Re: Princess of the Sun - World Premiere|
You are not alone Djehuti,

There are others of us who have such things in the works. Some of us are farther along than others. Only time can bring it to the state of perfection that is needed for it to be impressive and effective. In the mean time, I say keep talking everyone; point out the inconsistencies, the wussy compromises and the out-right lies. What we say has had an effect (otherwise we would not see any dark skinned images and Africoid facial features such as those being depicted in Princess of the Sun. Eurocentric thinkers need to be liberated from their racist thinking just as much as we need to rid them of it.

Fred

Djehuti Sundaka wrote:

Your first statement is true. If we want a change, we have to do it ourselves. But this is a literal truth, that is, you and I and others who have an interest in such things must do it independently ourselves. Spike and others will continue to do what interests them as individuals and no one should ever lobby them to do otherwise.

Not everyone of an ethnicity or social condition shares the same reality and even among those who do, not everyone shares the same interests. I have plans for doing precisely such things but plans require time and financing. Nevertheless, I'm not depending on anyone other than myself to bring about the things I feel to be important for public awareness and entertainment. I'm also not depending on a US base for the production of such things. South Africa is also a viable place for media production and marketing it to the world.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "paintsaint333" wrote:

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> >Friends,
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>>> We won't tell. Get more on shows you hate to love
>>> (and love to hate): Yahoo! TV's Guilty Pleasures list.
>>>
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Don't be flakey. [Get Yahoo! Mail for Mobile](#) and
[always stay connected](#) to friends.

| 21939|2007-03-16 22:29:51|anne|Re: Princess of the Sun - World Premiere|
Yes; I know. But the word is **can** - we 'can' if we want to - no matter what it
looks like. Peace starts in each one of us.

Mahari Mengistu wrote:

>>Of course we can get along with each other<<

Well, certainly, that has been my hope. However, recent history - the
last 4000 years - has been so horrible. We don't have much clear
evidence of the general human condition beyond that. But for the
last 4000 years there has been nothing but wars and more wars.
Perhaps, there was a time when we did "get along with each other".

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), anne wrote:

>

> Of course we can get along with each other - if we can get along

with ourselves - which most of us can't. And that's the real problem. I can't say I believe in 'races' as such (even though I do not deny the difference in physical appearance and cultural ways) - but we are all human beings (of the same species; unlike cats and dogs) - and even within the same nationalities (or 'races' if you will) it's not like people necessarily 'get along' with each other either... It's all really about an inner process.

>

>

> Mahari Mengistu wrote:

> That's so funny. Perhaps, that indicates that we can get along with

> each other.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

>>

>> Our cat is growing up with a mature dog and he also acts like a dog,

>> even fetching thrown objects, chewing on wood/sticks, etc.

>>

>> It runs almost exactly like our dog obviously from watching her run

>> around during play. We're waiting for him to learn how to bark ;)

>>

>> Regards,

>> Paul Kekai Manansala

>>

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> -----

> We won't tell. Get more on shows you hate to love

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>



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| 21940|2007-03-17 12:19:56|Alex van Deelen|Would A Stake Through The Heart Help?|
Here we go again.

Just wondering - were the participants declared African American by the 'one drop rule', or the '1/8th or more' rule? Or did they self-identify? And why no mention of Hispanics? Any mention of how they became asthmatic? What their income/background was?

Of course not, they knew the participants race, so no further questions were necessary.

And what are we to make of the statement:
" "It looks as though some genes may vary. "

Huh, really?

" However, the study does suggest that race affects how a body responds to tobacco. "

Except that in genetics, race doesn't exist in modern humans.

<http://news.bbc.co.uk/2/hi/health/6441267.stm>

'Race role' in tobacco smoke risk

The research looked at 220 children in the US with asthma
Passive smoking may pose a different risk to African American children than their white counterparts, US research suggests.
The study, featured in the journal Chest, examined 220 children with asthma exposed to cigarette smoke. More than half were black.

The researchers measured levels of cotinine, a substance produced

by the body as it metabolises nicotine. The black children showed significantly higher levels than the white children.

Cotinine is an indicator of nicotine being metabolised, but it does not itself have a negative effect.

However, the study does suggest that race affects how a body responds to tobacco.

Lead researcher Dr Stephen Wilson, from Cincinnati Children's Medical Center, said: "It looks as though some genes may vary. By itself, this may not matter, but it could play a role when external factors, like tobacco smoke, come into play."

The next step was to communicate the results to parents to try to encourage lifestyle changes, he said.

Testing hair

All of the children examined in the US research had the symptoms of persistent asthma and were exposed to at least five cigarettes per day. They were aged between five and 12-years-old. Research on the effects of passive smoking have tended to focus on white children. Very little has been done comparing race

Dr Somnath Mukhopadhyay

They were tested for cotinine three times over the course of one year, using serum and hair samples. The level of smoke in the home of each participant was also regularly measured.

Results indicated that while the African-American children spent less time exposed to tobacco smoke than the white children, the cotinine levels in their hair samples were four times higher.

Dr Somnath Mukhopadhyay, a specialist in childhood asthma at Dundee University, welcomed the research. "It would come as no surprise to me that there are genotypic differences between these children and their Caucasian counterparts," he said.

"But research on the effects of passive smoking have tended to focus on white children. Very little has been done comparing race."

Chest is the journal of the American College of Chest Physicians.
| 21941|2007-03-17 19:58:51|Ask|Re: Princess of the Sun - World Premiere|

Anyone trying to debate HakatRe don't even bother. This guy does not like black people and does everything in his power to take blacks out of Kemet. Check his my space group Ancient Egyptians. Why do you try so hard to dispute blacks in Egypt. Its a shame. Calling people pro-black, making it a negative thing, because they speak about themselves is a disgrace. You will learn one day.

--- In Ta_Seti@yahoogroups.com, HakatRe wrote:

>

> Brother Meninarmer,

>

> With all due respect, an animated film with characters with stark contradsting features to that of "real ancient Egyptians" could hardly be compared with any truth. White folks don't need anyone, let alone a brother, to explain this. But, since you are so apparently pro-black in your assertions, would it be more appropriate for me, amidst the climate of your response to defend your statements and those accusing me of "defending" whites?

>

> This is not a matter of defending racial agendas as you have implied here. We are talking about a mere fantasy, depicted in an animated film, there really is no need to be so racially motivated or combative, but I see that is part of the climate I'm noticing form you. Do you feel the creators of the film were pushing the idea that black Egyptians had blue eyes, just as the film portrays?? Are you kidding? Have we become that paranoid in our "defence" of our heritage that any objective point of view coming from one of our own that does not utterly reject such "blasphamous projections" as shown in this film, are worthy of a brother being labeled as a defender of whites??

>

> FYI, I am not taking "sides" in this discussion just because some of the characters are shown with blue eyes. Also, I feel that this topic is not worthy of patronizing other members of our community. I have not attacked you nor have I accused you of anything. I wish you would have read my statement and commented on the material I disussed instead of simply accusing me of being something I am not.

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> I read someone's comment a few posts back that basically mentioned that Egypt started to fall when other races mixed with the indigenous "black" people. Is that so? I view that as a weak, counter-racist statement (yes I'm black and damn proud of it, by the way). Also, the statement does not speak well of that person's knowledge of the history of Kemet either, or he/she would know that Egypt only reached the zenith of its power and influence only after a great portion of Nubia AND the Levant where made part of the Egyptian Empire. When it comes to truth, THE ACTUAL TRUTH, there is no room for racially biased opinions.

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> Your brother,

> HakatRe

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> > racist legacy that sought to make the people of Kamat out to

> > be "brown-skinned caucasoids of the Mediterranean type"

> > or "Caucasian Hamite invaders" who subdued and became mixed with

> > darker inferior indigenous inhabitants.

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> In this case, there looks like some attempts to follow the iconography with the exception of course of the blue eyes.

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also just be artistic license as the filmmakers are European. Sort of like a Khoi or Dane depicting Jesus like one of their own.

>

> Images from "Princess of the Sun"

>

> We won't tell. Get more on shows you hate to love

> (and love to hate): Yahoo! TV's Guilty Pleasures list.

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> Don't get soaked. Take a quick peek at the forecast

> with theYahoo! Search weather shortcut.

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| 21942|2007-03-18 09:21:17|HakatRe|Re: Princess of the Sun - World Premiere|

Hmmm, what do they say about crabs in a barrel? Part of the reason I have a tough time trying to get my points across to my people is that we seem to have difficulty in reading comprehension at times, misconstruing the point that was made. Especially when it involves one of us like myself, who has a different view of certain aspects of our past than perhaps most of us. I simply call it the way I see it, regardless of the repercussions. Sorry, but I just can't go with the "flow" just it's the "safe" thing to do, that would put me in a comfort zone. Later for that... Apparently, twisting truths is not something that only white people are capable of. I say that because the statement below was not only out of context (and utterly wrong about me) but a good example of what I just said.

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Now my objective is not to divert attention away from the topic at hand (here). I know I come off quite bold sometimes, but it is only because of my nature to CHALLENGE that which I believe isn't right or isn't true regarding our history. We all have our opinions, but when opinions are stated as undisputed, irrefutable truths, I can not help but step in (where most people won't) and say... Hey, can you provide some proof or more evidence for your assertions?

Your Brother,

HakatRe

Ask wrote:

Anyone trying to debate HakatRe don't even bother. This guy does not like black people and does everything in his power to take blacks out of Kemet. Check his my space group Ancient Egyptians. Why do you try so hard to dispute blacks in Egypt. Its a shame. Calling people pro-black, making it a negative thing, because they speak about themselves is a disgrace. You will learn one day.

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), HakatRe wrote:

>

> Brother Meninarmer,

>

> With all due respect, an animated film with characters with stark contradsting features to that of "real ancient Egyptians" could hardly be compared with any truth. White folks don't need anyone, let alone a brother, to explain this. But, since you are so apparently pro-black in your assertions, would it be more appropriate for me, amidst the climate of your response to defend your statements and those accusing me of "defending" whites?

>

> This is not a matter of defending racial agendas as you have implied here. We are talking about a mere fantasy, depicted in an animated film, there really is no need to be so racially motivated or combative, but I see that is part of the climate I'm noticing form you. Do you feel the creators of the film were pushing the idea that black Egyptians had blue eyes, just as the film portrays?? Are you kidding? Have we become that paranoid in our "defence" of our heritage that any objective point of view coming from one of our own that does not utterly reject such "blasphamous projections" as shown in this film, are worthy of a brother being labeled as a defender of whites??

>

> FYI, I am not taking "sides" in this discussion just because some of the characters are shown with blue eyes. Also, I feel that this topic is not worthy of patronizing other members of our community. I have not attacked you nor have I accused you of anything. I wish you would have read my statement and commented on the material I disussed instead of simply accusing me of being something I am not.

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> Your brother,

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> The "truth" is, the good folk you seek to defend are responsible for stealing, hoarding, and destruction of the truth.

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> I doubt they need you to defend them as much as "your" people (as you say, black) need fewer brothers/sisters (??) like you jumping up to justify and qualify their actions. Although diverse, there is no readily accessible proof of real "blue" eyed pharaohs, nor Jesus, is there?

>

> Think, it ain't illegal yet

> Meninarmer

>

> -----Original Message-----

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]

> On Behalf Of HakatRe

> Sent: Tuesday, March 13, 2007 9:48 PM

> To: Ta_Seti@yahoogroups.com

> Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere

>

>

> It is always amusing to me seeing how some brothers and sisters react to the various ways which "non-blacks" depict the ancient Egyptians. Whether it's an very French looking Tutankhamen or some other image using modern forensic techniques that come out "white." In our day and age there is so much flowing information (visual information) as to what race[s] the Egyptians were that no one black should be offended when a non-black image shows up. Yet we are... As if we were witnesses to some far-fetched abstinence of intermarriage withing ancient northeast Africa...

>

> Again, in Princess of the Sun, the green and blue eyes are obviously indicative of Egypt's diversity which WAS a reality (from early on in Kemet's history). Whenever I mention this within an exclusively black environment such as this group, the only response is usually one of denial. The same kind of denial that we display when it comes to our black brothers and sisters who have blue and green eyes. But I forget that in America, the Egyptians were either pure black only, or in the eyes of the "majority" they were white. Anything inbetween is not discussed... Ignorance!!

>

> A lot of us African Americans contradict ourselves when we denounce any sign or characteristic in our people that would

suggest "whiteness" when many of our own people carry these same traits (Vanessa Williams and Natalie Cole, I'm sure would agree). Again, I ask, are they not still black? Ok, then why are so many of us in here "offended" to see brothers and sisters with blue eyes in this "animated" film?? In all honesty, do you think the ancient Egyptians were racists themselves, being incapable of acquiring certain physical traits of their neighbors?

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> I read someone's comment a few posts back that basically mentioned that Egypt started to fall when other races mixed with the indigenous "black" people. Is that so? I view that as a weak, counter-racist statement (yes I'm black and damn proud of it, by the way). Also, the statement does not speak well of that person's knowledge of the history of Kemet either, or he/she would know that Egypt only reached the zenith of its power and influence only after a great portion of Nubia AND the Levant were made part of the Egyptian Empire. When it comes to truth, THE ACTUAL TRUTH, there is

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[Food fight?](#) Enjoy some healthy debate
in the [Yahoo! Answers Food & Drink Q&A](#).

| 21943|2007-03-18 13:51:26|Paul Kekai Manansala|Re: Princess of the Sun - World Premiere|
--- In [Ta Seti@yahooogroups.com](#), HakatRe wrote:
>

I invite anyone who might be interested in judging for themselves, to visit the Ancient Egypt Group at mspace and read through the topic named "Race Debate Solution" and all that I have to say to (some) of the brothers in there. >

Can't easily find this topic and there are 108 pages to browse. Do you have the direct link?

Regards,

Paul Kekai Manansala

| 21944|2007-03-18 20:22:34|shalom|Re: Princess of the Sun - World Premiere|

[LOL, next you'll be lining up to champion the ills and validity of "reverse racism" saying stuff like,](#)

["apparently whites aren't the only ones capable of being racists". As if our needs and priorities should mirror or be based on theirs.](#)

[Blacks have been living within lies and contradictions for centuries. We are enveloped in them like a warm blanket. The truth that you propose will make little impact overall, and is irrelevant. You are correct in that the cartoon itself](#)

is not dramatic. But added to the existing million other false and leading images it's still part of the larger collection that lead to this.

<http://www.diversityinc.com/public/1301.cfm>

I say, when you are at war with Satan, there is no need for politeness, or to fight the war on his terms else

in the long run, you'll lose every time.

Assuming that you are indeed black, or partially so, there are trade-offs associated with assimilation, and you've demonstrated some of these. The false belief that you are white, or white-like and embrace a white defined sense of morality. No problem, because I and others are guilty of the same. Following hundreds of years of conditioning, it can't be helped.

It's not personal, it's war. You ask if blacks are this paranoid? If you aren't then you do not understand the extent of the position we as blacks are in.

As a very wise man who learned to think outside of the white framework once said, By Any Means...what?

Narmer

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** HakatRe

Sent: Sunday, March 18, 2007 6:22 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere

Hmmm, what do they say about crabs in a barrel? Part of the reason I have a tough time trying to get my points across to my people is that we seem to have difficulty in reading comprehension at times, misconstruing the point that was made. Especially when it involves one of us like myself, who has a different view of certain aspects of our past than perhaps most of us. I simply call it the way I see it, regardless of the repercussions. Sorry, but I just can't go with the "flow" just it's the "safe" thing to do, that would put me in a comfort zone. Later for that... Apparently, twisting truths is not something that only white people are capable of. I say that because the statement below was not only out of context (and utterly wrong about me) but a good example of what I just said.

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> Meninarmer

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> -----Original Message-----
> From: Ta_Seti@yahoogroups.com ancient
northeast Africa...

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[Food fight?](#) Enjoy some healthy debate
in the [Yahoo! Answers Food Drink Q&A.](#)

Ok, the "Race Debate Solution" topic is the last one on the third page of topics... There are a lot of responses in there and it will take some time to understand each person's points of view... But if you read them and read them thoroughly, you will understand my position and that of "the brothers" as I called them in that thread. Enjoy... Also just to point something out FOR THE RECORD... I HAVE NEVER SAID ANYTHING IN MY GROUP ON MYSPACE (OR ANYWHERE ELSE) THAT WAS REMOTELY CLOSE TO SUGGESTING THAT I WOULD WANT OUR PROFOUND PRESENCE IN ANCIENT EGYPT "TAKEN OUT." I don't know who it was in this group who accused me saying such a thing, but that individual is grossly mistaken and must have me mixed up with someone else.
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| 21946|2007-03-19 06:53:00|olmec982000|Black Americans Being Replaced in Colleges by Black Immigrants|

March 19, 2007

Black Immigrants, An Invisible 'Model Minority'

By [Clarence Page](#)

WASHINGTON-Do African immigrants make the smartest Americans? The question may sound outlandish, but if you were judging by statistics alone, you could find plenty of evidence to back it up.

In a side-by-side comparison of 2000 census data by sociologist John R. Logan at the Mumford Center, State University of New York at Albany, black immigrants from Africa average the

highest educational attainment of any population group in the country, including whites and Asians.

For example, 43.8 percent of African immigrants had achieved a college degree, compared to 42.5 of Asian Americans, 28.9 percent for immigrants from Europe, Russia and Canada, and 23.1 percent of the U.S. population as a whole.

That defies the usual stereotypes of Asian Americans as the only "model minority." Yet the traditional American narrative has rendered the high academic achievements of black immigrants from Africa and the Caribbean invisible, as if it were a taboo topic. Instead, we should take a closer look. That was my reaction in 2004 after black Harvard law professor Lani Guinier and Henry Louis Gates Jr., chairman of Harvard's African-American studies department, stirred a black Harvard alumni reunion with questions about precisely where the university's new black students were coming from.

About 8 percent, or 530, of Harvard's undergraduates were black, they said, but somewhere between one-half and two-thirds of black undergraduates were "West Indian and African immigrants or their children, or to a lesser extent, children of biracial couples."

If we take a closer look, I said at the time, I bet we'll find that Harvard's not alone. With all of the ink and airwaves that have been devoted to immigration these days, black immigrants remain remarkably invisible. Yet their success has long followed the patterns of other high-achieving immigrants.

As one immigrant Jamaican friend once told me, "I'm too busy working two jobs to worry about the white man's racism."

Now comes a new study that finds a consistent pattern of Ivy League and other elite colleges and universities boosting their black student populations by enrolling large numbers of immigrants from Africa, the West Indies and Latin America.

Immigrants, who make up 13 percent of the nation's college-age black population, account for more than a quarter of black students at Ivy League and other elite universities, according to the study of 28 selective colleges and universities. The authors of the study, published recently in the American Journal of Education, included Douglas S. Massey of Princeton University and Camille Z. Charles of the University of Pennsylvania. The proportion of immigrants was higher at private institutions, 28.8 percent, than at the public ones, where they comprised 23.1 percent of enrollment.

Are elite schools padding their racial diversity numbers with black immigrants who do not have a history of American slavery in their families? This development immediately calls into question whether affirmative action admission policies are fulfilling their original intent.

But as Walter Benn Michaels, a professor of English at the University of Illinois at Chicago, writes in his book "The Trouble With Diversity: How We Learned to Love Identity and Ignore Inequality," the original intent of affirmative action morphed back in the 1970s from reparations

for slavery into the promotion of a broader virtue: "diversity." Since then, it no longer seems to matter how many of your college's black students had slavery in their families. It only matters that they are black.

That said, I don't begrudge black immigrants or any other high-achieving immigrants for their impressive achievements. I applaud them. I encourage more native-born American children, particularly my own child, to take similar advantage of this country's hard-won opportunities.

But I also think we need to revisit the meaning of "diversity." Unlike our current system of feel-good game-playing, we need to focus on the deeper question of how education can be improved and opportunities opened up to those who were left behind by the civil rights revolution.

We tend to look too often at every aspect of diversity except economic class. Yet, the dream of upward mobility is an essential part of how we Americans like to think of ourselves.

It's also why a lot more people are trying to get into this country than trying to get out.

Page is a Pulitzer Prize-winning syndicated columnist specializing in urban issues. He is based in Washington, D.C. E-mail: cptime@aol.com

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| 21947|2007-03-19 07:40:01|Paul Kekai Manansala|Re: Black Americans Being Replaced in Colleges by Black Immigrants|
Clyde,

I remember studies that show that Latino immigrants -- and some Asian groups -- become more like African Americans especially in family patterns with each generation after coming to the United States.

That includes much more common occurrence of single-parent families. I can imagine that it is extremely difficult for a single parent not only to raise one or more children, but to attend to their grades, discipline, and finally to pay for secondary education even when financial aid is available.

Regards,

Paul Kekai Manansala

| 21948|2007-03-19 09:01:31|Li (wiseladyowl)|Re: Black Americans Being Replaced in Colleges by Black Immigrants|
very interesting indeed.....

olmec982000 wrote:

| **March 19, 2007**

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We tend to look too often at every aspect of diversity except economic class. Yet, the dream of upward mobility is an essential part of how we Americans like to think of ourselves.

It's also why a lot more people are trying to get into this country than trying to get out.

Page is a Pulitzer Prize-winning syndicated columnist specializing in urban issues. He is based in Washington, D.C. E-mail: cptime@aol.com

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| 21949|2007-03-19 09:27:58|Li (wiseladyowl)|Re: Princess of the Sun - World Premiere|

Here is the deal my brother, there are those in this group who have had far more experience and knowledge than you or myself and they are trying to impart information to you. If you would like to get more detailed info than start with none other than our honorable brother Professor Manu Ampim, he has done PRIMARY research into the ancient land of KMT. He has visited the tombs and pyramids personally as well as visiting various museums all over the world gathering first hand proof and facts. It is not wether or not a mixed race of ppl have existed in egypt or not but rather when? Where did the ancient Kemetians come from originally? They never depicted in their drawings of themselvesany thing other than dark complexioned ppl comparatively speaking that is. When you do see depictions of folks who do not look "African", they are speaking of the various races surrounding them and they make it clear that these folks are not the same as they are.The question is,are you really open to learning the truth or have you formed an idea and are now reluctant to let it go simply because others are attacking you? I ask this because if you want to know the truth than seek an expert, if not resort to your own conclusions and leave it at that but do not seek to debate those who know more than you do.

Now on another note,I will never attack my ppl, this is what we were trained to do during slavery and it must stop. We are in the mist of those who would do any thing to obliterate our contributions to the world and marginilize our accomplishmentsin thiscountry. If we are super sensitive to any thing that makes us less African when greatness is expressed (such as egypt), it is for this very reason. We have greatness that does not exist solely under the guise of the white mens contributions. WE taught them science, math, medicine,

astrology etc. etc. and to this day they credit Greece as being the teacher and overlooking who "taught" them. Some of the pics you have on your site are fraudulent and are not authentic as they do not have accurate portrayals of the Kemet ppl based on their own techniques. Please check out Prof. Ampims site, as he is in the process of breaking down the cases of fraud when it comes to this most fascinating culture and those who would take credit for it. Our ppl have been stolen from plain and simple and we are trying to reclaim our "true" history without adulterating it by "whiteness" and those who want it to be something other than "BLACK".

Hotep brother, may you seek the truth
Ladeeowl

HakatRe wrote:

Ok, the "Race Debate Solution" topic is the last one on the third page of topics... There are a lot of responses in there and it will take some time to understand each person's points of view... But if you read them and read them thoroughly, you will understand my position and that of "the brothers" as I called them in that thread. Enjoy... Also just to point something out FOR THE RECORD... I HAVE NEVER SAID ANYTHING IN MY GROUP ON MYSPACE (OR ANYWHERE ELSE) THAT WAS REMOTELY CLOSE TO SUGGESTING THAT I WOULD WANT OUR PROFOUND PRESENCE IN ANCIENT EGYPT "TAKEN OUT." I don't know who it was in this group who accused me saying such a thing, but that individual is grossly mistaken and must have me mixed up with someone else.

HakatRe

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, HakatRe wrote:

>

I invite anyone who might be interested in judging for themselves, to visit the Ancient Egypt Group at myspace and read through the topic named "Race Debate Solution" and all that I have to say to (some) of the brothers in there. >

Can't easily find this topic and there are 108 pages to browse. Do you have the direct link?

Regards,
Paul Kekai Manansala

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| 21950|2007-03-19 09:28:51|clyde winters|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

Paul

You make some great points. Granted more Afro-Americans are middle class today than ever before, but many still lack the finances to pay for a College Education.

Clyde

--- Paul Kekai Manansala <pmanansala@sbcglobal.net> wrote:

> Clyde,
>
> I remember studies that show that Latino immigrants
> -- and some Asian
> groups -- become more like African Americans
> especially in family
> patterns with each generation after coming to the
> United States.
>
> That includes much more common occurrence of
> single-parent families.
> I can imagine that it is extremely difficult for a
> single parent not
> only to raise one or more children, but to attend to
> their grades,
> discipline, and finally to pay for secondary
> education even when
> financial aid is available.
>
> Regards,
> Paul Kekai Manansala
>
>
>

>

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| 21951|2007-03-19 09:32:36|clyde winters|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>

wrote:

> Clyde,

> That includes much more common occurrence of

> single-parent families.

> I can imagine that it is extremely difficult for a

> single parent not

> only to raise one or more children, but to attend to

> their grades,

> discipline, and finally to pay for secondary

> education even when

> financial aid is available.

>

> Regards,

> Paul Kekai Manansala

Hi Paul

Single parenthood may affect College attendance, but the research indicates that it does not always influence student grades and discipline. I teach a research course. Over the years some of my students have conducted research projects looking at Single parenthood and discipline and grades. The research indicates that it has little effect on grades and discipline.

In fact, in the area of discipline single parents often have better discipline than two parents, because of the fact that children in two parent homes have a tendency to play one parent against the other

to get their way.

Another problem we are having now a days is that more and more children are in single parent homes because of the high divorce rate. It will be interesting to note College attendance among this group 8-10 years from now as many of the children in these families are ready to attend College.

Clyde

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| 21952|2007-03-19 13:05:13|ray greenidge|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

All,

We must also take into consideration that many black immigrants from africa and the West Indies are already educated by the time they get here and would have already been conditioned by their culture etc. at home. Even though we from the West Indies share some similarities in terms of slavery, there is something about the American system that causes many black people to lack confidence in themselves. I would be happy if we can identify and figure out this problem because my children are American and as clyde(I think)mentioned sometime ago 2nd and 2rd generation immigrant (Black) children perform similar to so called average American black children, so the gain for immigrant blacks may only be temporary and is something we should all look at.

The way we see it in the West Indies is that our foreparents worked hard during slavery to build Britain and USA and we consider it a right(as should all black Americans) to come here to work and be part of the American dream however illusive it may be.

All blacks from America and Africa suffered from colonialism directly and indirectly and we have a responsibility to fix things for ourselves even though the odds are against us.

Lets look at the Jews for a start.

Regards,

Ray

clyde winters wrote:

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

> Clyde,

- > That includes much more common occurrence of
- > single-parent families.
- > I can imagine that it is extremely difficult for a
- > single parent not
- > only to raise one or more children, but to attend to
- > their grades,
- > discipline, and finally to pay for secondary
- > education even when
- > financial aid is available.
- >
- > Regards,
- > Paul Kekai Manansala

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Clyde

_____ -

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| 21953|2007-03-19 13:18:50|Mahari Mengistu|Re: Princess of the Sun - World Premiere|
Agreed.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, anne wrote:

>

> Yes; I know. But the word is can - we 'can' if we want to - no
matter what it looks like. Peace starts in each one of us.

>

>

> Mahari Mengistu wrote:

> >>Of course we can get along with each other<<

>

> Well, certainly, that has been my hope. However, recent history -
the

> last 4000 years - has been so horrible. We don't have much clear

> evidence of the general human condition beyond that. But for the

> last 4000 years there has been nothing but wars and more wars.

> Perhaps, there was a time when we did "get along with each other".

> HTP,

> Mahari

> --- In Ta_Seti@yahoogroups.com, anne wrote:

> >

> > Of course we can get along with each other - if we can get along
> with ourselves - which most of us can't. And that's the real
problem.

> I can't say I believe in 'races' as such (even though I do not deny
> the difference in physical appearance and cultural ways) - but we
are

> all human beings (of the same species; unlike cats and dogs) - and

> even within the same nationalities (or 'races' if you will) it's
not

> like people necessarily 'get along' with each other either... It's

> all really about an inner process.

> >

> >

> > Mahari Mengistu wrote:

> > That's so funny. Perhaps, that indicates that we can get
> along with

> > each other.

> > HTP,

> > Mahari

> >

> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>

> > wrote:

> > >

> > > Our cat is growing up with a mature dog and he also acts like a
> dog,

> > > even fetching thrown objects, chewing on wood/sticks, etc.

> > >

> > > It runs almost exactly like our dog obviously from watching her
> run

> > > around during play. We're waiting for him to learn how to
bark ;)

> > >

> > > Regards,

> > > Paul Kekai Manansala

> > >

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> > -----

> > We won't tell. Get more on shows you hate to love

> > (and love to hate): Yahoo! TV's Guilty Pleasures list.

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>

| 21954|2007-03-19 13:29:22|Mahari Mengistu|Re: Would A Stake Through The Heart Help?|

>>Results indicated that while the African-American children spent

less

time exposed to tobacco smoke than the white children, the cotinine levels in their hair samples were four times higher.<<

This could very well be explained by the difference in hair texture/construction. If you were to blow smoke into a strip of wool (black hair), it would linger in it much longer because it would get caught up in the curls and whirls of the fabric as opposed to blowing smoke over strips of plastic/straight hair which it would essentially pass over.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> Here we go again.

>

> Just wondering - were the participants declared African

> American by the 'one drop rule', or the '1/8th or more'

> rule? Or did they self-identify? And why no mention

> of Hispanics? Any mention of how they became

> asthmatic? What their income/background was?

>

> Of course not, they knew the participants race,

> so no further questions were necessary.

>

> And what are we to make of the statement:

> " "It looks as though some genes may vary. "

>

> Huh, really?

>

> " However, the study does suggest that race

> affects how a body responds to tobacco. "

>

> Except that in genetics, race doesn't exist in

> modern humans.

>

>

> <http://news.bbc.co.uk/2/hi/health/6441267.stm>

>

> 'Race role' in tobacco smoke risk

>

> The research looked at 220 children in the US with asthma

> Passive smoking may pose a different risk to African American

> children than their white counterparts, US research suggests.

> The study, featured in the journal Chest, examined 220 children

> with asthma exposed to cigarette smoke. More than half were black.

>

> The researchers measured levels of cotinine, a substance produced

> by the body as it metabolises nicotine. The black children showed

> significantly higher levels than the white children.

>

> Cotinine is an indicator of nicotine being metabolised, but it does

not

> itself have a negative effect.

>

> However, the study does suggest that race affects how a body

responds

> to tobacco.

>

> Lead researcher Dr Stephen Wilson, from Cincinnati Children's

Medical

> Center, said: "It looks as though some genes may vary. By itself,

this may

> not matter, but it could play a role when external factors, like

tobacco

> smoke, come into play."

>

> The next step was to communicate the results to parents to try to

> encourage lifestyle changes, he said.

>

> Testing hair

>

> All of the children examined in the US research had the symptoms of

> persistent asthma and were exposed to at least five cigarettes per

day.

> They were aged between five and 12-years-old. Research on the

> effects of passive smoking have tended to focus on white children.

> Very little has been done comparing race
>
> Dr Somnath Mukhopadhyay
>
> They were tested for cotinine three times over the course of one
year,
> using serum and hair samples. The level of smoke in the home of
each
> participant was also regularly measured.
>
> Results indicated that while the African-American children spent

less
> time exposed to tobacco smoke than the white children, the cotinine
> levels in their hair samples were four times higher.
>
> Dr Somnath Mukhopadhyay, a specialist in childhood asthma at Dundee
> University, welcomed the research. "It would come as no surprise to
> me that there are genotypic differences between these children and
> their Caucasian counterparts," he said.
>
> "But research on the effects of passive smoking have tended to

focus
> on white children. Very little has been done comparing race."
>
> Chest is the journal of the American College of Chest Physicians.
>
| 21955|2007-03-19 14:06:15|Mahari Mengistu|Re: The Myth of Nazareth|
I read sometime back that Nazareth/Nazarene referred to a spiritual
philosophy/religious denomination rather than a place.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>
> The Myth of Nazareth
> www.nazarethmyth.info
>
> I have yet to read this book but the implication of Nazareth not
> existing until after 70 CE is certainly interesting. Whether or not
> the findings are authentic, the conclusion agrees with my own
> conclusion that Kapernaum had been the hometown of Yeshw ha-Nazorai.

>

> Djehuti Sundaka

>

| 21956|2007-03-19 14:08:25|Herman Patton|Re: Princess of the Sun - World Premiere|

Interesting isn't it?

This young man needs to be educated on various topics and on various levels. First you must varify the similarities between Europeans cultures to that of the Ancient Egyptians. If you find no ancient similarities then match the ancient Egyptian to that of the African cultures. It is obvious that everything about Ancient Egypt is African at its root from circumcision, pyramids (Sudan ancient Ethiopia have 227 pyramids ... which out-number that of Egypt), hair-styles, skin-colored paintings (notibly the dead painted white and in reference to themselves brownish-red), and many other similarities. Yet this may not be enough (Note: where talking anthropology) for you so then you must check for etymological similarities (Linguistics). Sadly, for eurocentrics there are no similarities between Afrasan languages and Indo-European languages. There is how ever similarities between African languages such as Wolof/Olof, Mande, Fulbe, and many others once researched.

This really should be enough but there are still those looking for something out of nothing ... so then these people need to be redirected to archaeological resources so that they can feel more comfortable in finding there foolish desires unattainable. Where did the Egyptian say they were from? The answer is real direct and staight forward; Ta-Meri/Merita (Somali/Sudan area).

Genetics research is very good when tracing mtDNA, Y-Chromosomes, and automosal but you would have to extract from old bones which can be filled with toxins an other variables.

Europeans are trying to say that Egyptians were Whites who turned black because of the topics.

This is the funniest mess to date. Europeans came from Africans and not African from Europeans. Indo-Arabs in Egypt have been their since the rein of Islam (642 ad). There were no european Arab in this area prior. It must aso be understood also be understood that the Europeans Grecians and Romans controlled Egypt at that time as well.

What makes this argument foolish is that Europeans are trying to take a Country off of the continent of Africa but that is impossible physically. They are calling Africa's country Egypt the 'Near East' which is foolish for uneducated europeans/middle-easterners to suggest this. It is plan to see where Egypt is located.

More to come!

----- Original Message -----

From: Li (wiseladyowl)

To: Ta_Seti@yahoogroups.com

Sent: Monday, March 19, 2007 9:27:46 AM

Subject: Re: [Ta_Seti] Re: Princess of the Sun - World Premiere

Here is the deal my brother, there are those in this group who have had far more experience and knowledge than you or myself and they are trying to impart information to you. If you would like to get more detailed info than start with none other than our honorable brother Professor Manu Ampim, he has done PRIMARY research into the ancient land of KMT. He has visited the tombs and pyramids personally as well as visiting various museums all over the world gathering first hand proof and facts. It is not wether or not a mixed race of ppl have existed in egypt or not but rather when? Where did the ancient Kemetians come from originally? They never depicted in their drawings of

themselves any thing other than dark complexioned ppl comparatively speaking that is. When you do see depictions of folks who do not look "African", they are speaking of the various races surrounding them and they make it clear that these folks are not the same as they are. The question is, are you really open to learning the truth or have you formed an idea and are now reluctant to let it go simply because others are attacking you? I ask this because if you want to know the truth than seek an expert, if not resort to your own conclusions and leave it at that but do not seek to debate those who know more than you do.

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Hotep brother, may you seek the truth
Ladeeowl

HakatRe wrote:

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HakatRe

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, HakatRe wrote:

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I invite anyone who might be interested in judging

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Can't easily find this topic and there are 108 pages
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you have the direct link?

Regards,
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| 21957|2007-03-19 16:43:33|shalom|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

All blacks from America and Africa suffered from colonialism directly and indirectly and we have a responsibility to fix things for ourselves even though the odds are against us.

Lets look at the Jews for a start.

Ray,

I agree, and if we do as you suggest above, we begin to realize just how steep an uphill climb that lays ahead.

Hotep

Meninarmer

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** ray greenidge

Sent: Monday, March 19, 2007 3:05 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Black Americans Being Replaced in Colleges by Black Immigrants

All,

We must also take into consideration that many black immigrants from africa and the West Indies are already educated by the time they get here and would have already been conditioned by their culture etc. at home. Even though we from the West Indies share some similarities in terms of slavery, there is something about the American system that causes many black people to lack confidence in themselves. I would be happy if we can identify and figure out this problem because my children are American and as clyde(I think) mentioned sometime ago 2nd and 2rd generation immigrant (Black) children perform similar to so called average American black children, so the gain for immigrant blacks may only be temporary and is something we should all look at.

The way we see it in the West Indies is that our foreparents worked hard during slavery to build Britain and USA and we consider it a right(as should all black Americans) to come here to work and be part of the American dream however illusive it may be.

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Ray

clyde winters wrote:

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> Clyde,

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Clyde

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| 21958|2007-03-19 20:15:56|Li (wiseladyowl)|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

For starters we were forbidden to speak our own language, forbidden to learn the new language, seperated from our family and pitted against each other. No other ppl have had this level of abuse as a ppl even when the physical punishment was harsh they still did not take babies away, culture away or pit families and ppl against each other the way that blacks were. The immigrants who come here have the unity of their culture, language, religion and the desperation dont forget that, we on the other hand are like the frog placed in a pot of boiling water.

ray greenidge wrote:

All,

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Ray

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>

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We won't tell. Get more on [shows you hate to love](#)
(and love to hate): [Yahoo! TV's Guilty Pleasures list](#).

| 21959|2007-03-19 21:00:21|clyde winters|Re: Black Americans Being Replaced in Colleges by Black Immigrants|
--- shalom <shalomic@nc.rr.com> wrote:

- > All blacks from America and Africa suffered from
- > colonialism directly and
- > indirectly and we have a responsibility to fix things
- > for ourselves even
- > though the odds are against us.
- > Lets look at the Jews for a start.
- >
- > Ray,
- >

Hi

This is false. American Blacks were chattel slaves,

not a colonized people.

In the Caribbean Blacks from the same tribe was allowed to live on the same plantation. As a result, we find that many Black Caribbeans maintain strong links with Africa, especially Muslims.

In the U.S., it was official policy to make sure that no two slaves of the same nation should be allowed to work on the same plantation. This policy insured that Black American slaves would lose their language and culture.

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He was right everybody who is Black: Indians, Caribbeans and Africans are progressing due to the

rights we fought and died for--while Black American descendants of American slaves are threatened by more poverty.

Clyde

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<http://tv.yahoo.com/>

| 21960|2007-03-19 22:14:39|anne|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

Thank you, Clyde - that's the truth.

clyde winters wrote:

--- shalom <shalomic@nc.rr.com> wrote:

> All blacks from America and Africa suffered from
> colonialism directly and
> indirectly and we have a responsibility to fix things
> for ourselves even
> though the odds are against us.
> Lets look at the Jews for a start.
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> Ray,
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not a colonized people.

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| 21961|2007-03-19 22:15:47|anne|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

Not to talk about being dehumanized... for centuries.

"Li (wiseladyowl)" wrote:

For starters we were forbidden to speak our own language, forbidden to learn the new language, seperated from our family and pitted against each other. No other ppl have had this level of abuse as a ppl even when the physical punishment was harsh they still did not take babies away, culture away or pit families and ppl against each other the way that blacks were. The immigrants who come here have the unity of their culture, language, religion and the desperation dont forget that, we on the other hand are like the frog placed in a pot of boiling water.

ray greenidge wrote:

All,
We must also take into consideration that many black immigrants from africa and the West Indies are already educated by the time they get here and would have already been conditioned by their culture etc. at home. Even though we from the West Indies share some similarities in terms of slavery, there is something about the American system that causes many black people to lack confidence in themselves. I would be happy if we can identify and figure out this problem because my children are American and as clyde(I think)mentioned sometime ago 2nd and 2rd generation immigrant (Black) children perform similar to so called average American black children, so the gain for immigrant blacks may only be temporary and is something we should all look at.

The way we see it in the West Indies is that our foreparents worked hard during slavery to build Britain and USA and we consider it a right(as should all black Americans) to come here to work and be part of the American dream however illusive it may be.

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Lets look at the Jews for a start.
Regards,
Ray

clayde winters wrote:

--- Paul Kekai Manansala
<pmanansala@sbcglobal.net>
wrote:

> Clyde,

> That includes much more common
occurrence of
> single-parent families.
> I can imagine that it is extremely difficult
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> Regards,
> Paul Kekai Manansala

Hi Paul

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the research indicates that it does not
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In fact, in the area of discipline single parents often have better discipline than two parents, because of the fact that children in two parent homes have a tendency to play one parent against the other to get their way.

Another problem we are having now a days is that more and more children are in single parent homes because of the high divorce rate. It will be interesting to note College attendance among this group 8-10 years from now as many of the children in these families are ready to attend College.

Clyde

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| 21962|2007-03-20 10:08:19|Djehuti Sundaka|Re: The Myth of Nazareth|
Nazorai/Nazerene referred to a religious group that distinguished themselves as being the faithful "Keepers" of the Torah. Nazareth refers to a place.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

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> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

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> > The Myth of Nazareth

> > www.nazarethmyth.info

> >

> > I have yet to read this book but the implication of Nazareth not

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> > the findings are authentic, the conclusion agrees with my own

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> >

> > Djehuti Sundaka

> >

>

| 21963|2007-03-20 10:50:32|Djehuti Sundaka|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

In America, the enslavers showed preferences for people of specific regions due to their expertise in various areas of work such as rice cultivation, cattle herding, iron smithing, etc. So, not only did they prefer individuals of the same nations working on the same plantations, even if a policy had existed to prevent such a thing, the sheer numbers of people being brought in would have made it physically impossible to carry out. It was due to ethnic preferences that a rebellion broke out around 1739 led by Igbo liberators. Due to this, ethnic preferences changed to minimize

Igbo captives for a while but ethnic preferences still remained.

See "The Atlantic Slave Trade" by Philip Curtin, "Africanisms in American Culture", and "The African Heritage of American English" by Joseph E. Holloway.

It's correct that the Jewish community or any other immigrant community such as the Zhong-gwo ren (i.e. Chinese) community cannot be used as models since they were never stripped of their ethnic identities. Even if an ancestral based ethnic identity is presented for adoption as I and others have tried to do, the fact remains that the vast majority will only be interested in a mainstream culture. It's ironic that the only thing capable of specifically attracting our people can only be something designed to attract all people. That's the true task at hand. The models of study would therefore be Catholicism, Islam, and East Asian Buddhism; widespread religions with a cultural base predominately controlled by the people of those cultures. Though the first two were initially spread by imposition, Islam still manages to grow around the world including in western nations where imposition is impossible.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
>
> --- shalom wrote:
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> > All blacks from America and Africa suffered from
> > colonialism directly and
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> Clyde

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> TV dinner still cooling?

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> <http://tv.yahoo.com/>

>

| 21964|2007-03-20 11:49:19|clyde winters|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>

wrote:

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> See "The Atlantic Slave Trade" by Philip Curtin,

> "Africanisms in

> American Culture", and "The African Heritage of

> American English" by

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>

Hi Djehuti

The Igbo came to America towards the end of the slave trade. This does not contradict my earlier response .
The Igbo rebellion took place on St. Simones Island off the coast of Georgia. I made it clear that on the mainland slaves were strictly separated, while I noted that in the Gullah Islands this policy was rarely carried out.

Clyde

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| 21965|2007-03-20 11:58:51|cristofori whitakara|Re: The Myth of Nazareth|
are u referring to the Essenes?

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| 21966|2007-03-20 12:02:37|cristofori whitakara|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

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<pmanansala@sbcglobal.net>

wrote:

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> That includes much more common occurrence of

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Clyde

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| 21967|2007-03-20 12:05:15|Djehuti Sundaka|Re: The Myth of Nazareth|
No. The Essenes were a different group.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara
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> are u referring to the Essenes?
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>

| 21968|2007-03-20 12:09:36|olmec982000|Igbo Slave Revolt of St. Simone Island|

Ebos Landing

The story that gives Ebos Landing its name is one of the most colorful and enduring tales in



Ebos Landing

Georgia's rich literary history. Better known as the "Myth of the Flying Africans," this narrative has been told and embellished for 200 years in the form of local legends, children's stories, movies, novels, and television shows. Based on an actual historical event, this remarkable tale of an Ebo (or Igbo) slave rebellion on [St. Simons Island](#) has become a powerful metaphor of African American courage, longing, and conviction.

The historical roots of the flying Africans legend can be traced back to the spring of 1803, when a group of Igbo slaves arrived in [Savannah](#) after enduring the nightmare of the Middle Passage. The Igbo (from what is now the nation of Nigeria, in central West Africa) were renowned throughout the American South for being fiercely independent and unwilling to tolerate the humiliations of chattel [slavery](#). The Igbo who became known as the flying Africans were purchased at the slave market in Savannah by agents working on behalf of John Couper and [Thomas Spalding](#). Loaded aboard a small vessel, the Igbo were confined below deck for the trip down the coast to St. Simons. During the course of the journey, however, the Igbo rose up in rebellion against the white agents, who jumped overboard and were drowned.

What happened next is a striking example of the ways in which African American slaves and white slave masters interpreted "history" in starkly different terms. One of the only contemporary written accounts of the event was by [Roswell King](#), a white overseer on the nearby plantation of Pierce Butler. King recounted that as soon as the Igbo landed on St. Simons Island, they "took to the swamp"?committing suicide by walking into Dunbar Creek. From King's perspective the salient feature of the story was the loss of a substantial financial investment for Couper and Spalding.

African American [oral tradition](#), on the other hand, has preserved a very different account of the events that transpired that day. As with all oral histories, the facts of the story have evolved as storytellers elaborated the tale over the years, such that there are now dozens of variations on the original episode. In the late 1930s, more than 100 years after the Igbo uprising on St. Simons, members of the Federal Writers Project collected oral histories in the [Sea Islands](#) (many of which can now be found in *Drums and Shadows: Survival Studies among the Georgia Coastal Negroes*). An older African American man by the name of Wallace Quarterman was asked if he had heard the story of Ebos landing. Quarterman replied:

Ain't you heard about them? Well, at that time Mr. Blue he was the overseer and . . . Mr. Blue he go down one morning with a long whip for to whip them good. . . . Anyway, he whipped them good and they got together and stuck that hoe in the field and then . . . rose up in the sky and turned themselves into buzzards and flew right back to Africa. . . . Everybody knows about them.

This account of transforming the hardships of slavery into the magical powers of freedom has been retold by a distinguished array of African American artists throughout the last century. Virginia Hamilton and Julius Lester rendered the tale for children. Julie Dash celebrated the memory of Ebos Landing in elegant visual terms with her film *Daughters of the Dust* (1991). Perhaps most important, Nobel Prize-winning writer Toni Morrison used the myth of the flying Africans as the basis for her novel *Song of Solomon* (1977).

Morrison's literary masterpiece recounts the story of a young African American man, Milkman Dead, who has been crippled by persistent racism and limited opportunities. Having grown up in the industrialized North, Milkman returns to

the South in search of his ancestral roots. In the course of his travels, he learns from oral histories that his family is



Song of
Solomon

descended from an African shaman who possessed the power of flight. Having regained the knowledge of his family and his African heritage, Milkman recovers his lost ancestral powers at the end of the novel and takes flight at what appears to be the moment of his death. This soaring climax fittingly captures the power, hope, and magic inherent in the myth of the flying Africans and offers an important insight into why this tale has been cherished for so long. By transforming the painful memories of slavery and racism into the emancipating power of flight, the story of the flying Africans continues to play an important role in maintaining a cultural connection to Africa and empowering generations of black Americans.

Although the myth of the flying Africans will undoubtedly be told for many decades to come, a fitting coda to this particular version of the tale might be found in the consecration of Ebos Landing in the summer of 2002. The St. Simons African-American Heritage Coalition invited Chukwuemeka Onyesoh from Nigeria to designate Ebos Landing as holy ground and to put the souls of the enslaved to rest. "I came here to evoke their spirits," Onyesoh explained, "to take them back to Igboland." Participants in the memorial traveled from Haiti, Belize, Canada, New York, and Mississippi, among other places to watch and pray as elder Igbo tribesman danced and sang under the aging cypress trees hung with moss.

Sadly, no historical marker commemorates the site of Ebos Landing, which is adjacent to a sewage treatment plant built in the 1940s. The African American community, however, continues to mark the sacred site in their own, more private ways. Some local fishermen on St. Simons, for example, will not cast fishing lines or crab nets in the fecund waters of Dunbar Creek for fear of disturbing the ghosts of the Igbo. Despite the fact that the state has not yet recognized Ebos Landing as a landmark, the many stories ranging from folktales to Nobel Prize-winning novels surely constitute a kind of literary memorial worthy of the remarkable story of the flying Africans.

Suggested Reading

Michael A. Gomez, *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South* (Chapel Hill: University of North Carolina Press, 1998).

Savannah Unit, Georgia Writers' Project, Work Projects Administration, *Drums and Shadows: Survival Studies among the Georgia Coastal Negroes* (1940; reprint, Athens: University of Georgia Press, 1986).

TimothyB.Powell,University of Georgia

Published 6/15/2004

| 21969|2007-03-20 12:17:13|Djehuti Sundaka|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

The Jewish community as been looked at as a model of cultural survival and success amidst an antagonistic population. However the fault in looking at them as a model is in the fact that they have never been stripped of their ethnic identity and have therefore always had it as a social foundation. In fact, the creation of the synagogue in Ptolmaic Kamat was a direct response in combating the Hellenistic influences that threatened to destroy the Jewish identity.

In the state of Israel, Ashkenaziym have been known to refer to Sephardiym as "dirty Arabs". The people of Bene Israel (i.e. Falashas) have also known discrimination and referred to as "Cushi" (i.e. people of K3sh).

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> why should euro-american jews be the road we follow? is it because

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> > discipline, and finally to pay for secondary
> > education even when
> > financial aid is available.
> >
> > Regards,
> > Paul Kekai Manansala
>
> Hi Paul
>
> Single parenthood may affect College attendance, but
> the research indicates that it does not always
> influence student grades and discipline. I teach a
> research course. Over the years some of my students
> have conducted research projects looking at Single
> parenthood and discipline and grades. The research
> indicates that it has little effect on grades and
> discipline.
>
> In fact, in the area of discipline single parents
> often have better discipline than two parents,
> because of the fact that children in two parent homes
> have a tendency to play one parent against the other
> to get their way.
>
> Another problem we are having now a days is that more
> and more children are in single parent homes because
> of the high divorce rate. It will be interesting to
> note College attendance among this group 8-10 years
> from now as many of the children in these families are
> ready to attend College.
>
> Clyde
>
>
> _____
> The fish are biting.
> Get more visitors on your site using Yahoo! Search Marketing.
> http://searchmarketing.yahoo.com/arp/sponsoredsearch_v2.php
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> 8:00? 8:25? 8:40? Find a flick in no time
> with the Yahoo! Search movie showtime shortcut.
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> We won't tell. Get more on shows you hate to love
> (and love to hate): Yahoo! TV's Guilty Pleasures list.

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> Don't pick lemons.
> See all the new 2007 cars at Yahoo! Autos.

>
| 21970|2007-03-20 12:23:40|cristofori whitakara|Re: Would A Stake Through The Heart Help?
i guess that being melanin is highly magnetic i am guessing that the magnetic attraction is so strong that it becomes imbedded in the hair?

Mahari Mengistu wrote:

>>Results indicated that while the African-American children spent less time exposed to tobacco smoke than the white children, the cotinine levels in their hair samples were four times higher.<<

This could very well be explained by the difference in hair texture/construction. If you were to blow smoke into a strip of wool (black hair), it would linger in it much longer because it would get caught up in the curls and whirls of the fabric as opposed to blowing smoke over strips of plastic/straight hair which it would essentially pass over.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"
wrote:

- >
- > Here we go again.
- >
- > Just wondering - were the participants declared African
- > American by the 'one drop rule', or the '1/8th or more'
- > rule? Or did they self-identify? And why no mention
- > of Hispanics? Any mention of how they became
- > asthmatic? What their income/background was?
- >
- > Of course not, they knew the participants race,
- > so no further questions were necessary.
- >
- > And what are we to make of the statement:
- > " "It looks as though some genes may vary. "
- >
- > Huh, really?
- >
- > " However, the study does suggest that race
- > affects how a body responds to tobacco. "
- >
- > Except that in genetics, race doesn't exist in
- > modern humans.
- >
- >
- > [http://news.bbc.co.uk/ 2/hi/health/ 6441267.stm](http://news.bbc.co.uk/2/hi/health/6441267.stm)
- >
- > 'Race role' in tobacco smoke risk
- >
- > The research looked at 220 children in the US with asthma
- > Passive smoking may pose a different risk to African American
- > children than their white counterparts, US research suggests.
- > The study, featured in the journal Chest, examined 220 children
- > with asthma exposed to cigarette smoke. More than half were black.
- >
- > The researchers measured levels of cotinine, a substance produced
- > by the body as it metabolises nicotine. The black children showed
- > significantly higher levels than the white children.
- >
- > Cotinine is an indicator of nicotine being metabolised, but it does
not
- > itself have a negative effect.

>
> However, the study does suggest that race affects how a body
responds
> to tobacco.
>
> Lead researcher Dr Stephen Wilson, from Cincinnati Children's
Medical
> Center, said: "It looks as though some genes may vary. By itself,
this may
> not matter, but it could play a role when external factors, like
tobacco
> smoke, come into play."
>
> The next step was to communicate the results to parents to try to
> encourage lifestyle changes, he said.
>
> Testing hair
>
> All of the children examined in the US research had the symptoms of
> persistent asthma and were exposed to at least five cigarettes per
day.
> They were aged between five and 12-years-old. Research on the
> effects of passive smoking have tended to focus on white children.
> Very little has been done comparing race
>
> Dr Somnath Mukhopadhyay
>
> They were tested for cotinine three times over the course of one
year,
> using serum and hair samples. The level of smoke in the home of
each
> participant was also regularly measured.
>
> Results indicated that while the African-American children spent
less
> time exposed to tobacco smoke than the white children, the cotinine
> levels in their hair samples were four times higher.
>
> Dr Somnath Mukhopadhyay, a specialist in childhood asthma at Dundee
> University, welcomed the research. "It would come as no surprise to
> me that there are genotypic differences between these children and
> their Caucasian counterparts, " he said.
>
> "But research on the effects of passive smoking have tended to
focus
> on white children. Very little has been done comparing race."

>
> Chest is the journal of the American College of Chest Physicians.
>

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| 21971|2007-03-20 12:27:34|cristofori whitakara|Re: Princess of the Sun - World Premiere|
racism is a socio-psychological disease in my opinion and the racist never received pyschiatric
help for their ailment. i think until they do theres is no way, generally speaking, we can get along
socially until the racist get help.

Mahari Mengistu wrote:

Agreed.
HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), anne wrote:

>
> Yes; I know. But the word is can - we 'can' if we want to - no
matter what it looks like. Peace starts in each one of us.
>
>
> Mahari Mengistu wrote:
> >>Of course we can get along with each other<<
>
> Well, certainly, that has been my hope. However, recent history -
the
> last 4000 years - has been so horrible. We don't have much clear
> evidence of the general human condition beyond that. But for the
> last 4000 years there has been nothing but wars and more wars.
> Perhaps, there was a time when we did "get along with each other".
> HTP,
> Mahari
> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), anne wrote:
> >
> > Of course we can get along with each other - if we can get along
> with ourselves - which most of us can't. And that's the real
problem.
> I can't say I believe in 'races' as such (even though I do not deny
> the difference in physical appearance and cultural ways) - but we
are
> all human beings (of the same species; unlike cats and dogs) - and
> even within the same nationalities (or 'races' if you will) it's
not

> like people necessarily 'get along' with each other either... It's
> all really about an inner process.
> >
> >
> > Mahari Mengistu wrote:
> > That's so funny. Perhaps, that indicates that we can get
> along with
> > each other.
> > HTP,
> > Mahari
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"
>
> > wrote:
> > >
> > > Our cat is growing up with a mature dog and he also acts like a
> dog,
> > > even fetching thrown objects, chewing on wood/sticks, etc.
> > >
> > > It runs almost exactly like our dog obviously from watching her
> run
> > > around during play. We're waiting for him to learn how to
bark ;)
> > >
> > > Regards,
> > > Paul Kekai Manansala
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> > We won't tell. Get more on shows you hate to love
> > (and love to hate): Yahoo! TV's Guilty Pleasures list.
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| 21972|2007-03-20 12:42:15|Djehuti Sundaka|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

There was more than one rebellion. As stated before, the rebellion I had in mind had taken place in 1739. This had been the Stono Rebellion that had taken place in Stono, South Carolina. Again, the books I've cited provide more detail on the attitudes of the enslavers.

<http://www.innercity.org/holt/slavechron.html>

1739

South Carolina- Three black revolts occur, resulting in known deaths to 51 whites and many more slaves. One of the insurrections led by the slave, Cato, results in death of 30 whites. (Chronology: A Historical Review, Major Events in Black History 1492 thru 1953 by Roger Davis and Wanda Neal-Davis) <http://www.triadntr.net/~rdavis/>

1739/09/09

Slave revolt, Stono, S.C., Sept 9. Twenty-five whites killed before insurrection was put down. (Major Revolts and Escapes, Lerone Bennett, Before the Mayflower)

<http://www.afroam.org/history/slavery/revolts.html>

Cato's Conspiracy, originated in Stono, South Carolina, in 1739. England at this time was at war with Spain, and a group of about eighty slaves took up arms and attempted to march to Spanish Florida, where they expected to find refuge. A battle ensued when

they were overtaken by armed whites. Some forty-four blacks and twenty-one whites were killed. (Slave Rebellions., The Reader's Companion to American History Edited by Eric Foner sources used, Herbert Aptheker, American Negro Slave Revolts (1943); Eugene D. Genovese, From Rebellion to Revolution (1979) entry date 01-01-1991.)

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
>
> --- Djehuti Sundaka
> wrote:
>
> > In America, the enslavers showed preferences for
> > people of specific
> > regions due to their expertise in various areas of
> > work such as rice
> > cultivation, cattle herding, iron smithing, etc.
> > So, not only did
> > they prefer individuals of the same nations working
> > on the same
> > plantations, even if a policy had existed to prevent
> > such a thing,
> > the sheer numbers of people being brought in would
> > have made it
> > physically impossible to carry out. It was due to
> > ethnic
> > preferences that a rebellion broke out around 1739
> > led by Igbo
> > liberators. Due to this, ethnic preferences changed
> > to minimize
> > Igbo captives for a while but ethnic preferences
> > still remained.
> >
> > See "The Atlantic Slave Trade" by Philip Curtin,
> > "Africanisms in
> > American Culture", and "The African Heritage of
> > American English" by
> > Joseph E. Holloway.
> >
>
> Hi Djehuti
>
> The Igbo came to America towards the end of the slave

> trade. This does not contradict my earlier response .
> The Igbo rebellion took place on St. Simones Island
> off the coast of Georgia. I made it clear that on the
> mainland slaves were strickly separated, while I noted
> that in the Gullah Islands this policy was rarely
> carried out.
>
> Clyde
>
>
>
>
>

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>

| 21973|2007-03-20 12:48:26|cristofori whitakara|Re: Black Americans Being Replaced in
Colleges by Black Immigrants|
i heard an interesting statistic from herb boys an african-american journalist saying 1 out of 3
black american males are in prison. this said to me that 2 out of every three black males are not.
so is it safe to assume that for every black male in college one is "hangingout"/working and the
last one is in jail for some minor offense?

"Li (wiseladyowl)" wrote:

very interesting indeed..... ..

olmec982000 wrote:

March 19, 2007

Black Immigrants, An Invisible 'Model Minority'

By **Clarence Page**

WASHINGTON-Do African immigrants make the smartest Americans? The question may sound outlandish, but if you were judging by statistics alone, you could find plenty of evidence to back it up.

In a side-by-side comparison of 2000 census data by sociologist John R. Logan at the Mumford Center, State University of New York at Albany, black immigrants from Africa average the highest educational attainment of any population group in the country, including whites and Asians.

For example, 43.8 percent of African immigrants had achieved a college degree, compared to 42.5 of Asian Americans, 28.9 percent for immigrants from Europe, Russia and Canada, and 23.1 percent of the U.S. population as a whole.

That defies the usual stereotypes of Asian Americans as the only "model minority." Yet the traditional American narrative has rendered the high academic achievements of black immigrants from Africa and the Caribbean invisible, as if it were a taboo topic. Instead, we should take a closer look. That was my reaction in 2004 after black Harvard law professor Lani Guinier and Henry Louis Gates Jr., chairman of Harvard's African-American studies department, stirred a black Harvard alumni reunion with questions about precisely where the university's new black students were coming from. About 8 percent, or 530, of Harvard's undergraduates were black, they said, but somewhere between one-half and two-thirds of black undergraduates were "West Indian and African immigrants or their children, or to a lesser extent, children of biracial couples."

If we take a closer look, I said at the time, I bet we'll find that Harvard's not alone. With all of the ink and airwaves that have been devoted to immigration these days, black immigrants remain remarkably invisible. Yet their success has long followed the patterns of other high-achieving immigrants.

As one immigrant Jamaican friend once told me, "I'm too busy working two jobs to worry about the white man's racism."

Now comes a new study that finds a consistent pattern of Ivy League and other elite colleges and universities boosting their black student populations by enrolling large numbers of immigrants from Africa, the West Indies and Latin America.

Immigrants, who make up 13 percent of the nation's college-age black population, account for more than a quarter of black students at Ivy League and other elite universities, according to the study of 28 selective colleges and universities. The authors of the study, published recently in the *American Journal of Education*, included Douglas S. Massey of Princeton University and Camille Z. Charles of the University of Pennsylvania. The proportion of immigrants was higher at private institutions, 28.8 percent, than at the public ones, where they comprised 23.1 percent of enrollment.

Are elite schools padding their racial diversity numbers with black immigrants who do not have a history of American slavery in their families? This development immediately calls into question whether affirmative action admission policies are fulfilling their original intent.

But as Walter Benn Michaels, a professor of English at the University of Illinois at Chicago, writes in his book *"The Trouble With Diversity: How We Learned to Love Identity and Ignore Inequality,"* the original intent of affirmative action morphed back in the 1970s from reparations for slavery into the promotion of a broader virtue:

"diversity." Since then, it no longer seems to matter how many of your college's black students had slavery in their families. It only matters that they are black.

That said, I don't begrudge black immigrants or any other high-achieving immigrants for their impressive achievements. I applaud them. I encourage more native-born American children, particularly my own child, to take similar advantage of this country's hard-won opportunities.

But I also think we need to revisit the meaning of "diversity." Unlike our current system of feel-good game-playing, we need to focus on the deeper question of how education can be improved and opportunities opened up to those who were left behind by the civil rights revolution.

We tend to look too often at every aspect of diversity except economic class. Yet, the dream of upward mobility is an essential part of how we Americans like to think of ourselves.

It's also why a lot more people are trying to get into this country than trying to get out.

Page is a Pulitzer Prize-winning syndicated columnist specializing in urban issues. He is based in Washington, D.C. E-mail: cptime@aol.com

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| 21974|2007-03-20 12:54:51|arumese|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

- > I will never forget this Irishman my dad often worked
- > with. He told my dad that his white people would give
- > us rights but you could bet they would find a way to
- > make sure we didn't fully benefit from these rights.

This is interesting. There is a doctor in Detroit who is from West Africa that I am doing some work for. He has a physical therapy office rented to him by a Jewish associate. The African doctor just recently purchased a nicer facility not too far from his current location and plans to open this second location in December. He says that while white people (his Jewish associate perhaps) are eager to help you, they tend to want you to remain under them and they act jealous when you surpass them in your efforts to advance on your own.

Fred

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

>

> --- shalom wrote:

>

> > All blacks from America and Africa suffered from

> > colonialism directly and

> > indirectly and we have a responsibility to fix things

> > for ourselves even

> > though the odds are against us.

> > Lets look at the Jews for a start.

> >

> > Ray,
> >
>
> Hi
>
> This is false. American Blacks were chattel slaves,
> not a colonized people.
>
> In the Caribbean Blacks from the same tribe was
> allowed to live on the same plantation. As a result,
> we find that many Black Caribbeans maintain strong
> links with Africa, especially Muslims.
>
> In the U.S., it was official policy to make sure that
> no two slaves of the same nation should be allowed to
> work on the same plantation. This policy insured that
> Black American slaves would lose their language and
> culture.
>
> This policy left Black Americans ignorant of their
> culture, unless they lived on the Gullah Islands. Here
> do to the small number of whites, in comparison to
> their slaves led to people retaining many aspects of
> their culture and selected terms.
>
> Black immigrants are allowed to be here as guest.
> Black Americans were kidnapped and taken to this
> country to serve their masters.
>
> We can not be compared to the Jews or any other
> immigrant people. Every institution in this country
> was made to keep Black Americans down.
>
> Granted they have allowed some of us to become
> successfull--but we are never allowed the independence
> that Blacks are given who were invited into the
> country.
>
> Back in the 1960's, my wife and I would go downtown
> and visit the major stores like Carson Pirie Scott.
> We would speak with a French accent and were treated
> with respect, while Black Americans speaking in their
> own voices were pointed to the basement to shop--while
> we had full access to every floor.
>
> I will never forget this Irishman my dad often worked

> with. He told my dad that his white people would gives
> us rights but you could bet they would find a way to
> make sure we didn't fully benefit form these rights.
>
> He was right everybody who is Black: Indians,
> Caribbeans and Africans are progressing due to the
> rights we fought and died for--while Black American
> descendants of American slaves are threatened by more
> poverty.
>
> Clyde
>
>
>
>

> TV dinner still cooling?
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> <http://tv.yahoo.com/>
>

| 21975|2007-03-20 13:11:18|Li (wiseladyowl)|Re: Princess of the Sun - World Premiere|
Yes you are so correct and to add to that so have we ppl of color been trained to hate ourselves which is why we need to stop attacking one another when one of us does not see the depth of the deception that has been placed on us all.

cristofori whitakara wrote:

racism is a socio-psychological disease in my opinion and the racist never received psychiatric help for their ailment. i think until they do theres is no way, generally speaking, we can get along socially until the racist get help.

Mahari Mengistu wrote:

Agreed.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, anne wrote:

>
> Yes; I know. But the word is can - we 'can' if we want to - no
matter what it looks like. Peace starts in each one of us.
>
>
> Mahari Mengistu wrote:
> >>Of course we can get along with each other<<
>
> Well, certainly, that has been my hope. However, recent history -

the

> last 4000 years - has been so horrible. We don't have much clear
> evidence of the general human condition beyond that. But for the
> last 4000 years there has been nothing but wars and more wars.
> Perhaps, there was a time when we did "get along with each other".

> HTP,

> Mahari

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), anne wrote:

> >

> > Of course we can get along with each other - if we can get along
> with ourselves - which most of us can't. And that's the real
problem.

> I can't say I believe in 'races' as such (even though I do not deny
> the difference in physical appearance and cultural ways) - but we
are

> all human beings (of the same species; unlike cats and dogs) - and

> even within the same nationalities (or 'races' if you will) it's

not

> like people necessarily 'get along' with each other either... It's

> all really about an inner process.

> >

> >

> > Mahari Mengistu wrote:

> > That's so funny. Perhaps, that indicates that we can get

> along with

> > each other.

> > HTP,

> > Mahari

> >

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>

> > wrote:

> > >

> > > Our cat is growing up with a mature dog and he also acts like a

> dog,

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> > >

> > > It runs almost exactly like our dog obviously from watching her

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> > > around during play. We're waiting for him to learn how to

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> > >

> > > Regards,

> > > Paul Kekai Manansala

> > >

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>> We won't tell. Get more on shows you hate to love

>> (and love to hate): Yahoo! TV's Guilty Pleasures list.

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| 21976|2007-03-20 13:16:35|Li (wiseladyowl)|Re: Igbo Slave Revolt of St. Simone Island|

How inspiring this story is thank you so much for bringing it to my attention!

olmec982000 wrote:

Ebos Landing

The story that gives Ebos Landing its name is one of the most colorful and enduring tales in



Ebos Landing

Georgia's rich literary history. Better known as the "Myth of the Flying Africans," this narrative has been told and embellished for 200 years in the form of local legends, children's stories, movies, novels, and television shows. Based on an actual

historical event, this remarkable tale of an Ebo (or Igbo) slave rebellion on [St. Simons Island](#) has become a powerful metaphor of African American courage, longing, and conviction.

The historical roots of the flying Africans legend can be traced back to the spring of 1803, when a group of Igbo slaves arrived in [Savannah](#) after enduring the nightmare of the Middle Passage. The Igbo (from what is now the nation of Nigeria, in central West Africa) were renowned throughout the American South for being fiercely independent and unwilling to tolerate the humiliations of chattel [slavery](#). The Igbo who became known as the flying Africans were purchased at the slave market in Savannah by agents working on behalf of John Couper and [Thomas Spalding](#). Loaded aboard a small vessel, the Igbo were confined below deck for the trip down the coast to St. Simons. During the course of the journey, however, the Igbo rose up in rebellion against the white agents, who jumped overboard and were drowned.

What happened next is a striking example of the ways in which African American slaves and white slave masters interpreted "history" in starkly different terms. One of the only contemporary written accounts of the event was by [Roswell King](#), a white overseer on the nearby plantation of Pierce Butler. King recounted that as soon as the Igbo landed on St. Simons Island, they "took to the swamp"?committing suicide by walking into Dunbar Creek. From King's perspective the salient feature of the story was the loss of a substantial financial investment for Couper and Spalding.

African American [oral tradition](#), on the other hand, has preserved a very different account of the events that transpired that day. As with all oral histories, the facts of the story have evolved as storytellers elaborated the tale over the years, such that there are now dozens of variations on the original episode. In the late 1930s, more than 100 years after the Igbo uprising on St. Simons, members of the Federal Writers Project collected oral histories in the [Sea Islands](#) (many of which can now be found in *Drums and Shadows: Survival Studies among the Georgia Coastal Negroes*). An older African American man by the name of Wallace Quarterman was asked if he had heard the story of Ebos landing. Quarterman replied:

Ain't you heard about them? Well, at that time Mr. Blue he was the overseer and . . . Mr. Blue he go down one morning with a long whip for to whip them good. . . . Anyway, he whipped them good and they got together and stuck that hoe in the field and then . . . rose up in the sky and turned themselves into buzzards and flew right back to Africa. . . . Everybody knows about them.

This account of transforming the hardships of slavery into the magical powers of freedom has been retold by a distinguished array of African American artists throughout the last century. Virginia Hamilton and Julius Lester rendered the tale for children. Julie

Dash celebrated the memory of Ebos Landing in elegant visual terms with her film *Daughters of the Dust* (1991). Perhaps most important, Nobel Prize-winning writer Toni Morrison used the myth of the flying Africans as the basis for her novel *Song of Solomon* (1977).

Morrison's literary masterpiece recounts the story of a young African American man, Milkman Dead, who has been crippled by persistent racism and limited opportunities. Having grown up in the industrialized North, Milkman returns to the South in search of his ancestral roots. In the course of his travels, he learns from oral histories that his family is



Song of
Solomon

descended from an African shaman who possessed the power of flight. Having regained the knowledge of his family and his African heritage, Milkman recovers his lost ancestral powers at the end of the novel and takes flight at what appears to be the moment of his death. This soaring climax fittingly captures the power, hope, and magic inherent in the

myth of the flying Africans and offers an important insight into why this tale has been cherished for so long. By transforming the painful memories of slavery and racism into the emancipating power of flight, the story of the flying Africans continues to play an important role in maintaining a cultural connection to Africa and empowering generations of black Americans.

Although the myth of the flying Africans will undoubtedly be told for many decades to come, a fitting coda to this particular version of the tale might be found in the consecration of Ebos Landing in the summer of 2002. The St. Simons African-American Heritage Coalition invited Chukwuemeka Onyesoh from Nigeria to designate Ebos Landing as holy ground and to put the souls of the enslaved to rest. "I came here to evoke their spirits," Onyesoh explained, "to take them back to Igboland." Participants in the memorial traveled from Haiti, Belize, Canada, New York, and Mississippi, among other places to watch and pray as elder Igbo tribesman danced and sang under the aging cypress trees hung with moss.

Sadly, no historical marker commemorates the site of Ebos Landing, which is adjacent to a sewage treatment plant built in the 1940s. The African American community, however, continues to mark the sacred site in their own, more private ways. Some local fishermen on St. Simons, for example, will not cast fishing lines or crab nets in the fecund waters of Dunbar Creek for fear of disturbing the ghosts of the Igbo. Despite the fact that the state has not yet recognized Ebos Landing as a landmark, the many stories ranging from folktales to Nobel Prize-winning novels surely constitute a kind of literary memorial worthy of the remarkable story of the flying Africans.

Suggested Reading

Michael A. Gomez, *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South* (Chapel Hill: University of North Carolina Press, 1998).

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Timothy B. Powell, University of Georgia

Published 6/15/2004

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| 21977|2007-03-20 14:58:07|Djehuti Sundaka|Stono Rebellion|

The Stono Rebellion was actually dominated by Kongo ethnicities rather than Igbo.

Djehuti Sundaka

Stono Rebellion

Claiming roughly eighty black and white lives and involving as many as one hundred slaves and perhaps as many whites, the Stono Rebellion of September 1739 was one of the most significant and violent slave uprisings in colonial America. Although the rebels failed in their attempt to reach St. Augustine and claim freedom under Spanish rule, the revolt shaped South Carolina slave society in some important ways and its legacy lingered for years after the event.

The rebellion began at the Stono River in St. Paul's Parish, near Charleston, South Carolina. Several factors played a role in the timing of the rebellion. It is likely that the slaves organized their revolt to take place before September 29, when a certain provision was to go into effect requiring all white men to carry firearms to Sunday church services. It is also probable that many of the rebels were recently imported from the Kingdom of Kongo and that their religious beliefs (a syncretic form of Catholicism) influenced the uprising's timing. Contemporaries thought that the revolt was inspired in part by a visit to Charleston by a priest who relayed the Spanish offer of freedom in Florida. It is also likely that the slaves viewed a yellow fever epidemic that swept the area in August and September and rumors of war between Spain and England as fortuitous to their timing of the insurrection.

From Stono River, the rebels moved to Stono Bridge, where they equipped themselves with guns, killed five whites, and burned a house. Turning southward, they reached a tavern before sunup, sparing the innkeeper because they considered him "a good man and kind to his slaves" but killing his neighbors (Wood, p. 315). Other slaves joined the rebellion and, in Kongolese military fashion, the insurgents used drums, flags, and songs to inspire and fortify the

group and coordinate their march southward.

South Carolina's Lieutenant Governor, William Bull, and four companions encountered the insurgents before noon, but managed to escape and warned other whites of the revolt. The rebels continued their march, pausing at the Edisto River to rest and also to draw more slaves to their ranks. At four P.M., up to one hundred armed planters and militiamen, possibly alerted by Bull, confronted the rebels. Even in the eyes of their enemies, the insurgents fought bravely. White firepower won the day, however. A few slaves were released but others were shot and some were decapitated, their heads displayed conspicuously on posts. About thirty rebels escaped, although most of them were captured the following week. But the revolt was not yet over and fighting continued in piecemeal fashion at least until the following Sunday, when militiamen encountered and defeated a group of disbanded rebels. White fears lingered and the militia remained on guard. Some of the insurgents were rounded up in the spring of 1740, with one leader eluding capture until 1742.

Legacy of Slave Uprising

The Stono Rebellion reminded whites that although they had successfully discovered conspiracies in 1714 and 1720, not all plots could be detected. The ferocity of the revolt led authorities to try to increase the number of whites in the predominately black colony and beef up rules concerning the surveillance and regulation of slaves. On November 8, 1739 the South Carolina General Assembly appointed a committee to consider how to safeguard against future insurrections. The principal outcome of the committee's deliberations was the so-called Negro Act of 1740; in historian Darold D. Wax's estimation, "a thorough revision of the South Carolina slave code that survived into the nineteenth century" (Wax, p. 139). Designed to regulate more closely the activities of slaves and free blacks, the Act restricted the manumission of slaves and mandated patrol service for militiamen. The colony also imposed a prohibitive duty on the importation of new slaves in 1741 in an effort to stem the growth of South Carolina's slave population. A system of rewards for slaves who betrayed plots and imminent revolts was initiated, and finally, South Carolina tried to inspire loyalty to their owners by introducing slaves to a slanted form of Christianity.

Although these provisions placed tighter controls on slaves, they were not wholly effectual in regulating slave behavior. South Carolina slaves continued to revolt and conspire periodically throughout the colonial and antebellum period. Moreover, the drive

for profit ensured that the moratorium on the slave trade lasted only three years, and by the mid 1740s, African slaves were again being imported at a rate and level that ensured that South Carolina's black population would remain large. However, the ferocity of the Stono Rebels heightened the anxieties of whites over internal security in South Carolina slave-holding society for years to come. The example of the Stono insurrection inspired some northern abolitionist literature in the antebellum period and remained in the memories of African Americans well into the twentieth century.

See Also

Bacon Rebellion; Revolution and Radical Reform; Slavery and the Homefront, 1775?1783; Slavery in America.

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--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

> There was more than one rebellion. As stated before, the

rebellion

> I had in mind had taken place in 1739. This had been the Stono

> Rebellion that had taken place in Stono, South Carolina. Again,

the

> books I've cited provide more detail on the attitudes of the

> enslavers.

>

> <http://www.innercity.org/holt/slavechron.html>

>

> 1739

> South Carolina- Three black revolts occur, resulting in known

deaths

> to 51 whites and many more slaves. One of the insurrections led by

> the slave, Cato, results in death of 30 whites. (Chronology: A

> Historical Review, Major Events in Black History 1492 thru 1953 by

> Roger Davis and Wanda Neal-Davis) <http://www.triadntr.net/~rdavis/>

>

> 1739/09/09

> Slave revolt, Stono, S.C., Sept 9. Twenty-five whites killed

before

> insurrection was put down. (Major Revolts and Escapes, Lerone

> Bennett, Before the Mayflower)

> <http://www.afroam.org/history/slavery/revolts.html>

>

> Cato's Conspiracy, originated in Stono, South Carolina, in 1739.

> England at this time was at war with Spain, and a group of about

> eighty slaves took up arms and attempted to march to Spanish

> Florida, where they expected to find refuge. A battle ensued when

> they were overtaken by armed whites. Some forty-four blacks and

> twenty-one whites were killed. (Slave Rebellions., The Reader's

> Companion to American History Edited by Eric Foner sources used,

> Herbert Aptheker, American Negro Slave Revolts (1943); Eugene D.

> Genovese, From Rebellion to Revolution (1979) entry date 01-01-

1991.)

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, clyde winters

> wrote:

> >
> >
> > --- Djehuti Sundaka
> > wrote:
> >
> > > In America, the enslavers showed preferences for
> > > people of specific
> > > regions due to their expertise in various areas of
> > > work such as rice
> > > cultivation, cattle herding, iron smithing, etc.
> > > So, not only did
> > > they prefer individuals of the same nations working
> > > on the same
> > > plantations, even if a policy had existed to prevent
> > > such a thing,
> > > the sheer numbers of people being brought in would
> > > have made it
> > > physically impossible to carry out. It was due to
> > > ethnic
> > > preferences that a rebellion broke out around 1739
> > > led by Igbo
> > > liberators. Due to this, ethnic preferences changed
> > > to minimize
> > > Igbo captives for a while but ethnic preferences
> > > still remained.
> > >
> > > See "The Atlantic Slave Trade" by Philip Curtin,
> > > "Africanisms in
> > > American Culture", and "The African Heritage of
> > > American English" by
> > > Joseph E. Holloway.
> > >
> >
> > Hi Djehuti
> >
> > The Igbo came to America towards the end of the slave
> > trade. This does not contradict my earlier response .
> > The Igbo rebellion took place on St. Simones Island
> > off the coast of Georgia. I made it clear that on the
> > mainland slaves were strickly separated, while I noted
> > that in the Gullah Islands this policy was rarely
> > carried out.
> >
> > Clyde
> >
> >

> >
> >
>

> _____
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| 21978|2007-03-20 15:02:31|Djehuti Sundaka|Enslaved Igbo and the Foundation of Afro-Virginia Slave Culture and|
Enslaved Igbo and the Foundation of Afro-Virginia Slave Culture and Society
<http://www.nathanielturner.com/igbosinvirginia.htm>
By Gloria Chuku

Department of History, Millersville University of Pennsylvania.

Based largely on court and county documents as well as the recently published transatlantic slave database, Douglas Chambers uses the circumstances surrounding the 1732 death of Ambrose Madison, the paternal grandfather of President James Madison, to reconstruct the history of the Igbo slaves in Virginia. Thus, the book is primarily about the dominant role of enslaved Igbo in the formation of early Afro-Virginia slave culture and society. In the words of the author, it discusses "the process of historical creolization in eighteenth-century Virginia . . . [which] effectively mean[s] the Igboization of slave community and culture" in the region (p. 18). The book breaks into two parts: part 1 consists of chapters 1-4, and part 2 consists of chapters 5-10.

Three slaves, two men and a woman, were accused of causing Madison's death by poisoning. They were tried and found guilty. While one of the accused, a male slave owned by a neighboring planter, was executed for his alleged lead role, the other two, owned by Madison, were punished by whipping and returned to his estate.

As a foundation for his thesis, Chambers attempts to trace the history of the enslaved Africans from their points of embarkation in the Bight of Biafra and, more specifically, Calabar to their disembarkation in Virginia. Thus, while part 1 of the study focuses on the Igbo and their culture and society during the era of the transatlantic slave trade, part 2 centers on the experiences of the enslaved in Virginia. The author argues that the emergence and

expansion of Aro influence in Igbo region, as the foremost slave merchants, and the demise of Nri hegemony in the north-central Igbo region in the mid-eighteenth century resulted in increased exportation of Igbo people out of the Calabar and the Niger Delta ports.

According to the author's calculations, the Igbo accounted for about 1.3 million of the 1.7 million people exported from the Bight of Biafra during the era of the Atlantic slave trade. Out of a total of 37,000 Africans that arrived in Virginia from Calabar in the 1700s, 30,000 were Igbo (p. 23). The significance of this pattern of slave trade between Calabar and Virginia, Chamber argues, is that the increased exportation of enslaved Igbo from their homeland to the Chesapeake region coincided with the expansion of colonial settlement from the Upper Tidewater to the fertile Central Piedmont, an era when the transatlantic trade transformed the region into a slave society that was dominated by the Igbo and their culture.

In 1721, Ambrose Madison inherited an estate at Mt. Pleasant from his father-in-law. To secure title to this estate, he purchased newly imported African slaves and sent them there to clear and cultivate crops. In early 1732, he moved to the new estate with his family. Six months later, while still in his mid-thirties, he died, allegedly as a result of poison. As the author states, while Madison's biographers and hagiographers helped to create a general impression that he died a strange death at a very young age, his family members attributed his death to a poisoning conspiracy involving two of his slaves and an outside male slave. To buttress his claim that Igbo slaves were responsible for their master's death, Chambers, in a chapter of only five pages, attempts to link the use of poison as a weapon of slave resistance to the enslaved Igbo in Virginia and the Caribbean colonies.

This is very subjective, since the knowledge and use of plant medicines to heal the sick, placate the spirits and punish enemies and deviants was not the exclusive prerogative of the enslaved Igbo.

In part 2 of the book, which focuses on Virginia, the author delineates five phases of the creolization of Mt. Pleasant (later Montpelier), namely, the Charter generation (1720s-1730s), the Creolizing generation (1740s-1760s), the Creolized generation (1770s-1790s), the "Worrimint" generation (1800s-1820s), and the Ruination generation (1830s-1850s). The charter generation of Atlantic Africans marked the development of Mt.

Pleasant as a regional slave community of the Madison family with

twenty-nine slaves. It was an era when enslaved Africans employed their cultural heritage to adapt to their new environment. They not only employed their expertise in tropical agriculture to cultivate tobacco and corn, but also put into use their knowledge of herbs and plants to make preventive, curative, and poisonous medicines. Upon Madison's death, his family shared his slaves between his two quarters: the Home House and Black Level, an action which signifies a new settlement pattern.

The Creolizing generation of the Montpelier slave community saw a steady growth in the slave population, resulting largely from inheritance and births. Under the leadership of James Madison Sr., the family embarked on major construction projects that made each of their quarters resemble a small village. They also established large tobacco barns, corncrib, and a mill. Wealth generated through slave labor enabled Madison to enhance his economic and political status. For closer supervision and increased productivity, he broke his slaves into small workforces and deployed them annually to live in different quarters in a rotating order. However, following the building of the Home House and the slave quarter, the Walnut Grove, Madison brought many of his slaves to stay at the core Montpelier community in the late 1760s.

The Creolized generation (1770s-1790s) marked the high point of Montpelier as a slave community that was centered on the Walnut Grove, with over hundred slaves in the mid-1770s (p. 129). While tobacco remained the main export crop, Madison was able to diversify his business operations to include blacksmithing, carpentry, and brandy distilling. He also added wheat and hay to his list of crops. Before he died in 1801, Madison also invested in plows, scythes, and other grain-cultivating tools which facilitated increased production and specialization by the slaves.

The "Worriment" (1800s-1820s) and "Ruination" (1830s-1850s) generations marked the death of James Madison Sr., the disputes over the division of his estates, the first substantial separations of slaves from the home community, the death of President Madison, and the final divestment of what was left of the Montpelier community. By 1860, under a new owner, the Montpelier slave population had been so drastically reduced, either through intra- and inter-state slave trade or the manumission process, that only twenty slaves were left on the estate.

As the author aptly observes, in spite of the predominant role of enslaved Africans in the development of Mt. Pleasant and their contribution to the rise of the Madison family to regional

prominence, historians have tended to overlook them, focusing on Montpelier only as the family home of President Madison. A few of the blacks mentioned in the historiography of the Madisons were Sawney, Billy Gardner, Granny Milly, Paul Jennings, and Surkey. Paul Jennings, who published a small pamphlet in 1865, was a sixteen-year-old house slave at the White House in 1814, attending to the president until his death, and Sawney accompanied the young James to his college in New Jersey and served as his manservant. He also served as an overseer, cultivated yams and cabbages, and raised chickens before his death in the 1830s.

In the last chapter, the author tries to reinforce his claims that Igbo slaves killed Ambrose Madison and that their predominance in Virginia gave them the opportunity to lay the foundation of the Afro-Virginian culture and community. For this purpose, he uses the personal names of the enslaved to mark their individuality and to connect them to the Montpelier slave community and the broader history of the region. The author mentions names such as Calabar (male), Eboe Sarah (female), Juba (male,) and Breechy (male). He also uses yams (a staple food) and okra (a vegetable) as evidence of the foodways of

Igbo origins, as well as "mojo" for charms, and the slave "Jonkonnu" (a Christmastime slave masquerade), all in the attempt to make a case for what he calls "creolized Igboism" in Virginia. Chambers also associates the eighteenth-century low-fired ceramic cooking pots and eating bowls (generally called colonoware) with the enslaved Igbo. According to the author, the "description of precolonial Igbo potting technology fits quite well with what is known of eighteenth-century Virginia colonoware . . . [and] gourds (calabashes) were another important Igbo material cultural item that continued in Virginia" (pp.172-173).

Other material culture the author lists in the book, as signifying Igbo connection, are dugout canoes, styles of fences, blue glass beads, and an iron sculpture which he claims evokes the kinds of figures made from wood or clay that littered southern Igbo "mbari" art or even "ikenga" (p.174). The author identifies musical instruments such as box drums and the "banjo" stringed instrument as uniquely Igbo. He also points to slave patterns of settlement, Igbo belief in reincarnation, the practice of not celebrating birthdays, and the nudity of enslaved children and youths as practices which resonated in Afro-Virginian culture and suggest the dominance of Igbo influence.

The author draws on the extreme lactose intolerance among Virginia's

black adults of the nineteenth century and the related notion that the Igbo and Yoruba were the only major African ethnic groups with a known lactose intolerance (p.186). In addition, he says that the high proportion of Igbo women in the colony might have given them disproportionate influence in the socialization of Creole children.

As a counter-thesis to that of the author, it should be noted that yam-growing was and is not peculiar to the Igbo; more importantly, North American yams are actually sweet potatoes, not the "genus *Dioscorea*" associated with West Africa. Similarly, the paraphernalia associated with the Christmastime slave masquerades that the author links with the Igbo were actually more related to mid-twentieth-century Kalabari masks.

As for calabashes, as the author notes, these were used as gourds in Virginia; by contrast, calabashes were used as cups, bowls, and drinking ladles in Igbo society. Regarding musical instruments, while many central African peoples called their version of stringed gourd "mbanza", there is no Igbo name for the musical instrument the author identifies as "banjo." The author believes that most of the enslaved Igbo who came from Calabar were from the north-central Igbo region, the home to the famous Umudioka woodcarvers.

I would argue that the absence of carved doors and panels in Virginia undermines the idea of a north-central Igbo provenance of Calabar slaves and a pervasive Igbo presence and culture there. While there may be some credibility in the above claims, it is apparent that some of the cultural practices attributed to the Igbo in this study were neither unique nor exclusive to them. To start with, the Igbo were not the only enslaved Africans who originated from the Niger Delta and Calabar ports, and ended up in Virginia. There were also the Ibibio, the Efik, the Andoni, the Ubani, the Okrika, the Kalabari, and, later, the Ejagham, the Ekoi, the Idoma, the Igala, and even the Hausa and Nupe--captives from the nineteenth-century Muslim-engineered wars.

Besides, Virginia had slaves from the Yoruba, the Akan area, Mande, Fulani, Angola, the Congo basin, and Madagascar. The period covered by the book also coincided with the Islamic militancy of the eighteenth and nineteenth centuries in the Senegambia, an upheaval that resulted in the enslavement of the natives.

Virginia was, in other words, a very multi-ethnic slave society. The lack of attention to other Africans in Virginia and the related neglect of their obvious contributions to the development of the region is a major weakness of this study.

It is clear that the author's interpretation and analysis was handicapped by his limited knowledge of Igbo history, culture, and language. For instance, he erroneously regards the Nri as the "first Igbo" (pp. 36-38) and treats them as founders and leaders of the entire Igbo nation. This explains why he spends considerable time in discussing the Nri kinglist and genealogical history, which is less important for purposes of his study; the book would have benefited more if he had instead focused on the Aro, Nike, Abam, Aboh, Ngwa, Ndoki, Nkwerre, and others who participated in the transatlantic slave trade. It is also erroneous to claim that the Nri were the only people in Igbo society with the power to cleanse abominations. The author asserts that the "expansion of Aro merchant warlord settlements" (p. 35) in the mid-eighteenth century led to the growing power of client village groups within Nri area. However, no examples of such Aro-client villages in north-central Igbo region are provided.

It is misleading to suggest that there was no cassava in the region until the twentieth century and that "fufu in Igboland was invariably made of yams, not cassava" (p. 40). Cassava was introduced in different parts of Igbo region at different points in time. While some areas started cultivating and processing the crop in the third quarter of the nineteenth century, others adopted it in the twentieth century.

Moreover, fufu was also made from cocoyam, unripe plantain, and banana and, later, cassava. The incident attributed to the "Nkwerre," who supposedly plundered Onitsha women traders when they brought European goods to the Nkwerre markets, and the author's interpretation and suggestion that the women were molested for usurping males' trading prerogative that violated Nkwerre taboo, are examples of his limited knowledge of Igbo society and history. The town in question was Nkwelle, which is twenty miles from Onitsha, not Nkwerre, which is much farther away. Moreover, Onitsha women were famed traders who not only bought and sold local and European goods, but also had direct commercial relations with European merchants from the moment the latter arrived in Onitsha.

As studies on the development of trade and commerce in the Onitsha region show, it was not until the twentieth century that Onitsha men, who regarded trade as women's work, began to take part in trade with the European firms.

The author's claim that "Igbo people brought the term ['buckra'] into English" (p. 110), as in "buckra," a term used by slaves to

refer to their white masters, is doubtful. While "buckra" might be a corruption of Ibibio "mbakara" ("mb" equals plural; "kara" equals to encircle, rule, or abuse), one cannot see the connection of this word with the Igbo. Similarly, he suggests that the slave name "Juba" was Igbo (meaning: "ji" for yam and "uba" for canoe, literally translated to mean "yam barn"), "and that Juba" could actually be translated into Igbo words for "ask /enquire," or "refuse," or "possession of wealth" (ji-uba), or "plentiful yam." It is more likely that "Juba" was an Akan name (as in the case of Akan female name in South Carolina and Jamaica) than Igbo name.

In spite of the drawbacks I have pointed out, and occasional typographical errors, the author has assiduously provided an African-centered perspective that helps in our understanding of the circumstances surrounding the death of Ambrose Madison in 1732 and the development of his family into a prominent regional, and indeed, national economic and political power, as well as the contributions of his slaves in achieving these feats and to the foundation and growth of slave culture and society in Virginia. The book represents a limited but significant contribution to the history and historiography of slavery and, therefore, a valuable resource to students and scholars in the study of Africa and the diaspora.

Source: H-Net: Humanities & Social Sciences Online / H-Atlantic@h-net.msu.edu

* * * * *

Released April 15, 2005

Southern Mississippi History Professor Made Chief in Nigerian Royal

Hattiesburg- University of Southern Mississippi assistant professor of history Dr. Douglas Chambers says he doesn't expect his colleagues to treat him differently since he was made royalty by descendants of the king of an ancient African civilization.

But he admits he would have no qualms with fellow faculty referring to him as 'Chief Chambers.'

After years of conducting extensive research on the still living ancient civilization of the Igbo peoples of Nri (Òrì in eastern Nigeria, a traditional chieftainship was bestowed on Chambers in March by the descendants of the first unified king of the Nri civilization, the Umu Nri Bì, or Umunri of Obeagu.

The Igbo (Ibo) are one of the three principal ethnic groups of the most populous country in sub-Saharan Africa, and Nri is the 'Jerusalem' of the Igbo, founded about one thousand years ago.

"This is quite an honor, and came about because of the relationships I formed through my research in Nigeria," Chambers said. "I was originally inspired to study this ancient civilization because of the historical connection between Nigeria and the slave-trade to North America. The Nri civilization was based on pacificism and village-democracy, and today the Igbo have a useful story to tell the world."

Chambers' official title is Chief ɔ̀wulNri ɕa' , If mnn'f Umunr ' Speaks for Nri' 'Said/done', Light of the Kindred of Umunri). As a titled chief of Umunri, Obeagu, Chambers is the first white person adopted by the royal lineage in its history and the first lineage-titled white person in Nri. . . .

His new book, *Murder at Montpelier: Igbo Africans in Virginia* (University Press of Mississippi, 2005), explores the importance of Igbo peoples in the historical development of early slave culture and society in Virginia through the prism of the poisoning of the grandfather of President James Madison, the patriarch of 'Montpelier', by his African slaves in 1732.

"In the past 15 years or so, students of American history have begun to pay much more attention to the African past of American slaves, though their efforts are often hampered by their inability to understand Africa," said John Thornton, professor of History and African American Studies at Boston University, in his review of Chambers' *Murder at Montpelier*.

"Africanists have not made their task easier by generally writing little about the topics that interest their colleagues in the Americas. Douglas Chambers has triumphantly overcome that barrier by immersing himself in the study of the Igbo to the point that he is accepted as an Africanist without reservation; yet at the same time, he is equally a master of the American side and its sources," Thornton said. "His study of Igbo in Virginia, that underlies the murder mystery that makes the plot of his book, is provocative, well-informed, and convincing."

Chambers, who is a graduate of the University of Virginia, said he hopes his honor by the Igbo will encourage African Americans to find out more about their own family histories. "My research suggests that perhaps 60 percent of black Americans have at least one Igbo

ancestor," he said.

Source: Chief Chambers.htm

* * * * *

African Ideograms in African American Cemeteries

By Rachel Malcolm-Woods

Marks and objects in cemeteries that look merely decorative to the uninformed eye may be African signs and symbols. This iconography in cemeteries can be divided into three categories: 1) sign systems of African origins, 2) secular objects as surrogates for ideograms and 3) revival of African traditions, interpreted in new ways. Examples of such African retentions (subconscious transmissions from prior generations) exist in burial grounds and established cemeteries, particularly in the Southern United States.

A cemetery in George Washington National Forest in Amherst County, Va., is a good example. For decades, observers have commented that the gravestones had "strange marks." Recently, these marks have been identified by this writer as African ideograms originating in Nigeria. The gravestones are inscribed with what appears to be Nsibidi, an Igbo writing system, confirming the survival of Igbo traditions during the trans-Atlantic slave trade. Made of high-quality blue slate indigenous to the area and mined from a local quarry, the stones show little damage from weather or time. Subsequently, the place was named the "Seventeen Stones Cemetery."

The stones were probably engraved between 1770 to 1830, when the Igbo Diaspora was at its height in Virginia. At that time, the Igbo people comprised approximately 70 percent of the blacks in Virginia, a larger percentage than in any other Southern state.

A star symbol at the top of one stone, signifying "congress" or "unity" has similarities to the Kongo cosmogram that depicts the life cycle of birth, life, death and the afterlife. The cosmogram symbol has equal perpendicular crossbars or lines, sometimes contained in a diamond shape or a circle. Here, the linear symbol in the lower register appears to be a combination of the sign for "individual" and "this land is mine." Together the signs mean the deceased has joined the realm of the ancestors. Both symbols are enclosed in a rectangle, denoting their association. A line separating the symbols emphasizes they are separate but one.

Igbo ideograms were important elements of religious practice and served as mnemonic devices associated with religion and with moral and historical narratives. In Igbo death and burial traditions, Nsibidi symbols honoring the ancestors were thought to protect the deceased. The most appropriate place to honor one's forefathers was the cemetery. At times, the deceased were consulted for help with day-to-day problems. Items such as chickens, rum and schnapps were offered as gifts for the deceased during a grave-side ceremony.

Source: <http://www.folkart.org/mag/cemetery/cemetery.html>

posted 16 November 2006

| 21979|2007-03-20 16:55:04|clyde winters|Re: Enslaved Igbo and the Foundation of Afro-Virginia Slave Culture|

Hi Djehuti

I didn't know this many Igbo were in Virginia. Thanks for the information.

Clyde

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

- > Enslaved Igbo and the Foundation of Afro-Virginia
- > Slave Culture and
- > Society
- > <http://www.nathanielturner.com/igbosinvirginia.htm>
- > By Gloria Chuku
- >
- > Department of History, Millersville University of
- > Pennsylvania.
- >
- > Based largely on court and county documents as well
- > as the recently
- > published transatlantic slave database, Douglas
- > Chambers uses the
- > circumstances surrounding the 1732 death of Ambrose
- > Madison, the
- > paternal grandfather of President James Madison, to
- > reconstruct the
- > history of the Igbo slaves in Virginia. Thus, the
- > book is primarily
- > about the dominant role of enslaved Igbo in the

- > formation of early
- > Afro-Virginia slave culture and society. In the
- > words of the author,
- > it discusses "the process of historical creolization
- > in eighteenth-
- > century Virginia . . . [which] effectively mean[s]
- > the Igboization
- > of slave community and culture" in the region (p.
- > 18). The book
- > breaks into two parts: part 1 consists of chapters
- > 1-4, and part 2
- > consists of chapters 5-10.
- >
- > Three slaves, two men and a woman, were accused of
- > causing Madison's
- > death by poisoning. They were tried and found
- > guilty. While one of
- > the accused, a male slave owned by a neighboring
- > planter, was
- > executed for his alleged lead role, the other two,
- > owned by Madison,
- > were punished by whipping and returned to his
- > estate.
- >
- > As a foundation for his thesis, Chambers attempts to
- > trace the
- > history of the enslaved Africans from their points
- > of embarkation in
- > the Bight of Biafra and, more specifically, Calabar
- > to their
- > disembarkation in Virginia. Thus, while part 1 of
- > the study focuses
- > on the Igbo and their culture and society during the
- > era of the
- > transatlantic slave trade, part 2 centers on the
- > experiences of the
- > enslaved in Virginia. The author argues that the
- > emergence and
- > expansion of Aro influence in Igbo region, as the
- > foremost slave
- > merchants, and the demise of Nri hegemony in the
- > north-central Igbo
- > region in the mid-eighteenth century resulted in
- > increased
- > exportation of Igbo people out of the Calabar and
- > the Niger Delta

> ports.
>
> According to the author's calculations, the Igbo
> accounted for about
> 1.3 million of the 1.7 million people exported from
> the Bight of
> Biafra during the era of the Atlantic slave trade.
> Out of a total of
> 37,000 Africans that arrived in Virginia from
> Calabar in the 1700s,
> 30,000 were Igbo (p. 23). The significance of this
> pattern of slave
> trade between Calabar and Virginia, Chamber argues,
> is that the
> increased exportation of enslaved Igbo from their
> homeland to the
> Chesapeake region coincided with the expansion of
> colonial
> settlement from the Upper Tidewater to the fertile
> Central Piedmont,
> an era when the transatlantic trade transformed the
> region into a
> slave society that was dominated by the Igbo and
> their culture.
>
> In 1721, Ambrose Madison inherited an estate at Mt.
> Pleasant from
> his father-in-law. To secure title to this estate,
> he purchased
> newly imported African slaves and sent them there to
> clear and
> cultivate crops. In early 1732, he moved to the new
> estate with his
> family. Six months later, while still in his
> mid-thirties, he died,
> allegedly as a result of poison. As the author
> states, while
> Madison's biographers and hagiographers helped to
> create a general
> impression that he died a strange death at a very
> young age, his
> family members attributed his death to a poisoning
> conspiracy
> involving two of his slaves and an outside male
> slave. To buttress
> his claim that Igbo slaves were responsible for

- > their master's
- > death, Chambers, in a chapter of only five pages,
- > attempts to link
- > the use of poison as a weapon of slave resistance to
- > the enslaved
- > Igbo in Virginia and the Caribbean colonies.
- >
- > This is very subjective, since the knowledge and use
- > of plant
- > medicines to heal the sick, placate the spirits and
- > punish enemies
- > and deviants was not the exclusive prerogative of
- > the enslaved Igbo.
- >
- > In part 2 of the book, which focuses on Virginia,
- > the author
- > delineates five phases of the creolization of Mt.
- > Pleasant (later
- > Montpelier), namely, the Charter generation
- > (1720s-1730s), the
- > Creolizing generation (1740s-1760s), the Creolized
- > generation (1770s-
- > 1790s), the "Worrimint" generation (1800s-1820s),
- > and the Ruination
- > generation (1830s-1850s). The charter generation of
- > Atlantic
- > Africans marked the development of Mt.
- >
- > Pleasant as a regional slave community of the
- > Madison family with
- > twenty-nine slaves. It was an era when enslaved
- > Africans employed
- > their cultural heritage to adapt to their new
- > environment. They not
- > only employed their expertise in tropical
- > agriculture to cultivate
- > tobacco and corn, but also put into use their
- > knowledge of herbs and
- > plants to make preventive, curative, and poisonous
- > medicines. Upon
- > Madison's death, his family shared his slaves
- > between his two
- > quarters: the Home House and Black Level, an action
- > which signifies
- > a new settlement pattern.
- >

- > The Creolizing generation of the Montpelier slave
- > community saw a
- > steady growth in the slave population, resulting
- > largely from
- > inheritance and births. Under the leadership of
- > James Madison Sr.,
- > the family embarked on major construction projects
- > that made each of
- > their quarters resemble a small village. They also
- > established large
- > tobacco barns, corncrib, and a mill. Wealth
- > generated through slave
- > labor enabled Madison to enhance his economic and
- > political status.
- > For closer supervision and increased productivity,
- > he broke his
- > slaves into small workforces and deployed them
- > annually to live in
- > different quarters in a rotating order. However,
- > following the
- > building of the Home House and the slave quarter,
- > the Walnut Grove,
- > Madison brought many of his slaves to stay at the
- > core Montpelier
- > community in the late 1760s.
- >
- > The Creolized generation (1770s-1790s) marked the
- > high point of
- > Montpelier as a slave community that was centered on
- > the Walnut
- > Grove, with over hundred slaves in the mid-1770s (p.
- > 129). While
- > tobacco remained the main export crop, Madison was
- > able to diversify
- > his business operations to include blacksmithing,
- > carpentry, and
- > brandy distilling. He also added wheat and hay to
- > his list of crops.
- > Before he died in 1801, Madison also invested in
- > plows, scythes, and
- > other grain-cultivating tools which facilitated
- > increased production
- > and specialization by the slaves.
- >

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| 21980|2007-03-20 17:21:42|Mahari Mengistu|Re: The Myth of Nazareth|

You are correct. Generally, as I understand it, people tend to think that Nazarene refers to someone who is from Nazareth and that is not the case.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> Nazorai/Nazerene referred to a religious group that distinguished
> themselves as being the faithful "Keepers" of the Torah. Nazareth
> refers to a place.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>

>> I read sometime back that Nazareth/Nazarene referred to a
> spiritual

>> philosophy/religious denomination rather than a place.

>> HTP,

>> Mahari

>>

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>

>> wrote:

>>>

>>> The Myth of Nazareth

>>> www.nazarethmyth.info

>>>

>>> I have yet to read this book but the implication of Nazareth

not

>>> existing until after 70 CE is certainly interesting. Whether

or

> not

> > > the findings are authentic, the conclusion agrees with my own

> > > conclusion that Kapernaum had been the hometown of Yeshw ha-

> Nazorai.

> > >

> > > Djehuti Sundaka

> > >

> >

>

| 21981|2007-03-20 17:40:23|Mahari Mengistu|Re: Would A Stake Through The Heart Help?|

That could be but mostly it's just the nature of things. You could do the experiment yourself. Blow smoke into any compacted thing: a wool sweater or anything thick and/or knitted. The smoke will linger in it longer than the smoke blown into/unto a flat surface or strips of flat "whatever". The smoke will pass over it because there is no place for it to gather or reside.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> i guess that being melanin is highly magnetic i am guessing that

the magnetic attraction is so strong that it becomes imbedded in the hair?

>

> Mahari Mengistu wrote: >>Results indicated

that while the African-American children spent

> less

> time exposed to tobacco smoke than the white children, the cotinine

> levels in their hair samples were four times higher.<<

>

> This could very well be explained by the difference in hair

> texture/construction. If you were to blow smoke into a strip of

wool

> (black hair), it would linger in it much longer because it would

get

> caught up in the curls and whirls of the fabric as opposed to

blowing

> smoke over strips of plastic/straight hair which it would

essentially

> pass over.

> HTP,

> Mahari

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> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

> wrote:

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>> Here we go again.

>>

>> Just wondering - were the participants declared African

>> American by the 'one drop rule', or the '1/8th or more'

>> rule? Or did they self-identify? And why no mention

>> of Hispanics? Any mention of how they became

>> asthmatic? What their income/background was?

>>

>> Of course not, they knew the participants race,

>> so no further questions were necessary.

>>

>> And what are we to make of the statement:

>> " "It looks as though some genes may vary. "

>>

>> Huh, really?

>>

>> " However, the study does suggest that race

>> affects how a body responds to tobacco. "

>>

>> Except that in genetics, race doesn't exist in

>> modern humans.

>>

>>

>> <http://news.bbc.co.uk/2/hi/health/6441267.stm>

>>

>> 'Race role' in tobacco smoke risk

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>> The research looked at 220 children in the US with asthma

>> Passive smoking may pose a different risk to African American

>> children than their white counterparts, US research suggests.

>> The study, featured in the journal Chest, examined 220 children

>> with asthma exposed to cigarette smoke. More than half were

black.

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>> The researchers measured levels of cotinine, a substance produced

> > by the body as it metabolises nicotine. The black children showed
> > significantly higher levels than the white children.
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> > itself have a negative effect.
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> > However, the study does suggest that race affects how a body
> responds
> > to tobacco.
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> > Lead researcher Dr Stephen Wilson, from Cincinnati Children's
> Medical
> > Center, said: "It looks as though some genes may vary. By itself,
> this may
> > not matter, but it could play a role when external factors, like
> tobacco
> > smoke, come into play."
> >
> > The next step was to communicate the results to parents to try to
> > encourage lifestyle changes, he said.
> >
> > Testing hair
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> > All of the children examined in the US research had the symptoms

of

> > persistent asthma and were exposed to at least five cigarettes

per

> day.
> > They were aged between five and 12-years-old. Research on the
> > effects of passive smoking have tended to focus on white

children.

> > Very little has been done comparing race
> >
> > Dr Somnath Mukhopadhyay
> >
> > They were tested for cotinine three times over the course of one
> year,
> > using serum and hair samples. The level of smoke in the home of
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> > participant was also regularly measured.

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> > Results indicated that while the African-American children spent
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> > Chest is the journal of the American College of Chest Physicians.

> >

>

>

>

>

>

>

> -----

> Don't pick lemons.

> See all the new 2007 cars at Yahoo! Autos.

>

| 21982|2007-03-21 06:38:56|Paul Kekai Manansala|Re: Would A Stake Through The Heart
Help?|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> That could be but mostly it's just the nature of things. You could
> do the experiment yourself. Blow smoke into any compacted thing: a
> wool sweater or anything thick and/or knitted. The smoke will linger
> in it longer than the smoke blown into/unto a flat surface or strips
> of flat "whatever". The smoke will pass over it because there is no
> place for it to gather or reside.
> HTP,

That's interesting Mahari, because it is usually proposed that wooly hair helps dissipate heat and is an adaptation to hot climate.

What you're saying suggests that instead it tends to trap air to some extent and would have an insulating effect sort of like wool itself.

Regards,

Paul Kekai Manansala

| 21983|2007-03-21 07:28:14|anne|Re: Would A Stake Through The Heart Help?|

Yes - just like wool - it keeps the heat if it's cold and the cool if it's hot.



Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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| 21984|2007-03-21 08:02:38|Peter Gray|Re: Would A Stake Through The Heart Help?|

I've never heard of melanin being magnetic. Are you suggesting that the cotinine (in nicotine) can be absorbed magnetically through the hair?

Peter

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups.com*
To: *Ta_Seti@yahooogroups.com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Tue, 20 Mar 2007 12:23:28 -0700 (PDT)*

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> Except that in genetics, race doesn't exist in
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| 21985|2007-03-21 12:25:20|cristofori whitakara|Re: Would A Stake Through The Heart Help?|
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Electromagnetism, the author, Nur Ankh Amen.

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| 21986|2007-03-21 12:25:40|cristofori whitakara|Re: The Myth of Nazareth|
biblically speaking (numbers 6 ?) i thought it was a vow taken.

Mahari Mengistu wrote:

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> >
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| 21987|2007-03-21 12:29:57|Mahari Mengistu|Re: Would A Stake Through The Heart Help?|

Well, now we are getting into some serious scientific discussions about which I can't comment. I've been speaking about personal observations. Yet, my GUESS is that Afrikan hair does both. Or perhaps, Afrikan hair in its "natural" state dissipates heat more adequately because in its "natural" state/uncombed, it separates into sections leaving portions of the head exposed to air. However, Afrikan hair is definitely warming like wool in certain states. I used to have locks and in the summer I'd put it in a ponytail to get it off my neck because it would produce more heat. In the winter it was great around my neck like a wool scarf: nice, warm and toasty.

HTP,

Mahari

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> > of flat "whatever". The smoke will pass over it because there is

no

> > place for it to gather or reside.

> > HTP,

>

>

> That's interesting Mahari, because it is usually proposed that wooly

> hair helps dissipate heat and is an adaptation to hot climate.

>

> What you're saying suggests that instead it tends to trap air to

some

> extent and would have an insulating effect sort of like wool itself.

>

> Regards,

> Paul Kekai Manansala

>

| 21988|2007-03-21 13:37:55|Djehuti Sundaka|Re: The Myth of Nazareth|

That would be 'naziyr', not 'nazorai'. Two different references.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara

wrote:

>

> biblically speaking (numbers 6 ?) i thought it was a vow taken.

>

> Mahari Mengistu wrote: You are correct.

Generally, as I understand it, people tend to think

> that Nazarene refers to someone who is from Nazareth and that is

not

> the case.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> Nazorai/Nazerene referred to a religious group that

distinguished

>> themselves as being the faithful "Keepers" of the Torah.

Nazareth

>> refers to a place.

>>

>> Djehuti Sundaka

>>

>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

wrote:

>>>

>>> I read sometime back that Nazareth/Nazarene referred to a

>>> spiritual

>>> philosophy/religious denomination rather than a place.

>>> HTP,

>>> Mahari

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>>>

>>> wrote:

>>>>

>>>> The Myth of Nazareth

>>>> www.nazarethmyth.info

>>>>

>>>> I have yet to read this book but the implication of Nazareth

> not

>>>> existing until after 70 CE is certainly interesting. Whether

> or

>> not

>>>> the findings are authentic, the conclusion agrees with my

own

>>>> conclusion that Kapernaum had been the hometown of Yeshw ha-

>> Nazorai.

>>>>

> > > > Djehuti Sundaka

> > > >

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> -----

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>

| 21989|2007-03-22 05:35:40|Peter Gray|Re: Would A Stake Through The Heart Help?|

Sorry I'm unfamiliar with the book, but does the author actually state that melanin is magnetic?

From: *cristofori whitakara*

Reply-To: *Ta_Seti@yahooogroups.com*

To: *Ta_Seti@yahooogroups.com*

Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*

Date: *Wed, 21 Mar 2007 12:22:16 -0700 (PDT)*

i read about melanin's magnetic properties In the book The Ankh: African Origins of Electromagnetism, the author, Nur Ankh Amen.

Peter Gray wrote:

I've never heard of melanin being magnetic. Are you suggesting that the cotinine (in nicotine) can be absorbed magnetically through the hair?

Peter

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Reply-To: *Ta_Seti@yahooogroups .com*

To: *Ta_Seti@yahooogroups .com*

Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*

Date: *Tue, 20 Mar 2007 12:23:28 -0700 (PDT)*

i guess that being melanin is highly magnetic i am guessing that the magnetic attraction is so strong that it becomes imbedded in the hair?

Mahari Mengistu wrote:

>>Results indicated that while the African-American children spent

less

time exposed to tobacco smoke than the white children, the

cotinine

levels in their hair samples were four times higher.<<

This could very well be explained by the difference in hair texture/constructio n. If you were to blow smoke into a strip of

wool
(black hair), it would linger in it much longer because it would get caught up in the curls and whirls of the fabric as opposed to blowing smoke over strips of plastic/straight hair which it would essentially pass over.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
> Here we go again.
>
> Just wondering - were the participants declared African
> American by the 'one drop rule', or the '1/8th or more'
> rule? Or did they self-identify? And why no mention
> of Hispanics? Any mention of how they became
> asthmatic? What their income/background was?
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> Of course not, they knew the participants race,
> so no further questions were necessary.
>
> And what are we to make of the statement:
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> " However, the study does suggest that race
> affects how a body responds to tobacco. "
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> Except that in genetics, race doesn't exist in
> modern humans.
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> 'Race role' in tobacco smoke risk
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> The research looked at 220 children in the US with asthma
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> The study, featured in the journal Chest, examined 220
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> The researchers measured levels of cotinine, a substance
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> Lead researcher Dr Stephen Wilson, from Cincinnati Children's Medical Center, said: "It looks as though some genes may vary. By itself, this may not matter, but it could play a role when external factors, like tobacco smoke, come into play."

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> The next step was to communicate the results to parents to try to encourage lifestyle changes, he said.

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> Testing hair

>

> All of the children examined in the US research had the symptoms of persistent asthma and were exposed to at least five cigarettes per day.

> They were aged between five and 12-years-old. Research on the effects of passive smoking have tended to focus on white children.

> Very little has been done comparing race

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> Dr Somnath Mukhopadhyay

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> They were tested for cotinine three times over the course of one year, using serum and hair samples. The level of smoke in the home of each participant was also regularly measured.

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> Chest is the journal of the American College of Chest Physicians.

>

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| 21990|2007-03-22 07:53:33|cristofori whitakara|Re: Would A Stake Through The Heart Help?|
yes and and also how melanin absorbs energy. also check for richard d.king,a medical doctore
and an author who writes prolifically on the properties of melanin

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| 21991|2007-03-22 08:21:23|cristofori whitakara|Re: Enslaved Igbo and the Foundation of Afro-Virginia Slave Culture|

As the author aptly observes, in spite of the predominant role of enslaved Africans in the development of Mt. Pleasant and their contribution to the rise of the Madison family to regional prominence, historians have tended to overlook them, focusing on Montpelier only as the family home of President Madison. A few of the blacks mentioned in the historiography of the Madisons were Sawney, Billy Gardner, Granny Milly, Paul Jennings, and Surkey. Paul Jennings, who published a small pamphlet in 1865, was a sixteen-year-old house slave at the White House in 1814, attending to the president until his death, and Sawney accompanied the young James to his college in New Jersey and served as his manservant. He also served as an overseer, cultivated yams and cabbages, and raised chickens before his death in the 1830s.

boogie: watching the history channel's war of 1812 the documenatry depicts how intellectual madison jr. was and how delightfully enetraining and down-to-earth dolly madison was but there was no mention of the fact that dolly was asisted by these brothers and also madison had so much time to indulge in intellectual exercises because of the fact that the enslaved africans were laboring for such long periods of the day. thank you for giving the missing links that gave rise to the madison family's power.

Djehuti Sundaka wrote:

Enslaved Igbo and the Foundation of Afro-Virginia Slave Culture and Society

<http://www.nathanie.lturner.com/igbosinvirginia.htm>

By Gloria Chuku

Department of History, Millersville University of Pennsylvania.

Based largely on court and county documents as well as the recently published transatlantic slave database, Douglas Chambers uses the circumstances surrounding the 1732 death of Ambrose Madison, the paternal grandfather of President James Madison, to reconstruct the history of the Igbo slaves in Virginia. Thus, the book is primarily about the dominant role of enslaved Igbo in the formation of early Afro-Virginia slave culture and society. In the words of the author, it discusses "the process of historical creolization in eighteenth-century Virginia . . . [which] effectively mean[s] the Igboization of slave community and culture" in the region (p. 18). The book breaks into two parts: part 1 consists of chapters 1-4, and part 2 consists of chapters 5-10.

Three slaves, two men and a woman, were accused of causing Madison's

death by poisoning. They were tried and found guilty. While one of the accused, a male slave owned by a neighboring planter, was executed for his alleged lead role, the other two, owned by Madison, were punished by whipping and returned to his estate.

As a foundation for his thesis, Chambers attempts to trace the history of the enslaved Africans from their points of embarkation in the Bight of Biafra and, more specifically, Calabar to their disembarkation in Virginia. Thus, while part 1 of the study focuses on the Igbo and their culture and society during the era of the transatlantic slave trade, part 2 centers on the experiences of the enslaved in Virginia. The author argues that the emergence and expansion of Aro influence in Igbo region, as the foremost slave merchants, and the demise of Nri hegemony in the north-central Igbo region in the mid-eighteenth century resulted in increased exportation of Igbo people out of the Calabar and the Niger Delta ports.

According to the author's calculations, the Igbo accounted for about 1.3 million of the 1.7 million people exported from the Bight of Biafra during the era of the Atlantic slave trade. Out of a total of 37,000 Africans that arrived in Virginia from Calabar in the 1700s, 30,000 were Igbo (p. 23). The significance of this pattern of slave trade between Calabar and Virginia, Chamber argues, is that the increased exportation of enslaved Igbo from their homeland to the Chesapeake region coincided with the expansion of colonial settlement from the Upper Tidewater to the fertile Central Piedmont, an era when the transatlantic trade transformed the region into a slave society that was dominated by the Igbo and their culture.

In 1721, Ambrose Madison inherited an estate at Mt. Pleasant from his father-in-law. To secure title to this estate, he purchased newly imported African slaves and sent them there to clear and cultivate crops. In early 1732, he moved to the new estate with his family. Six months later, while still in his mid-thirties, he died, allegedly as a result of poison. As the author states, while Madison's biographers and hagiographers helped to create a general impression that he died a strange death at a very young age, his family members attributed his death to a poisoning conspiracy involving two of his slaves and an outside male slave. To buttress his claim that Igbo slaves were responsible for their master's death, Chambers, in a chapter of only five pages, attempts to link the use of poison as a weapon of slave resistance to the enslaved Igbo in Virginia and the Caribbean colonies.

This is very subjective, since the knowledge and use of plant

medicines to heal the sick, placate the spirits and punish enemies and deviants was not the exclusive prerogative of the enslaved Igbo.

In part 2 of the book, which focuses on Virginia, the author delineates five phases of the creolization of Mt. Pleasant (later Montpelier), namely, the Charter generation (1720s-1730s) , the Creolizing generation (1740s-1760s) , the Creolized generation (1770s-1790s), the "Worriment" generation (1800s-1820s) , and the Ruination generation (1830s-1850s) . The charter generation of Atlantic Africans marked the development of Mt.

Pleasant as a regional slave community of the Madison family with twenty-nine slaves. It was an era when enslaved Africans employed their cultural heritage to adapt to their new environment. They not only employed their expertise in tropical agriculture to cultivate tobacco and corn, but also put into use their knowledge of herbs and plants to make preventive, curative, and poisonous medicines. Upon Madison's death, his family shared his slaves between his two quarters: the Home House and Black Level, an action which signifies a new settlement pattern.

The Creolizing generation of the Montpelier slave community saw a steady growth in the slave population, resulting largely from inheritance and births. Under the leadership of James Madison Sr., the family embarked on major construction projects that made each of their quarters resemble a small village. They also established large tobacco barns, corncrib, and a mill. Wealth generated through slave labor enabled Madison to enhance his economic and political status. For closer supervision and increased productivity, he broke his slaves into small workforces and deployed them annually to live in different quarters in a rotating order. However, following the building of the Home House and the slave quarter, the Walnut Grove, Madison brought many of his slaves to stay at the core Montpelier community in the late 1760s.

The Creolized generation (1770s-1790s) marked the high point of Montpelier as a slave community that was centered on the Walnut Grove, with over hundred slaves in the mid-1770s (p. 129). While tobacco remained the main export crop, Madison was able to diversify his business operations to include blacksmithing, carpentry, and brandy distilling. He also added wheat and hay to his list of crops. Before he died in 1801, Madison also invested in plows, scythes, and other grain-cultivating tools which facilitated increased production and specialization by the slaves.

The "Worriment" (1800s-1820s) and "Ruination" (1830s-1850s)

generations marked the death of James Madison Sr., the disputes over the division of his estates, the first substantial separations of slaves from the home community, the death of President Madison, and the final divestment of what was left of the Montpelier community. By 1860, under a new owner, the Montpelier slave population had been so drastically reduced, either through intra- and inter-state slave trade or the manumission process, that only twenty slaves were left on the estate.

As the author aptly observes, in spite of the predominant role of enslaved Africans in the development of Mt. Pleasant and their contribution to the rise of the Madison family to regional prominence, historians have tended to overlook them, focusing on Montpelier only as the family home of President Madison. A few of the blacks mentioned in the historiography of the Madisons were Sawney, Billy Gardner, Granny Milly, Paul Jennings, and Surkey. Paul Jennings, who published a small pamphlet in 1865, was a sixteen-year-old house slave at the White House in 1814, attending to the president until his death, and Sawney accompanied the young James to his college in New Jersey and served as his manservant. He also served as an overseer, cultivated yams and cabbages, and raised chickens before his death in the 1830s.

In the last chapter, the author tries to reinforce his claims that Igbo slaves killed Ambrose Madison and that their predominance in Virginia gave them the opportunity to lay the foundation of the Afro-Virginian culture and community. For this purpose, he uses the personal names of the enslaved to mark their individuality and to connect them to the Montpelier slave community and the broader history of the region. The author mentions names such as Calabar (male), Eboe Sarah (female), Juba (male,) and Breechy (male). He also uses yams (a staple food) and okra (a vegetable) as evidence of the foodways of

Igbo origins, as well as "mojo" for charms, and the slave "Jonkonnu" (a Christmastime slave masquerade), all in the attempt to make a case for what he calls "creolized Igboism" in Virginia. Chambers also associates the eighteenth-century low-fired ceramic cooking pots and eating bowls (generally called colonoware) with the enslaved Igbo. According to the author, the "description of precolonial Igbo potting technology fits quite well with what is known of eighteenth-century Virginia colonoware . . . [and] gourds (calabashes) were another important Igbo material cultural item that continued in Virginia" (pp.172-173) .

Other material culture the author lists in the book, as signifying

Igbo connection, are dugout canoes, styles of fences, blue glass beads, and an iron sculpture which he claims evokes the kinds of figures made from wood or clay that littered southern Igbo "mbari" art or even "ikenga" (p.174). The author identifies musical instruments such as box drums and the "banjo" stringed instrument as uniquely Igbo. He also points to slave patterns of settlement, Igbo belief in reincarnation, the practice of not celebrating birthdays, and the nudity of enslaved children and youths as practices which resonated in Afro-Virginian culture and suggest the dominance of Igbo influence.

The author draws on the extreme lactose intolerance among Virginia's black adults of the nineteenth century and the related notion that the Igbo and Yoruba were the only major African ethnic groups with a known lactose intolerance (p.186). In addition, he says that the high proportion of Igbo women in the colony might have given them disproportionate influence in the socialization of Creole children.

As a counter-thesis to that of the author, it should be noted that yam-growing was and is not peculiar to the Igbo; more importantly, North American yams are actually sweet potatoes, not the "genus *Dioscorea*" associated with West Africa. Similarly, the paraphernalia associated with the Christmastime slave masquerades that the author links with the Igbo were actually more related to mid-twentieth-century Kalabari masks.

As for calabashes, as the author notes, these were used as gourds in Virginia; by contrast, calabashes were used as cups, bowls, and drinking ladles in Igbo society. Regarding musical instruments, while many central African peoples called their version of stringed gourd "mbanza", there is no Igbo name for the musical instrument the author identifies as "banjo." The author believes that most of the enslaved Igbo who came from Calabar were from the north-central Igbo region, the home to the famous Umudioka woodcarvers.

I would argue that the absence of carved doors and panels in Virginia undermines the idea of a north-central Igbo provenance of Calabar slaves and a pervasive Igbo presence and culture there. While there may be some credibility in the above claims, it is apparent that some of the cultural practices attributed to the Igbo in this study were neither unique nor exclusive to them. To start with, the Igbo were not the only enslaved Africans who originated from the Niger Delta and Calabar ports, and ended up in Virginia. There were also the Ibibio, the Efik, the Andoni, the Ubani, the Okrika, the Kalabari, and, later, the Ejagham, the Ekoi, the Idoma, the Igala, and even the Hausa and Nupe--captives from the nineteenth-

century Muslim-engineered wars.

Besides, Virginia had slaves from the Yoruba, the Akan area, Mande, Fulani, Angola, the Congo basin, and Madagascar. The period covered by the book also coincided with the Islamic militancy of the eighteenth and nineteenth centuries in the Senegambia, an upheaval that resulted in the enslavement of the natives.

Virginia was, in other words, a very multi-ethnic slave society. The lack of attention to other Africans in Virginia and the related neglect of their obvious contributions to the development of the region is a major weakness of this study.

It is clear that the author's interpretation and analysis was handicapped by his limited knowledge of Igbo history, culture, and language. For instance, he erroneously regards the Nri as the "first Igbo" (pp. 36-38) and treats them as founders and leaders of the entire Igbo nation. This explains why he spends considerable time in discussing the Nri kinglist and genealogical history, which is less important for purposes of his study; the book would have benefited more if he had instead focused on the Aro, Nike, Abam, Aboh, Ngwa, Ndoki, Nkwerre, and others who participated in the transatlantic slave trade. It is also erroneous to claim that the Nri were the only people in Igbo society with the power to cleanse abominations. The author asserts that the "expansion of Aro merchant warlord settlements" (p. 35) in the mid-eighteenth century led to the growing power of client village groups within Nri area. However, no examples of such Aro-client villages in north-central Igbo region are provided.

It is misleading to suggest that there was no cassava in the region until the twentieth century and that "fufu in Igboland was invariably made of yams, not cassava" (p. 40). Cassava was introduced in different parts of Igbo region at different points in time. While some areas started cultivating and processing the crop in the third quarter of the nineteenth century, others adopted it in the twentieth century.

Moreover, fufu was also made from cocoyam, unripe plantain, and banana and, later, cassava. The incident attributed to the "Nkwerre," who supposedly plundered Onitsha women traders when they brought European goods to the Nkwerre markets, and the author's interpretation and suggestion that the women were molested for usurping males' trading prerogative that violated Nkwerre taboo, are examples of his limited knowledge of Igbo society and history. The town in question was Nkwelle, which is twenty miles from Onitsha,

not Nkwerre, which is much farther away. Moreover, Onitsha women were famed traders who not only bought and sold local and European goods, but also had direct commercial relations with European merchants from the moment the latter arrived in Onitsha.

As studies on the development of trade and commerce in the Onitsha region show, it was not until the twentieth century that Onitsha men, who regarded trade as women's work, began to take part in trade with the European firms.

The author's claim that "Igbo people brought the term ['buckra'] into English" (p. 110), as in "buckra," a term used by slaves to refer to their white masters, is doubtful. While "buckra" might be a corruption of Ibibio "mbakara" ("mb" equals plural; "kara" equals to encircle, rule, or abuse), one cannot see the connection of this word with the Igbo. Similarly, he suggests that the slave name "Juba" was Igbo (meaning: "ji" for yam and "uba" for canoe, literally translated to mean "yam barn"), "and that Juba" could actually be translated into Igbo words for "ask /enquire," or "refuse," or "possession of wealth" (ji-uba), or "plentiful yam." It is more likely that "Juba" was an Akan name (as in the case of Akan female name in South Carolina and Jamaica) than Igbo name.

In spite of the drawbacks I have pointed out, and occasional typographical errors, the author has assiduously provided an African-centered perspective that helps in our understanding of the circumstances surrounding the death of Ambrose Madison in 1732 and the development of his family into a prominent regional, and indeed, national economic and political power, as well as the contributions of his slaves in achieving these feats and to the foundation and growth of slave culture and society in Virginia. The book represents a limited but significant contribution to the history and historiography of slavery and, therefore, a valuable resource to students and scholars in the study of Africa and the diaspora.

Source: H-Net: Humanities & Social Sciences Online / H-Atlantic@h-net.msu.edu

* * * * *

Released April 15, 2005

Southern Mississippi History Professor Made Chief in Nigerian Royal

Hattiesburg- University of Southern Mississippi assistant professor of history Dr. Douglas Chambers says he doesn't expect his

colleagues to treat him differently since he was made royalty by descendants of the king of an ancient African civilization.

But he admits he would have no qualms with fellow faculty referring to him as 'Chief Chambers.'

After years of conducting extensive research on the still living ancient civilization of the Igbo peoples of Nri (Òrì in eastern Nigeria, a traditional chieftainship was bestowed on Chambers in March by the descendants of the first unified king of the Nri civilization, the Umu Nri Bì, or Umunri of Obeagu.

The Igbo (Ibo) are one of the three principal ethnic groups of the most populous country in sub-Saharan Africa, and Nri is the 'Jerusalem' of the Igbo, founded about one thousand years ago.

"This is quite an honor, and came about because of the relationships I formed through my research in Nigeria," Chambers said. "I was originally inspired to study this ancient civilization because of the historical connection between Nigeria and the slave-trade to North America. The Nri civilization was based on pacificism and village-democracy, and today the Igbo have a useful story to tell the world."

Chambers' official title is Chief ɔwulNri ɔa'ì, Ifènmnn'f Umunrì 'Speaks for Nri' 'Said/done', Light of the Kindred of Umunri). As a titled chief of Umunri, Obeagu, Chambers is the first white person adopted by the royal lineage in its history and the first lineage-titled white person in Nri. . . .

His new book, *Murder at Montpelier: Igbo Africans in Virginia* (University Press of Mississippi, 2005), explores the importance of Igbo peoples in the historical development of early slave culture and society in Virginia through the prism of the poisoning of the grandfather of President James Madison, the patriarch of 'Montpelier', by his African slaves in 1732.

"In the past 15 years or so, students of American history have begun to pay much more attention to the African past of American slaves, though their efforts are often hampered by their inability to understand Africa," said John Thornton, professor of History and African American Studies at Boston University, in his review of Chambers' *Murder at Montpelier*.

"Africanists have not made their task easier by generally writing little about the topics that interest their colleagues in the

Americas. Douglas Chambers has triumphantly overcome that barrier by immersing himself in the study of the Igbo to the point that he is accepted as an Africanist without reservation; yet at the same time, he is equally a master of the American side and its sources," Thornton said. "His study of Igbos in Virginia, that underlies the murder mystery that makes the plot of his book, is provocative, well-informed, and convincing."

Chambers, who is a graduate of the University of Virginia, said he hopes his honor by the Igbo will encourage African Americans to find out more about their own family histories. "My research suggests that perhaps 60 percent of black Americans have at least one Igbo ancestor," he said.

Source: Chief Chambers.htm

* * * * *

African Ideograms in African American Cemeteries

By Rachel Malcolm-Woods

Marks and objects in cemeteries that look merely decorative to the uninformed eye may be African signs and symbols. This iconography in cemeteries can be divided into three categories: 1) sign systems of African origins, 2) secular objects as surrogates for ideograms and 3) revival of African traditions, interpreted in new ways. Examples of such African retentions (subconscious transmissions from prior generations) exist in burial grounds and established cemeteries, particularly in the Southern United States.

A cemetery in George Washington National Forest in Amherst County, Va., is a good example. For decades, observers have commented that the gravestones had "strange marks." Recently, these marks have been identified by this writer as African ideograms originating in Nigeria. The gravestones are inscribed with what appears to be Nsibidi, an Igbo writing system, confirming the survival of Igbo traditions during the trans-Atlantic slave trade. Made of high-quality blue slate indigenous to the area and mined from a local quarry, the stones show little damage from weather or time. Subsequently, the place was named the "Seventeen Stones Cemetery."

The stones were probably engraved between 1770 to 1830, when the Igbo Diaspora was at its height in Virginia. At that time, the Igbo people comprised approximately 70 percent of the blacks in Virginia, a larger percentage than in any other Southern state.

A star symbol at the top of one stone, signifying "congress" or "unity" has similarities to the Kongo cosmogram that depicts the life cycle of birth, life, death and the afterlife. The cosmogram symbol has equal perpendicular crossbars or lines, sometimes contained in a diamond shape or a circle. Here, the linear symbol in the lower register appears to be a combination of the sign for "individual" and "this land is mine." Together the signs mean the deceased has joined the realm of the ancestors. Both symbols are enclosed in a rectangle, denoting their association. A line separating the symbols emphasizes they are separate but one.

Igbo ideograms were important elements of religious practice and served as mnemonic devices associated with religion and with moral and historical narratives. In Igbo death and burial traditions, Nsibidi symbols honoring the ancestors were thought to protect the deceased. The most appropriate place to honor one's forefathers was the cemetery. At times, the deceased were consulted for help with day-to-day problems. Items such as chickens, rum and schnapps were offered as gifts for the deceased during a grave-side ceremony.

Source: <http://www.folkart.org/mag/cemetery/cemetery.html>

posted 16 November 2006

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| 21992|2007-03-22 08:34:31|cristofori whitakara|Re: Black Americans Being Replaced in Colleges by Black Immigrants|

and being a white jew helps because the white skin privilege afforded them access into mainstream white america. i wonder if jews of african and aisan ancestry were given the same access?

Djehuti Sundaka wrote:

The Jewish community as been looked at as a model of cultural survival and success amidst an antagonistic population. However the fault in looking at them as a model is in the fact that they have never been stripped of their ethnic identity and have therefore always had it as a social foundation. In fact, the creation of the synagogue in Ptolmaic Kamat was a direct response in combating the Hellenistic influences that threatened to destroy the Jewish identity.

In the state of Israel, Ashkenaziym have been known to refer to Sephardiym as "dirty Arabs". The people of Bene Israel (i.e. Falashas) have also known discrimination and referred to as "Cushi" (i.e. people of K3sh).

Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>

> why should euro-american jews be the road we follow? is it because african and asian and sephardic jews are considered black and not jewish? what is race relations like between the various "jews"?

>

> anne wrote: Not to talk about being dehumanized. .. for centuries.

>

>

> "Li (wiseladyowl) " wrote:

> For starters we were forbidden to speak our own language, forbidden to learn the new language, seperated from our family and pitted against each other. No other ppl have had this level of abuse as a ppl even when the physical punishment was harsh they still did not take babies away, culture away or pit families and ppl against each other the way that blacks were. The immigrants who come here have the unity of their culture, language, religion and the desperation dont forget that, we on the other hand are like the frog placed in a pot of boiling water.

>

>

> ray greenidge wrote:

> All,

>

> We must also take into consideration that many black immigrants from africa and the West Indies are already educated by the time they get here and would have already been conditioned by their culture etc. at home. Even though we from the West Indies share some similarities in terms of slavery, there is something about the American system that causes many black people to lack confidence in themselves. I would be happy if we can identify and figure out this problem because my children are American and as clyde(I think) mentioned sometime ago 2nd and 2rd generation immigrant (Black) children perform similar to so called average American black children, so the gain for immigrant blacks may only be temporary and is something we should all look at.

> The way we see it in the West Indies is that our foreparents

worked hard during slavery to build Britain and USA and we consider it a right(as should all black Americans) to come here to work and be part of the American dream however illusive it may be.

> All blacks from America and Africa suffered from colonialism directly and indirectly and we have a responsibility to fix things for ourselves even though the odds are against us.

> Lets look at the Jews for a start.

>

>

> Regards,

>

> Ray

>

> clyde winters wrote:

>

> --- Paul Kekai Manansala

> wrote:

>

> > Clyde,

>

> > That includes much more common occurrence of
> > single-parent families.

> > I can imagine that it is extremely difficult for a
> > single parent not

> > only to raise one or more children, but to attend to
> > their grades,

> > discipline, and finally to pay for secondary

> > education even when

> > financial aid is available.

> >

> > Regards,

> > Paul Kekai Manansala

>

> Hi Paul

>

> Single parenthood may affect College attendance, but

> the research indicates that it does not always

> influence student grades and discipline. I teach a

> research course. Over the years some of my students

> have conducted research projects looking at Single

> parenthood and discipline and grades. The research

> indicates that it has little effect on grades and

> discipline.

>

> In fact, in the area of discipline single parents

> often have better discipline than two parents,

> because of the fact that children in two parent homes
> have a tendency to play one parent against the other
> to get their way.
>
> Another problem we are having now a days is that more
> and more children are in single parent homes because
> of the high divorce rate. It will be interesting to
> note College attendance among this group 8-10 years
> from now as many of the children in these families are
> ready to attend College.
>
> Clyde
>
> _____
> The fish are biting.
> Get more visitors on your site using Yahoo! Search Marketing.
> <http://searchmarket ing.yahoo. com/arp/sponsore dsearch v2. php>
>
>
>
>
> -----
> 8:00? 8:25? 8:40? Find a flick in no time
> with theYahoo! Search movie showtime shortcut.
>
>
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>
> -----
> We won't tell. Get more on shows you hate to love
> (and love to hate): Yahoo! TV's Guilty Pleasures list.
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> -----
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> Don't pick lemons.
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Looking for earth-friendly autos?

[Browse Top Cars by "Green Rating"](#) at Yahoo! Autos' Green Center.

| 21993|2007-03-22 10:21:21|Alex van Deelen|Re: Would A Stake Through The Heart Help?|

> i guess that being melanin is highly magnetic i am guessing
> that the magnetic attraction is so strong that it becomes
> imbedded in the hair?

You're all presuming that these findings are valid.

The big problem, is that once people mention
'race', they stop looking at anything else.
Income, background, sample size, etc.

Alex

| 21994|2007-03-22 11:33:32|Djehuti Sundaka|NY Fertility Clinic Used Wrong Sperm|

NY fertility clinic used wrong sperm

Baby darker than either parent; judge allows malpractice case to proceed

The Associated Press

Updated: 6:31 a.m. PT March 22, 2007

NEW YORK - A couple can proceed with a lawsuit against a fertility clinic
they filed after the wife gave birth to a daughter whose skin they thought
was too dark to be their child, a judge has ruled.

Thomas and Nancy Andrews, of Commack, N.Y., sued New York Medical Services
for Reproductive Medicine, accusing the Manhattan clinic of medical
malpractice and other offenses. They claim the Park Avenue clinic used
another man's sperm to inseminate Nancy Andrews' eggs.

Three DNA tests ? a home kit and two professional laboratory tests ?
confirmed that Thomas Andrews was not the baby's biological father, state
Supreme Court Judge Sheila Abdus-Salaam quoted the couple as saying.

The couple says that they have been forced to raise a child who is ?not even

the same race, nationality, color ... as they are," the judge said in the ruling.

The lawsuit, which seeks unspecified damages, came to light Wednesday after the judge issued a decision that allows them to proceed with parts of the lawsuit while dismissing other parts.

The judge quoted the couple as saying that after their daughter, Jessica, was born Oct. 19, 2004, they knew something was wrong because of her physical appearance.

They say that "while we love Baby Jessica as our own, we are reminded of this terrible mistake each and every time we look at her; it is simply impossible to ignore," the judge's decision said.

The judge, in her ruling made public Wednesday, dismissed the claims against Dr. Martin Keltz, who had advised the procedure and had performed the embryo implantation.

She allowed the case to proceed against Dr. Reginald Puckett as owner of the clinic but threw out the case against him as an individual.

In trying to have the lawsuit against Puckett dismissed, his lawyer, Martin B. Adams, told the court that Puckett "did not examine, communicate with, care for or treat plaintiffs."

The judge found Carlo Acosta, the non-physician embryologist who processed the egg and sperm for creation of an embryo, also could be held liable.

The couple's lawyer, Howard J. Stern, did not immediately return a telephone call for comment.

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| 21995|2007-03-22 12:08:40|cristofori whitakara|Re: NY Fertility Clinic Used Wrong Sperm| we have been discussing this at work all morning and now afternoon and i just wish for more appreciation of latino's african heritage than presented in this article....to me it says latins/hispanics are white like sammy sosa or manny ramirez, both dominicans, are dark-skinned whites. i really feel for that child. she will not know her dad and her mother has identity issues.

Djehuti Sundaka wrote:

NY fertility clinic used wrong sperm

Baby darker than either parent; judge allows malpractice case to proceed

The Associated Press

Updated: 6:31 a.m. PT March 22, 2007

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| 21996|2007-03-22 12:14:11|Peter Gray|Re: Would A Stake Through The Heart Help?|

Many thanks, Cristofori.

Peter

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups.com*
To: *Ta_Seti@yahooogroups.com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Thu, 22 Mar 2007 07:47:07 -0700 (PDT)*

yes and and also how melanin absorbs energy. also check for richard d.king,a medical doctore and an author who writes prolifically on the properties of melanin

Peter Gray wrote:

Sorry I'm unfamiliar with the book, but does the author actually state that melanin is magnetic?

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups .com*
To: *Ta_Seti@yahooogroups .com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Wed, 21 Mar 2007 12:22:16 -0700 (PDT)*

i read about melanin's magnetic properties In the book The Ankh: African Origins of Electromagnetism, the author, Nur Ankh Amen.

Peter Gray wrote:

I've never heard of melanin being magnetic. Are you suggesting that the cotinine (in nicotine) can be absorbed magnetically through the hair?
Peter

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To: *Ta_Seti@yahooogroups .com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Tue, 20 Mar 2007 12:23:28 -0700 (PDT)*

i guess that being melanin is highly magnetic i am guessing that the magnetic attraction is so strong that it becomes imbedded in the hair?

Mahari Mengistu wrote:

>>Results indicated that while the African-American children spent less time exposed to tobacco smoke than the white children, the cotinine levels in their hair samples were four times higher.<<

This could very well be explained by the difference in hair

texture/construction. If you were to blow smoke into a strip of wool (black hair), it would linger in it much longer because it would get caught up in the curls and whirls of the fabric as opposed to blowing smoke over strips of plastic/straight hair which it would essentially pass over.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
> Here we go again.
>
> Just wondering - were the participants declared African
> American by the 'one drop rule', or the '1/8th or more'
> rule? Or did they self-identify? And why no mention
> of Hispanics? Any mention of how they became
> asthmatic? What their income/background was?
>
> Of course not, they knew the participants race,
> so no further questions were necessary.
>
> And what are we to make of the statement:
> " "It looks as though some genes may vary."
>
> Huh, really?
>
> " However, the study does suggest that race
> affects how a body responds to tobacco. "
>
> Except that in genetics, race doesn't exist in
> modern humans.
>
>
> <http://news.bbc.co.uk/2/hi/health/6441267.stm>
>
> 'Race role' in tobacco smoke risk
>
> The research looked at 220 children in the US with asthma
> Passive smoking may pose a different risk to African American
> children than their white counterparts, US research suggests.
> The study, featured in the journal Chest, examined 220 children
> with asthma exposed to cigarette smoke. More than half were black.
>
> The researchers measured levels of

cotinine, a substance produced
> by the body as it metabolises nicotine. The
black children showed
> significantly higher levels than the white
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> Cotinine is an indicator of nicotine being
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> Lead researcher Dr Stephen Wilson, from
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> Center, said: "It looks as though some
genes may vary. By itself,
this may
> not matter, but it could play a role when
external factors, like
tobacco
> smoke, come into play."
>
> The next step was to communicate the
results to parents to try to
> encourage lifestyle changes, he said.
>
> Testing hair
>
> All of the children examined in the US
research had the symptoms of
> persistent asthma and were exposed to at
least five cigarettes per
day.
> They were aged between five and 12-years-
old. Research on the
> effects of passive smoking have tended to
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> Very little has been done comparing race
>
> Dr Somnath Mukhopadhyay
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> They were tested for cotinine three times
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| 21997|2007-03-22 12:39:35|cristofori whitakara|Re: Would A Stake Through The Heart Help?|
Bro. Peter (or should i say Ptah) i wonder if melanin is similiar to a super nova's collapsing into a
black hole where everything gets sucked into it?

Peter Gray wrote:

Many thanks, Cristofori.
Peter

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| 21998|2007-03-22 13:08:06|Djehuti Sundaka|Re: NY Fertility Clinic Used Wrong Sperm|
I agree. For it to have been expressed that the child is

"not even the same race, nationality..."

even though it is definately the child of the mother and therefore of her racial heritage and nationality, speaks volumes of their ethnic perspectives. Apparently, a 'one-drop' perspective is being entertained if the mother's heritage isn't being identified with her child's. With the expressed attitude of always having to see a "mistake" they are "forced" to raise whenever they look at their daughter, I think their daughter is going to be in for some unnecessary hard times, especially from the father.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> we have been discussing this at work all morning and now afternoon

and i just wish for more appreciation of latino's african heritage than prsented in this article....to me it says latins/hispanics are white like sammy sosa or manny ramirez, both dominicans, are dark-skinned whites. i really feel for that child. she will not know her dad and her mother has identity issues.

>

> Djehuti Sundaka wrote: NY fertility clinic

used wrong sperm

> Baby darker than either parent; judge allows malpractice case to

proceed

> The Associated Press

> Updated: 6:31 a.m. PT March 22, 2007

> NEW YORK - A couple can proceed with a lawsuit against a fertility

clinic

> they filed after the wife gave birth to a daughter whose skin they

thought

> was too dark to be their child, a judge has ruled.

>

> Thomas and Nancy Andrews, of Commack, N.Y., sued New York Medical

Services

> for Reproductive Medicine, accusing the Manhattan clinic of

medical

> malpractice and other offenses. They claim the Park Avenue clinic

used

> another man's sperm to inseminate Nancy Andrews' eggs.

>

> Three DNA tests ? a home kit and two professional laboratory

tests ?

> confirmed that Thomas Andrews was not the baby's biological

father, state

> Supreme Court Judge Sheila Abdus-Salaam quoted the couple as

saying.

>

> The couple says that they have been forced to raise a child who

is "not even

> the same race, nationality, color ... as they are," the judge said

in the

> ruling.

>

> The lawsuit, which seeks unspecified damages, came to light

Wednesday after

> the judge issued a decision that allows them to proceed with parts

of the

> lawsuit while dismissing other parts.

>

> The judge quoted the couple as saying that after their daughter,

Jessica,

> was born Oct. 19, 2004, they knew something was wrong because of

her

> physical appearance.

>

>

> They say that "while we love Baby Jessica as our own, we are

reminded of

> this terrible mistake each and every time we look at her; it is

simply

> impossible to ignore," the judge's decision said.

>

> The judge, in her ruling made public Wednesday, dismissed the

claims against

> Dr. Martin Keltz, who had advised the procedure and had performed

the embryo

> implantation.

>

> She allowed the case to proceed against Dr. Reginald Puckett as

owner of the

> clinic but threw out the case against him as an individual.

>

> In trying to have the lawsuit against Puckett dismissed, his

lawyer, Martin

> B. Adams, told the court that Puckett "did not examine,

communicate with,

> care for or treat plaintiffs."

>

> The judge found Carlo Acosta, the non-physician embryologist who

processed

> the egg and sperm for creation of an embryo, also could be held

liable.

>

> The couple's lawyer, Howard J. Stern, did not immediately return a

telephone

> call for comment.

>

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| 21999|2007-03-22 14:21:53|clyde winters|Re: NY Fertility Clinic Used Wrong Sperm|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

> I agree. For it to have been expressed that the
> child is
>
> "not even the same race, nationality..."
>
> even though it is definately the child of the mother
> and therefore
> of her racial heritage and nationality, speaks
> volumes of their
> ethnic perspectives. Apparently, a 'one-drop'
> perspective is being
> entertained if the mother's heritage isn't being
> identified with her
> child's. With the expressed attitude of always
> having to see
> a "mistake" they are "forced" to raise whenever they
> look at their
> daughter, I think their daughter is going to be in
> for some
> unnecessary hard times, especially from the father.
>
>
> Djehuti Sundaka
> I

Hi

I agree. A sad situation indeed.

Clyde

Looking for earth-friendly autos?

Browse Top Cars by "Green Rating" at Yahoo! Autos' Green Center.

http://autos.yahoo.com/green_center/

| 22000|2007-03-22 14:41:24|shalom|Re: Would A Stake Through The Heart Help?|

While attending a conference I met a brotherworking as a research scientist for Chrysler.

We had a long conversation where he explained how Chrysler is experimenting with impregnating

engine blocks with synthesized melanin. Their results at the time indicated that engines could withstand and dissipate 3-4 times the heat relative to an unprocessed aluminum block. I wonder how long until they realize it's potential to cool electronics?
meninarmer

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com] **On Behalf Of** Alex van Deelen

Sent: Thursday, March 22, 2007 12:21 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

> i guess that being melanin is highly magnetic i am guessing
> that the magnetic attraction is so strong that it becomes
> imbedded in the hair?

You're all presuming that these findings are valid.

The big problem, is that once people mention 'race', they stop looking at anything else. Income, background, sample size, etc.

Alex

|